

UNCONDITIONAL IMMORTALITY OR RESURRECTION OF THE DEAD

Is "The Wages Of Sin Death"
Or

"Eternal Life With Torment In Hell"

William Robert West

An Immortal Soul and the Doctrine of Hell

What the Bible does not say about Hell

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Foreword

What does the Bible say about an immortal soul and or spirit? Nothing. Together soul and spirit are used almost 1,100 times in the King James Version, but not one time is immortal even used in the same verse with either one. Immortal and immortality are in the Old Testament 0 times, in the New Testament, immortal one time, immortality five times, all by Paul. What does he say?

1. "Now unto the King eternal, immortal" [1 Timothy 1:17].
2. Only God has immortality [1 Timothy 6:16].
3. Christ "abolished death and brought life and immortality to light through the gospel" [2 Timothy 1:10].
4. "To them (Christians) that...seek for glory and honor and immortality" [Romans 2:7].
5. "This mortal must put on immortality" [1 Corinthians 15:53] at the resurrection.
6. "This mortal shall have put on immortality" [1 Corinthians 15:54] after the resurrection.

Why are we to "seek for" that which we are born with? Why will we "put on immortality" if the only part of us that will ever be immortal, has been immortal from birth (or before birth)? **The fact that a person must "seek for...immortality" and immortality must be "put on" at the resurrection is conclusive proof that a person does not now have it.** If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, it teaches that no part of a person now possess immortality.

There are only two views that are commonly believed about what will happen to mankind after death. [**One**] That the soul of all will live forever and cannot die, the soul of the lost must exist somewhere for all the lost have eternal life and are not subject to the wages of sin which is death,

or **[Two]** the wages of sin is death and the lost will die, they do not now have eternal life and never will.

1. **[One]**. The belief that everyone has a soul in them that will live forever and cannot die, therefore, death is not the wages of sin. A person has something in them that cannot die, cannot ever be destroyed. This view has two major divisions.
 - . (A) That all mankind has a "soul" that cannot ever die or be destroyed, but for most of mankind God will forever torment this part of a person they call "soul."
 - . (B) Universalism: that all mankind has a "soul" that cannot ever die or be destroyed, everyone has something in them that will live forever but "it" will be saved. If this "soul" ["it"] is not saved in this lifetime "it" will be saved after death.
2. **[Two]**. That the wages of sin is death. The lost will die the second death, they will forever be destroyed. Those who do not believe this view gave it the name "annihilation." This name is not in the Bible, but what it means is eternal destruction, nevertheless, I think it best not to call Bible teaching by a name not in the Bible.
 - . Most Premillennialists believe the lost will be totally destroyed but there are two views on how or where they will be destroyed.
 1. Many believe that their distortion will be on this earth and the saved will forever live on this earth; no person will ever be in Heaven. They believe the Valley of Gehenna will be restored and the lost will literally be burn to ashes in it.
 2. Some Premillennialists believe that the saved will be with Christ in Heaven, not on earth after the thousand years. The second death will the end of the lost, but not being burned too ashes on this earth.
 - . But then some Premillennialists believe the lost cannot die and will be forever tormented by God, which puts them in the camp of those that believe death is not the wages of sin.
 1. Some Premillennialists believe **[view one]** the wages of sin is eternal life with torment for the soul which cannot die.
 2. Many Premillennialists believe **[view two]** the wages of sin is death.

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If the soul or spirit is immortal and will never die, can there be a resurrection of the dead? Do you believe in the resurrection of the dead? If yes, the resurrection of what? Will your dead body be raised from the dead or do you believe a soul that is not dead will be raised from the dead? When I first begin this study, I was surprised and made to tremble at how few believed in the resurrection and how many there are that do not really know what they believe about it. Many believe some part of themselves will go to Heaven or Hell at death without a resurrection, before the resurrection and Judgment Day and before the second coming of Christ, but when asked what is the reason for the resurrection, they not only do not know, but have never really thought about

it. Death is looked at as being a doorway to life in another form, that death is not really death, and there is nowhere in their thoughts or in their faith for a resurrection for their theology says no one is really dead. The resurrection has been removed from the faith of many by today's theology that some immortal part of a person will go to Heaven at the moment of death. BUT IS THERE ANY LIFE AFTER DEATH BEFORE THE SECOND COMING OF CHRIST AND THE RESURRECTION OF THE DEAD? Paul said at the resurrection, "This mortal must put on immortality," but if the soul is now immortal, then what is it that is now mortal that will put on immortality at the resurrection?

Many reinterpretations have been made in the past, reinterpretations that are historical facts and are believed by many today and have caused many of the divisions we now have, and without doubt, many will make other reinterpretations of many scriptures and many will accept them. About all Protestants believe Purgatory to be a reinterpretation, and there are hundreds more reinterpretations that are historical facts and are believed by many today, but no one believes all to the hundreds of reinterpretations made in the past. Most believe only a few of them, and all the many others they believe to be the doctrine of man, not God. On what does anyone base his or her belief that most reinterpretations are not from God, but a few are from God? Going to God's word is the only way anyone can know whether any teaching is from man or if it is from the Bible

Three past reinterpretations are the subject of this study. These three are believed by many today and have caused many of the divisions we now have.

1. The reinterpretation of the nature of a person and "soul," that a person has a part that is immortal and goes to Heaven or Hell at death. The general confusion of soul and spirit. Are they both the same or are they two different immortal parts of a person that one or both will live after the person is dead? The resurrection versus an immortal soul that cannot die, therefore, needs no resurrection.
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CHAPTER ONE - What is man?

What is a man? Is a person born with an immortal soul, or do the saved put on immortality at the resurrection? Is he a three part being, an animal body with both a soul and a spirit that will live without the body? This is one of the most important questions of all time. It has more influence on our conception of our nature, our view of life in this world and life after death than any other question.

Soul [nehphesh] in the Old Testament: (Strong spells it "nehpesh" Hebrew word #5315). If the "soul" is an immortal *"immaterial, invisible part of man"* (Vine), why is this Hebrew word that is translated soul throughout the Old Testament translated *"living creature"* when it is speaking of animals in Genesis 1:21; 1:24; 2:19; 9:10; 9:12; 9:15; 9:16 when the same Hebrew word [nehphesh] is translated *"living soul"* in Genesis 2:7 when it is speaking of a person? In the Hebrew, if this were an immaterial, immortal part of a person, it would also be an immaterial, immortal part of animals.

[1] Genesis 1:20 **"life"** [soul - nehphesh, used referring to **animals**] *"Let the waters swarm with swarms of living creatures"* [soul - nehphesh](American Standard Version). "The moving creature that has**life**" (footnote in KJV).

[2] Genesis 1:21 **"living creature"** [soul - nehphesh, used referring to **animals**] *"And God created the great sea-monsters, and every living creature [soul - nehphesh]that moves wherewith the water swarmed."*

[3] Genesis 1:24 **"living creature"** [soul - nehphesh, used referring to **animals**] *"And God said, Let the earth bring forth living creatures [soul - nehphesh]after their kind, cattle, and creeping things, and beasts of the earth."*

[4] Genesis 1:30 **"life"** [soul - nehphesh, used referring to **animals**] *"And to every beast of the earth, and to every bird of the heavens, and to everything that creeps upon the earth, wherein there is life"* [soul - nehphesh]. "A living soul" used referring to animals. Animals are *"a living soul."*

ALL FOUR TIMES SOUL IS USED IN GENESIS ONE, IT IS USED REFERRING TO ANIMALS, NOT TO A PERSON. ANIMALS WERE SOULS BEFORE ANY MAN EXISTED. *"Then God said, 'Let the waters teem with swarms of **LIVING SOULS** [soul-nehpheshs], and let birds fly above the earth in the open expanse of the heavens.' And God created the great sea monsters, and every **LIVING SOUL**[soul - nehphesh] that moves with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, a fifth day. Then God said, 'Let the earth bring forth **LIVING SOULS** [soul-nehpheshs] after their kind: cattle and creeping thing and beasts of the earth after their kind'; and it was so...and to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is **LIFE** [soul - nehphesh], I have given every green herb for meat" [Genesis 1:20-30].*

[5] Genesis 2:7 *"**Living soul**" [soul - nehphesh, used referring to a person]. The first time the King James Version translated nehphesh into "**soul**," most other translations did not agree with it, not even the New King James Version. "**Man became a living being**" New King James Version.*

Man became:

- . *"**A living being**" New King James Version, New American Standard Version, Revised Standard Version, New Revised Standard Version, New International Version, Amplified Version, The New American Bible.*
- . *"**A living person**" New Century Version, The Living Bible, New Living Translation.*
- . *"**A living creature**" The Revised English Bible, Young's Literal Translation.*
- . *"**Life**" Contemporary English Version.*

The first time nehphesh is used referring to a person, most translations apply it to the living breathing being or person, not to an invisible inter part of a person. ADAM BEING SPOKEN OF AS A "LIVING BEING**" [nehphesh] PROVES HE WAS MORTAL, NOT IMMORTAL, JUST AS ALL "**LIVING BEINGS**"[nehphesh] ARE MORTAL, NOT IMMORTAL. HOW CAN THIS BE ONE OF THE PROOF TEXTS USED TO PROVE ADAM WAS MADE WITH AN IMMORTAL SOUL? IF IT PROVES ADAM HAD AN IMMORTAL SOUL, THEN IT PROVES THAT FISH HAVE AN IMMORTAL SOUL.**

- . **IT IS IMPORTANCE TO UNDERSTAND THAT IT IS BEING SAID THAT ANIMALS AND MANKIND ARE A SOUL [LIVING BEINGS] NOT THAT ANIMALS OR MANKIND HAS A SOUL [HAVE A PART, AN IMMORTAL, INVISIBLE, NO SUBSTITUTE SOMETHING IN THEM THAT CANNOT DIE]. MANY THINK GENESIS IS SAYING ONLY MANKIND HAVE SOULS BUT ANIMALS DO NOT. BECAUSE OF WHAT THEY HAVE BEEN TAUGHT MOST, WITHOUT REALIZING IT, READ INTO THIS THAT ONLY MANKIND HAS A SOUL, A PART IN THEM THAT IS IMMORTAL, INVISIBLE, NO**

SUBSTITUTE SOMETHING THAT CANNOT DIE. This causes them to believe that only this part of them self will be saved (more on this at the end of this chapter).

[6] Genesis 2:19 "**living creature**" [soul - **nehphesh**, used referring to **animals**]. "*Every beast...every bird...whatsoever the man called every **living creature**, that was the name thereof.*"

[7] Genesis 9:4 "**life**" [soul - **nehphesh**, used referring to **animals**].

[8] Genesis 9:5 "**lives**" [soul - **nehphesh**, used referring to man].

[9] Genesis 9:5 "**life**" [soul - **nehphesh**, used referring to man].

[10] Genesis 9:10 "**living creature**" [soul - **nehphesh**, used referring to **animals**].

[11] Genesis 9:12 "**living creature**" [soul - **nehphesh**, used referring to **animals**].

[12] Genesis 9:15 "**living creature**" [soul - **nehphesh**, used referring to man and **animals**].

[13] Genesis 9:16 "**living creature**" [soul - **nehphesh**, used referring to man and **animals**].

IN GENESIS 9:4-16 THE SAME WORD IS USED FOR BOTH MAN AND ANIMALS SEVEN TIMES IN THE SAME PASSAGE.

- . To animals five times, to man four times
- . THREE TIMES TO ANIMALS ALONE
- . TWO TIMES TO ANIMALS AND MAN TOGETHER
- . TWO TIMES TO MAN ALONE

*"But flesh with the **LIFE** [soul - **nehphesh**, used referring to **animals**] thereof, which is the blood thereof, shall you not eat. And surely your blood, the blood of your **LIVES**[soul - **nehphesh**, used referring to man], will I require; at the hand of every beast will I require it: and at the hand of men, even at the hand of every man's brother, will I require the **LIFE**[soul - **nehphesh**, used referring to man] of man. Whoso sheds man's blood, by man shall his blood be shed, for in the image of God made he men. And you, be you fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spoke unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you and with your seed after you; And every **LIVING CREATURE** [soul - **nehphesh**, used referring to **animals**] that is with you, of the fowl, and the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall the waters of a flood cut off all flesh be any more; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every **LIVING CREATURE** [soul - **nehphesh**, used referring to **animals**] that is with you, for perpetual generation: I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth. And*

*it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every **LIVING CREATURE**[soul - **nehphesh**, used referring to man and **animals**] of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every **LIVING CREATURE** [soul - **nehphesh**, used referring to man and **animals**] of all flesh that is upon the earth."*

All four times in Genesis 1, soul [nehphesh] is used referring to animals, not to a person. IN TEN OF THE FIRST THIRTEEN TIMES SOUL [NEHPHESH] IS USED IT IS USED REFERRING TO ANIMALS, but the King James Version hides this by using different words, and most who read the King James Version never know it. NEHPHESH IS TRANSLATED "SOUL" ONLY ONE TIME OF THE FIRST THIRTEEN TIMES IT IS USED in the King James Version; but it is not translated "soul" in any of the first thirteen times it is used in the New King James Version, New American Standard Version, New Revised Standard Version, or New International Version. Mankind has the same soul [life - nehphesh] as the other "living creatures." He does not differ from other living creatures [soul - nehphesh] by having a soul [nehphesh] that cannot die. His dominion over other living creatures [Other nehpheshs - souls] is not his nehphesh.

Mike Willis says expositors have generally appealed to Genesis 2:7 to prove that all men are born with and now have immortal spirits. However, in 1 Corinthians 15:45, Paul has clearly expounded the meaning of the Hebrew words nehphesh, chayyah. "The living soul" of Genesis 2:7 is the natural body of this passage. He says this corresponds with the book of Genesis itself because the same construction is used in Genesis 1:24 to describe animals. When Moses recorded that God breathed into man's nostrils the breath of life and he became a living soul, what the writer of Genesis was saying was that the dust of the earth began to have animal life and does not prove that a person has an immortal spirit (soul); rather it states that a person has animal life. All men possess animal life through Adam. A Commentary On Paul's First Epistle To the Corinthians, Page 578, 1979. For one who knows the Bible as he does and believes a person has an immortal soul, yet says, the living soul of Genesis 2:7 is the natural body, proves beyond doubt that a living soul is not an immortal inter part of a person.

Guy N. Woods says the first time in Genesis 1:20 the word soul is used is from the Hebrew nehphesh where it is assigned to fish, birds, and creeping things. He says it is clear that the soul in these passages does not refer to anything peculiar to the constitution of man, but it signifies, as its usage denotes, and the lexicons affirm, any creature that breathes. "What Is The Soul Of Man," Gospel Advocate, 1985, Number 21.

Adam Clarke "*Nephesh chayah*; a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half reasoning elephant down to the stupid potto, or lower still, to the polype, which seems equally to share the vegetable and animal life."

IN THE FIRST NINE CHAPTERS OF GENESIS SOUL [nehphesh] IS THE ANIMAL LIFE, WHICH BOTH A PERSON AND ANIMALS HAVE IN COMMON. HOW DID

THE TRANSLATORS KNOW WHEN IT CHANGED TO AN INVISIBLE INTER IMMORTAL PART OF A PERSON, WHICH ANIMALS DO NOT HAVE?

- **SOUL [nehphesh] HAS BEEN USED MORE OFTEN WITH REFERENCE TO ANIMALS THAN IT IS WITH REFERENCE TO PERSONS.**
- **NOTE: BOTH MAN AND ANIMALS ARE SOULS, LIVING BEINGS. WE ARE A SOUL, NOT HAVE A SOUL. IF WE HAVE A SOUL, HAVE A LIVING BEING IN US, THEN WE ARE ONE LIVING BEING WITH ANOTHER LIVING BEING LIVING IN US, A LIVING BEING LIVING IN ANOTHER LIVING BEING. THE DOCTRINE THAT WE HAVE A SOUL LIVING IN US AND IT IS THIS IMMORTAL DEATHLESS PART OF US THAT WILL BE SAVED OR TORMENTED FOREVER IS THE FOUNDATION OF MANY OF THE ERRORS THAT HAVE DIVIDED THE CHURCHES. THAT *WE ARE A SOUL* (WE ARE A LIVING BEING), NOT *WE HAVE A SOUL* (WE HAVE A LIVING BEING LIVING IN US) IS ONE OF THE MOST FUNDAMENTAL AND MOST MISUNDERSTOOD TEACHING IN THE BIBLE.**

[14] Genesis 12:5 "*And the **people** [soul - nehphesh] whom they had acquired*" New King James Version ["*soul*" in King James Version].

[15] Genesis 12:13 "*That **I** [soul - nehphesh] may live because of you*" New King James Version ["*soul*" in King James Version].

[16] Genesis 14:21 "*Give me the **persons** [soul - nehphesh] and take the goods*" King James Version.

[17] Genesis 17:14 "*That **person** [soul - nehphesh] shall be cut off*" New King James Version.

[18] Genesis 19:17 "*Escape for your **life** [soul - nehphesh]*" King James Version.

[19] Genesis 19:19 "*Saving my **life** [soul - nehphesh]*" King James Version.

IN THE FIRST NINETEEN TIMES NEHPHESH IS USED IT IS TRANSLATED SOUL ONLY THREE TIMES IN THE KING JAMES VERSION, NONE IN THE NEW KING JAMES VERSION, NEW AMERICAN STANDARD VERSION, NEW REVISED STANDARD VERSION, OR NEW INTERNATIONAL VERSION.

[20] Genesis 19:20 "*That my **life** [soul - nehphesh] may be saved*" New American Standard Version [Soul for the fourth time in the King James Version and first time in the New King James Version].

[21] Genesis 23:8 "*If it be your **mind**[soul - nehphesh]*" King James Version.

[22] Genesis 27:4 "*So that I may bless you before I [soul - nehphesh] die*" New Revised Standard Version. **UP TO GENESIS 27:4 NEHPHESH IS TRANSLATED "SOUL" IN THE KING JAMES VERSION FOUR TIMES AND THE NEW KING JAMES VERSION ONE TIME. EVEN THEN IT IS NOT TRANSLATED "SOUL" IN MANY OTHERS TRANSLATIONS.**

- . "*So that I [nehphesh] may bless you before I die*" Revised Standard Version, New Revised Standard Version.
- . "*So that I [nehphesh] may give you my blessing before I die*" New International Version.
- . "*So that I [nehphesh] may give you my blessing before I die*" Revised English Bible.
- . "*To give you **my** [nehphesh] blessing before I die*" Amplified Bible.
- . "*That I [nehphesh] may give you my special blessing before I die*" New American Bible.
- . "*Then I [nehphesh] will bless you before I die*" New Century Version.
- . "*Then I [nehphesh] will pronounce the blessing that belongs to you, my firstborn son, before I die*" New Living Translation.
- . "*I [nehphesh] want to eat it once more and give you by blessing before I die*" Contemporary English Version.
- . "*That I [nehphesh] may eat of it, [preparatory] to giving you [as my first-born] my blessing before I die*" Amplified Bible.
- . "*That my **soul** [nehphesh] may bless thee before I die*" King James Version. How would Isaac's son know if he were blessed by an "*immaterial invisible*" no substance part of a person that he could not see? By this time, hundreds of years after Genesis 1:1, the King James translators must have been desperate to be able to put "soul" into the Bible.

Nehphesh has been used 21 times before the New King James Version used "soul" for the first time, but even then the translators of many versions have chosen not to translate it "soul." IN GENESIS "NEHPHESH" IS NOT AN IMMORTAL "IMMATERIAL, INVISIBLE PART OF MAN," BUT IT IS THE LIFE, LIVING CREATURE, LIVING BEING, ANY LIVING THING, WHETHER ANIMALS, FISH, OR MAN. IF THE TRANSLATORS HAD CONTINUED TO TRANSLATE NEHPHESH AS LIFE, LIVING CREATURE, LIVING BEING, OR PERSON, AS THEY DID IN THE FIRST TWENTY-ONE TIMES IT IS USED, THERE MAY NOT BE THE DIVISIONS THERE ARE TODAY. WHY DID THEY NOT TRANSLATE NEHPHESH INTO SOUL IN THE FIRST PART OF THE BIBLE? MAYBE BECAUSE THEY THOUGHT IT WOULD HAVE MADE ANIMALS HAVE SOULS, AND THEY DID NOT BELIEVE ANIMALS COULD HAVE SOULS. I find it difficult to see how anyone could not call their honesty into question for it is undeniable that they put their belief over the word of God and deliberately hid the truth from their readers; deliberately hid the truth from you.

[23] Genesis 32:30 "*My**life** [soul - nehphesh] is preserved*" King James Version. Most translations use "life" in this passage for a soul that cannot perish does not need to be preserved.

[24] Genesis 34:3

- . "His **heart** [soul - nehphesh] *was drawn to Dinah*" New International Version.
- . "He was deeply **attracted** [nehphesh] *to Dinah*" New American Standard Version.
- . "His **soul** [nehphesh] *clave unto Dinah*" King James Version.

[25] Genesis 34:8

- . "My son Shechem has his **heart** [nehphesh] *on your daughter*" New International Version.
- . "My son Shechem is in **love** [nehphesh] *with this girl*" Revised English Bible.
- . "The **heart** [nehphesh] *of my son Shechem longs for your daughter*" New Revised Standard Version.
- . "The **soul** [nehphesh] *of my son Shechem longeth for your daughter*" King James Version.

[26] Genesis 35:18

- . "As she **breathed** [nehphesh] *her last-for she was dying*" New International Version.
- . "Then with her last **breath**, [nehphesh] *as she was dying*" Revised English Bible.
- . "As her **soul** [nehphesh] *was departing (for she died)*" King James Version.

[27] Genesis 36:6 "All the **persons**[nehphesh] *of his house*" King James Version.

[28] Genesis 37:21 "Let us not kill **him**[nehphesh]" King James Version.

[29] Job 12:10 "In whose hand is the **soul** [soul - nehphesh, used referring to **animals**] *of every living thing, and the breath of all mankind.*" "The **life** of every living thing" New American Standard Bible.

[30] Job 41:21 "His **breath**[soul - nehphesh, used referring to an **animal**, possibly a crocodile]."

[31] Isaiah 19:10 "All that make sluices and ponds for **fish** [soul - nehphesh, used referring to **animals, fish**]" King James Version.

[32] Jeremiah 2:24 "A wild ass used to the wilderness, that snuffed up the wind in**her** [soul - nehphesh, used referring to an **animal**] *desire.*"

[33] Numbers 31:28 "And levy a tribute unto the Lord of the men of war which went out to battle: **onesoul** [nehphesh-used referring to man and **animals**] *of five hundred, both of the persons, and of the beeves, and of the asses and of the sheep.*"

"So carefully has the translation of nehphesh been guarded in relation to animals as 'souls,' that we can't help but wonder if it were not done intentionally to conceal the fact that animals are souls as well as men." David J. Heinizman, "Man Became A Living Soul."

[34 to 870] It would be too long to quote about 870 times the Hebrew word nehphesh is in the Old Testament with just over one-half being translated "soul" in King James Version [Wigram, Page 829, Old Testament].

1. SOUL About 473 times. Not once do any of them imply anything about life beyond the grave or about the soul being immortal.
2. LIFE About 122 times.
3. PERSON About 26 times.
4. MIND About 15 times.
5. HEART About 15 times.
6. PERSONAL PRONOUNS 44 + times [yourselves, themselves, her, me, he, his, himself].
7. ALL OTHERS about 200 times [man, creature, living being, own, any, living thing, lives, the dead, dead body, kills, slays, slay him, mortally, discontented, ghost, breath, will, appetite, hearty desire, desire, pleasure, lust, deadly, fish]. All 870 times it is associated with the activity of a living being, including dying, and it never implies anything about life after the death of the living being. None of them are an immortal inter part of a person. They are a living being that can die, be killed, or be dead. **Nehphesh is always associated with the activity of earthly breathing beings, both of person(s) and animal(s). It never implies anything about life beyond the grave. IT IS NEVER TRANSLATED "SPIRIT."**

Can one word be rightly translated this way? Can a word that is not a pronoun be rightly translated into a pronoun as it is in the King James Version? How could the translators know when to change the noun into a pronoun? **NO ONE READING MANY OF THE ENGLISH TRANSLATIONS OF THE BIBLE WOULD HAVE ANY WAY OF KNOWING THAT ALL THESE WORDS ARE TRANSLATIONS (OR MISTRANSLATIONS) OF ONLY ONE WORD.** Did the translators do so because they wanted to make a person be an "immortal being," and more than a "living creatures?" In almost one half of the times nehphesh is used in the Old Testament, even the King James translators could not translate it "soul." When the all-knowing God used just one word, why did the translators use many words and change it as they wish to from a noun to a pronoun? Did they think that for all the years from Adam unto Christ, God thought people could understand just one word; but now about forty words are needed to translate one word? If one word were all that was needed from Adam to the King James Version, why would God's one word not be enough today? Do the translators think they have improved the Hebrew Old Testament? The use of many words came when the Catholic Church brought in unconditional immortality, and they had to get it into the Bible. The Hebrew manuscripts still have just one word - nehphesh, which was the one word God inspired. Were the translators inspired to change it to many words?

Nehphesh is translated "soul" far fewer times in the New American Standard Version and in most other translations, including the New King James Version, than it is in the King James Version. Were they going as far as they dared to in correcting the King James Version?

The way "soul" is understood and used today in English (an inter undying PART of a person) makes putting the word "soul" in a translation for the English people today be a false and deliberately misleading translation; for it makes it where today's English reader cannot know what God said, and will understand only what the prejudiced outlook the translators wanted their readers to understand **WHEN THE WORD "SOUL" IS UNDERSTOOD AS IT IS USED TODAY**. Without much study of Bible words, which most Bible reader will never do, they cannot know what God said to them when they read the word "soul" and will think that the outlook of the translator, which seems to be somewhat prejudice, is the word of God. God's word has been deliberately replaced with the teaching of man [Matthew 15:9] in a way that will have more influence on our conception of what our nature is and the nature of all living beings than any other question.

THE "SOUL" AND "EATING OF BLOOD."

Is the immortal "soul" [nehphesh] in the blood? Is a part of a person that many say it lives after the death of the body in the blood of both men and animals? Leviticus 17:10-15. In only six verses nehphesh is used ten times.

- . Used referring to animals four times
- . Used referring to man six times
- . Translated soul six times and life four times in the King James Version.

*"I will even set my face against that **SOUL** [person - nehphesh, used referring to man] that eats blood, and will cut him off from among his people. For the **LIFE**[soul - nehphesh, used referring to **animals**] of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your **SOULS**: [nehphesh, used referring to man] for it is the blood that makes an atonement for the **SOUL** [nehphesh, used referring to man]. Therefore I said unto the children of Israel, No **SOUL**[nehphesh, used referring to man] of you shall eat blood...For it is the **LIFE** [soul - nehphesh, used referring to **animals**] of all flesh; the blood of it is for the **LIFE**[soul - nehphesh, used referring to **animals**] thereof; therefore I said unto the children of Israel, No **SOUL**[nehphesh, used referring to man] shall eat the blood of no manner of flesh: for the **LIFE**[soul - nehphesh, used referring to **animals**] of all flesh is the blood thereof: whosoever eats it shall be cut off. And every **SOUL**[nehphesh, used referring to man] that eats that which died of itself...he shall wash his clothes, and bath himself in water"* In this passage, the King James Version translated the same word "soul" six times when it used referring to man and "life" four times when it used referring too animals. Can anyone not see how the translators picked when they wanted "nehphesh" to be "soul" and when they wanted "nehphesh" to be "life"? They could not let an immortal soul be in the blood nor could they let animals have an immortal soul. Their theology said a man had to have a soul, but an animal could not, and they were not willing that their reader see that the word "nehphesh" is used referring to both, and that both do not have a soul but are a soul.

- . *"No **SOUL** (nehphesh) shall eat blood"* Leviticus 17:12. (An immortal soul eating blood?)

- . "The **LIFE** [soul - nehphesh] of all flesh is the blood" Leviticus 17:11.
- . "No **DEAD BODY** [soul - nehphesh]" A dead immortal soul? Numbers 6:6. Also, Numbers 5:2; 6:11; 9:6; 9:10. These passages would make no sense if nehphesh were a no substance immortal something in a person. It would also make animals have the same no substance immortal something in them. It is life that is in the blood, not an immortal soul as the word "soul" is used today.

The vanishing use of soul in Leviticus 17:10-15.

- . In the King James Version nehphesh is translated "soul" six of the ten times it is used.
- . The New King James Version used "soul" only two of the ten times.
- . "Soul" is not used in the New Revised Standard Version, New International Version, The New American Bible and others.

Leviticus 17:10-15 New Revised Standard Version. *"If anyone of the house of Israel or of the aliens who reside among them eats any blood, I will set my face against that **PERSON** [nehphesh] who eats blood, and will cut that **PERSON** [nehphesh] off from the people. For the **LIFE** [nehphesh] of the flesh is in the blood; and I have given it to you for making atonement for your **LIVES** [nehphesh] on the altar; for, as **LIFE**, [nehphesh] it is the blood that makes atonement. Therefore I have said to the people of Israel: No **PERSON** [nehphesh] among you shall eat blood...For the **LIFE** [nehphesh] of every creature-its blood is its **LIFE**; [nehphesh] therefore I have said to the people of Israel: You shall not eat the blood of any creature, for the **LIFE** [nehphesh] of every creature is its blood; whoever eats it shall be cut off. All **PERSONS**, [nehphesh] citizens or aliens, who eat what dies of itself...shall wash their clothes, and bathe themselves in water."*

Leviticus 17:10-15 New International Version. *"Any Israelite or any alien living among them who eats any blood-I will set my face against that **PERSON** [nehphesh] who eats blood and will cut **HIM** [nehphesh] off from his people. For the **LIFE** [nehphesh] of a creature is in the blood, and I have given it to you to make atonement for **YOURSELVES** [nehphesh] on the altar; it is the blood that makes atonements for one's **LIFE** [nehphesh]. Therefore I say to the Israelites, 'None of **YOU** [nehphesh] may eat blood, nor may an alien living among you eat blood'...because the **LIFE** [nehphesh] of every creature is its blood. That is why I have said to the Israelites, You must not eat the blood of any creature, because the **LIFE** [nehphesh] of every creature is its blood; anyone who eats it must be cut off. **ANYONE** [nehphesh], whether native-born or alien, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water'."*

MAN "BECAME A LIVING BEING" Genesis 1:26 *"Then God said, 'Let Us make **MAN** in Our image.'" Not "Let Us make the soul of man in Our Image" Genesis 2:7. "Then the Lord formed **MAN** of dust from the ground and breathed into his nostrils the breath of life; [not breathed into the body an immortal undying no substance soul, but the breath of life, which both men and animals have], and **MAN** became a living being."* Not a body + an immortal soul, but "a living being." Not two beings, a body being with an inter soul being living in it.

The body of dust + the breath of life = a living soul [a living being - nehphesh], Genesis 2:7, New American Standard. The breath of life without the body would not be a person or animal. It would not be a living being, not a nehphesh. ALL living creatures, whether they are animals or sea-dwelling creatures, are souls [nehpheshs].

MAN, not merely a body, is formed from the dust of the ground. **MAN** is in the image of God, not only an inter part of a person which has no substance. Adam might have loss possible immortality when he loss the tree of life, but this was not a loss of being made in the image of God.

The Bible says, "*Man BECAME a living soul*" is changed to, "Man OBTAINED a living soul" or "Man WAS GIVEN a soul." There is a world of difference in a person BEING a living soul and a person HAVING a soul. Both man and animals are a living soul. If the breath of life in his nostrils in Genesis 2:7 makes a person have an immortal part (spirit) living in him or her that cannot die, then "*all in whose nostrils was the breath of the spirit of life*" in Genesis 7:22 proves all beasts, birds, and fish have an immortal part (soul) living in them that cannot die, but that all, both man and animals that had "*the breath of the spirit of life*," died.

ANIMALS ARE "SOULS"nehphesh - living creature

Animals ARE souls, not animals HAVE souls. In Genesis 1:20; 1:21; 1:24; 1:30, most translations try to hide this. WHY? Why is it "*living creature*" when used referring to animals and "*soul*" when used referring to a person? There is no excuse or defense for it. It is a deliberate attempt by the translators, who did not believe God's word as it is, to mislead; and all Bible teachers should point this out to all they teach [James 3:1]. If "*the living soul*" [nehphesh] is the immortal part of a person, then bugs, all sea creatures, all birds, and all animals have an immortal soul. "*Living soul*" is used more of these creatures than it is of man.

Passages in which soul [nehphesh] is speaking of animals being souls.

1. Genesis 1:20 "*Then God said, Let the waters swarm with swarms of living **souls*** [soul - nehphesh, used referring to **animals**]."
2. Genesis 1:21 "*And God created the great sea-monsters, and every living **soul*** [soul - nehphesh, used referring to **animals**] *that moves wherewith the waters swarmed.*"
3. Genesis 1:24 "*And God said, Let the earth bring forth living **souls*** [soul - nehphesh, used referring to **animals**] *after their kind, cattle, and creeping things, and beasts of the earth after their kind.*"
4. "*And with ever **living creature*** [soul - nehphesh, used referring to **animals**] *that is with you, of the fowl, of the cattle, and of every beast of the earth with you*" [Genesis 9:10]. Also Genesis 9:12, 9:15 and 9:16.
5. "*One **soul*** [nehphesh life, used referring to man and **animals**] *of five hundred, of the persons and of the beeves, and of the asses, and of the sheep*" [Numbers 31:28].
6. The "*leviathan*," [Job 41:1] used six times in the Bible, probably a crocodile, has a **soul** [soul - nehphesh, used referring to **animals**] [Job 41:21]. From over 870 times nehphesh is used, this is the only time it is translated **breath** in the Kings James Version. After all, they could not have a crocodile, a sea monster, or whatever it was having

an "immortal soul" for then they would have to put it in Heaven or Hell for an immortal crocodile could never die and would have to be somewhere for all eternity.

7. **"SOUL"** [nehphesh] OF MAN AND ANIMALS IS IN THE BLOOD *"For the **life** [soul - nehphesh, used referring to man and to **animals**] of the flesh is in the blood"* Leviticus 17:11. *"For the **life** [soul - nehphesh, used referring to man and to **animals**] of every creature is the blood of it"* Leviticus 17:14, Genesis 9:4.
8. *"In whose hand is the **life** [soul - nehphesh, used referring to man and to **animals**] of every living thing, and the breath of all mankind?"* [Job 12:10].
9. *"A righteous man has regard for the life [soul - nehphesh, used referring to **animals**] of his beast"* [Proverbs 12:10].
10. Genesis 2:19, 9:15-16 and many more. "The living soul" in Genesis 2:7 is the one distinctive thing, for many that makes a person different from an animal. If a person has an immortal soul, there is no way around all living things having immortal souls. **NOTHING IS SAID IN THESE PASSAGES ABOUT BUGS, BIRDS, FISH OR A PERSON BEING ANYTHING MORE THAN "LIVING BEINGS."**

- . "The last two lines of verse 7 affirm that a person's life is God-given. God enables a person to breathe, and thus, to be alive, as he does other creatures (see Genesis 7:22). Some have tried to justify a threefold division of man into flesh (or body), soul, and spirit from Genesis 2:7. They equate **dust** with flesh or body, **breath** with spirit, and insist that the last phrase of the verse must be translated as 'a living soul.' However, this understanding reads more into the biblical text than it really says. (1) The Hebrew words for 'flesh' or 'body' and 'spirit' do not occur in this passage. (2) The Hebrew expression nehphesh chayyah, which some insist on translating 'a living soul,' is used of fish and marine life in Genesis 1:30; and beasts and birds in 2:19. If 'soul' means the eternal part of a person or the sum total of man's 'body' and 'spirit' in Genesis 2:7, it must mean the eternal part of a fish or the sum total of a fish's 'body' and 'spirit' in Genesis 1:20, 21; etc. (3) The flow of the context in Genesis 2:7 indicates that **the word translated being in RSV (nehphesh) means the whole person**. The author's emphasis is on the gift of life." John T. Willis, "The Living Word Commentary On the Old Testament - Genesis" Page 103-104, Sweet Publishing Company, 1979.
- . "Far from referring simply to one aspect of a person, 'soul' refers to the whole person" Eerdmans Dictionary of the Bible, Page 1245.
- . "A human being is a totality of being, not a combination of various parts and impulses. According to the Old Testament understanding, a person is not a body, which happens to possess a soul. Instead, a person is a living soul...Because of God's breath of life; the man became 'a living being' (Gen. 2:7). A person, thus is a complete totality, made up of human flesh, spirit (best understood as "the life-force"), and nephesh (best understood as "the total self" but often translated as 'soul')." Holman Bible Dictionary, Page 61.
- . "There is not dualism in the sense of separation, as though there could be full man either as body alone or as soul alone...together they make up the one man" International Standard Bible Encyclopedia, Volume 1, Page 134.
- . "A consideration of EVERY passage in which these terms are used leads us to the consideration that the term 'soul' is a term that was applied in the Bible to every being that normally has sensory capacities (life), whether or not they have that capacity when the

term is used referring to them. For example, one might see a body of a dead person and say, 'That poor soul is dead.' The Bible uses the term that way, even as we do, and it has nothing at all to do with the immortality or mortality of the soul. It simply means that the PERSON (the one who HAD life-soul-sensory capacity) is dead." T. Pierce Brown, "Soul and Spirit" Gospel Advocate, June 14, 1979.

1. Nehphesh(*soul*): When nehphesh is used referring only to **animals** is translated nine different ways in the King James Version.

1. ***Creature*** [soul - nehphesh] Genesis 1:21; 1:24; 2:19; 9:10; 2:12; Leviticus 11:46
2. ***Thing*** [soul - nehphesh] Leviticus 11:10. Ezekiel 47:9
3. ***Life*** [soul - nehphesh] Genesis 1:20; 1:30; Leviticus 17:10-14 - 2 times
4. ***The life*** [soul - nehphesh] Genesis 9:4; Deuteronomy 12:23; Proverbs 12:10
5. ***Beast*** [soul - nehphesh] Leviticus 24:18
6. ***The soul*** [soul - nehphesh] Job 12:10
7. ***Breath*** [soul - nehphesh] Job 41:21
8. ***Fish*** [soul - nehphesh] Isaiah 19:10
9. ***Her*** [soul - nehphesh] Jeremiah 2:24

2. Nehphesh (*soul*): When it is used referring to BOTH **Animals** and **Man** is translated in three different ways.

1. ***Creature*** [soul - nehphesh] Genesis 9:15; 9:16
2. ***The life*** [soul - nehphesh] Leviticus 17:11; 17:14
3. ***Soul*** [soul - nehphesh] Numbers 31:28

3. Nehphesh (*soul*): When it has the animal appetites and desires of **Man** is translated in five different ways. [1] Soul, [2] pleasure, [3] lust, [4] appetite, [5] and greedy.

1. Translated Soul (Nehphesh) 17 things the "soul" (person) does
 - . The soul **dried away** Numbers 11:6
 - . The soul **lusts** Deuteronomy 12:15
 - . The soul **longs to eat flesh** Deuteronomy 12:20
 - . The soul **lusts after** Deuteronomy 12:20
 - . The soul **lusts** Deuteronomy 12:21
 - . The soul **lusts** Deuteronomy 14:26
 - . The soul **desires** Deuteronomy 14:26
 - . The soul **loathes** Deuteronomy 21:5
 - . The soul **desires** 1 Samuel 2:16
 - . The soul **refused** Job 6:7
 - . The soul **abhorred** Job 33:20
 - . The soul **abhorred** Psalms 107:18
 - . The soul **hunger** Proverbs 6:30

- . The soul **satisfying** Proverbs 13:25
 - . The soul **empty** Isaiah 29:8
 - . The soul **has appetite** Isaiah 29:8
 - . The soul **desired figs** Micah 7:1
2. Translated **pleasure** [soul - nehphesh] Deuteronomy 23:24
 3. Translated **lust** [soul - nehphesh] Psalms 78:18
 4. Translated **appetite** [soul - nehphesh] Proverbs 23:2. Ecclesiastes 6:7
 5. Translated **greedy** [soul - nehphesh] Isaiah 56:11

THE SOUL [PERSON] CAN BE HUNGRY, HAVE AN APPETITE, BE THIRSTY, EAT MEAT

- . "Men do not despise a thief if he steals to satisfy **himself** [soul - nehphesh] when he is hungry" [Proverbs 6:30].
- . "*I will set my face against that **soul** [soul - nehphesh] that eats blood, and will cut him off from among his people*" [Leviticus 17:10].
- . "*And you shall say, I will eat flesh, because your **soul** [soul - nehphesh] desires to eat flesh; you may eat flesh, after all the desire of your **soul** [soul - nehphesh]*" [Deuteronomy 12:20].
- . "*And it shall be as when a hungry man dreams and, behold, he eats; but he awakes, and his **soul** [soul - nehphesh] is empty; or as when a thirsty man dreams, and behold, he drinks; but he awakes, and, behold, he is faint, and his **soul** [soul - nehphesh] has appetite*" [Isaiah 29:8].

IF SOUL CAN DIE, IT CANNOT BE IMMORTAL THE BIBLE SAYS OFTEN THAT THE NEHPHESH [soul] CAN DIE, CAN BE KILLED BY MAN, OR THAT IT IS ALREADY DEAD

CAN WHATEVER IS INTENDED BY THE HEBREW WORD "NEHPHESH" DIE? If it can, then whatever "nehphesh" is translated into **IS** something that can die. **If the many words that "nehphesh" is translated into is something that can die, then the soul cannot be immortal and it can die.** To say that "nehphesh" [soul] is immortal and cannot die makes the Bible be wrong repeatedly. If the soul [nehphesh] is immortal and cannot die, the writers of the Bible did not know it.

1. **Souls** [nehpheshs] **can die** Numbers 23:10, Ezekiel 18:4, 20, Joshua 11:11. "*They smote all the **souls***" [nehphesh]. An immortal soul can die? Not only does the Bible not say the soul is immortal, it denies it by saying often that the soul can die or be killed or is dead.
2. **Souls** [nehpheshs] **can be murdered**. Deuteronomy 12:23; Numbers 35:11-15. "*Kills any **person***" [soul - nehphesh] Numbers 35:11, 15, 30, 31. Kills any immortal soul?
3. **Souls** [nehpheshs] **can be killed** Leviticus 24:17, Numbers 35:11. An immortal soul can be killed?
4. **Souls** [nehpheshs] **can be smote with the sword and utterly destroyed** Joshua 11:11.

5. **Souls** [nehpheshs] **can be slain**. An immortal soul can be slain? Deuteronomy 27:25.
6. **Souls** [nehpheshs] **can be destroyed**. An immortal soul can be destroyed? Leviticus 23:30.
7. **Souls** [nehpheshs] **can be taken away** 1 Kings 19:4.
8. **Souls** [nehpheshs] **can be sought to kill it** Jeremiah 44:30.
9. **Souls** [nehpheshs] **cannot be kept alive**. An immortal soul that cannot die but it cannot be kept alive? Psalms 22:29.
10. **Souls** [nehpheshs] **have blood and can bleed**. "The blood of the souls of the poor" Jeremiah 2:34.
11. "*Let us not **take** his **life*** [soul - nehphesh]" Genesis 37:21.
12. "***Life*** [soul - nehphesh] *for **life*** [soul - nehphesh] Immortal soul for immortal soul?" Exodus 21:23.
13. "*Any **dead body*** [soul - nehphesh]" Leviticus 21:11.
14. "*That **person*** [soul - nehphesh] *will I **destroy***" Leviticus 23:30.
15. "*And if a man **takes** the **life*** [soul - nehphesh] *of any human being*" Leviticus 24:17.
Does anyone believe a person can take the "soul" of any human being?
16. "*And he that smites any man mortally shall be put to death. And he that smites a beast mortally shall make it good, **life*** [soul - nehphesh] *for **life*** [soul - nehphesh] [soul for soul?]" Leviticus 24:18.
17. "*Because of a **dead person*** [soul - nehphesh]" Numbers 5:2.
18. "*He shall not go near to a **dead person*** [soul - nehphesh]" Numbers 6:6.
19. "*Because of a **dead person*** [soul - nehphesh]" Numbers 6:11.
20. "*Unclean because of the **dead person*** [soul - nehphesh]" Numbers 9:6, 7.
21. "*Because of a **dead person*** [soul - nehphesh]" Numbers 9:10.
22. "*The one who touches the **corpse** of any **person*** [soul - nehphesh]" Numbers 19:11.
23. "*Anyone who touches a **corpse**, the **body*** [soul - nehphesh] *of a man who has died*" Numbers 19:13. How could anyone touch the corpse of something that has no substance and cannot die?
24. "*Whosoever has **killed any person*** [soul - nehphesh]" Numbers 31:19.
25. "***The manslayer who has killed any person*** [soul - nehphesh]" Numbers 35:11.
26. "*Anyone who **kills a person*** [soul - nehphesh] *unintentionally may flee there*" Numbers 35:15.
27. "*If anyone **kills a person*** [soul - nehphesh]" Numbers 35:30.
28. "*And **take his life*** [soul - nehphesh]" Deuteronomy 19:6.
29. "*And strikes him so that **he*** [soul - nehphesh] ***dies***" Deuteronomy 19:11.
30. "***Life*** [soul - nehphesh] *for **life*** [soul - nehphesh], *eye for eye, tooth for tooth*" Deuteronomy 19:21.
31. "*A man rises against his neighbor and **murders him*** [soul - nehphesh]" Deuteronomy 22:26.
32. "*Cursed be he who takes a bride to **slay an innocent person*** [soul - nehphesh]" Deuteronomy 27:25.
33. "*And **deliver our lives*** [souls - nehpheshs] *from **death***" Joshua 2:13.
34. "***Our life*** [soul - nehphesh] *for yours*" Joshua 2:13.
35. "*And they smote all the **souls*** [souls - nehpheshs] *that were therein with the edge of the sword, **utterly destroying them; there were none left that breathed***" Joshua 11:11.

36. "*He **utterly destroyed them and all the souls** [souls - nehpheshs] that were therein; he left none remaining*" Joshua 10:28.
37. "*And he smote it with the edge of the sword, and all the **souls** [souls - nehpheshs] that were therein; he left none remaining in it*" Joshua 10:30.
38. "*And all the **souls** [souls - nehpheshs] that were therein*" Joshua 10:32.
39. "*And all the **souls** [souls - nehpheshs] that were therein **he utterly destroyed** that day*" Joshua 10:35.
40. "*But he **utterly destroyed** it, and all the **souls** [souls - nehpheshs] that were therein*" Joshua 10:37.
41. "*And he captured it and its king and all its cities, and they smote them with the edge of the sword, and **utterly destroyed all the souls** [souls - nehpheshs] that were therein*" Joshua 10:39. Can immortal souls be utterly destroyed with the sword?
42. "*Who **kills any person** [soul - nehphesh]*" Joshua 20:9.
43. "*That **kills any person** [soul - nehphesh]*" Joshua 20:3.
44. "*That his **soul** [soul - nehphesh] was **vexed to death***" Judges 16:16 "***annoyed to death***" New American Standard Version. We say, "He worried me to dead."
45. "*Let **me** [soul - nehphesh] **die***" Judges 16:30. "Let my soul die"?
46. "*And you **lose your life** [soul - nehphesh], with the **lives** [souls - nehphesh] of your household*" Judges 18:25.
47. "*If you do **not save your life** [soul - nehphesh] tonight*" 1 Samuel 19:11.
48. "*The **death of all the persons** [souls - nehpheshs] of your father's house*" 1 Samuel 22:22.
49. "*He that **seeks my life** [soul - nehphesh] seeks your **life** [soul - nehphesh]*" 1 Samuel 22:23.
50. "*He is **seeking my life** [soul - nehphesh]*" 1 Samuel 20:1,
51. "*And David saw that Saul was come out to **seek his life** [soul - nehphesh]*" 1 Samuel 23:15.
52. "*You are **lying in wait for my life** [soul - nehphesh] (soul in King James Version) to take it*" 1 Samuel 24:11.
53. "*To pursue you and to **seek your life** [soul - nehphesh]*" (soul in King James Version) 1 Samuel 25:29 also 2 Samuel 4:8, 16:11, 1 Kings 19:10, 14, Psalm 35:4, 38:12, 35:13, 40:14, 40:15, Jeremiah 40:14, 40:15.
54. "*Deliver him that smote his brother, **that we may kill him for the life** [soul - nehphesh] of his brother whom he slew*" 2 Samuel 14:7
55. "*Who today have **saved your life** [soul - nehphesh] and the **lives** [souls - nehpheshs] of your sons and daughter, the **lives** [soul - nehphesh] of your wives, and the **lives** [souls - nehpheshs] of your concubines*" 2 Samuel 19:5.
56. "*Have you **asked for the life** [soul - nehphesh] of your enemies*" 1 Kings 3:11.
57. "*Prolong my **life** [soul - nehphesh]*" Job 6:11. Prolong the life of an immortal soul?
58. "*For himself that he might **die**, and said, It is enough; now, O Lord, **take my life** [soul - nehphesh]*" 1 Kings 19:4.
59. "*A man that is laden with the **blood of any person** [soul - nehphesh] shall flee unto the pit; let no man stay him*" Proverbs 28:17.
60. "*The **blood of the souls** [souls - nehpheshs] of the innocent poor*" Jeremiah 2:34. An immaterial, invisible, part of a person that has no substance had blood!

61. "Ammon has sent Ishmael the son of Nethaniah to **take your life** [soul - nehphesh]...wherefore should he **take your life** [soul - nehphesh]" Jeremiah 40:14-15.
62. "**To slay the souls** [souls - nehpheshs] *that should not die and to save the **souls** [souls - nehpheshs] **alive that should not live***" Ezekiel 13:19.
63. "**The soul** [soul - nehphesh] *who sins **will die***" Ezekiel 18:4.
64. "**The person** [soul - nehphesh] *who sins **will die***" Ezekiel 18:20.
 - . Ezekiel 18:20 "**The soul** [nehphesh] *that sins, it **shall die***" King James Version, American Standard Version
 - . Ezekiel 18:20 "**The person** [soul - nehphesh] *who sins **shall die***" New Revised Standard Version.
 - . Ezekiel 18:20 "**The person** [soul - nehphesh] *who sins **will die***" New American Standard Version, New Revised English Bible.
 - . Ezekiel 18:20 "**The person** [soul - nehphesh] *who sins is the one who **will die***" New Century Version. This is a person dying [being put to death] for a sin under the Old Testament law, but is almost always used referring to a part of a person that cannot die by those who believe a soul cannot die. WHEN THEY MISAPPLY THIS TO SOME INTER PART OF A PERSON, AND THEY DO, THEY HAVE AN UNDENIABLE STATEMENT THAT THEIR IMMORTAL INTER PART OF A PERSON WILL DIE IF IT SINS; AND THAT THE SOUL WILL NOT HAVE EVERLASTING LIFE WITH TORMENT. This is definitely not what they wanted, but what they made in their attempt to make the soul immortal. If "*soul*" means "an immortal inter part of a person that cannot die," then James says, "*Shall save an immortal inter part of man, which cannot die, from death*" James 5:20. This theology makes nonsense of the Bible.
 - . The divine sentence, "The soul that sins, it shall die" has been reversed to say, "The soul that sins, it shall live eternally in torment." Not only must this be changed from "die" to "eternal life" but after making the change "torment" must be added. To make it teach what many want it to teach, first, God's word must be changed and then added to.
65. "*By shedding blood and **destroying lives*** [souls - nehpheshs]" Ezekiel 22:27.
66. "*Like a roaring lion ravening the prey: they have **devoured souls*** [souls - nehpheshs]" Ezekiel 22:25.
67. "*He did not spare their **soul** [nehphesh] from death, but gave over their life to the plague, and smote all the firstborn in Egypt*" [Psalm 78:50].
68. **OVER 320 OF THE ABOUT 870 TIMES THAT SOUL [NEHPHESH] IS USED, THE SOUL IS DEAD, CAN DIE, CAN BE KILLED, BE SOUGHT TO BE KILLED BE AFFECTED, BE SMOTE, BE CUT OFF, BE MURDERED, BE DELIVERED FROM DEATH. IN MOST OF THESE PASSAGES THE TRANSLATORS OF THE KING JAMES AND OTHER TRANSLATIONS HAVE HIDDEN FROM THE READERS THAT THE VERY THING THEY BELIEVE TO BE IMMORTAL AND CANNOT DIE DOES DIE BY TRANSLATING "NEHPHEST" INTO "LIFE," "PERSON" AND MANY OTHER WORDS,** but even in the King James Version there are many passages which say souls [nehpheshs] can and do die. Some more of the many passages: "*We feared greatly for our soul*

[nehphesh] *because of you*" [Joshua 9:24]. "*All the men who were seeking your soul [nehphesh] are dead*" [Exodus 4:19]. They had to flee to save their souls [nehphesh] [2 King 7:7], or their souls [nehphesh] would be utterly destroyed "*with the edge of the sword*" or other weapons [Joshua 10:27; 10:30; 10:32; 10:35, 10:37; 10:39]. Not only could their souls [nehphesh] be killed by their enemies, but their souls [nehphesh] could also die for lack of food [Lamentations 1:11; Numbers 11:6]. Also, Genesis 9:4; 9:5; 12:13; 17:14; 19:17; 19:19; 19:20; 32:30; 32:31; 35:18; 37:21; Exodus 21:23; 30:12; 30:15; 31:14; Leviticus 7:18; 7:20; 7:21 7:27; 17:11; 17:12; 17:14; 19:8; 21:1; 21:11; 22:3; 24:17; 24:18; Numbers 5:2; 6:6; 9:6; 9:7; 9:10; 9:18; 19:11; 19:13; 19:20; 23:10; 31:19; 35:11; 35:15; 35:30; 35:31; Deuteronomy 12:23; Joshua 2:13; 11:11; 20:3; 20:9; Judges 5:28; 12:3; 16:16; 18:25; Ruth; 4:15; 1 Samuel 1:19; 1: 20; 1:23; 23:15; 23:20; 25:29; 28:9; 28:21; 2 Samuel 4:8; 14:7; 16:11; 19:5; 19:6; 1 Kings 1:12; 1:29; 3:11; 17:21; 17:22; 19:10; 19:14; 20:32; 2 Kings 1:13; 19:24; 1 Chronicles 11:19; 2 Chronicles 11:11; Esther 7:7; Job 13:14; 30:16; 33:18; 33:22; 36:14; Psalms 7:2; 17:13; 22:20; 22:21; 22:29; 22:30; 31:13; 33:19; 35:4; 35:17; 38:12; 38:13; 70:2; 70:3; 71:10; Proverbs 1:19; 7:23; 12:10; 13:3; 23:14; Isaiah 10:18; 43:4; Jeremiah 2:34; 4:30; 34:20-21; 38:2; 38:16; 39:18; 40:15; 44:30; 45:5; 49:37; Ezekiel 17:17; 18:4; 18:20; 18:27; 22:25; 22:27; Jonah 4:3; 4:6. **The "nehphesh [soul]" of the Old Testament is an earthly being, man, animal, or sea creature, living or dead. It can die, it can be dead, be killed, be sought to kill, be smote, die from a lack of food or water, be cut off, be murdered, be delivered from death, be born, live, sorrow, eat, drink water, desire, be discontented, be grieved, be bound with a bond, be affected, loathes, lust, have anguish, etc. Not one of the about 870 times that nehphesh is used does it have reference to an invisible, immaterial part of a person that has no substance and cannot die.**

Summary: ABOUT ONE THIRD OF ABOUT 976 USES OF BOTH NEHPHESH IN THE OLD TESTAMENT AND PSUKEE IN THE NEW TESTAMENT ARE ASSOCIATED WITH THE DEATH OF THE SOUL (PERSON). Some [nehpheshs - souls] are dead. Some are dying. Some are in fear of death. Some have those who are trying to kill them. Some are saved from death, etc. **ON THE OTHER HAND, IN THE 870 TIMES IT IS USED, NOT ONE TIME IS IT SAID TO BE DEATHLESS OR IMMORTAL.**

- . **In about thirty-two passages souls [nehpheshs] are spoken of as being able to be killed by man** [See Joshua 10:28; 30; 32; 35; 37; 39; Deuteronomy 27:25; Leviticus 24:17-18].
- . **In about thirteen passages souls [nehpheshs] of men are said to be actually dead** [see Numbers 6:6; Leviticus 21:11]. In many of these passages, the King James Version and others translated nehphesh as life or body; and the English reader cannot see animals are **souls** [are living creatures], and souls of both men and animals can be killed by man and are actually dead.
- . **Most of the times when it is translated "soul," even those who believe in a part of a person that lives after death and before the resurrection says it is not used to mean an immortal part of a person.** The whole person dies unto the resurrection [Ezekiel

18:20; Psalms 22:29; 33:18-19; Matthew 10:28; Matthew 16:26; James 5:20]. Not just the person's body.

This clearly shows that the meaning of the Hebrew word nehphesh is something that is not immortal and that it can die or that it already is dead. There is no other word in the Bible which could be translated into Plato's immortal soul; therefore, the translators had to use this one and hide, the best they could, the fact that nehphesh can and does die.

The Companion Bible, Appendix 13 says nehphesh [life - soul] is used:

- . Of the lower animals [nehphesh - soul] in 22 passages.
 - . Of the lower animals and man [nehphesh - soul] in 7 passages.
 - . Of man [nehphesh - soul] as an individual person in 53 passages.
 - . Of man [nehphesh - soul] as exercising certain powers or performing certain acts in 96 passages.
 - . Of man [nehphesh - soul] as possessing animal appetites and desires in 92 passages.
 - . Of man [nehphesh - soul] as exercising mental faculties and manifesting certain feelings, affection and passions in 231 passages.
 - . Of man [nehphesh - soul] being cut off by God and as being killed or slain by man in 54 passages.
 - . Of man [nehphesh - soul] as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged in 243 passages.
 - . Of man [nehphesh - soul] as actually dead in 13 passages.
-

Just one of the many examples of the absurdity of the translations of nehphesh in the King James Version with the meaning of "soul" as it is used today, an invisible, no substance something in a person that no one has ever seen or can see and it is immortal and cannot die. "For mine enemies speak against me; and they that lay wait for my **soul** [nehphesh] take counsel together" [Psalms 70:10]. How could anyone lay in wait (ambush) for an undying invisible inter part of a person that no one can see and how could anyone kill something that cannot die that they could see it?

"DELIVER MY SOUL" [nehphesh] Psalms 17:13 in today's English would be **"SAVE MY LIFE"** [nehphesh].

- . **"They also that seek after my life"** [soul - nehphesh]. Psalms 38:12. **"That seek after my soul"** [nehphesh]. Psalms 40:14. Both soul and life are from the same word [nehphesh]. Why were the translators so inconsistent?
- . **"They smote all the souls"** [nehphesh] Joshua 11:11 in today's English would be, "They killed all the people." **"Whosoever kills any person"** [soul - nehphesh] Joshua 20:9.

- "They that lay wait for my **soul**" [soul - nehphesh] in today's English would be, "They that are waiting in ambush for my **life**" Psalms 70:10.

Many more times "**soul**" [nehphesh] would only make sense if translated "**life**." To apply today's meaning, "*an undying invisible inter part of man*" makes many passages be total nonsense. Today's meaning of "**soul**" is very different from the meaning of nehphesh in Biblical times, which make "**soul**" be a mistranslation. When anyone reads the Bible and reads "**soul**" and knows only what the word "**soul**" means today, they cannot understand what God said. Many English translations use "**soul**" and "**person**" interchangeable. The Revised Standard uses "**person**" frequently where the King James used "**soul**." The problem is that most English readers would not know that when they say a "**person**" died, that they are hiding the fact that "**person**" [soul - nehphesh] is the same word that is translated "**soul**" in many places. Why did some translators do this? Was it because they did not believe an immortal "**soul**" can die, but a person can die? If the "**soul**" [soul - nehphesh] dies, it would not be immortal; therefore, they were forced to use "**person**" or "**life**" in many places to hide the fact from you that the nehphesh can die. THE TRUTH IS THAT THEY WERE TRYING TO PUT "SOUL" WITH TODAY'S MEANING IN THE BIBLE WHERE IT IS NOT. If they had been consistent in translating, they would not have been able to put the doctrine of an undying soul in the Bible.

"The Lord of hosts has sworn by **Himself** [soul - nehphesh]" [Jeremiah 51:14]. By His own being or person. God "*could swear by no one greater, He swore by **Himself***" [psukee - soul]" [Hebrews 6:13]. Not even the King James translators wanted God to have an invisible inter part that would live after the rest of Him was dead. God's nehphesh and man's nehphesh are their being, person, not just an invisible inter part of a person.

ALL THE OLD TESTAMENT WORDS, WHICH ARE TRANSLATED LIFE, SPIRIT, BREATH, OR SOUL, ARE ALL USED REFERRING TO BOTH PERSONS AND ANIMALS. EVERY WORD THAT IS USED TO PROVE A PERSON HAS AN IMMORTAL SOUL OR SPIRIT WOULD ALSO PROVE ALL BREATHING CREATURES HAVE AN IMMORTAL SOUL IF THEY PROVED A PERSON DOES.

[1] **Nehphesh/soul-life:** It is used to describe all living beings.

- **Animal, birds, reptiles and insects** have this same nehphesh [soul-life] that a person has. Sea creatures and birds [Genesis 1:20] and every living creature that moves in water or on land [Genesis 1:21]. Every beast, bird and insect with soul-life [nehphesh].
- "**Man** became a living being" Genesis 2:7. See Genesis 2:19; 9:4; 9:10; 9:12; 9:15-16. Note: The word "soul" as it is used in today's English [an immortal no substance part of a person that can never die] is not the meaning of nehphesh.

[2] **Nshahmah:** Is also used to describe all living being/breath of life: All living things that breathes [Used 24 times].

- . **Man** "*Breathed into his nostrils the BREATH of life*" Genesis 2:7; 1 Kings 17:17; Job 27:3.
 - . **Man and animals** have the same nshahmah [breath of life-spirit].
 - . "*All in whose nostrils was the BREATH [nshahmah] of the spirit of life, of all that was on the dry land, died*" Genesis 7:22. All living being, man and animals
 - . "*But of the cities of these peoples, that Jehovah your God gives you for an inheritance, you shall save alive nothing that BREATHS [nshahmah]*" Deuteronomy 20:16. All living being, man and animals
 - . "*So Joshua smote all the land, the hill-country, and the South, and the low-land, and the slopes, and all their kings: he left none remaining, but he utterly destroyed all that BREATHED [nshahmah]*" Joshua 10:40. All living being, man and animals
 - . "*And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there were none left that BREATHED [nshahmah]*" Joshua 11:11. All living being, man and animals
 - . Also, Joshua 11:14; 1 Kings 15:29; Job 34:14; Psalms 150:6
1. Genesis 2:7 "*Breathed into his nostrils the BREATH [nshahmah] of life*"
 2. Genesis 7:22 "*All in whose nostrils was the BREATH [nshahmah] of life*" All living being, man and animals
 3. Deuteronomy 20:16 "*Saved alive nothing that BREATHED [nshahmah]*" All living being, man and animals
 4. Joshua 10:40 "*Utterly destroyed all that BREATHED [nshahmah]*" All living being, man and animals
 5. Joshua 11:11 "*There was not any left to BREATHE [nshahmah]*" All living being, man and animals
 6. Joshua 11:14 "*Neither left they any to BREATHE [nshahmah]*" All living being, man and animals
 7. 2 Samuel 22:16 "*At the BLAST [nshahmah] of the breath of his nostrils*"
 8. 1 Kings 15:29 "*Left not to Jeroboam any that BREATHED [nshahmah]*"
 9. 1 Kings 17:17 "*There was no BREATH [nshahmah] left in him*"
 10. Job 4:9 "*By the BLAST [nshahmah] of God they perish*"
 11. Job 26:4 "*And whose SPIRIT [nshahmah] came from thee?*"
 12. Job 27:3 "*While my BREATH [nshahmah] is in me*"
 13. Job 32:8 "*The INSPIRATION [nshahmah] of the Almighty*"
 14. Job 33:4 "*And the BREATH [nshahmah] of the Almighty*" In Job 32:8 and 33:4 why did they translate one "inspiration" and the other "breath"?
 15. Job 34:14 "*He gather unto himself his spirit and his BREATH [nshahmah]*" All living being, man and animals
 16. Job 37:10 "*By the BREATH [nshahmah] of God frost is given*"
 17. Psalms 18:15 "*At the BLAST [nshahmah] of the breath of your nostrils*"
 18. Psalms 150:6 "*Everything that has BREATH [nshahmah]*" All living being, man and animals
 19. Proverbs 20:27 "*The SPIRIT [nshahmah] of man*"
 20. Isaiah 2:22 "*Man, whose BREATH [nshahmah] is in his nostrils*"
 21. Isaiah 30:33 "*The BREATH [nshahmah] of the Lord*"

22. Isaiah 42:5 "*He that gives BREATH* [nshahmah]"
23. Isaiah 57:16 "***And the SOULS*** [nshahmah] *which he made*"
24. Daniel 19:17 "***Neither is there BREATH*** [nshahmah] *left in me*"
 - . Not one of the 24 times nshahmah is used does it say anything about a part of a person that is immortal.

[3] **Ruach/spirit-breath:** Is also used to describe all living beings.

- . "*I am bringing the flood of water upon the earth, **to destroy all flesh in which is the breath [ruach] of life**, from under heaven; everything that is on the earth shall perish*" [Genesis 6:17].
- . **All flesh, birds, cattle, beasts, and every creeping thing** - all have the same spirit [ruach] as man [Genesis 7:22].
- . **Man and beasts** [Ecclesiastes 3:19].
- . **Man** [Ecclesiastes 12:5-7; Psalms 104:29]. See Genesis 6:17; 7:15; 54:27; Job 4:9.

Ruach is translated nine ways in the King James Version. All nine words that ruach is translated into have meaning that are completely different and were completely different in 1611.

1. WIND "*You did blow with your WIND* [ruach]" [Genesis 8:1; Psalms 1:4, Exodus 15:10].
2. BREATH "*By the BREATH* [ruach] *of his mouth*" [Genesis 6:17; Psalms 104:29, Job 15:30].
3. SPIRIT "*The SPIRIT* [ruach] *of jealousy came*" [Genesis 1:2; 41:8, Numbers 5:14; 5:30].
4. BLAST "*BLASH* [ruach] *of your nostrils*" [2 Kings 19:7, Exodus 15:8].
5. AIR "That no AIR [ruach] can come between them" [Job 41:16; 41:8].
6. MIND "*A fool utters all his MIND* [ruach]" [Genesis 26:35, Proverbs 29:11].
7. COURAGE "*Neither did there remain any more COURAGE* [ruach] *in them*" [Joshua 5:1].
8. COOL "Walking in the garden in the COOL [ruach] of the day" [Genesis 3:8].
9. ANGER "Their ANGER [ruach] was abated" [Judges 8:3].

(1) Ruach is translated **WIND** [ruach - spirit] Translated wind about 84 times in the King James Version. Wind, breath, blast and air about one third of about 389 times ruach is used in the Old Testament.

- . "God made a WIND [ruach - spirit] to pass over" [Genesis 8:1].
- . "Like the chaff, which the WIND [ruach - spirit] drives" [Psalms 1:4].
- . "You did blow with your WIND [ruach - spirit]" [Exodus 15:10].
- . "Clouds and WIND [ruach - spirit] without rain" [Proverbs 25:14].
- . "My escape from the WINDY [ruach - spirit] storm" [Psalms 55:8].
- . "A WHIRLWIND [ruach - spirit] came out of the north" [Ezekiel 1:4].

- . "A destroying WIND [ruach - spirit]" [Jeremiah 51:1].
- . "A strong WIND [ruach - spirit]" [Job 8:2].
- . "An horrible TEMPEST [ruach - spirit]" [Psalms 11:6].
- . "You shall scatter in the WIND [ruach - spirit]" [Ezekiel 5:2].
- . "An east WIND [ruach - spirit]" [Exodus 10:13].
- . "A mighty strong west WIND [ruach - spirit]" [Exodus 10:19].

(2) Ruach is translated **BREATH** [ruach - spirit].

- . "By the BREATH [ruach - spirit] of his mouth" [Job 15:30].
- . "All in whose nostrils was the BREATH [ruach - spirit] of life" [Genesis 7:22].
- . "To destroy all flesh in which is the BREATH [ruach - spirit] of life" [Genesis 6:17].
- . "So they went into the ark to Noah, by twos of all flesh in which was the BREATH [ruach - spirit] of life" [Genesis 7:15].
- . "No BREATH [ruach - spirit] in them" [Jeremiah 10:14]. Why not, "No SPIRIT [ruach - spirit] in them" or "Takes away their SPIRIT [ruach - spirit]" [Psalms 104:29]? How did the translators know when the same word was wind, breath, spirit, blast, air, mind, courage, cool, or anger? HOW ARE THOSE WHO READ THEIR TRANSLATION TO KNOW THAT THESE ARE ALL THE SAME WORD IN THE HEBREW?
- . "Every goldsmith...his molten images are deceitful, and there is no BREATH [ruach - spirit] in them" [Jeremiah 51:17].
- . "Takes away their BREATH [ruach - spirit]" [Psalms 104:29].
- . "As one dies so dies the other; indeed, they all have the same BREATH [ruach - spirit] and there is no advantage for man over beast" [Ecclesiastes 3:19].

(3) Ruach is translated **SPIRIT** [ruach].

- . "And the SPIRIT [ruach] shall return unto God" [Ecclesiastes 12:7].
- . "And the SPIRIT [ruach] of the beast that goes downward" [Ecclesiastes 3:21].
- . "SPIRIT [ruach] of God" [Genesis 1:2].
- . "The SPIRIT [ruach] of jealousy came" [Numbers 5:30].
- . "Because he had another SPIRIT [ruach]" [Numbers 14:24].
- . "The SPIRIT [ruach] entered into me" [Ezekiel 2:2; 3:24].
- . No SPIRIT [ruach] in them [Joshua 5:1].
- . "And a new SPIRIT [ruach] will I put within you" [Ezekiel 36:26].
- . "God hardened his SPIRIT [ruach]" [Deuteronomy 2:30].
- . "Anguish of SPIRIT [ruach]" [Exodus 6:9].
- . "SPIRIT [ruach] of wisdom" [Exodus 28:3].
- . "Joshua...was filled with the SPIRIT [ruach] of wisdom" [Deuteronomy 34:9].
- . "Sorrowful SPIRIT [ruach]" [2 Samuel 1:15].
- . "Why is your SPIRIT [ruach] so sad" [1 Kings 21:5].
- . "SPIRIT [ruach] was troubled" [Genesis 41:8].
- . "A lying SPIRIT [ruach]" [1 Kings 22:23].
- . "The sacrifices of God are a broken SPIRIT [ruach]" [Psalms 51:7].

- . "Hasty of SPIRIT [ruach]" [Proverbs 14:29].
- . "An haughty SPIRIT [ruach]" [Proverbs 16:18].
- . "An humble SPIRIT [ruach]" [Proverbs 16:19].

(4) Ruach is translated **BLAST** [ruach - spirit] [2 Kings 19:7]. "BLAST [ruach - spirit] of your nostrils" [Exodus 15:8].

(5) Ruach is translated **AIR** [ruach - spirit]. "That no AIR [ruach - spirit] can come between them" [Job 41:16; 41:8].

(6) Ruach is translated **MIND** [ruach - spirit] [Genesis 26:35]. "A fool utters all his MIND [ruach - spirit]" [Proverbs 29:11].

(7) Ruach is translated **COURAGE** [ruach - spirit]. "Neither did there remain any more COURAGE [ruach - spirit] in them" [Joshua 2:11].

(8) Ruach is translated **COOL** [ruach]. "Walking in the garden in the COOL [ruach - spirit] of the day" [Genesis 3:8].

(9) Ruach is translated **ANGER** [ruach - spirit]. "Their ANGER [ruach - spirit] was abated" [Judges 8:3].

Why did the translators translate the word "ruach" into "spirit" in one place and "blast" or "wind" in others? THE MEANING OF "SPIRIT" AS IT WAS USED IN 1611 AND TODAY (AN IMMORTALITY NO SUBSTANCE SOMETHING IN A PERSON) IS NOT A THIRTY-FIRST COUSIN TO "WIND" OR "BREATH," YET THE TRANSLATORS, AT WILL, TRANSLATED THE SAME WORD INTO TWO THINGS THAT ARE WORLDS APART. IF THE SAME WORD HAD TWO MEANINGS THAT WERE WORLDS APART, HOW COULD THE HEBREW PEOPLE KNOW WHEN IT WAS ONE AND WHEN IT WAS THE OTHER? HOW COULD THE TRANSLATORS KNOW? THEY COULD NOT. They had to put their theology into the Bible even if they could not be consistent. How can anyone reading the Kings James Version know anger, cool, courage, air, mind, breath, wind, blast and spirit are the same thing? Most English reader today would not know that "wind" and "spirit" are indiscriminately translated from the same word and almost without exception today's reader would understand "spirit" to be an immortal soul, but would never understand "wind" to be an immortal soul. Those who do not read Hebrew are misled by such indiscriminately translations.

Summary: **NEHPHESH, NSHAHMAH AND RUACH ARE SOMETHING THAT BOTH A PERSON AND AN ANIMAL HAVE IN COMMON AND ARE SOMETHING THAT CAN AND DOES DIE.** Both an animal and a man ARE a soul, a living being of this earth. Neither animals nor a person HAS a soul, an immortal inter part that cannot die and will live after the death of the animal or person it is in.

Different characteristics of a person, not different parts of a person that can live without each other, but a person looked at from different points of view.

1. BODY: Flesh and blood
2. SOUL: A living being: the body + the breath of life
3. SPIRIT: The body of dust + the breath of life (spirit - ruach) = a living soul
4. MIND: If the intellectual part of a person is his mind, does the "soul" as it is used in today's theology have its own mind? Does the soul have any thoughts that our mind does not have? If not, according to today's theology, the only part of a person that will be in Heaven will have no thoughts.
5. HEART: The most commonly used characteristic of a person. [Genesis 6:5; Judges; 16:15, 17, 18, 20; Matthew 5:8; Luke 12:34; Romans 10:10; Hebrews 3:10]. The heart is used in the place of the mind for the thing that the mind does, not the part of the body that pumps blood. [Matthew 13:15; 15:19; Mark 7:19; Luke 6:45; 9:47; Acts 8:21; 8:37; 28:27; Romans 10:9; 10:10; 1 Corinthians 2:9; 7:37; Hebrews 3:10; 4:12; 1 John 3:20-21]. Has not the things said about the heart been transferred to the soul by those who believe the soul is immortal?

Soul - How nehphesh and psukee are translated in nine different version and in different verses.

.	.....	..K.J.V ..	. N.K.J.V .	. .N.A.S.V. |
.	Gen 1:20 ..	creatures .	creatures .	creatures . |
.	Gen 2:7 ..	soul	living being	living being |
.	Gen 9:5 ..	life	life	life . . . . . |
.	Mt 16:25,26	life and soul	life and soul	life and soul |
.	Acts 3:23 .	soul	soul	soul . . . . . |
.	1 Cor15:45	soul	living being	soul . . . . . |
.	1 Pet 3:20	souls	soul	persons . . . |
.	Rev 16:3 ..	soul	creature . . .	living thing |
.	-----			
.	.....	. . .R.S.V. .	. .N.R.S.V. |	. . .N.I.V. . |Robert Young
.	Gen 1:20 .	creatures ..	creatures .	creatures . |creature
.	Gen 2:7 ..	living being	living being	living being |living being-creature
.	Gen 9:5 ..	life	life	life . . . . . |life
.	Mt 16:25,26	life-4 times	life-4 times	life and soul |soul
.	Acts 3:23 .	soul	everyone . . .	anyone . . . |soul
.	1 Cor 15:45	living being	living being	living being |creature
.	1 Pet 3:20	persons . . .	persons . . .	people . . . |soul
.	Rev 16:3 .	living thing	living thing	living thing |soul

SOUL [PSUKEE] IN THE NEW TESTAMENT

Psukee is used 106 times and is the only word translated soul in the New Testament (translated soul only 58 of the 106 times it is used in the King James Version) and is the same word in Greek

as nehphesh is in Hebrew. Both can and do die. "Lose his LIFE" Matthew 10:39. "Save a SOUL from death" James 5:20. "To save LIFE or to destroy it." In Old English, soul, like ghost and charity, might have been a good translation then, but not today. Most of the times nehphesh and psukee are translated "soul," even those who believe a person is two beings in one have to admit it is referring to the earthly person, or life, or being; but today the English word "soul" has come to mean an inter unseen part of a person, which will live after the person is dead. THEREFORE, WHEN THOSE WHO DO NOT KNOW THIS READ THE BIBLE, THEY ARE MISLED WHEN PSUKEE IS TRANSLATED "SOUL." No word in the Bible means "an immortal inter part of a person that cannot die."

1. "For those who *sought* the Child's *life* [soul - psukee]" Matthew 2:20.
2. "But rather fear Him who is able to *destroy* both *soul* [soul - psukee] and *body*" Matthew 10:28.
3. "And he who has *lost* his *life* [soul - psukee] for My sake shall find it" ("soul" in King James Version) Matthew 10:39, also Matthew 16:25, Mark 8:35
4. "And to *give* His *life* [soul - psukee] a ransom for many" Matthew 20:28.
5. "To save a *life* [soul - psukee], or destroy it" Luke 6:9.
6. "And I *lay down* my *life* [soul - psukee] for the sheep" John 10:15.
7. "Men who have *risked* their *lives* [soul - psukee] for the name of our Lord Jesus Christ" Acts 15:26.
8. "And they are *seeking* my *life* [soul - psukee]" Romans 11:3.
9. "Will *save* his *soul* [soul - psukee] *from death*" James 5:20.

Which one is it? A mortal being that can die, or an immortal being that cannot die? If there were a part of a person called "soul" that is immortal and cannot die, it is strange that both the Old Testament and the New Testament repeatedly speak of the death of this soul that cannot die.

Psukee is translated "soul" and "life" interchangeably, and sometimes in the same verse. See Matthew 16:25-26 where the same word is inconsistently translated two times "soul," and two times "life" in the King James Version; but corrected in the American Standard Version and most other versions where all four times the same word is translated "life." "In exchange for his life." The parallel passage in Luke 9:25 says, "and lose or forfeit his own self" American Standard Version. "Yet lose...his very self" New International Version. "Lose...themselves" New Revised Standard Version. Human language could not be any clearer that Christ is speaking of the whole of a person, and not just some internal unseen part of a person. If the immortal soul doctrine were true, a person could not lose his soul if his soul can never die.

Those who say a person has a soul that is immortal and cannot die make the Bible contradict itself, for the Bible says repeatedly that the nehphesh [Old Testament] psukee [New Testament] can die and never says a person has a part that is called "soul" that is immortal. Christ "*laid down His LIFE* [psukee - life or soul] *for us, and we ought to lay down our LIVES* [psukee - life or soul] *for the brethren*" 1 John 3:16. "To give His *LIFE* [psukee - life or soul] a ransom for many" Matthew 20:28.

1. If the SOUL [psukee] cannot die, Christ could not have "*laid down His LIFE*" [psukee] or "*give His LIFE*" [psukee], and we could not "*lay down our LIVES*" [soul - psukee].
 2. If the psukee [LIFE or soul] could not die, Christ did not die. He could not have been raised from the dead for He was never dead.
 3. If the psukee [LIFE - soul] cannot die, God is telling us to do that which we cannot do "*lay down our LIVES* [soul - psukee] *for the brethren.*"
- . James 5:20 "*Shall save a SOUL* [psukee - life or soul] *FROM DEATH*" King James Version.
 - . James 5:20 "*Will save HIM* [psukee - life or soul] *FROM DEATH*" New International Version. If a person has a "SOUL" that cannot die, how can it be saved from death?

PSUKEE: A MORTAL BEING? OR AN IMMORTAL BEING? Psukee is translated life, strength, us, he, heart, heartily, you, and mind. These all have a reference to this life and not to a soul that has no substance. How could the same word mean a mortal being some of the time and an immortal inter part of a mortal being some of the time? How would the translators know when it was one and when it was the other?

Psukee [life] is the natural life from Adam. It is the physical life common to all living creatures and is never said to be eternal. All living creatures [animals, fish, man] by natural birth have psukee [life] from birth to death. It is never coupled with the adjective eternal or everlasting. THE ONLY WORD THAT IS TRANSLATED SOUL IN THE NEW TESTAMENT IS TRANSLATED SOUL ONLY ABOUT ONE-HALF OF THE TIMES IT IS USED.

Zoeë [life] [Wigram, Page 339 - Strong's word 2227, 'Zoopoico...make alive, give life, quicken'] is a gift of life from Christ to those that believe, the life He gives only to those who are His. No one is born with it and the lost never have it. It refers the eternal life given by Christ in all but about ten of about one hundred thirty times it is used. "*The first man Adam become a living soul (psukee - living being). The last Adam became a life-giving spirit*" [1 Corinthians 15:45]. Only those who are born again have zoeë [life] in Christ. See Zoeë life in chapter two, Life or Death.

PASSAGES IN THE NEW TESTAMENT THAT HAS "PSUKEE" IN IT

The many words the translators used to translate "psukee" are nouns or pronouns and refer to (1) God (2) or to man (3) or to an animal, not to an immortal no subject part of God, a person or an animal. The person or animal is sometimes dying and is sometimes dead. This one word, which is a common noun, is translated into many nouns, changed into a proper noun and often is changed to a pronoun, then translated by many pronouns just as "nehphesh" is in the Old Testament. The different translations do not agree on when it should be a noun or when it should be a pronoun.

[1] PASSAGES IN WHICH THE PSUKEE [soul] MEANS LIFE AND CAN DIE, BE KILLED, PERISH, BE DESTROYED.

1. Matthew 2:20 *"Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's **life** [life-soul-psukee]."* There is no doubt that they wanted to kill the child's body, not some inter part of him. No immortal "soul" in this passage.
2. Matthew 6:25 *"Therefore, I say unto you, be not anxious for your **life** [life-soul-psukee], what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the **life** [life-soul-psukee] more than the food, and the body than the raiment?"* It is the earthly person in the image of Adam that eats and drinks, not an immortal part of a person. A person's life is more than what he or she has to put on the body.
3. Matthew 10:28 *"And be not afraid of them that kill the body, but are not able to kill the **soul** [life-soul-psukee]: but rather fear him who is able to destroy both **soul** [life-soul-psukee] and body in hell [Gehenna]."* See notes on this in chapter four. If psukee is an immortal soul, then God can destroy this immortal soul. **THERE IS NO STRONGER WAY IN WHICH TO SAY GOD CAN AND WILL DESTROY IT.** He is to be feared by those of the world because He will. There would be no reason to fear Him if He could not, or if He will not destroy the Psukee - soul or life. **I FIND IT STRANGE THAT ONE OF THE MOST USED PASSAGES TO PROVE THE SOUL CANNOT BE DESTROYED SAYS GOD CAN DESTROY IT.** See "**Matthew 10:28, Luke 12:5** God is able to destroy [Apollumi] both soul and body in Gehenna" in chapter four and "**PROVES MORE THAN THEY WANT**" also in chapter four. Not even God could destroy the soul if it is immortal and can never die for if He could, then it would not be immortal and it could die.
4. Matthew 10:39 *"For whosoever would save his life [life-soul-psukee] shall lose it: and whosoever shall lose his **life** [life-soul-psukee] for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his **life** [life-soul-psukee]? Or what shall a man give in exchange for his **life** [life-soul-psukee]?"* **The King James Version has the same word [psukee] translated "life" two times and "soul" two times. What made them think Christ used the same word in the same passage with two different meaning? In today's English, the meaning of "soul" and "life" are worlds apart.**
 - Mark 8:35 *"For whosoever would save his **life** [life-soul-psukee] shall lose it; and whosoever shall lose his **life** [life-soul-psukee] for my sake and the gospel's shall save it. 36 For what does it profit a man, to gain the whole world, and forfeit his **life** [life-soul-psukee]? 37 For what should a man give in exchange for his **life**?"* [life-soul-psukee]. The life that is prolonged for a little while by denying Christ will be lost, but the life that is loss by being faithful to Christ will be saved at the judgment.
 - Luke 9:24-25 *"For whosoever would save his **life** [life-soul-psukee] shall lose it; but whosoever shall lose his **life** [life-soul-psukee] for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and **lose or forfeit his own self**?"* Psukee is translated "soul" and "life" interchangeably in the Bible, and sometimes in the same verse. In the King James Version the same word is inconsistently translated two times "soul," and two times "life" but corrected in the American Standard Version and most others where all four times the same word is translated "life." "In exchange for his life."

- "And lose or forfeit **his own self**" American Standard Version.
 - "Yet lose...**his very self**" New International Version.
 - "Lose...**themselves**?" New Revised Standard Version.
 - Human language could not be any clearer that Christ is speaking of the whole person, and not just some internal unseen part of a person. Luke avoids using the word soul in Luke 12:4-5. Why? His Gentile readers might have understood the word the way it was used by the Greeks of that time, therefore, he used a word that means the whole person, not the Greek soul that will be reincarnated.
5. Matthew 20:28 *"Even as the Son of man came not to be ministered unto, but to minister, and to give his life [life-soul-psukee] a ransom for many."* Mark 10:45 *"For the Son of man also came not to be ministered unto, but to minister, and to give his life [life-soul-psukee] a ransom for many."*
 6. Mark 3:4 *"And he said unto them, is it lawful on the Sabbath day to do good, or to do harm? To save a **life** [life-soul-psukee], or to kill? But they held their peace."* Luke 6:9 *"And Jesus said unto them, I ask you, Is it lawful on the Sabbath to do good, or to do harm? To save a **life** [life-soul-psukee], or to destroy it?"* "Kill" and "destroy" are used interchangeably. The translators would not translate psukee into "soul" in this passage for it would then say the soul could be killed or destroyed.
 7. Luke 9:56 *"For the Son of man is not come to destroy men's **lives** [life-soul-psukee], but to save them. And they went to another village"* King James Version. This is not in the American Standard Version, and others for it is not in many Greek Manuscripts, but there is nothing about an immortal part of a person in it.
 8. Luke 12:19 *"And I will say to my **soul** [life-soul-psukee], **Soul** [life-soul-psukee], you have much goods laid up for many years; take your ease, eat, drink, be merry. 20 But God said unto him, You foolish one, this night is your **soul** [life-soul-psukee] required of you; and the things which you have prepared, whose shall they be? 21 So is he that lays up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, therefore, I say unto you, be not anxious for your **life** [life-soul-psukee], what you shall eat; nor yet for your body, what you shall put on. 23 For the **life** [life-soul-psukee] is more than the food, and the body than the raiment."* In this passage they found it necessary to translate psukee into both soul and life, for the soul cannot eat or use a raiment. *"You fool! This very night your **life** [life-soul-psukee] is being demanded of you"* New Revised Standard Version. His **life** [psukee] was demanded. *"So it is with those who store up treasures for themselves but are not rich toward God."* It will be their **life** [psukee] that will be demanded of them. Nothing is said about an immortal part of a person that will be forever tormented. In this passage psukee does the things that only this earthly body can do, things that an immortal no substance soul could not do. *"And I will say to my **soul** [psukee], **Soul** [psukee], you have much goods laid up for many years; take your ease, eat, drink"* [Luke 12:19]. An immortal no substance soul could not use the much earthly goods laid up for many years. Can anyone not see how foolish this passage would be if it were speaking of an immortal soul that has no body and no substance but was using the earthly goods it has lain up? Can a soul that has no earthly body eat, drink or use any earthly goods?
 - *"And I'll say to **myself** [psukee], **You** [psukee] have plenty of good things laid up for many years"* New International Version.

- "I will say to **myself** [psukee], '**You** [psukee] have plenty of good things laid by'" The Revised English Bible.
 - Then I can say to **myself** [psukee], '**I** [psukee] have enough good things stored'" New Century Version.
- 9. Luke 14:26 "If any man comes unto me, and hate not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own **life** [life-soul-psukee] also, he cannot be my disciple."
- 10. Luke 17:33 "Whosoever shall seek to gain his **life** [life-soul-psukee] shall lose it: but whosoever shall lose his **life** [soul - psukee] shall preserve it."
- 11. John 10:11 "I am the good shepherd: the good shepherd **lays down his life** [life-soul-psukee] for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters [them]: 13 [he flees] because he is a hireling, and cares not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knows me, and I know the Father; and **I lay down my life** [life-soul-psukee] for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd. 17 Therefore, the Father loves me, because **I lay down my life** [life-soul-psukee], that I may take it again." An immortal soul, as taught today, cannot die, therefore, the translators could not say Christ gave up His immortal soul. He gives His life, not an immortal soul.
- 12. John 12:25 "He that loves his **life** [life-soul-psukee] shall lose it; and he that hates his **life** [life-soul-psukee] in this world shall keep it unto life eternal." Who ever puts this life first shall lose his life, but who ever put God first shall live after the judgment. Those who do not put God first will lose their psukee (life). If psukee is an immortal soul that can never die, it could not be lost.
- 13. John 15:13 "Greater love has no man than this, that a man lay down his **life** [life-soul-psukee] for his friends." Not even those who believe a person has an immortal soul believe Christ lay down his immortal soul, they do not believe an immortal soul can be dead. He did lay down His life for us.
- 14. John 13:37 "Peter said unto him, Lord, why cannot I follow you even now? I will lay down my **life** [life-soul-psukee] for you. 38 Jesus answered, will you lay down your **life** [life-soul-psukee] for me? Verily, verily, I say unto you, the cock shall not crow, till you have denied me thrice." "Lay down" means "to give up," "to die." It was Peter that was to give up his life [psukee] for Christ. If psukee is an immortal soul that can never die, Peter could not have given it up.
- 15. Acts 3:23 "And it shall be, that every **soul** [life-soul-psukee] that shall not hearken to that prophet, shall be utterly destroyed from among the people." AN IMMORTAL SOUL UTTERLY DESTROYED! HOW COULD GOD SAY ANY STRONGER THAT WHATEVER THE PEUKEE IS [life-soul-person] CAN AND WILL BE **UTTERLY DESTROYED**?
 - "And it will be that **everyone** [life-soul-psukee]" New Revised Standard Version.
 - "**Anyone** [life-soul-psukee] who does not listen to him" New International Version.

- "For **anyone** [psukee] **who refuses to listen to that prophet**" The Revised English Bible.
- 16. Acts 15:24 "*Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your **souls** [life-soul-psukee].*"
 - "*Your **minds***" New Revised Standard Version.
 - "*Troubling your **minds***" New International Version.
 - "*Unsettled your **minds***" The Revised English Bible.
- 17. Acts 15:26 "*Men that have hazarded their **lives** [life-soul-psukee] for the name of our Lord Jesus Christ.*" An immortal part of a person that could not die could not be hazarded.
- 18. Acts 20:9-10 "*And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up DEAD. 10 And Paul went down, and fell on him, and embracing him said, Make you no ado; for his **LIFE** [life-soul-psukee] is in him.*" He was dead, but Paul restored his earthly life that was dead from the fall, not an immortal soul that the fall could not have killed.
- 19. Acts 20:24 "*But I hold not my **life** [life-soul-psukee] of any account as dear unto myself.*" The translators would not say he held his immortal soul to be of no account. To use soul in this passage would not teach what they believed, therefore, they did not use it.
- 20. Acts 27:10 "*And said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our **lives** [life-soul-psukee].*" No one will lose an immortal soul in a shipwreck. It can be seen how the translators picked when they wanted psukee to be a soul and when they wanted it to be life.
- 21. Acts 27:22 "*And now I exhort you to be of good cheer; for there shall be no loss of **life** [life-soul-psukee] among you, but (only) of the ship.*" This could not be translated souls for then souls would have been lost just as the ship was lost by a storm, and we are told by those who believe we have an immortal soul that souls are lost by sin and they cannot be lost by a storm.
- 22. Romans 16:4 "*Who for my **life** [life-soul-psukee] laid down their own necks.*"
- 23. Romans 11:3 "*Lord, they have killed your prophets, they have dug down your altars; and I am left alone, and they seek my **life** [life-soul-psukee].*" They were seeking his earthly life to kill, just as they had the prophets, not a no substance something that they could not see or kill.
- 24. Philippians 1:27 "*With one **mind** [life-soul-psukee] striving together for the faith.*"
- 25. Philippians 2:30 "*Because for the work of Christ he came nigh unto death, hazarding his **life** [life-soul-psukee] to supply that which was lacking in your service toward me.*" Did he hazard his immortal soul; and his soul, which cannot die came nigh unto death even if it could not die?
- 26. 1 Thessalonians 2:8 "*We were well pleased to impart unto you, not the gospel of God only, but also our own **souls** [life-soul-psukee].*" They were pleased to impart the gospel to them even at the cost of their own lives, not impart the gospel to them even at the cost of their immortal souls.
 - "*But also our own **selves** [psukee]*" New Revised Standard Version.
 - "*But our **lives** [psukee] as well*" New International Version.
 - "*Our very **lives** [psukee]*" The New American Bible.

- . "Our very **selves** [psukee]" The Revised English Bible.
 - . "Our own **lives** [psukee]" New Century Version.
27. 1 Peter 2:11 "*Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the **soul** [life-soul-psukee].*"
28. Hebrews 10:39 "*But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the **soul** [life-soul-psukee].*"
- . "*But among those who have faith and so are saved*" New Revised Standard Version.
 - . "*But of those who believe and are saved*" New International Version.
 - . "*We have the faith to preserve our **life** [psukee]*" The Revised English Bible.
29. James 5:19-20 "*My brethren, if any among you err from the truth, and one converts him; 20 let him know, that he who converts a sinner from the error of his way shall save a **soul** [life-soul-psukee] from death, and shall cover a multitude of sins.*" If the sinner is not converted, his soul [psukee] will not be saved from death. Many read "Hell" ["shall save a soul from Hell"] into this in the place of "death." Reading Hell in where it is not is the only way to get "save a soul from Hell" into the Bible.
- . "*Will save **him** [psukee] from death*" New International Version. The whole person will be saved from death, not just a part of the person that could not be dead.
30. 1 John 3:16 "*Hereby know we love, because he laid down his **life** [life-soul-psukee] for us: and we should lay down our **lives** [life-souls-psukee] for the brethren.*" Can we lay down our immortal souls for the brethren? Christ lay down His life for us, and we should be willing to lay down our life for our brethren. If this were an immortal part of a person, we would be told to do something that it would not be possible for us to do.

[2] PASSAGES IN WHICH PSUKEE IS USED REFERRING TO PARTS OF THE HUMAN BODY.

1. Acts 14:2 "*And made their **minds** [life-soul-psukee] evil affected*" King James Version. The Gentiles were turned against the brothers in this life, not against immortal inter parts of the brothers.
 - . "*And poisoned their **minds** [psukee] against the brothers*" New International Version.
2. Matthew 22:37 "*And he said unto him, You shall love the Lord your God with all your heart, and with all your **soul** [life-soul-psukee], and with all your mind.*" Mark 12:30 "*And you shall love the Lord your God with all your heart, and with all your **soul** [life-soul-psukee], and with all your mind, and with all your strength.*"
3. Mark 12:33 "*And to love him with all the heart, and with all the understanding, and with all the **strength** [life-soul-psukee] [soul in King James Version], and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.*" Luke 10:27 "*And he answering said, You shall love the Lord your God with all your heart, and with all your **soul** [life-soul-psukee], and with all your strength, and with all your mind; and your neighbor as thyself.*"
 - . In the parallel passages in Mark and Luke, the same word [psukee] is translated "strength" in one and "soul" in the other.

4. 2 Corinthians 12:15 "*Will most gladly spend and be spent for **you*** [life-soul-psukee]" King James Version.
5. Ephesians 6:6 "*Not in the way of eye service, as men pleasers; but as servants of Christ, doing the will of God from the **heart*** [life-soul-psukee]." "Doing the will of God from an immortal soul"?
6. Colossians 3: 23 "*Whatsoever you do, work **heartily*** [life-soul-psukee], *as unto the Lord.*" Whatsoever you do, work soul, as unto the Lord?
7. Hebrews 12:3 "*Lest ye be wearied and faint in your **minds*** [life-soul-psukee]" King James Version.

[3] PASSAGES IN WHICH PSUKEE IS USED REFERRING TO A NUMBER OF PEOPLE. In Old English, and even today soul is used to mean person or life. A newspaper reporting a shipwreck in which fifty people drown would say, "Fifty souls were lost."

1. Acts 2:41-43 "*They then that received his word were baptized: and there were added [unto them] in that day about three thousand **souls*** [psukee]. *And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon **every soul*** [psukee-every person]: *and many wonders and signs were done through the apostles.*"
 - . "*About three thousand **persons*** [psukee]" New Revised Standard Version.
 - . "*About three thousand **people*** [psukee]" Today's English Version.
 - . "*About three thousand were added to their number*" New International Version.
 - . "*Three thousand were added to the number of believers*" Revised English Bible.
 - . "*About three thousand **people*** [psukee] *were added to the number of believers*" New Century Version.
 - . "*Three thousand were added that day*" New American Bible.
 - . "*About 3,000 in all*" The Living Bible.
 - . "*About 3,000 **people*** [psukee] *were added*" Simple English Bible.
 - . "*About three thousand **people*** [psukee] *were added*" Good News For Modern Man.
 - . Some translations leave psukee out, just as we would say, "Three thousand persons were saved," or "Three thousand were saved."
 - . "*And fear came upon **every soul***" [Acts 2:43 King James Version].
 - . "***Everyone***" New American Standard Version, New Revised Standard Version, New International Version.
2. Acts 7:14 "*And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen **souls*** [life-soul-psukee]."
 - . "*And all his relatives to come to him, seventy-five in all*" New Revised Standard Version.
 - . "*And his whole family, seventy-five in all*" New International Version.
 - . "*Seventy-five **person*** in all [psukee]" New American Bible.
 - . "*Seventy-five **person*** in all [psukee]" Revised English Bible.

3. Acts 27:37 *"And we were in all in the ship two hundred threescore and sixteen **souls** [life-soul-psukee]."* Also Acts 27:10; 27:22.
 - . *"Two hundred seventy-six **persons** [psukee]"* New Revised Standard Version.
 - . *"Two hundred and seventy-six of **us** [psukee]"* Revised English Bible.
4. 1 Peter 3:19-20 *"In which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight **souls** [life-soul-psukee], were saved through water."*
 - . *"Eight **persons** [psukee] were brought safely through the water"* New American Standard Bible.
 - . *"Eight **persons** [psukee] were saved through water"* New Revised Standard Version.
 - . *"In it only a few **people** [psukee], eight in all"* New International Version.
 - . *"A few **persons** [psukee], eight in all"* New American Bible.
5. Matthew 11:29 *"You shall find rest unto your **souls** [life-soul-psukee]."*
 - . *"You will find rest for our **lives** [psukee]."* New Century Version.
6. Luke 1:46 *"And Mary said, My **soul** [life-soul-psukee] does magnify the Lord."*
7. Luke 2:35 *"Yea and a sword shall pierce through your own **soul** [life-soul-psukee]."*
 - . *"And **you** [psukee] too will be pierced to the heart"* Revised English Bible.
8. Luke 21:19 *"In your patience you shall win your **souls** [life-soul-psukee]."*
 - . *"By standing firm you will save **yourselves** [psukee]"* New International Version.
 - . *"By patient endurance you will save your **lives** [psukee]"* New American Bible.
 - . *"By standing firm you will win yourselves **life** [psukee]"* Revised English Bible.
9. John 10:24 *"The Jews therefore came round about him, and said unto him, How long do you hold **us** [life-soul-psukee] in suspense?"* This has a reference to this life and not to life after death. These Jews were being held in suspense then, not after death.
10. Acts 4:32 *"And the multitude of them that believed were of one heart and **soul** [life-soul-psukee]...they had all things common."* They were all united, but were not all one immortal being. Not one immortal soul with many bodies.
 - . *"All the believers were one in heart and **mind** [psukee]"* New International Version.
11. Acts 14:22 *"Confirming the **souls** [life-soul-psukee] of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God."*
12. Romans 2:9 *"Tribulation and anguish, upon every **soul** [life-soul-psukee] of man that works evil."*
 - . *"There will be anguish and distress for **everyone**" [psukee]* New Revised Standard Version.
 - . *"There will be trouble and distress for every **human being** [psukee]"* New International Version.
 - . *"Anguish will come upon **every man** [psukee]"* New American Bible.
 - . *"For every **human being** [psukee]"* Revised English Bible.
13. Romans 13:1 *"Let every **soul** [life-soul-psukee] be in subjection to the higher powers."* Every immortal soul subject to world governments?

- . "Let every **person** [psukee]" New Revised Standard Version.
 - . "Let **everyone** [psukee]" New American Bible.
 - . "Every **person** [psukee]" Revised English Bible.
14. 1 Corinthians 15:45 "So also it is written, the first man Adam became a living **soul** [life-soul-psukee]. The last Adam [became] a life-giving spirit." See. "SOUL [psukee] IN NEW TESTAMENT" in chapter one.
- . "The first man, Adam, became a **living being** [psukee]" New Revised Standard Version.
 - . "The first man Adam became a **living being** [psukee]" New International Version.
 - . "Adam, became a **living creature** [psukee]" Revised English Bible.
15. 2 Corinthians 1:23 "But I call God for a witness upon my **soul** [life-soul-psukee], that to spare you I come no more unto Corinth."
- . "But I call on God as witness against **me** [psukee]" New Revised Standard Version.
16. 1 Thessalonians 5:23 "And the God of peace himself sanctify you wholly; and may your spirit and **soul** [life-soul-psukee] and body be preserved entire, without blame at the coming of our Lord Jesus Christ."
17. Hebrews 4:12 "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of **soul** [life-soul-psukee] and spirit."
18. Hebrews 6:19 "Which we have as an anchor of the **soul** [life-soul-psukee]."
- . "We have that hope as an anchor for our **lives**" [psukee]" Revised English Bible
19. Hebrews 13:17 "For they watch in behalf of your **souls** [life-soul-psukee]."
- . "They keep watch over **you** [psukee]" New International Version.
20. James 1:21 "Receive with meekness the implanted word, which is able to save your **souls** [life-soul-psukee]."
- . "Which can save **you** [psukee]" New International Version.
 - . "With its power to save **you** [psukee]" Revised English Bible
21. 1 Peter 1:9 "Receiving the end of your faith, [even] the salvation of [your] **souls** [life-soul-psukee]."
- . "**Your** [psukee] salvation" New American Bible.
22. 1 Peter 1:22 "Seeing you have purified your **souls** [life-soul-psukee] in your obedience to the truth."
- . "Now that you have purified **yourselves** [psukee]" New International Version
 - . "You have purified **yourselves** [psukee]" New American Bible.
23. 1 Peter 2:25 "For you were going astray like sheep; but are now returned unto the Shepherd and Bishop of your **souls** [life-soul-psukee]."
24. 1 Peter 4:19 "Wherefore let them also that suffer according to the will of God commit their **souls** [life-soul-psukee] in well-doing unto a faithful Creator."
- . "Trust **themselves** [psukee] to a faithful Creator" New Revised Standard Version.
 - . "Entrust their **lives** [psukee] to a faithful Creator" New American Bible.
25. 2 Peter 2:8 "For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous **soul** [life-soul-psukee] from day to day with [their] lawless deeds."

- . "Felt **himself** [psukee] *tormented by seeing and hearing about the lawless deeds.*" New American Bible.
- 26. 2 Peter 2:14 "*Enticing unsteadfast **souls** [life-soul-psukee] having a heart exercised in covetousness; children of cursing.*"
 - . "*They seduce the unstable*" New International Version.
- 27. 3 John 2 "*Beloved, I pray that in all things you may prosper and be in health, even as your **soul** [life-soul-psukee] prospers.*"

[4] PASSAGES IN WHICH PSUKEE APPLIES TO GOD OR CHRIST.

1. Matthew 12:18 "*Behold, my servant whom I have chosen; My beloved in whom my **soul** [life-soul-psukee] is well pleased.*"
 - . "*My loved one in whom **I** [psukee] delight*" New American Bible.
 - . "*My beloved, in whom **I** [psukee] take delight*" Revised English Bible.
2. Matthew 26:38 "*Then said he unto them, My **soul** [life-soul-psukee] is exceeding sorrowful, even unto **death**: abide you here, and watch with me.*" Mark 14:34 "*And he said unto them, My **soul** [life-soul-psukee] is exceeding sorrowful even unto **death**: abide you here, and watch.*"
 - . "*Then he said to them, **I** [psukee] am deeply grieved, even to death*" Matthew 26:38 New Revised Standard Version.
 - . "*My **heart** [psukee] is nearly broken with sorrow*" New American Bible.
 - . "*My **heart** [psukee] is ready to break with grief*" Revised English Bible.
3. Matthew 20:28 "*Even as the Son of man came not to be ministered unto, but to minister, and to give his **life** [life-soul-psukee] a ransom for many.*" Mark 10:45 "*For the Son of man also came not to be ministered unto, but to minister, and to give his **life** [life-soul-psukee] a ransom for many.*"
4. John 10:11 "*I am the good shepherd: the good shepherd **lays down his life** [life-soul-psukee] for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters [them]: 13 [he flees] because he is a hireling, and cares not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knows me, and I know the Father; and **I lay down my life** [life-soul-psukee] for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd. 17 Therefore, the Father loves me, because **I lay down my life** [life-soul-psukee], that I may take it again.*" An immortal soul, as taught today, cannot die, therefore, the translators could not say Christ gave up His immortal soul. He gives His life, not an immortal soul.
5. John 12:27 "*Now is my **soul** [life-soul-psukee] troubled; and what shall I say? Father, save me from this hour.*"
 - . "*Now my **heart** is troubled*" New International Version.
6. Acts 2:27 "*Because you will not leave my **soul** [life-soul-psukee] unto Hades, neither will you give your Holy One to see corruption.*"
 - . "*You will not abandon **me** [psukee] to the grave*" New International Version.
 - . "*You will not abandon **me** [psukee] to death*" Revised English Bible.

7. Acts 2:31 *"He foreseeing [this] spoke of the resurrection of the Christ, that neither was he [life-soul-psukee] left unto Hades, nor did his flesh see corruption."*
 - . The same word is translated "soul" in Acts 2:27 and "he" in Acts 2:31 in the King James Version.
8. Hebrews 10:38 *"But my righteous one shall live by faith: And if he shrink back, my soul [life-soul-psukee] has no pleasure in him."* In these passages, soul or life refers to God or Christ.
 - . *"And if he shrinks back, I [psukee] will not be pleased with him"* New International Version.
 - . *"And if he draws back I [psukee] take no pleasure in him"* New American Bible.
 - . *"But if anyone shrinks back, I [psukee] take no pleasure in him"* Revised English Bible.

[5] PASSAGES IN WHICH THE PSUKEE IS USED IN SYMBOLIC LANGUAGE. For notes on these see chapter eight. Those who believe in the Pagan doctrine of an immortal soul from birth and Hell have no plain statement. **That they must make figurative language, metaphors and symbolic passage into literal statements SHOWS THE WEAKNESS OF THEIR BELIEF**, that it is from man and not from God. Figurative language and parables are made to be superior over plain statements, and clear language must be made to agree with what they think is said in the symbolic language.

1. Revelation 6:9 *"And when he opened the fifth seal, I saw underneath the altar the souls [life-soul-psukee] of them that had **been slain** for the word of God."* See chapter eight - the fifth seal - souls under the altar in heaven - a symbolic picture.
2. Revelation 8:9 *"And there **died** the third part of the creatures which were in the sea, [even] they that had **life** [life-soul-psukee]; and the third part of the ships were destroyed."* A third of the immortal undying souls died? Are immortal souls, as the word is used today, in the sea? Do fish have an immortal soul?
3. Revelation 12:11 *"And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their **life** [life-soul-psukee] **even unto death**."* If made literal, this symbolic passage says the soul [psukee] can die.
4. Revelation 16:3 *"And the second poured out his bowl into the sea; and it became blood as of a dead man; **and every living soul** [life-soul-psukee] **died**, [even] the things that were in the sea."* If made literal, this symbolic passage says living souls are the things that are in the sea. Every "living creature" fish in the sea are "**souls** [psukee]" that died. When will all the fish in the sea literally die?
 - . *"And every **living thing** [psukee] in the sea died"* New International Version.
 - . *"And every **creature** [psukee] living in the sea died"* New American Bible.
 - . *"And every **living thing** [psukee] in it died"* Revised English Bible.
5. Revelation 18:13-14 *"And cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and [merchandise] of horses and chariots and slaves; and **souls** [life-soul-psukee] of men. And the fruits which your **soul** [life-soul-psukee] lusted after are gone from thee."* If there

were an immaterial part of a person, could it lust after material things? Will an immortal soul be slaves in Heaven or any other place?

. "Slaves, and human lives [psukee]" Revised English Bible.

6. Revelation 20:4 *"And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the **souls** [life-soul-psukee] of them that had **been beheaded** for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived ["came to life" New American Standard Version, New Revised Standard Version], and reigned with Christ a thousand years."* *"The rest of the dead lived not until ..." ["did not come to life" New American Standard Version, New Revised Standard Version]* Revelation 20:5. Some immortal souls *"came to life"* and some *"lived not."* If the soul cannot die, it cannot come to life and if it cannot die, then all souls live and none can *"lived not."* This passage is a real problem when taken literal.
- . Five of the six times psukee is used in Revelation, is something that can and does die.
 1. Revelation 6:9 "**Souls** [life-soul-psukee]...**slain**"
 2. Revelation 8:9 *"And there **died** the third part...that had **life**"* [life-soul-psukee]
 3. Revelation 12:11 *"loved not their **life** [life-soul-psukee] even unto **death**"*
 4. Revelation 16:3 *"Every living **soul** [life-soul-psukee] **died**"* [In the sea, all fish died]. Can anyone tell me why the translators, who believed the soul could not die and do not believe fish have a soul, put *"ever living soul died"* in this passage? *"And every **living thing** [life-soul-psukee] in the sea **died**"* New American Standard Bible.
 5. Revelation 20:4 *"The **souls** [life-soul-psukee] of them that had **been beheaded**"*

PASSAGES THAT IN SOME WAY CONNECT THE SPIRIT [pneuma] TO THE HUMAN MIND.

1. *"Blessed are the poor in **spirit** [pneuma]"* [Matthew 5:3]. Poor in a no substance immortal spirit?
2. *"But my **mind** [pneuma] could not rest because I did not find my brother Titus there"* [2 Corinthians 2:13] New Revised Standard Version.
3. *"Because his **spirit** [pneuma] has been refreshed by you all"* [2 Corinthians 7:13].
 - . *"Because his **mind** [pneuma] has been set at rest by all of you"* New Revised Standard Version.
 - . *"You have all helped to set his **mind** [pneuma] completely at rest"* Revised English Bible.
4. *"For though absent in body, I am present in **spirit** [pneuma]"* [Colossians 2:5]. Was his immortal spirit in one place and his body was in another while he was alive? If so, then the immortal spirit can leave the body when it wants to and the body can live without it, but James tells us that the body without the spirit is dead [James 2:26]. Was he dead for a time while his spirit was with them? No, he was saying he was with them in his thoughts and heart.

5. "Walked we not in the same *spirit* [pneuma]? Walked we not in the same steps?" [2 Corinthians 12:18]. Did they all have only one immortal soul or spirit?
6. "Restore such a one in a *spirit* [pneuma] of gentleness" [Galatians 6:1].
7. "May give unto you a *spirit* [pneuma] of wisdom and revelation in the knowledge of him" [Ephesians 1:17].
8. "And that you be renewed in the *spirit* [pneuma] of your mind" [Ephesians 4:23].
 . "To be made new in the attitude of your *mind* [pneuma]" New International Version.
9. "That you stand fast in one *spirit* [pneuma]" [Philippians 1:27].
10. "A meek and quiet *spirit* [pneuma]" [1 Peter 3:4].

THE DYING USE OF "SOUL"

IN THE OLD TESTAMENT: In translations by those who believe a person has an immortal soul, why is the use of the word "soul" becoming used less? It was translated soul:

- . Translated soul only 473 times out of 870 times in the King James Version in 1611.
- . Translated soul only 118 times out of 870 times in the Amplified Bible in 1954.
- . Translated soul only 254 times out of 870 times in the New American Standard Bible in 1960.
- . Translated soul only 115 times out of 870 times in the New International Version in 1973
- . Translated soul only 289 times out of 870 times in the New King James Version in 1982. **Soul is used 184 times less in the Old Testament than it is in the King James Version.**
- . Translated soul only 142 times out of 870 times in The Message in 1993.
- . Translated soul only 14 times out of 870 times in the Contemporary English Version in 1995.
- . Translated soul only 50 times out of 870 times in the New Living Translation in 1996.
- . Translated soul only 21 times out of 870 times in the New International Reader's Version in 1996.
- . Translated soul only 35 times out of 870 times in the Holman Christian Standard Bible in 1999.
- . Translated soul only 73 times out of 870 times in Today's New International Version in 2001.
 . Most of the times *nehphesh* were not translated "soul" it was translated "life," "person," "heart" or the noun was changed to a pronoun (he, him, she, her, etc.) that is related to a person and has no reference to an immortal part of a person.

IN THE OLD AND NEW TESTAMENT: The Hebrew word translated soul [*nehphesh*] is used over 870 times in the Old Testament, and the Greek word translated soul [*psukee*] is used 106 times. Both together about 976 times and were translated soul:

- . Translated soul only 530 times out of 976 times in the King James Version in 1611.
- . Translated soul only 200 times out of 976 times in the Amplified Bible in 1954.
- . Translated soul only 301 times out of 976 times in the New American Standard Bible in 1960.
- . Translated soul only 140 times out of 976 times in the New International Version in 1973.
- . Translated soul only 341 times out of 976 times in the New King James Version in 1982. **Soul is used 189 times less than it is in the King James Version.**
- . Translated soul only 177 times out of 976 times in The Message in 1993.
- . Translated soul only 27 times out of 976 times in the Contemporary English Version in 1995.
- . Translated soul only 83 times out of 976 times in the New Living Translation in 1996.
- . Translated soul only 39 times out of 976 times in the New International reader's Version in 1996.
- . Translated soul only 58 times out of 976 times in the Holman Christian Standard Bible in 1999.
- . Translated soul only 28 times out of 976 times in Today's New International Version in 2001.
- . Most, if not all these translators believe in an immortal soul, but have been reducing the times these words are translated "soul" and replacing it with "life," "person," "heart" or changed it to pronouns that are related to a person.

IN THE NEW TESTAMENT: IS THE USE OF THE ENGLISH WORD "SOUL" AS A TRANSLATION OF PSUKEE DYING?

- . King James Version: In 1611 psukee is translated soul **58 times**.
- . American Standard Version: In 1901 psukee is translated soul **56 times**.
- . New American Standard Version: In 1960 psukee is translated soul **47 times**
- . New Revised Standard: In 1946 psukee is translated soul **33 times**.
- . New International Version: In 1978 psukee is translated soul **25 times**. 33 times less than the King James Version.
- . The Christian Bible: In 1991 psukee is translated soul **0 times**.
- . Contemporary English Version: In 1995 psukee is translated soul **13 times**.
- . Holman Christian Standard Bible: In 1999 psukee is translated soul **23 times**.
- . Worldwide English Version: In 2006 psukee is translated soul **8 times**.

It is those who are members of churches that believe a person has an immortal soul that are little by little taking the word "soul" out of the Bible. **WHY IS SOUL BEING USED LESS IN THE NEWER TRANSLATIONS? THE TRANSLATORS KNEW "SOUL" AS THE WORD IS USED TODAY IS NOT A TRANSLATION OF NEHPHESH OR PSUKEE.**

In many of the 473 passages where nehphesh is translated "*soul*" in the Kings James, it is not in most other translations. A few of the many examples, which show why the numbers above are difficult in difficult translations.

- . Numbers 29:7
 - . "Ye shall afflict your *souls* [nehphesh]" King James Version.
 - . "You shall humble *yourselves* [nehphesh]" New American Standard.
- . Joshua 11:11
 - . "They smote all the *souls* [nehphesh]" King James Version.
 - . "Not sparing anything that *breathed* [nehphesh]" New International Version.
- . Judges 16:16
 - . "His *soul* [nehphesh] was vexed unto death" King James Version.
 - . "Unto *he* [nehphesh] was tired to death" New International Version.
- . Numbers 30:2
 - . "To bind his *soul* [nehphesh] with a bond" King James Version.
 - . "To bind *himself* [nehphesh] with a binding obligation" New American Standard Version.
- . Numbers 15:30
 - . "That *soul* [nehphesh] shall be cut off" King James Version.
 - . "That *person* [nehphesh] shall be cut off" New American Standard Version.

The Hebrew people in the time Moses were reading this part of the Bible would have had no way to make a distinction in the life [soul - nehphesh] of animals or men. When the Jews read the Old Testament in Hebrew even today, there is no distinction between a person and or an animal being a soul-a living creature. Only in some modern translations is there a distinction AND THIS DISTINCTION IS BECAUSE MAN HAS CHANGED GOD'S WORD. God used the same word to describe both persons and animals. If this one word proves one is now immortal, it proves both are.

- . Man says animals do not "have" a soul.
- . God says animals "are a soul."

Summary: About one third of the words translated soul, nehphesh in the Old Testament, and psukee in the New Testament are associated with the destruction and death of the soul [life, nehphesh]. THIS IS AN INSOLUBLE PROBLEM FOR THOSE THAT BELIEVE TODAY'S THEOLOGY, WHICH SAYS THE SOUL CANNOT DIE. In other passages the psukee does thing that only this earthly body can do, things that an immortal soul that has no substance could not do. "And I will say to my soul [psukee], Soul [psukee], you have much goods laid up for many years; take your ease, eat, drink" [Luke 12:19]. A soul which has no substance could not use the much goods [substance] laid up for many years. A person, not a soul with no substance, can eat and drink of the substance he has lain up. AN-OTHER DIFFICULT PROBLEM FOR THEM.

A bird's eye view [below] of the way psukee is translated in four versions shows that it is a living being, not an immortal no substance something. The translators wanted to put their immortal soul in the Bible, but they had a problem for if they had uniformly translated psukee into "soul," in some passages their immortal soul would have been subject to death and in other passages it would be dead.

(1) King James (2) New Revised Standard (3) American Standard (4) New International

1. Matthew 2:20 . . . | (1) LIFE | (2) LIFE | (3) LIFE | (4) LIFE
2. Matthew 6:25 . . . | LIFE . . | LIFE . . | LIFE . . | LIFE
3. Matthew 6:25 . . . | LIFE . . | LIFE . . | LIFE . . | LIFE
4. Matthew 10:28 . . | soul . . | soul . . | soul . . | soul
5. Matthew 10:28 . . | soul . . | soul . . | soul . . | soul
6. Matthew 10:39 . . | LIFE . . | LIFE . . | LIFE . . | LIFE
7. Matthew 10:39 . . | LIFE . . | LIFE . . | LIFE . . | LIFE
8. Matthew 11:29 . . | souls . . | souls . . | souls . . | souls
9. Matthew 12:18 . . | soul . . | soul . . | soul . . | I . .
10. Matthew 16:25 . . | LIFE . . | LIFE . . | LIFE . . | LIFE
11. Matthew 16:25 . . | LIFE . . | LIFE . . | LIFE . . | LIFE
12. Matthew 16:26 . . | soul . . | LIFE . . | LIFE . . | soul
13. Matthew 16:26 . . | soul . . | LIFE . . | LIFE . . | soul
14. Matthew 20:28 . . | LIFE . . | LIFE . . | LIFE . . | LIFE
15. Matthew 22:37 . . | soul . . | soul . . | soul . . | soul
16. Matthew 26:38 . . | soul . . | I . . . | soul . . | soul
17. Mark 3:4 | LIFE . . | LIFE . . | LIFE . . | LIFE
18. Mark 8:35 | LIFE . . | LIFE . . | LIFE . . | LIFE
19. Mark 8:35 | LIFE . . | LIFE . . | LIFE . . | LIFE
20. Mark 8:36 | soul . . | LIFE . . | LIFE . . | soul
21. Mark 8:37 | soul . . | LIFE . . | LIFE . . | soul
22. Mark 10:45 | LIFE . . | LIFE . . | LIFE . . | LIFE
23. Mark 12:30 | soul . . | soul . . | soul . . | soul
24. Mark 12:33 | soul . . | HEART . . | HEART . . | HEART
25. Mark 14:34 | soul . . | I . . . | soul . . | soul
26. Luke 1:46 | soul . . | soul . . | soul . . | soul
27. Luke 2:35 | soul . . | soul . . | soul . . | soul
28. Luke 6:9 | LIFE . . | LIFE . . | LIFE . . | LIFE
29. Luke 9:24 | LIFE . . | LIFE . . | LIFE . . | LIFE
30. Luke 9:24 | LIFE . . | LIFE . . | LIFE . . | LIFE
31. Luke 9:56 | LIVES . . | | | LIFE
32. Luke 10:27 | soul . . | soul . . | soul . . | soul
33. Luke 12:19 | soul . . | soul . . | soul . . | MYSELF
34. Luke 12:19 | soul . . | soul . . | soul . . | LIFE
35. Luke 12:20 | soul . . | LIFE . . | soul . . | LIFE
36. Luke 12:22 | LIFE . . | LIFE . . | LIFE . . | LIFE
37. Luke 12:23 | LIFE . . | LIFE . . | LIFE . . | LIFE
38. Luke 14:26 | LIFE . . | LIFE . . | LIFE . . | LIFE
39. Luke 17:33 | LIFE . . | LIFE . . | LIFE . . | LIFE
40. Luke 21:19 | soul . . | souls . . | souls . . | YOURSELVES
41. John 10:11 | LIFE . . | LIFE . . | LIFE . . | LIFE
42. John 10:15 | LIFE . . | LIFE . . | LIFE . . | LIFE
43. John 10:17 | LIFE . . | LIFE . . | LIFE . . | LIFE
44. John 10:24 | US . . . | US . . . | US . . . | US

45. John 12:25 . . . | LIFE . | LIFE . . | LIFE . | LIFE
46. John 12:25 . . . | LIFE . | LIFE . . | LIFE . | LIFE
47. John 12:27 . . . | soul . | soul . . | soul . | HEART
48. John 13:37 . . . | LIFE . | LIFE . . | LIFE . | LIFE
49. John 13:38 . . . | LIFE . | LIFE . . | LIFE . | LIFE
50. John 15:13 . . . | LIFE . | LIFE . . | LIFE . | LIFE
51. Acts 2:27 . . . | soul . | soul . . | soul . | ME
52. Acts 2:31 . . . | soul . | FLESH . | FLESH . | BODY
53. Acts 2:41 . . . | souls . | PERSONS | souls . | . . .
54. Acts 2:43 . . . | soul . | EVERYONE | soul . | EVERYONE
55. Acts 3:23 . . . | soul . | EVERYONE | soul . | ANYONE
56. Acts 4:32 . . . | soul . | soul . . | soul . | MIND
57. Acts 7:14 . . . | souls . | ALL . . | souls . | ALL
58. Acts 14:2 . . . | MINDS . | MINDS . | souls . | MINDS
59. Acts 14:22 . . . | souls . | souls . | souls . | DISCIPLES
60. Acts 15:24 . . . | souls . | MINDS . | souls . | MINDS
61. Acts 15:26 . . . | LIVES . | LIVES . | LIVES . | LIVES
62. Acts 20:10 . . . | LIFE . | LIFE . . | LIFE . | ALIVE
63. Acts 20:24 . . . | LIFE . | LIFE . . | LIFE . | LIFE
64. Acts 27:10 . . . | LIVES . | LIVES . | LIVES . | LIVES
65. Acts 27:22 . . . | LIFE . | LIFE . . | LIFE . | YOU
66. Acts 27:37 . . . | souls . | PERSONS | souls . | US
67. Romans 2:9 . . . | soul . | EVERYONE | soul . | BEING
68. Romans 11:3 . . | LIFE . | LIFE . . | LIFE . | ME
69. Romans 13:1 . . | soul . | PERSON . | soul . | EVERYONE
70. Romans 16:4 . . | LIFE . | LIFE . . | LIFE . | LIVES
71. 1 Cor. 15:45 . . | soul . | BEING . | soul . | BEING
72. 2 Cor. 1:23 . . | soul . | ME . . . | soul . | . . .
73. 2 Cor. 12:15 . . | YOU . . | YOU . . | souls . | YOU
74. Ephesians 6:6 . | HEART . | HEART . . | HEART . | HEART
75. Philippians 1:27 | MIND . | MIND . . | soul . | MEN
76. Philippians 2:30 | LIFE . | LIFE . . | LIFE . | LIFE
77. Colossians 3:23 | HEARTILY | YOURSELVES | HEARTILY | HEART
78. 1 Thess 2:8 . . | souls . | SELVES . | souls . | LIVES
79. 1 Thess. 5:23 , | soul . | soul . . | soul . | soul
80. Hebrews 4:12 . . | soul . | soul . . | soul . | soul
81. Hebrews 6:19 . . | soul . | soul . . | soul . | soul
82. Hebrews 10:38 . | soul . | soul . . | soul . | I
83. Hebrews 10:39 . | soul . | SAVED . | soul . | SAVED
84. Hebrews 12:3 . . | MINDS . | HEART . | souls . | HEART
85. Hebrews 13:17 . | souls . | souls . | souls . | YOU
86. James 1:21 . . . | souls . | souls . | souls . | YOU
87. James 5:20 . . . | soul . | soul . . | soul . | HIM
88. 1 Peter 1:9 . . | souls . | souls . | souls . | souls
89. 1 Peter 1:22 . . | souls . | souls . | souls . | YOURSELVES
90. 1 Peter 2:11 . . | soul . | soul . . | soul . | soul
91. 1 Peter 2:25 . . | souls . | souls . | souls . | souls

92. 1 Peter 3:20 . . | souls . | PERSONS | souls . | PEOPLE
93. 1 Peter 4:19 . . | souls . | THEMSELVES | souls . | THEMSELVES
94. 2 Peter 2:8 . . | soul . | soul . . | soul . | soul
95. 2 Peter 2:14 . . | souls . | souls . | souls . | UNSTABLE
96. 1 John 3:16 . . | LIFE . | LIFE . . | LIFE . | LIFE
97. 1 John 3:16 . . | LIVES . | LIVES . | LIVES . | LIVES
98. 3 John 2 | soul . | soul . . | soul . | soul
99. Revelation 6:9 . | souls . | souls . | souls . | souls
100. Revelation 8:9 . | LIFE . | CREATURES | LIFE . | CREATURES
101. Revelation 12:11 | LIVES . | LIFE . . | LIFE . | LIFE
102. Revelation 16:3 | soul . | THING . | soul . | THING
103. Revelation 18:13 | souls . | HUMAN LIVES | souls | souls
104. Revelation 18:14 | soul . | soul . . | soul . | YOU
105. Revelation 20:4 | souls . | souls . | souls . | souls

All the words used in the four translations [life, lives, yourself, yourselves, us, mind, minds, you, I, him, heart, heartily, everyone, persons, disciples, creatures, all, me, flesh, being, anyone, alive, and man] **ALL HAVE A REFERENCE TO THE HUMAN PERSON, NOT TO A NO SUBSTANCE INTER PART OF A PERSON.**

THE SOUL IS THE EARTHLY IMAGE OF ADAM A "LIVING SOUL" IS THE "NATURAL BODY"

Psukikos: natural [earthly].

- . "The *NATURAL* (psukikos) *man*" [1 Corinthians 2:4].
- . "A *NATURAL* (psukikos) *body*" [1 Corinthians 15:44].
- . "There is a *NATURAL* (psukikos) *body*" [1 Corinthians 15:44].
- . "That which is *NATURAL* (psukikos)" [1 Corinthians 15:46].

THE SOUL OR THE SPIRIT IS NOT THE SPIRITUAL BODY THAT WE WILL HAVE AFTER THE RESURRECTION.

- . **WE ARE NOW A LIVING SOUL WHICH IS IN THE IMAGE OF ADAM**
- . 1 Corinthians 15 [1] NATURAL BODY . . .verse 44,46. **WE NOW HAVE**
- . **ADAM** [2] A LIVING SOUL . . .verse 45. **ADAM'S**
- [3] EARTHLYverse 47. **IMAGE** verse 49
- . **WE WILL BE A SPIRITUAL BODY WHICH WILL BE IN THE IMAGE OF CHRIST**
- [1] SPIRITUAL BODY . . .verse 45. **WE WILL HAVE**
- . **CHRIST** [2] LIFE GIVING SPIRIT verse 46. **CHRIST'S IMAGE**
- [3] HEAVENLYverse 48. verse 49
- . "NATURAL" in verse 46 is used in place of "A LIVING SOUL" in verse 45, and ARE THE SAME THING. **WE NOW HAVE ADAM'S IMAGE [a living soul-a living being], BUT WE WILL HAVE THE IMAGE OF CHRIST [a spiritual body].**

- . "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall *FASHION ANEW* the body of our humiliation, that it may be conformed to the body of His glory" [Philippians 2:20-21 American Standard Version] "*CHANGE*" King James Version "*TRANSFORM*" New American Standard Version.
- . "Beloved, now are we children of God, and *IT IS NOT YET MADE MANIFEST WHAT WE SHALL BE* [what a spiritual body is composed of]. We know that, if he shall be manifested, we shall be like him; [have a spiritual body, be of the same substance] for we shall see him even as he is" [1 John 3:2].
- . "For in the resurrection they neither marry, nor are given in marriage, but *ARE AS ANGELS IN HEAVEN*" [Matthew 22:30]. "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven" [Mark 12:26].

The image of Christ, the spiritual bodies we will have after the resurrection is not some inter invisible no substance something that will fit within the image of Adam and not be seen. **WE ARE NOW A SOUL [living being] IN THE IMAGE OF ADAM, BUT WE WILL NOT BE A SOUL [living being] IN THE IMAGE OF ADAM AFTER THE RESURRECTION.** All animals are souls [living beings-Hebrew nehphesh-Greek psukee] but they will never have a spiritual body. In commenting on "the natural man" in 1 Corinthians 2:14, Guy N. Woods says, "...the soulish man, since the adjective 'natural' translates a form of the Greek word for soul, which may be expressed in English as psychical. Thus, this usage is supported by etymology and required by the context. See, especially, Paul's teaching in 1 Corinthians 1:18-28 and 2:6-16." Gospel Advocate, 1985, November 21. "Natural" is translated from "psuchikos." "Psuchikos" the adjective form of "psukee" is used six times in the New Testament.

1. "But the *natural* [psuchikos-soulsh] man received not" [1 Corinthians 2:14].
2. "It is sown a *natural* [psuchikos-soulsh] body, it is raised a spiritual body" [1 Corinthians 15:44].
3. "There is a *natural* [psuchikos-soulsh] body, there is also a spiritual body" [1 Corinthians 15:44].
4. "Howbeit that is not first which is spiritual, but that which is *natural* [psuchikos-soulsh]; than that which is spiritual" [1 Corinthians 15:46].
5. "But it is earthly, *sensual* [psuchikos-soulsh], devilish" [James 3:15]. "*Natural*" in the New American Standard Bible.
6. "These are they who made separations, *sensual* [psuchikos-soulsh], having not the Spirit" [Jude 19]. "These are the men who divide you, who follow mere *natural* [psuchikos-soulsh] instincts and do not have the Spirit" New International Version.

The adjective form of a noun never has a meaning that is totally different from the meaning of the noun. Both the noun [psukee] and the adjective [psuchikos] are the earthly, natural (soulsh) person, the image of Adam. If I believed the psukee [soul] was an immaterial invisible part of a person, I would hope no one would ever see its adjective form in the above six passages.

A living soul, the earthly being in the image of Adam will be changed to a spiritual body in the image of Christ at the resurrection.

- . Sown in corruption - raised in incorruption [1 Corinthians 15:42].
- . This mortal - must put on immortality [1 Corinthians 15:53].
- . Sown in dishonor - raised in glory [1 Corinthians 15:42].
- . Sown in weakness - raised in power [1 Corinthians 15:43].
- . Sown a natural body (flesh and blood) - raised a spiritual body [1 Corinthians 15:44].
- . First (now) the natural - then that, which is spiritual [1 Corinthians 15:44-49].
- . The first Adam a living soul - the last Adam (Christ) a life giving spirit [1 Corinthians 15:45].
- . As we bare the image of the earthy (Adam) - we shall bare the image of the heavenly (Christ) [1 Corinthians 15:49].
- . Image of Adam is the earthy soul (psukee) body - Image of heavenly, Christ, the spiritual body [1 Corinthians 15:49].

This change from the image of Adam's natural soul body to the spiritual body in the image of Christ, from mortal to immortal, will occur at the Resurrection, NOT AT DEATH. No one now has the spiritual body.

If a person has a soul that is now immortal, it cannot be mortal; therefore, it cannot put on immortality. What do some think is now mortal and will put on immortality? If a person has a soul that is now immortal, it could only be the body that will put on immortality. It is the person that will put on immortality at the resurrection, not a part of a person that was immortal from birth that could never be mortal. "And just as WE HAVE BORNE the image of the earthy, WE SHALL ALSO BEAR the image of the heavenly" [1 Corinthians 15:49].

Summary: A **"LIVING SOUL" IS THE EARTHLY BODY OF FLESH AND BLOOD IN THE IMAGE OF ADAM, NOT THE "SPIRITUAL BODY" WHICH WILL BE IN THE IMAGE OF CHRIST.** There is a difference in "a living soul," which we now are; and a "spiritual body," which we will be after the resurrection but are not at this time. The "living soul," being, life or creature that is in the "image of Adam" is not the "spiritual body" ["image of Christ"] that we will have. **THIS CLEARLY SAYS AFTER THE RESURRECTION, WE WILL NOT BE A "LIVING SOUL," but changed to a "spiritual body"; therefore, a "living soul" and the "spiritual body" are different things. One ("The living soul") belongs to this life; the other (a "spiritual body") will belong to life after the resurrection. They are opposite to each other; a person cannot be both simultaneously. Many preachers today say, "Save you soul" which is saying, "Save your 'image of Adam,'" or, "Save your earthly flesh and blood body."** While we are a "living soul," we cannot be a "spiritual body." After the resurrection, when we shall have been changed to a "spiritual body," we will no longer be a "living soul," no longer be an earthly creature in the image of Adam. **IF THE "LIVING SOUL" WAS AN IMMORTAL PART OF A PERSON THAT WOULD LIVE FOREVER, THAT PERSON WOULD ALWAYS HAVE THE IMAGE OF ADAM, NOT THE IMAGE OF CHRIST. CAN ANYONE HAVE THE IMAGE OF ADAM IN HEAVEN? NO. WE ARE A "LIVING SOUL" ONLY WHILE WE ARE ALIVE IN THIS WORLD. IN HEAVEN WE WILL HAVE A "SPIRITUAL BODY" AND WILL NOT BE A SOUL.** Adam was, and we now are "a living soul-being"; but Adam did not, and we do not have an immortal "spiritual body" [not unto the resurrection 1 Corinthians 15:53]. "It is sown a natural body: it is raised a spiritual

body" ["Greek physical" body. Footnote in American Standard Version]. "It is sown a physical body" [1 Corinthians 15:44]. "The dead shall be raised incorruptible" [1 Corinthians 15:52]. **Paul could not have said any stronger that we will be raised "a spiritual body" [1 Corinthians 15:44] "incorruptible" [1 Corinthians 15:52], not with the physical body we now have. THE PHYSICAL BODY IS THE "LIVING SOUL" BODY WE NOW HAVE AND IT IS NOT THE BODY THAT WILL BE RAISED.** If we are raised with a body that is a spiritual body and is incorruptible, we could not at the same time be raised with an earthly body that is a corruptible body. McCord's translation, printed by Freed-Hardeman College says, "And the dead shall be **raised immortal**" [1 Corinthians 15:53]. Paul says that at the time those who are asleep in Christ shall be raised incorruptible, that we who are not asleep shall "be changed" [1 Corinthians 15:51]. All will be raised from the dead at the resurrection, and those in Christ will have a new body not of flesh. **WE WILL NOT BE A "LIVING SOUL" AFTER THE RESURRECTION. THE "SOUL" [the image of Adam], WHICH MANY SAY WE MUST SAVE FOR THEY THINK IT IS THE ONLY PART OF US THAT WILL BE IN HEAVEN, WILL NOT EXIST THEN. THEREFORE, IT IS NOT A PART OF US THAT WILL BE IN HEAVEN. IT IS OUR WHOLE SELF THAT WE MUST SAVE, NOT JUST AN "IMMATERIAL INVISIBLE" INTER PART OF OURSELF. WE WILL NOT HAVE THE IMAGE OF ADAM, the earthly "living soul," IN HEAVEN. WE WILL NOT BE A SOUL IN THE IMAGE OF ADAM AS WE ARE NOW, BUT WE, WILL BE THE SAME PERSON WE NOW ARE. HOW IS IT THAT MANY CANNOT SEE THAT WHEN THEY SAY "SAVE YOUR SOUL" THEY ARE SAYING "KEEP THE IMAGE OF ADAM" [the earthly body]? DO THEY WANT TO BE RAISED WITH AN EARTHY BODY IN THE IMAGE OF ADAM OR THE SPIRITUAL BODY IN THE IMAGE OF CHRIST?**

There are many, the Church of God, many premillennialists and others that believe the earthly body, the image of Adam, will be raised and we will live on this earth forever, not in Heaven, that the earthly body will be restored to be like Adam before he sinned. I know of no passage that says Adam's body was different before and after he sinned, but if it were the rest of mankind never had the body he had before he sinned, therefore, all but Adam would have to be raised with a body different from this body we now have. There is a mountain of writing on how God will be able to restore the same body with the same particles of matter it now has. All the matter that is in the body of a person that lives to be old would be many bodies, a mountain of matter. T. P. Connelly, in The Connelly Field Debate says, "The resurrection is, therefore, a reunion of spirit and matter, and this being true, the same particles of matter in the same body are no more necessary in order to a reunion, than that the same particles should remain at all times the same here to perpetuate the union." Then it would be the spirit coming back from Heaven or Hell and creating a new earthly body, not a resurrection of the body, not a resurrection of anything, not a resurrection of the body we now have and not a resurrection of a soul that would not be dead. Because the natural body, the image of Adam, will not be raised, this mountain of writing is about nothing. I can understand why those in the Church Of God are concerned about what particles of matter the earthly body will be raised with, but he is an evangelist in the Christian Church, and I cannot understand why he thinks a soul which he thinks has no substance and will live forever in Heaven without this body must come back to earth and make itself a new body, but many who say they do not believe this body will ever be in Heaven think that we now have an immortal part that must put on the earthly body at the resurrection.

Synonyms for "soul" that are used in 1 Corinthians 15: earth, earthly [dust], corruption, natural body, mortal, image of Adam, flesh and blood.

HOW CAN DEATH BE A SEPARATION OF BODY AND SOUL WHEN:

- . THE SOUL IS THE BODY, WHICH IS IN THE IMAGE OF ADAM?
- . IT IS THE SOUL, WHICH IS THE EARTHLY BODY IN THE IMAGE OF ADAM THAT DIES.
- . IT WOULD BE A SEPARATION OF THE SOUL FROM THE SOUL (the image of Adam from the image of Adam).

Mike Willis says a spiritual body is not an ethereal body any more than Christ's was a shadowy, ghostly, ethereal body. But rather, a spiritual body is a body that is suited for the spiritual world, which God has planned for mankind. He says just as certainly as there is a natural body, there will also be a spiritual body; and one is no more uncertain than the other, and just as certainly as we have a body adapted to life in the world we now live in, so also shall we have a body that will be adapted to life in the world to come. A Commentary On Paul's First Epistle To the Corinthians, 1979. He has clearly said the "spirit" he thinks we now have is not the "spiritual body" which we shall have in Heaven. The "spirit" could then only be a shadowy, ghostly, ethereal body, which he said Christ did not have. A spiritual body is not just a thin air, no substance, ghostly something; but we know not what. **THE SOUL IS THE NATURAL BODY, THE IMAGE OF ADAM, A LIVING BEING, THE EARTHLY BODY THAT WILL DIE AND CANNOT INHERIT THE KINGDOM OF HEAVEN.**

B. W. Johnson, Author of "People's New Testament With Notes" 1898. "'So also in the resurrection of the dead.' On earth there was a body adapted to earthly condition. At death that earthly body was 'sown' or planted in the earth. 'It is sown in corruption,' or subject, to corruption. 'It is raised in incorruption...It is sown a natural body; it is raised a spiritual body.' Our earthly bodies, like that of the earthly Adam, are of earth; the new body, 'the house not made with hands,' is in the image of the heavenly man, the glorified body of Jesus Christ, for 'as we have borne the image of the earthly, [a living soul-living being] so shall we also bear the image of the heavenly.' Then, to silence forever those who expect a sensual heaven in which they shall abide in the flesh eternally, he exclaims, 'Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.' This, in its connection, can only have one meaning. Flesh and blood bodies [a living soul-living being], bodies made of corruptible earthly materials, are not compatible with a home in the world of redeemed and glorified spirits. The soul's tenement, if it has one, must be adapted to the new conditions of being. Are we then denied a body in the future state? By no means. I may not be able to understand the nature of that body, because I have never seen such an existence, but I can accept the statements of the word of God and believe that it is exactly fitted to the happy sphere of glorified existence. It 'is a building of God,' it is made 'as it has pleased him,' it is 'a spiritual body,' it is 'incorruptible,' it is 'immortal,' it is after the image of the heavenly man, and 'our vile bodies [a living soul-living being] are changed into the likeness of his glorified body.'" Page 413, 1891, "Christ and the Future Life" at: <http://www.mun.ca/rels/restmov/texts/bjohnson/etc/CATFL.HTM>

"The first man, Adam, was made a living soul. Gen. 2:7. From him came our natural life. The last Adam, Christ, of whom Adam was a type. A quickening spirit. By giving life to the dead, and imparting spiritual existence. Howbeit that is not first which is spiritual. The first Adam came before the second Adam. The natural body, which proceeds from the first Adam is our tabernacle first; after this life comes the 'spiritual body,' which the second Adam gives. The first man is of the earth. Was fashioned out of the earth. Genesis 2:7. The second man is the Lord who came from heaven. As is the earthy. All have earthly bodies, like that of Adam. As is the heavenly. When we are raised to heaven we shall have spiritual bodies like Christ's." B. W. Johnson, "People's New Testament With Notes" pages 124-125.

Carl Holladay, "To the first Adam, God gave the first physical body: Adam became a living being (Gen. 2:7). To the second Adam, or the last Adam, Christ, God gave the first spiritual body. Their essential difference (and the Greek makes this clear) is that the former was essentially life-receiving, whereas the latter was life-giving. It is this that renders one physical and the other spiritual. It was the last Adam upon whom, and within whom the Spirit of God dwelt; by raising him from the dead. God breathed into history a second breath of life, and vividly confirmed another mode of existence, which wholly transcended physical life: spiritual life. But, it succeeds the physical instead of replacing the physical: it is not the spiritual, which is first but the physical, and then the spiritual. Spiritual life is the hope which the resurrection of the last Adam confirmed and will eventually provide; it is inaccessible to those who are still in the physical body." "The First Letter of Paul to The Corinthians," Page 209, Abilene Christian University Press.

J. W. McGarvey, "The life principle of Adam is soul, and he was formed of the earth: the life principle of Christ is spiritual. He was in heaven (John 1:10 and from thence entered the world and became flesh (John 1:14; 3:13, 21; Phil. 2:6-8; John 1:1-3; Luke 1:35). Now, as the two heads differ, so do the two families, and each resembles it's head; the earthly progeny of Adam having earthly natures, and the spiritual progeny of Christ having spiritual and heavenly natures. But in both families the earthly nature come first, and the spiritual children wait for their manifestation, which is the very thing about which the apostle has been talking, for it comes when they are raised from the dead (Rom. 8:29; 1 John 3:2; Rom. 8:22, 23; 2 Cor. 5:1-10)." Standard Bible Commentary, Page 158, 1916, Standard Publishing Company.

Dr. Lange, "The expression living soul, as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Genesis 1:20, 21, 24, and elsewhere, in which passages the words translated 'living soul' are used referring to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light the apostle uses them as the very course of his argument shows. **Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality**" Commentary on 1 Corinthians 15:45.

ELEVEN DEFINITIONS OF "SOUL" AND EIGHTEEN DEFINITIONS OF "SPIRIT" AS GIVEN BY VINE.

"Vine's Complete Expository Dictionary Of Old And New Testament Words" by W. E. Vine is one of, if not the best and most used and accepted Lexicon in use. Therefore, I will use his definitions of "soul" and "spirit" as a standard work that is used to uphold the doctrine of an immortal soul.

[1] W. E. Vine on psukee [SOUL] Page 588.

- . **[a] *The natural life of the body*** [a living soul-living being].
- . **[b] *The immaterial, invisible part of man.*** *Matthew 10:28; Acts 2:27.* In the first two of his eleven definitions of soul, he makes the soul be both the natural body in the image of Adam and "*the immaterial, invisible part of man.*" This is the common way of most that believe we have a part that is now immortal. Any passage with psukee-life-soul must be interpreted in a way that makes psukee be an immortal part of a person, and this is most of them for only a few can be made to say what they want them to say. Of the 106 times psukee is used, he used only 4 of the 106 in [b and c]. Of the 288 times spirit-pnuma is used, he used only 8 of the 288 in [c and d]. According to his definitions, both soul and spirit are a "immaterial, invisible part of man" in only 12 times in the 394 times that both soul and spirit are used; the other 382 are an earthly being. *Matthew 10:28* says the soul-psukee can be destroyed by God. In *Acts 2:27* the soul (psukee-person) is in the grave un-resurrected. Neither says anything about an "*immaterial, invisible part of man.*"
- . **[c] *The disembodied or "unclothed" or "naked" man,*** *2 Corinthians 5:3-4 and Revelation 6:9.* "Disembodied" is not in *2 Corinthians 5:3-4*. He added it. He clearly says soul and spirit are two different things, yet he applied "naked" to both the soul (psukee) and the spirit (pneuma); even though he made a distinction in the two. He says, "*The language of Heb. 4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities. Generally speaking, the spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit.*"
 - . "*The spirit may be recognized as the life principle bestowed on man from God*"-W. E. Vine
 - . "*The body being the material organism*"-W. E. Vine
 - . "*The soul as the resulting life*" "*[a] The natural life of the body.*"-W. E. Vine. Body + breath of life, spirit = a living being, a soul. This is true of both man and animals. The spirit - life principle came from God and returns to God [*Ecclesiastes 12:7*]. The soul is the breathing creature whether a person or animal. What does he think is the immortal PART of a person? The soul or spirit? He seems to say one (soul) at one time and the other (spirit) at another time.
 - . VINE USED ONLY FOUR PASSAGES TO PROVE A PERSON HAS AN IMMORTAL SOUL [*Matthew 10:28; Acts 2:27; 2 Corinthians 5:3,4; Revelation 6:9*]. All the other passages where soul-psukee refers to a person he applied to the earthly person, not an "*immaterial, invisible part of a man.*"
 - . Not one of his four passages has immortal or immortality in them.
 - . Not one of the four says the soul cannot die.

- . Not one of the four says the soul will live after the death of the body.
- . Not one of the four says only a "part" of a person, only the no substance "*immaterial, invisible part of man*," will be in Heaven, and not the whole person.
- . [d] *The seat of personality...explained as = "own self,"...the seat of the sentient element in man, that by which he perceives, reflects, feels, desires.* [e] *The seat of the sentient element in man, that by which he perceives, reflects, feels, desires.* [f] *The seat of will and purpose.* [g] *The seat of appetite.* [h] *Persons, individuals..."persons"..."anyone"..."of dead bodies..."dead soul" and of animals.* [i] *The equivalent of the personal pronoun, used for emphasis and effect: 1st person, 2nd person, 3rd person.* [j] **An animate creature, human or other** [If the soul is "*An animate creature, human or other*" how is it that he thinks people have souls but animals do not?]

He applies only two [b] and [c] in his list to what he thinks is an immortal soul. ALL THE OTHERS [a, d, e, f, g, h, i, and j] ARE USED REFERRING TO MEN AND ANIMALS, NOT TO AN INTER BEING THAT LIVES AFTER THE DEATH OF THE PERSON OR ANIMAL.

[2] W. E. VINE ON PNEUMA [SPIRIT]: "*Pneuma primarily denotes 'the wind' ['to breathe, blow']; also 'breath.'*" W. E. Vine, Vine's Complete Expository Dictionary Of Old and New Testament Words, Page 593. [Note: While they are men who have learned more than most on Bible words; and we can learn from them, they are still just as human, just as uninspired as other men are, just as subject to err and be wrong, they are still men and hold to such things as Calvinism: He says, "*Adam died on the day he disobeyed God. Genesis 2:17, and hence all mankind are born in the same spiritual condition*" W. E. Vine, Page 149, New Testament; and like the men who have made translations of the Bible, their views sometime show up in their work, intentional or unintentional; and we must not believe there can be no error in even the best lexicon or translations. They all have some, and no lexicon can be taken as law. McCord says they can be and are sometimes wrong. See "Lexicons Can Be Wrong" McCord, Guardian of Truth. Page 448; 1996]. In the early translations, one Greek word would be translated into many English words [an example-apollumi was translated into eight English words in the King James Version]. A Lexicon wrote later would give all eight English words as the meaning of the one Greek word. Lexicons sometimes define a Greek word more by the way that word is used in the English translations than that by the way it was used in the Greek New Testament, if the English translations translate it 8 or 10 different ways, the lexicons give 8 or 10 different meanings of the one Greek word. The question is, why did the early translations use many words to translate one word? By being able to translate one Greek word into many English words gives them the ability to make any verse not say something they did not want it to say. One word, nehpesh, is rendered with about forty-four different words in the King James Old Testament.

W. E. VINE'S EIGHTEEN WAYS "SPIRIT" IS USED: They are almost the same as his "soul" - see above. **Of the eighteen ways Vine says the word "spirit" is used in the Bible, he says sixteen of them are not used with reference to an undying "*immaterial, invisible part of man*"** [A through R]. **C and D** are the only two of the eighteen different ways he says spirit is used, which he used to prove a person is a two-fold being, and they do not do it.

1. Being not of this earth, God, Christ, Holy Spirit, angels, and other spirits both clean and unclean. [k] The Holy Spirit[m] Unclean spirits, demons. [n] Angels

2. To man. W. E. Vine lists a number of ways that "spirit" applies to man. [a] *The wind* [b] *The breath* [c] ***The immaterial, invisible part of man***, Luke 8:55; Acts 7:59; 1 Corinthians 5:5; James 2:26. [d] ***The disembodied, or unclothed, or naked***, 2 Corinthians 5:3, 4; Luke 24:37-39; Hebrews 12:23; 1 Peter 4:6 [e] *The resurrection body* [f] *The sentient element in man, that by which he perceives, reflect, feels, desires* [g] *Purpose, aim* [h] *The equivalent of the personal pronoun, used for emphasis and effect* [i] *Character* [j] *Moral qualities and activities. Bad, As of bondage, As of a slave, Stupor,, and Timidity, Good, As of adoption, liberty as of a son, Faith, Quietness,* [l] *'The inward man,' an expression used only of the believer, The new life* [o] *Divine gift for service* [p] *By metonymy, those who claim to be depositories of these gifts* [q] *The significance, as contrasted with the form, of words, or of a rite* [r] *A vision.*

W. E. Vine's gives eight passages in [c] and [d] to prove a person has in immortal part.

[1]. HIS FIRST PASSAGE: Luke 8:55 "AND HER SPIRIT RETURNED." W. E. Vine says pneuma (soul) is "*the natural life of the body,*" Page 588. It means her life returned. W. E. Vine says, "*The spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit*" Page 589. He points out that man as he is now can have no life without the body. After the resurrection the saved will have a new body. The loss are not said to put on a new glorious spiritual body (2 Thessalonians 4:23ff, 1 Corinthians 15:43), or to have immortality, which they must have if they will live forever in torment. Pneuma-spirit is also translated "life" in Revelation 13:15. **VINE MAKES A CLEAR DISTINCTION BETWEEN SOUL AND SPIRIT, BUT SAYS BOTH ARE AN "IMMATERIAL, INVISIBLE PART OF MAN."** Does he think people have two "*immaterial, invisible part(s)*"? Is this proof that, as McCord says, "Lexicons Can Be Wrong"? **W. E. Vine also applied "A building from God, a house not made with hands, eternal, in the heavens" [2 Corinthians 5:3-4] to both the soul and the spirit, but he and many others believe the soul and the spirit is not the same. Do they think we have two "buildings from God, one for the soul and one for the spirit?"**

[2]. W. E. VINE'S SECOND PASSAGE: "RECEIVE MY SPIRIT" Acts 7:59. Also see Luke 23:46. If he were asking for his spirit to be received at the resurrection, for this is when we will be received in Heaven, then where is his spirit before the resurrection? For this to prove the spirit is alive from death unto the Resurrection, his spirit would have to be received by God at death. In public prayers, those who believe in Abraham's bosom ask God to give them a home in Heaven if they have been faithful unto death [receive our soul, i.e., our person, life, being, as Hamilton, W. E. Vine and Thayer says "pneuma" is used]. Stephen was asking God to receive him at the judgment. Those who teach we go to Abraham's bosom do not believe we are caught up to Heaven at death so why are they using this to prove what happens to us at death when they do not believe God receives us into Heaven at the time of our death? To make this teach we have an immortal soul, which does not die when the body dies, they must [1] make soul and spirit be the same thing [2] then contrary to their belief about Abraham's bosom, that no one will be in Heaven before the resurrection; they send Stephen to Heaven at his death. Is it because they do not have any real proof, and so must misuse scripture to make it sound as though they do have proof, and even misuse them in a way that is contradictory to their own belief. We are not told

that Stephen went to Heaven or to Abraham's bosom, but we are told clearly that he "fell asleep" [Acts 7:60]. Maybe they think Stephen is asleep in Heaven or Abraham's bosom. If the real Stephen were the spirit, then what was the "he" that "fell asleep" [Acts 7:60]? The "he" that fell asleep is Stephen, not just an earthly body that will never be in Heaven.

Stephen said, "LAY NOT THIS SIN TO THEIR CHARGE" [Acts 7:60]. The book of Job was inspired, but the speeches of his three friends were not inspired, and much in their speeches is not true. See "Job" By Homer Hailey and "Guide to Bible Study" by J. W. McGarvey. Was Stephen speaking by inspiration, or was Luke only inspired to write what Stephen said, just as the writer of Job was inspired to write the uninspired speeches of Job's friends? The question is "what did he ask God to do, and when was he asking God to do it"? "Lord, lay not this sin to their charge?" [Acts 7:60]. This shows he had love even to those who were doing him harm as he should, but what he was asking could not be unless they believed, repented, and were baptized. There is no other way that God could not lay this sin to their charge, or the death of Christ would not have been needed. Therefore, God could not do what Stephen was asking. Stephen was not speaking by inspiration when he said this, for if he were, he would not have been inspired to ask God to do something He could not do. Christ said, "Father, into your hands I commit My spirit: and having said this, He breathed His last" [Luke 23:46]. ISAIAH 53:12 IN THE KING JAMES VERSION "BECAUSE HE HATH POURED OUT HIS SOUL UNTO DEATH," IS "BECAUSE HE POURED OUT **HIMSELF** TO DEATH" IN THE NEW AMERICAN STANDARD VERSION, AND "BECAUSE HE POURED OUT HIS **LIFE** UNTO DEATH" IN THE NEW INTERNATIONAL VERSION. CHRIST GAVE HIS LIFE FOR US, NOT A NO SUBSTANCE SOMETHING THAT ACCORDING TO TODAY'S THEOLOGY COULD NOT DIE AND WAS ALIVE IN "HELL" IN THE THREE DAYS THAT HIS BODY WAS IN THE GRAVE. If Christ did not really give up His life, if He were as much alive as He was before He came to earth there was no resurrection. He did not die for us. We are still in our sins with no hope. "FOR YOU WILL NOT ABANDON MY SOUL TO SHEOL" [Psalms 16:10]. "Because you will not abandon me to the grave" New International Version. Quoted in the New Testament, "BECAUSE YOU WILL NOT LEAVE MY SOUL UNTO HADES" [Acts 2:27 and 31]. "In hell" in the King James Version. Christ gave His life for our sins. Sheol is the grave. He died our death and went to the grave and was raised from the grave by the Father. He was not abandon to the grave.

[3]. ONE OF W. E. VINE'S PASSAGE: that he used to prove a person has an "*immaterial, invisible part of man*." "**Supposed that they beheld a spirit**" Luke 24:37-39. This is what they [as men] thought based on their fear, and was not based on inspiration. The two parallel account of this says phantom [Matthew 14:26; Mark 6:49]. Strong [Page 1006] says this word is not pneuma [spirit] #4151, but "phantasma" #5326 [also #5324]; "A [mere] show...i.e. specter [a hunting vision]" When Christ walked on the water is the one time this word (phantasma) is used in the Bible, and is translated "ghost" in the American Standard Version and most others. It is translated "a phantom" by Marshall and in the "Christian Bible." The "Englishman Greek Concordance," Page 783 says, "Lit. A phantom." These disciples seem to have believed they were seeing a ghost or phantom; and like these disciples, some today believe in ghosts, spooks, haunted houses and such things. This maybe the only time their thin air with no substance ghost is in the New Testament, and then it was only what these disciples thought they were seeing, and not what they did see. Spirits, God, Christ, Angels have a body, and mankind after judgment will have a body, and are more than just thin air; but not two bodies with two opposite natures both at

the same time. THE USE OF THIS PASSAGE TO PROVE A PERSON HAS AN IMMORTAL SOUL MAKES THE PROOF BE BASED ON A LIE, ON WHAT THE DISCIPLES THOUGHT THEY WERE SEEING, NOT ON WHAT THEY DID SEE. Then what they thought they were seeing, a phantasm or ghost must be changed to say they were seeing "*The immaterial, invisible part of man*" which W. E. Vine does not seem to know whether it was an invisible "soul" or an invisible "spirit" they were seeing, but it was not very invisible for they were seeing it. **Christ said to them that He was not a spirit**, not a phantom or ghost that has no body that they thought He was, that He was flesh and blood. WHY DID VINE TRY TO USE AN UNINSPIRED STATEMENT, MADE BY MEN IN FEAR, WHO WERE NOT SEEING WHAT THEY THOUGHT THEY WERE SEEING, TO PROVE A DIVINE TRUTH? This passage says nothing about a person having an immortal invisible soul that he used it to prove. Does he think they were inspired to believe a lie and that this lie becomes truth, but only after he changes this "phantom" to a "soul"? And that this "*immaterial, invisible part of man*" is just air, and it has no kind of substance or no body of any kind; and that a spiritual body is no body at all, with just nothing to it? Yet, these disciples thought they were seeing something that W. E. Vine says is invisible and although what they were seeing was not invisible, he used it to prove a person has an invisible part in him. **MOST WHO BELIEVE A PERSON HAS AN IMMORTAL SOUL DO NOT BELIEVE A SOUL CAN BE SEEN, BUT THEY WILL USE THIS TO PROVE THESE MEN WERE SEEING A SOUL THAT THEY SAY CANNOT BE SEEN.**

- . LUKE 24:27-29 and ACTS 7:59 Two of the passages, which W. E. Vine used to prove a person has an immortal part are uninspired statements. What these disciples thought they were seeing but were not, and what Stephen was asking that could not be unless they believed in Christ. (See [2] Acts 7:59 above) DOES THIS NOT SAY ANYTHING ABOUT HOW WEAK HIS PROOF IS?

[4]. W. E. VINE'S: He used 2 Corinthians 5:5 to prove a person has an "*immaterial, invisible part of man*." In 2 Corinthians 5:3-4 we are unclothed while we are in the earthly house, but will be clothed in heaven. Nothing is said in this about a person being a dual being while in the earthly house. IF IT WERE AS VINE SAYS, THAT THIS CLOTHING IS "*A NEVER-DYING SPIRIT*" IT WOULD NOT BE POSSIBLE TO BE UNCLOTHED. IF THIS CLOTHING WERE OUR SPIRIT, TO BE "UNCLOTHED" OR "NAKED" WOULD BE TO NOT HAVE A SPIRIT. He adds "*disembodied*" to get his immaterial soul.

2 Corinthians 5:1-8 (1) "*For WE know that if the earthly house of our tabernacle be dissolved [if our earthly body be dead], WE have a building from God, a house not made with hands, eternal, in the heavens* [a new immortal body]. (2) *For verily in this WE groan, longing to be clothed upon with our habitation which is from heaven;* [wanting to be with Christ in Heaven and clothed with our immortal bodies] (3) *if so be that being clothed* [with a new spiritual immortal body] *WE shall not be found naked* [not be dead, not have the life Christ gives to them that obey Him]. (4) *For indeed WE that are in this tabernacle* [our earthly body] *do groan, being burdened:* [in this life we have persecutions, sickness, death; but most of all a longing to be with Christ] *not for that WE would be unclothed,* [Not that we want the sleep of death before we put on immortal life at the resurrection. To be "unclothed" is not to have a body, not an earthly or spiritual body from death unto the resurrection; It is to be asleep without a body waiting to wake

up at the resurrection and "put on immortality." (1) We are NOW clothed with the earthly body. (2) We WILL BE unclothed, asleep without a body, from death to the resurrection. (3) We LONG TO BE clothed with our immortal bodies in Heaven.] *but that WE would be clothed upon, that what is mortal may be swallowed up of life* [that this life on earth may be replaced with life in Heaven with an immortal body]. (5) *Now he that wrought US for this very thing is God, who gave unto US the earnest of the Spirit.* (6) *Being therefore, always of good courage, and knowing that, while WE are at home in the body, [while we are living on this earth] WE are absent from the Lord* [not immortal in Heaven with Christ] (7) *(for WE walk by faith, not by sight):* (8) *WE are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord* [willing to change this mortal body for an immortal body, and be in Heaven with Christ]." It is not the "soul" which will be naked after death; it is the whole person. **Those who believe the soul is an inter part of a person, which will be alive after dead, BELIEVE THE SAME SOUL WE HAVE NOW IS THE SAME SOUL WE WILL HAVE AFTER DEATH, AND THE SAME SOUL WE WILL HAVE IN HEAVEN; FOR THEY BELIEVE "The immaterial, invisible part of man"-W. E. Vine IS JUST AS IMMORTAL NOW AS IT WILL BE AFTER THE RESURRECTION AND JUDGMENT, JUST AS IMMORTAL NOW WHILE WE ARE ON EARTH AS IT WILL BE AFTER WE ARE IN HEAVEN. The soul being naked after death does not fit into what many believe, and makes no sense if you believe a person now has the immortal soul that he will always have; and that it is only this "immaterial, invisible part of man" that will live forever in Heaven or Hell. A person being "disembodied" is not in the Bible, and therefore is a doctrine of man. He adds, "disembodied" and makes it equal to "unclothed," or "naked." He had to change Paul's words to get his immaterial immortal soul. Most Protestants believe the soul goes to Heaven or Hell at death, therefore, a soul being "disembodied" does not fit with what most Protestants believe. The Catholic or the Protestant views do not have any room for an intermediate "disembodied" state from death to the resurrection. HIS "DISEMBODIED" SOUL FROM DEATH TO THE RESURRECTION IS SAYING THEY ARE BOTH WRONG FOR NEITHER PROTESTANTS NOR CATHOLICS DO NOT BELIEVE THERE IS A "DISEMBODIED" STATE FROM DEATH TO THE RESURRECTION. This passage is just another of the many passages that are an unexplainable passage to anyone with the Protestant view, but he did the best he could even if he has to be both unorthodox and change the Bible.**

WHEN WILL WE BE AT HOME WITH CHRIST? At death or at the resurrection? "*For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: AND THE DEAD IN CHRIST SHALL RISE FIRST*; [all the dead shall rise at the same time at the coming of Christ] *them that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE LORD*" [1 THESSALONIANS 4:16-17]. We need to take care that we do not put an interpretation on any passage that will make it clash with other passages. It is evident that Paul did not expect the dead in Christ, those who have fallen asleep, to be with Christ before the resurrection.

1. In the body (now)
2. Death, out of the body

3. The resurrection to eternal life when ALL the dead in Christ will be raised TOGETHER, all simultaneously. Then *"so shall we ever be (at home) with the Lord."* Paul looked for and thought the Lord would come soon, in his lifetime. He said, *"I tell you a mystery: WE all shall not sleep, but WE shall all be changed [shall instantly put on a spiritual body] in a moment, in the twinkling of an eye, at the last trump"* [1 Corinthians 15:51]. He did not want to die [sleep onto the resurrection] and be naked [have no body] but wanted to be alive at the time Christ came and in a moment put off this earthly body and put on the spiritual body and be with Christ. There are some evident in Paul's letters that he and the church thought Christ would come in their lifetime. He seems to have been longing for His return and the time when he would be at home with Christ thinking it would be soon and that any day he would be at home with the Lord without the sleep of death unto the resurrection, although he knows many was asleep in Christ [1 Thessalonians 4:14].

Paul speaks of three states. (1) The earthly house or tabernacle [The present body]. (2) The naked or unclothed [The state he did not groan for]. (3) A building of God not made with hands eternal in the heavens [The clothed or resurrected body he wanted]. **If the naked state is the "disembodied" soul in Heaven during the intermediate state, why does Paul not want to be "found naked." Did he not want to be in Heaven without the earthly body in the intermediate state? Did he not want to be in Heaven with Christ and all the saved unto the Judgment Day? No. Paul knew that he would not be with Christ unto the Resurrection if Christ did not return before his death. He knew that there is no life for the dead before the Resurrection.** To be naked or unclothed is to have no life, not be alive in Heaven or Hell. State two (2), Vine's "disembodied" state is not believed by many Protestants who go from state one (1), this present body, to state three (3), a building not made with hands, which will be in Heaven at the moment of death.

The doctrine that the body is only a dwelling place of an immortal soul is not found in this passage, but many read it into it. Neither is the doctrine that a person's immortal soul leaves the body at death and goes immediately to Heaven without the resurrection and judgment. The passage says nothing about a "soul." Paul used "we" not "our soul." **"BUT THAT WE WOULD BE CLOTHED UPON THAT WHAT IS MORTAL MAY BE SWALLOWED UP OF LIFE."** The context this passage is in is speaking of the resurrection FROM THE DEAD [2 Corinthians 4:14 to 5:10]. Not on being alive after death without a body and having no need of the resurrection.

- . According to both the Catholic and Protestant versions, the body is now mortal and the soul is now immortal. At the death of the body, the soul is not changed, and nothing of this mortal is swallowed up of life. Nothing of the body will put on immortality.
- . According to the Bible version, this mortal is changed and puts on immortality at the resurrection, immortality that it does not now have [1 Corinthians 15:50-55; 1 Thessalonians 4:13-17]. This mortal is swallowed up of life.

Paul says the same thing in Romans 8:23-24 and 2 "Corinthians 5:1-2.

-Romans 8:23-24 | 2 Corinthians 5:1-2
- . But ourselves also, who have the | Who give unto us the earnest of the
- . first-fruits of the Spirit | Spirit" See Eph 1:13-14; Rom 8:11
- . Even we ourselves groan | In this we groan,
- . within ourselves |
- . waiting for our adoption, to . . | longing to be clothed upon with our
- . wit, the redemption of our body . | habitation which is from heaven
- . "Waiting for our adoption, to wit, the redemption of our body" and "longing to be clothed upon with our habitation which is from heaven" is the same thing and will be at the resurrection, not at death and says nothing about a part of an immortal person that will be alive from death unto the resurrection.

WHEN WILL WE BE PRESENT WITH THE LORD? If "to be present with the Lord" is to take up our residence in Heaven at death, what is the "naked" and "unclothed" state of verses 3 and 4 and when is it? It is not while Paul was in "this tabernacle" or when he would be clothed in Heaven, therefore, neither in this life nor in Heaven is when he could be "unclothed." All will be absent from the body at death (the naked state), but no one will be present with the Lord in Heaven unto after the judgment. **The intermediate nakedness from death unto the resurrection is something Paul did not want, something he DID NOT GROAN FOR, it is death, not any kind of life.** From 1 Thessalonians 4:17 we learn that after death the only way we will be with the Lord is the resurrection.

- . "In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me **on that day**; and not only to me, but also to all who have loved His appearing" [2 Timothy 5:8]. If it is "on that day" it is not possible to be at death.
- . "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, **I will come again, and RECEIVE YOU to Myself; that where I am, there you may be also**" [John 14:2-3]. Christ has not yet come to receive Paul or anyone. He did not say to those in Heaven with Him, "I will come again, and RECEIVE YOUR BODY, that where we are, there YOUR BODY may be also be with us." Did Jesus say, "And if I go" your death shall soon bring you to me? No. He said, "I will come again and receive you to Myself."
- . "For this is the will of my Father that everyone that beholds the Son, and believes on him, should have eternal life; **AND I WILL RAISE HIM UP AT THE LAST DAY**" [John 6:40, 44, 54]. Is He going to raise up "everyone that beholds the Son, and believes on him" by bringing them from Heaven or by raising them from the dead? Also 1 Thessalonians 4:16-17; John 11:24; 1 John 3:2, and many other passages.
- . In the above passages it is said when we will go to Heaven in such a simple and clear way that I cannot understand how anyone cannot understand them, or how they could say, "Not true Lord, we are not going to wait unto You come again."

Scott P. Wiley in "Eternal Torment or Annihilation" makes the grave be the place where man puts bodies but he says sheol is not the grave but a place under the earth where God puts the souls of

the dead, some in one part of sheol are happy and some in another part of sheol are in torment, and they are waiting there for the resurrection. If Paul and all the saved go to be with the Lord at death and the Lord is in Heaven there is no such place as sheol or hades. If the dead all go to sheol and they are with the Lord, the Lord would be some place under the earth in sheol, not in Heaven, not setting on the right hand of God. GOING TO HEAVEN OR HELL AT DEATH MAKES ALL THE PASSAGES THAT SPEAK OF THE DEAD BEING IN SHEOL OR HADES A LIE AND ALL THE PASSAGES THAT SPEAK OF THE RESURRECTION OF THE DEAD A LIE FOR THOSE IN HEAVEN COULD NOT BE DEAD; AND MAKES THE BIBLE SAY ONE THING IN ONE PLACE AND ANOTHER THING IN ANOTHER PLACE.

[5]. ANOTHER PASSAGE THAT W. E. VINE USED "THE SPIRITS OF JUST MEN MADE PERFECT" to prove that the spirits of dead just men are alive in Heaven and have been made perfect. Hebrews 12:22-23 is a list of seven ways the New Covenant is now better than the Old Covenant. Paul said they HAD COME, not will come after death to the spirits of just men made perfect. This was then, while Paul and the others were alive, it was before death, before the Resurrection, before the Judgment, before anyone will be in Heaven, they had come "to the spirits of just men made perfect." We could not have come to the spirits of those made perfect in Heaven for they are not yet in Heaven. If it did refer to spirits in Heaven after the Resurrection, they would not have been "made perfect" when Paul was writing, which was before the Resurrection.

Seven ways the New Covenant is better than the Old Covenant.

1. You have not come unto a mount that could be touched and that burned with fire, "but YOU ARE COME unto mount Zion, and unto the city of the living God, the heavenly Jerusalem."
2. You are come "To innumerable hosts of angels."
3. You are come "To the general assembly and church of the firstborn who are enrolled in heaven."
4. You are come "To God the Judge of all."
5. You are come "To the spirits of **just men made perfect**." "And to the spirits of the **righteous made perfect**" [New Revised Standard Version].
6. You are come "To Jesus the mediator of a new covenant."
7. You are come "To the blood of sprinkling that speaks better than that of Abel."

If the "spirits" of the just dead are now in Heaven, the just dead under both the Old and New Covenants would be in Heaven and would not prove the New Covenant to be better than the Old Covenant. It would be out of place in this list of ways the New Covenant is better than the Old Covenant. THOSE WHO BELIEVE ALL, THE SAVED AND THE LOST, HAVE SOULS THAT ARE NOW IMMORTAL BELIEVE THEY WERE JUST AS IMMORTAL UNDER THE LAW AS THEY ARE NOW, THEREFORE, IT WOULD NOT BE A WAY THE NEW COVENANT IS BETTER THAN THE OLD.

When and how are the spirits of just man made perfect? "The spirits of just men made perfect" **refers to men made perfect by having their sins washed away by the blood of Christ.** We have had our sins washed away and have come to have fellowship with others who have been

made perfect by having their sins washed away. Adam Clarke in his Commentary on Hebrews 12:23, "In several parts of this epistle *teleiōv*, the just man, signifies one who has a full knowledge of the Christian system, who is justified and saved by Christ Jesus; and the *teteleiōwnemōi* are the adult Christians, who are opposed to the *nhpioi* or babes in knowledge and grace...The spirits of the just men made perfect, or the righteous perfect, are the full grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being come to such, *implies* that spiritual union which the disciples of Christ have with each other, and which they possess how far so ever separate; for they are all joined in one spirit, #Eph 2:18; they are in the unity of the spirit, #Eph 4:3, 4; and of one soul, #Ac 4:32. This is a unity which was never possessed even by the Jews themselves in their best state; it is peculiar to real Christianity: (See Heb 12:29)."

There is no way we could have come to the "spirits" of those in Heaven? If they were in Heaven, they would be beyond our reach unto we are in Heaven with them. We would not have come to them.

"And to the spirits of the righteous made perfect" [New Revised Standard Version]. If disembodied spirits were in Heaven and in any way had fellowship or communication with us it would prove Spiritualism, which is forbidden by God. Most all who uses this to prove the soul is now immortal do not believe we have any communication with the dead if they are in Heaven, Hell, the grave, or any other place, therefore, we have not come unto them.

WHEN THIS IS USED TO PROVE THE SPIRIT IS ALIVE AND THEREFORE, IMMORTAL AFTER DEATH FOR THE "SOUL" OF THOSE WHO ARE DEAD ARE NOW MADE PERFECT, IT MAKES THE JUDGMENT AND RESURRECTION BE 100% TOTALLY USELESS.

[6]. ANOTHER PASSAGE W. E. VINE USED, JAMES 2:26 See below [2] in PASSAGES IN WHICH "SPIRIT" [pneuma] IS USED BY MANY AS IF IT IS THE SAME AS "SOUL" [psukee].

Hamilton says spirit (pneuma) refers to God 288 times, to evil spirit 30 times, **and 40 times pneuma refers to the human spirit** (Truth Commentaries, 1 Peter, Page 370). W. E. Vine lists a number of ways pneuma refers to man, to "the human spirit," they must therefore be **part of the 40 times**. (f) The sentient element in man, that by which he perceives, reflects, feels, desire...(g) purpose aim...(i) character...(j) moral qualities and activities: bad... stupor... timidity... good... liberty... meekness... faith... quietness." W. E. Vine, Page 593. As these all refer to the human spirit, they must be a part of the **40 times**, but not a one in his list refers to a part of a person that lives after the death of the person. Hamilton says on page 364 that the Soul may mean life, persons, the heart, the mind, or the spirit. From what both W. E. Vine and Hamilton say, some of the **40 times** means the mind. etc. Therefore, the times pneuma can refer to an internal immortal part of a person would be **less than 40 times**. But, he did not say how many or list them, which is the very thing he needed to prove his point. Just saying that a part of **less than 40 times** means a person has an immortal spirit does not get the job done. How often, one, five or more? Where are they?

THE GREAT CONFUSION: Soul or spirit or both?

Two terms that comes from different words
And are not used interchangeable in the Bible
Yet both are said to be an "*immaterial, invisible part of man*"

Does a person have an immortal soul or an immortal spirit that is not subject to death and that has eternal life without the resurrection? How many immortal parts does a person have? If two, a soul and a spirit, will both of the immortal parts of a person always exist as two independent and separate beings? If one, which is the immortal part of a person, the soul or the spirit? Vine says they are different, "*Generally speaking the spirit is the higher, the soul the lower element*" (Page 589), yet he says both are "*the immaterial, invisible part of man*" (page 588 and page 593).

Those who believe all mankind have an immortal inter part do not seem to know whether it is the "soul" or the "spirit" that is the "*immaterial, invisible part of man*" that will live without the earthly body. When preachers preach on the soul being immortal, they use passages that speak of the spirit but say nothing of the soul. THERE MAY BE MORE CONFUSION ON WHAT PART OF A PERSON SOME BELIEVE TO NOW BE IMMORTAL THAN ANY OTHER BIBLE TEACHING.

MANY USE SOUL AND SPIRIT INTERCHANGEABLY: For their belief, soul and spirit must be the same. If they were not, they would be forced to say one or the other is the immortal part of a person or that a person has two immortal beings in him or her. When I believed in Hell, I could not see there being a separate IMMORTAL SOUL and IMMORTAL SPIRIT. I used them interchangeably just as most do now without realizing it. When some read the SPIRIT GOES BACK TO GOD, in their mind they see the immortal SOUL GOING BACK TO GOD. Those who believe the SOUL will take up permanent residence in Heaven at death, and many who believe the SOUL is in Abraham's bosom and will not be in Heaven unto the judgment day both use Ecclesiastes 12:7 to prove the SPIRIT goes back to God in Heaven at death. How could the SPIRIT (the "*immaterial, invisible part of man*" that is immortal part of a person) return unto God at death if it goes to Abraham's bosom or to Hell? I have continually been told for years that lost souls go to Hell at the moment of death. Then how could the soul return to God if it goes to Hell and only the few souls that are saved go to Heaven at the moment of death? How can they not see that they are saying the soul goes to one place and at the same time they are saying the soul goes to another place? After Christ had been dead for three days and after His resurrection He said, "Touch me not for I have not yet ascended to my father" [John 20:17]. Many say Christ went to an intermediate place where souls go before the resurrection but not to Heaven. If there were such an intermediate place, then the soul or the spirit does not return to God at death. One position is taken on one passage, and then the same persons shifts to another position on another passage and are continually shifting their position.

SOUL OR SPIRIT, WHICH ONE IS IMMORTAL? Any time 1 Thessalonians 5:23, Hebrews 4:12, etc., comes up in a Bible class, the teacher has the same problem, the same confusion. What is the difference in soul and spirit? Which one is immortal? Many never seem to be quite sure which of the two, the soul or the spirit they believe to be immortal and not sure if they are the same or two entirely different parts of a person. They use passages, which have "spirit" in them

to prove a person has an immortal soul, and passages, which have "soul" in them to prove a person has an immortal spirit. As long as anyone holds the view that a person is a two-part being with one part being the earthly body and one part is immortal, can there be an answer? If a person is a two-part being and not a three-part being, "soul" and "spirit" could only be the same thing; for if they were not, then a person would be a three-part being with two of the parts being immortal. Then which one is lost and which one will go to Heaven or Hell? The soul or the spirit? Body, soul-life, and spirit all are a person as he is now in the image of Adam. All three terms, body, soul, and spirit are used referring to a person at the same time. They are not three parts that can exist without each other. If they were, a person would have two separate immortal beings in Heaven simultaneously. They are not three separate beings with opposite natures, with two living within the other one.

- . BODY: The body the Lord formed from the dust of the ground [Genesis 2:7].
- . SOUL: "The life...is in the blood" Leviticus 17:10-14. The living nature of a person that he has in common with all animals.
- . SPIRIT: The breath of life breathed in the earthly body. All life is from God, and returns to God at death [Ecclesiastes 12:7, Job 34:14-15]. All life is a gift from God to both man and animals, and it goes back to God at death. The spirit is not an immortal part of a person that preexisted as a living being with God before the birth of the person.

Paul does not say may your soul be preserved blameless without your body or spirit. He puts the three together as being inseparable, the whole person, not three separate parts of a person.

Mark 12:30 "And you shall love the Lord your God with all your HEART, and with all your SOUL (psukee - life), and with all your MIND, and with all your STRENGTH."

1. With all your HEART
2. With all your SOUL (psukee - life)
3. With all your MIND
4. With all your STRENGTH. What Jesus is saying is that we are to love God with all our being, not some immaterial invisible no substance something that we would have no control over and no way to know whether it loved God or not. I can know I love God with all my heart and with all my mind, but if there were an immaterial invisible no substance being in me that will live after my death, I would have no way to know whether it loved God or not. The psukee is no more a part of a person that lives after the death of the person than the heart, mind or strength are. All four are a person looked at from different points of view, not four parts of a person.

Hebrews 4:12: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

1. Dividing of soul and spirit
2. Dividing of both joints and marrow

3. Dividing of the thoughts and intents of the heart

This passage shows that the soul and spirit are different things and can be divided, but there is nothing in it that says the soul, or the spirit is an immortal part of a person that will exist without the person.

Some believe the soul, and the spirit are different; but if a person has only one inter immortal being in him, which one is it? Soul (psukee) or spirit (pnuma)?

- . Those who say the "soul" is the "*immaterial, invisible part of man*" that is immortal must stop using passages, which speaks of the "spirit" to prove the soul is immortal. "The spirit returns to God" cannot be used to prove the soul is immortal if they are not the same; however, many do use this passage to prove a person has an immortal soul.
- . Those who say the "spirit" is the "*immaterial, invisible part of man*" that is immortal must stop using passages speak of the "soul" to prove the spirit is immortal. "Fear him who is able to destroy both soul and body in Gehenna" cannot be used to prove the spirit is immortal if they are not both the same the "*immaterial, invisible part of man*" that is immortal, but many do use one to prove the other, then will use the other to prove the one. Is this what is called "reasoning in a circle"?
- . 1 Thessalonians 5:23 does not say what the functions of the body, soul, or spirit is and what becomes of them at death. It does not say one is mortal and two of them are immortal and will forever live somewhere. This must be read into it. THERE IS NOTHING ABOUT ANY PART OF A PERSON NOW BEING IMMORTAL IN IT. THERE IS NOTHING ABOUT HELL AFTER THE JUDGMENT IN IT. This also must be read into it.

Unlike animals, God made man in His image with the potential of living forever. The spirit [life] of both man and animals returns to God, but one of the differences in persons and animals is that animals will not be raised from the dead. They are forever dead, just as a person would be if there was no resurrection. After death animals will never again have life just as the loss will never again have life after the second death. Death is death for both men and animals. Death is not death for animals and another kind of life for men; it is death for both. The second death will be death, not another kind of life that will go on forever.

- . **SPIRIT** IN THE OLD TESTAMENT IS FROM RUACH [Strong's word number 7307]. It is translated spirit, breath, and wind, in the King James Version, but it is NEVER TRANSLATED SOUL.
- . **SPIRIT** IN THE NEW TESTAMENT IS FROM PNUMA [Strong's word number 4151]. It is translated spirit, ghost and wind in the King James Version, but it is NEVER TRANSLATED SOUL.
 - . Translated both wind and spirit in the same passage. "The wind [pneuma] blows wherever it pleases. You may hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the spirit [pneuma] [John 3:8].

- **SOUL IN THE OLD TESTAMENT IS FROM NEHPHESH** [Strong's word number 5315]. It is translated life, creature, soul, person, mind, etc. in the King James Version, but it is NEVER TRANSLATED SPIRIT.
- **SOUL IN THE NEW TESTAMENT IS FROM PSUKEE** [Strong's word number 5590. Psukee-Wigran, Page 807]. In the King James Version it is translated life, soul, heart, heartily, mind, he, strength, and us, but it is NEVER TRANSLATED SPIRIT.

THE PROBLEM FOR UNCONDITIONAL IMMORTALITY is which one is immortal? The soul or the spirit? Which one will be in Heaven or Hell? "*May your spirit and soul and body be preserved entire,*[may the whole person, not just an invisible no substance part of a person] *without blame at the coming of our Lord Jesus Christ.*" "Blessed are the poor in spirit [pneuma]" [Matthew 5:3]. Poor in a no substance immortal spirit? **Spirit and soul are not used interchangeably, and a passage that has one in it cannot be used to prove anything about the other one as many do today.** BODY, SOUL, SPIRIT: The whole man of Genesis 2:7 and 1 Thessalonians 5:23 "And Jehovah God formed man of the dust of the ground [BODY], and breathed into his nostrils the breath of life [SPIRIT]; and man became a living soul [SOUL]." Body + the breath of life (spirit) = soul-a living being.

PASSAGES IN WHICH "SPIRIT" [pneuma] IS USED BY MANY AS IF IT IS THE SAME AS "SOUL" [psukee]. Not one time is any part of a person said to have an existence after death or to be able to function without the body.

[1]. THE SPIRITS IN PRISON 1 Peter 3:18-20. Most who uses this to prove the "spirit" is immortal believe the Protestant version that lost souls go to Hell at death; therefore, to them these disobedient spirits that were destroyed in the time of Noah for being disobedient were not destroyed but are now being tormented in Hell. **If they were in Hell why did Christ go to these disobedient spirits? (1) For what purpose would Christ go into Hell and preach to only some that were there? To save them? Can those in Hell ever be saved? The very ones who believe there is a Hell and use this passage to prove the souls of the lost are alive in Hell before they are raised from the dead and before they are judged also says no that once a person is in Hell he or she can never get out.** (2) What message would He take them that can never get out of Hell? The time when they could be saved was past therefore, the Gospel would do them no good. Would He go to raise a hope of release that could never be, or to taunt them? It would mean:

1. That Christ was alive in the three days from His death unto His resurrection, therefore, He was never dead and could not have been raised from the dead.
2. That Christ did not die for our sins, therefore, we are still in our sins. If the soul is immortal and cannot die, Christ gave only His earthly body for our sins. He was as much alive in the three days His earthly body was in the grave as He was before He came to earth and as He was after the resurrection of His earthly body. **THEREFORE, CHRIST COULD NOT HAVE DIED FOR OUR SINS IF HE WERE NEVER DEAD.** If only His earthly body were dead, then He was the same "spiritual being" with all the power and glory in the three days His body was in the grave that He is now, or had before He came to earth. There would have been no difference in Christ when only His earthly

body was in the grave than there is now when He is in Heaven, or in the time before He came to earth. If His death were not a real death, than what did God gave when He gives His only Son? Just one human body for three days. Nothing more. According to today's teaching there was no real sacrifice by God or Christ, **no real death or resurrection** as He was not really and in truth dead. Nevertheless, He said, "I am he that lives, and was dead" [Revelation 1:18].

3. That those who were disobedient in the days of Noah were more important than all others who were disobedient, and that Christ went into Hell to preach unto them for those that say the soul is immortal and does not die, say the lost go to "Hell" at death; therefore, Christ had to go into "Hell" to preach to them. That these may have been given a second chance after death but all others will not be. That God is a respecter of persons giving some a second chance, but not to all.

"Put to death in the flesh, but made alive in the spirit" [1 Peter 3:18]. Notice carefully what is said. This passage is used to prove there is an immortal spirit in all that can never die. If it were speaking of an immortal spirit, this immortal spirit was "made alive," therefore, it had to be dead. Made alive in the spirit AFTER He was put to death in the flesh. If "made alive in the spirit" was not His resurrection, then the very thing they are trying to prove is that the spirit cannot die, nevertheless, the spirit was dead and was "made alive." IF HE WERE ALIVE AND NEVER DEAD, HE COULD NOT HAVE BEEN "MADE ALIVE," BUT WOULD HAVE BEEN "KEPT ALIVE" OR "PRESERVED ALIVE" AND THERE COULD HAVE BEEN NO RESURRECTION. Made alive: "Quickened by the spirit" King James Version. "Made alive by the spirit" New King James Version. Strong's word #2227 "made alive, give life, quicken."

If this preaching were by Christ in person, not by Christ through Noah, then the order was:

1. Put to death
2. Quickened or made alive-His resurrection
3. Preached to the spirits in prison after His resurrection. Therefore, the preaching would have been done after His resurrection, not before and would not prove that His "soul" was alive in the three days before He was quickened or made alive.

To fit with today's theology Peter's order must be changed to:

1. Put to death
2. Preached to the spirits in prison in the three days before His resurrection
3. Quickened or made alive-His resurrection AFTER He had preached to the spirits in prison. THE REASON THIS PASSAGE IS USED IS TO PROVE HIS SOUL WAS ALIVE BEFORE HIS RESURRECTION, THAT IT WAS NEVER DEAD, BUT THEY MUST CHANGE IT AND MAKE IT SAY CHRIST DID THE PREACHING BEFORE HIS RESURRECTION. IF THEY DO NOT CHANGE IT, IT DOES NOT PROVE WHAT THEY WANT IT TO. IF THEY DO NOT CHANGE IT, IT DOES NOT PROVE WHAT THEY WANT IT TO. If this preaching were by Christ during the three days He was in the grave, and if the prison were somewhere other than Hell it would

prove that there is somewhere like the Catholic Purgatory but only for a few, and that most are not in it.

When was this preaching done? In the days of Noah, or in the three days Christ was in the grave? This is the whole question. Was it: [1] AFTER THEY WERE DEAD AND IN HELL WHEN THEY COULD NOT BE SAVED? Those who believe the soul of the lost goes to Hell at death do not believe any that are in Hell can be saved. According to their belief, all go to Heaven or Hell at death, therefore, if Christ went and preached to them in the three days He was in the grave, He would have had to preach to them either in Heaven or Hell. Why would He go to Hell and preach to those who could not be saved? Why do they use this verve? Is it not because they are desperate for any verse that will prove their immortal soul that they will give a few a second chance after death to be taken out of Hell if it would prove a part of a person is now immortal? [2] OR WAS IT WHEN THEY WERE ALIVE AND COULD BE BENEFITED BY THE PREACHING? Adam Clarke says He went and preached by Noah for one hundred and twenty years. The preaching was done in the days of Noah through Noah, a preacher of righteousness [2 Peter 2:5], not after the death of Christ. Noah warned them of the destruction to come if they did not repent. How were they in prison? "His servants you are whom you obey" [Romans 6:16]. "For of whom a man is overcome, of the same is he also brought into bondage" [2 Peter 19]. "To open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison" [Isaiah 42:7; also Isaiah 61:1; Psalm 142:7; Luke 4:18; John 8:34-45]. Those who obey Satan are in prison to him. Those who would not hear Christ preaching through Noah were in prison to Satan. "For we also once were...enslaved to various lusts and pleasures" [Titus 3:3]. "For of whom a man is overcome, of the same is he also brought into bondage" [2 Peter 2:19].

- . "Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from you. But he answered and said unto them, an evil and adulterous generation seeks after a sign; and shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" [Matthew 12:38-40]. If Jesus were in the earth, the grave, from His death to His resurrection, how could He have gone to "Hell" and preached to those in it? I do not think anyone believes "Hell" is in the grave, but the grave is where He was at onto His resurrection.

[2]. "FOR THE BODY APART FROM THE SPIRIT IS DEAD" James 2:26. WHAT DOES THIS PASSAGE TEACH US ABOUT THE SPIRIT? Only that the body is dead without it. Nothing more. To teach anything more than this from this passage it must be read into it.

WHAT THIS PASSAGE DOES NOT SAY.

- . It does not say the spirit is alive without the body, BUT THIS IS WHAT THEY THINK IS PROVED BY IT.
- . It does not say the spirit is an "*immaterial, invisible part of man*" that will live without the body after the body is dead.

- It does not say the spirit, and the soul are both the same thing, but this passage is used repeatedly to prove the "soul" is immortal. There could not be a better example of adding to God's word than this passage when it is used to teach mankind has an immortal soul, for it says nothing about a soul, Hell, torment, Heaven, or eternal life but all these are read into it.
- HOW IS THIS PASSAGE USED? IT IS CHANGED FROM SAYING "THE BODY APART FROM THE SPIRIT IS DEAD" TO "THE SPIRIT APART FROM GOD IS SEPARATED FROM GOD BUT NOT DEAD." DEATH IS REMOVED FROM THIS PASSAGE AND REPLACED WITH LIFE SEPARATED FROM GOD. It is changed to teach something that is not even close to what it says.**

PASSAGES IN WHICH "SOUL" [psukee] IS USED AS IF IT IS THE SAME AS "SPIRIT" [pneuma].

[1]. LOSING LIFE [SOUL] or SAVING LIFE [SOUL] Matthew 16:26; Mark 8:37. Those who believe the soul to be immortal and cannot die also believe it is the soul that must be saved or lost. To them, to lose your soul means you will go to Hell; therefore, to "lose his SOUL [psukee] for my sake" means going to Hell for Christ. Their own definition of "lose his soul" is going to Hell. Do they think anyone will go to Hell for Christ's sake? If "psukee" means an immortal something in a person that will live forever in Heaven or Hell and they lose their SOUL [psukee] for Christ, going to Hell for Him would be just what this passage would say they would do.

BY TODAY'S THEOLOGY, DOES LOSING THE SOUL SAVE IT? Christ says, "For whosoever would save his PSUKEE [soul or life] shall lose it: and whosoever shall lose his PSUKEE [soul - life] for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his PSUKEE [soul - life]? Or what shall a man give in exchange for his PSUKEE [soul-life]?" TO LOSE ONES LIFE FOR CHRIST'S SAKE IS TO LOSE IT BECAUSE OF BEING FAITHFUL TO CHRIST AND MANY DID IN THE FIRST CENTURY. They will find eternal life at the judgment. BUT, IF PSUKEE IS AN IMMORTAL SOUL, WILL SOME LOSE THEIR IMMORTAL SOUL BECAUSE THEY ARE FAITHFUL TO CHRIST? IN TODAY'S THEOLOGY, "SAVE THE SOUL" IS TO SAVE IT FROM HELL, AND "LOSE THE SOUL" IS TO LOSE IT IN HELL. WHEN THIS PASSAGE IS USED TO PROVE A PERSON HAS AN IMMORTAL "*immaterial, invisible part of man*" THAT WILL NEVER DIE, IT MAKES CHRIST SAY:

1. "Whosoever would SAVE his immaterial invisible immoral soul from Hell will LOSE his immaterial invisible immoral soul in Hell."
2. "Whosoever would LOSE his immaterial invisible immoral soul in Hell will SAVE his immaterial invisible immoral soul from Hell."

Those who say the soul is immortal, say we lose it when we sin, and save it when we obey Christ. If they were right, the only way we could lose our souls for Christ's sake would be for us to sin. According to them there is no other way to lose our "immortal soul"; then did Christ say

we were to sin to save our soul? No, it is life some would lose BECAUSE THEY WILL NOT SIN AND ARE FAITHFUL TO CHRIST, not lose some immaterial, invisible immortal part of themselves BECAUSE THEY DO SIN AND ARE NOT FAITHFUL TO CHRIST. The promise that the PSUKEE [soul-life] will be saved when it is sacrificed for Christ makes no sense if the soul is some "immaterial, invisible" undying part of a person. How could we lose it for Christ's sake? "He that loves his PSUKEE [life] loses it; and he that hates his PSUKEE [life] in this world shall keep it unto life eternal" [John 12:25]. How do they think a person could lose the only part of his or her self that they say cannot die? When a person has sinned and "lost his soul," does that person have a living body with no soul in it? **Christ was saying that gaining much would profit us nothing if we lose our life-our very existence.** All who die without being in Christ have lost their psukee [life], they will not put on immortality at the resurrection; they will not have eternal life in Heaven. After the judgment and second death, they will have lost their very existence. "On what authority many have translated the word psukee in the twenty-fifth verse life, and in this verse (26) soul I know not; but I am certain it means life in both places." Adam Clarke.

Epaphroditus hazarded "his PSUKEE [life]" [Philippians 2:30]. Judas and Silas have "hazarded their PSUKEE [lives] for the name of our Lord Jesus Christ" [Acts 15:26-27]. They could put their life in danger for the sake of Christ. Many put their life in danger and lost their life for preaching Christ, but how could they risk an immortal part of a person that cannot die, and no man can see it or kill it? Paul says, "But I hold not my PSUKEE [soul-life] of any account as dear unto myself" [Acts 20:24]. If this psukee is an inter being which has immortality from our birth, Paul must not have thought it not to be of any account, or not worth much. Just as have been said about other passages, today's theology that says psukee means an "*immaterial, invisible part of man*" makes these passages be nonsense.

[2]. "WHAT SHALL A MAN GIVE [not sell] IN EXCHANGE FOR HIS LIFE." "Soul" in King James Version, Matthew 16:26; Mark 8:37. This passage is used to show that a person has an undying soul that is of more value than the entire world, but many will sell their PSUKEE "SOUL" for very little. Does it teach this? The American Standard Version and most other translations, translates "PSUKEE" into "LIFE," not "SOUL" as the King James does. A man can give all he has to someone about to take his life to get that someone to let him live, but he could in no way give anything in exchange for an immortal inter part of himself which cannot die. **THINK ABOUT THIS. HOW COULD ANYONE BUY OR SELL AN "IMMATERIAL, INVISIBLE" IMMORTAL PART OF ANOTHER PERSON WHICH HE CANNOT SEE AND IT CAN NEVER DIE?** It would be impossible for anyone to give anything in exchange for it.

"Or what shall a man give in exchange for his life?" WHEN "PSUKEE" IS MADE TO BE AN INTER IMMORTAL PART OF A PERSON THAT CANNOT DIE, THEN WOULD NOT GIVING SOMETHING IN EXCHANGE FOR IT BE BUYING ONES WAY INTO HEAVEN? Frequently, in sermons and invitations, I have heard "what would a man give in exchange for his life" changed to "what would a man sell his immortal soul for." To give something in exchange for something is to buy it, not sell it. "Give" [pay, to give money or something] is changed to "sell" [to take money]. It is changed to say the opposite of what it does say to make it say what many want it to say. There is not one word in this verse about a person, or a part of a person be-

ing tormented forever. THIS PASSAGE IS ABOUT HOW A MAN WOULD PAY ALL HE HAS IN EXCHANGE FOR A FEW MORE YEARS OF LIFE, BUT WOULD "FORFEIT HIS LIFE" IN HEAVEN IN EXCHANGE FOR THE PLEASURE OF SIN. The wages of sin is death [Romans 6:23]. Do not take the pleasures of sin for a few years in exchange for your life in Heaven as many do. When it is translated right, as in the American Standard Version and many others, not even the word "soul" as it is used in today's theology is not in this verse.

[3]. SOUL REQUIRED Luke 12:19-21. *"And I will say to my LIFE [Greek psukee], LIFE[psukee], you have much goods lain up for many years: take your ease, eat, drink, be merry. But, God said unto him, You foolish one, this night is your LIFE [psukee] required of you; and the things which you have prepared, whose shall they be? So is he that lies up treasure for himself, and is not rich toward God."* It is not eternal torment that will be required of them but life. The New International Version reads, *"And I'll say to MYSELF [Greek psukee-life], 'YOU[Greek psukee-life] have plenty of good things laid up for many years. Take life easy; eat drink and be merry' But, God said to him 'You fool! This very night your LIFE [Greek psukee] will be demanded from you. Then who will get what you have prepared for yourself?' This is how it will be with anyone whom stores up things for himself [puts the world ahead of God] but is not rich toward God."* Those who believe souls are immortal use this to prove there will be life after death. They say this life must be from the time of death onward and never end, but it does not say either. There will be a resurrection and judgment of all, not just those in Christ. After the judgment, those who have laid up treasure for them self on earth, and are not rich toward God, their life will be required of them. CHRIST COULD NOT HAVE SAID ANY PLAINER THAT LIFE [not torment] WOULD BE REQUIRED OF THOSE NOT RICH TOWARD GOD. IT WOULD MAKE NO SENSE IF THIS PSUKEE WERE AN UNDYING IMMORTAL SOUL. HOW COULD THE ONLY PART OF A PERSON THAT WILL LIVE FOREVER BE REQUIRED OF HIM?

"YOUR soul [life-psukee] required of YOU." Who is the "your" and "you"? They could not be the soul for then it would be saying the "soul" is required of the "soul." "Your" is the person whose life will be required. **The Soul, as the word is used today, was never required of anyone.** Psukee in the New Testament is never an undying *"immaterial, invisible part of man."* Life will be required of the sinner, not an undying soul.

[4]. God is able to destroy both soul and body in Gehenna Matthew 10:28, Luke 12:5 See Gehenna in chapter four, second occasion.

[5]. Souls under the altar Revelation 6:9. See chapter eight, part three.

PASSAGES WHICH DO NOT HAVE "SPIRIT" OR "SOUL" IN THEM BUT ARE USED TO PROVE A PERSON HAS AN IMMORTAL SPIRIT /SOUL. All the passages used are said to "imply" that a person has an immortal soul/spirit but none state it. They base their doctrine on what they think is implied, not on what is said.

[1]. THE THIEF ON THE CROSS Luke 23:43. Where is Paradise? The only other uses of Paradise in the New Testament are: [1] Paul was "caught up into paradise," which he says is in "the

third heaven" [2 Corinthians 12:2-4]. [2] "To him that overcomes, to him will I give to eat of the tree of life, which is in the Paradise of God" [Revelation 2:7]. [3] The tree of life is in the New Jerusalem [See Revelation 21:1 to 22:5].

CHRIST DID NOT GO TO PARADISE THAT DAY. When will anyone go to paradise or Heaven? Not unto after the judgment. We must wait for the resurrection and judgment before we will go to heaven. Did Christ tell the thief that he would be in Heaven that day? Jesus did not go to paradise that day. He had said He would be in the heart of the earth [grave] for three days [Luke 12:40]. This was on Friday evening just before the beginning of the Sabbath day. On Sunday morning He said, "Touch me not; for I am not yet ascended unto the Father" [John 20:17]. Paul said Christ died, was buried, and was raised on the third day [1 Corinthians 15:3-4; see Matthew 12:40]. He was dead and in the grave unto the third day when the Father raised Him. **IF CHRIST WERE ALIVE AND WENT TO HEAVEN THE DAY HE DIED, WHAT WAS HIS RESURRECTION ON THE THIRD DAY? IT WOULD BE NOTHING BUT MOCKERY TO SAY HE WAS RAISED FROM THE DEAD WHEN HE WAS ALIVE IN HEAVEN.** Christ said, "No one has ascended into heaven, but He who descended from heaven, even the Son of Man" [John 3:13]. If Moses did not ascend into Heaven at his death and had not ascended at the time Christ spoke this how did the robber ascend to Heaven if Moses and David did not? In an attempt to make a passage say someone went to Heaven at death, has the thief been made to be better than Moses and David? **WHERE WAS CHRIST FROM HIS DEATH TO HIS RESURRECTION?** "He foreseeing this spoke of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up" [Acts 2:31-32]. This is from Psalm 16:10, "Because you will not abandon me to the grave (sheol)" New International Version.

WHICH WAY DO THEY SEND CHRIST? The advocates of an immortal soul say Christ went both up and down at His death.

- . In **THE SPIRITS IN PRISON** 1 Peter 3:18-20 above they say Christ went down to Hell to preach to the spirits in prison at His death.
- . In **THE ROBBER** Luke 23:43 they say He went up to Heaven at His death. They say one place one time and another place another time.
- . **They send Christ both down to Hell to preach to spirits in prison AND up to Heaven with the robber, both places at the same time.**

The Greek, in which the New Testament was written, did not have chapters or punctuation. Men have added the punctuation. The oldest manuscripts are all capitals, the words are not separated and there is no punctuation. Cardinal Hugo de Sancta Caro divided it into chapters in A. D. 1250. It was divided into verses about 1550 A. D. by Robert Stevens. Manutius, a printer of Venice in A. D. 1490, invented the comma. It was put in the King James Version in A. D. 1611, **BUT IT WAS NOT USED BY LUKE BEFORE IT WAS INVENTED, THEREFORE, THERE WAS NO COMMA IN LUKE 23:43.** There was not a comma in the whole New Testament. Men put all the punctuation marks in the Bible we use today, not God. The translators could sometimes make it say what was consistent with their beliefs by the way they used punctuation. Move the comma, which was not invented unto 1490 and was added by uninspired men in the King James Version by man in A. D. 1611, and it does not say when they would be in paradise.

- . VERILYISAYUNTOYOUTODAYYOU SHALLBEWITHMEINPARADISE The oldest Greek manuscripts have all capitals letters with no separation between words and sentences, and no punctuation marks.
- . VERILY.I.SAY.UNTO.YOU.TODAY.YOU.SHALL.BE.WITH.ME.IN.PARADISE. The dots that was put into the Greek in the ninth century to separate the words
- . Verily I say unto you, To-day you shall be with me in paradise.
- . Verily I say unto you today, You shall be with me in paradise.

The Companion Bible, Appendix 173: "The interpretation of this verse depends entirely on punctuation, which rests wholly on human authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot in the middle of the line separating each word." To put the comma where the King James Version put it makes Jesus a liar for He know He would not be in paradise that day. The King James translators, who believed all go immediately to Heaven or Hell at death, punctuated it to makes both Christ and the thief be in Heaven ON THAT VERY DAY. "This day" is a common expression in the Bible. See Genesis 31:18; Exodus 34:11; Deuteronomy 4:26; 4:40; 6:6; 7:11; 8:1; 8:11; 30:5.

H Leo Boles: "Evidently Jesus did not mean that this robber would go with him to heaven that day, as it seems clear from other statements that Jesus did not go to heaven that day. His day of ascension came about forty days after that time" A Commentary On The Gospel B Luke, Page 454, 1954, Gospel Advocate Company.

There is no grammatical justification for the placement of the comma before "today." Christ or the thief did not go to Heaven that day. By moving the comma that was added by uninspired men with a theological biases, the conflict with other passages is removed.

[2]. TO DIE IS GAIN Philippians 1:21-23. When this passage is used to prove that a person takes up residence in their permanent abode in Heaven at death, it is taken out of context. Paul says, "So that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear" [Philippians 1:13-14]. His imprisonment was not a personal gain, but because of it, the word of Christ was being preached, therefore, it was gain. In verse 18 it did not matter the motives, Christ was being preached and he rejoiced. Verse 20 "So now also Christ shall be magnified in my body, whether by life, or by death." If he lived, he would preach Christ. If he died, others would be made more bold and preach Christ because of his death. Verse 21 "For to me to live is Christ, and to die is gain." Death is an enemy [1 Corinthians 15:26]. It was not a personal gain for Paul. He knows he would not be in Heaven unto after the resurrection and judgment at the second coming of Christ. HE KNOWS HIS DEATH WOULD BE A GAIN FOR THE CAUSE OF CHRIST. Verse 22 "But if to live in the flesh, if this shall bring fruit from my work, then what I shall choose I know not" If he lived and preached Christ, or if his death would cause others to preach Christ, which one would bring the most fruit, he knew not. HE IS NOT SAYING HE DID NOT KNOW WHETHER LIVING IN THIS WORLD WAS BEST, OR LIVING IN HEAVEN WAS BEST; BUT THIS IS WHAT HE IS MADE TO SAY WHEN THIS PASSAGE IS USED TO PROVE AN IMMORTAL SOUL. If "To die is gain," means we go to Heaven when we die, why do we go

to a doctor to get well and do all we can to keep from going to Heaven? Why do we pray for each other when one of us is sick? Are we not asking God not to take us to Heaven and are thankful if He does not? The reason we do not want to die is that death is not a gateway to Heaven, but death is an enemy. If death were a gateway to Heaven, we would be praying, "Lord, do not make us come live up there with You, let us live down here on earth where Satan can tempt us." We are repeatedly told we will be with the Lord at His coming [2 Thessalonians 2:1] when He shall appear [Colossians 3:4], yet "To die is gain" is used to set aside many plain and clear passages and make the entrance to Heaven be at death, not after the resurrection.

[3]. TO DEPART AND TO BE **WITH THE LORD**: Philippians 1:23; 2 Corinthians 5:8. BE WITH THE LORD AT THE JUDGMENT DAY, NOT AT DEATH: In the same letter Paul says, "If by any means I may attain unto the resurrection from the dead" [Philippians 3:11]. He tells the Thessalonians that we will BE WITH THE LORD after the resurrection, "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus **we shall always BE WITH THE LORD**" [1 Thessalonians 4:16-17].

- . Be with the Lord "at that day" 2 Timothy 4:8
- . Be with the Lord at "His appearing" 2 Timothy 4:8

"Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, **SHALL GIVE TO ME AT THAT DAY; and not to me only, but also TO ALL THEM THAT HAVE LOVED HIS APPEARING**" [2 Timothy 4:8]. Paul clearly says the time of his death has come, but he will not receive the crown of righteousness unto the appearing of Christ at the Judgment Day. He will be with the Lord at the same time all the saved will be, "AT THAT DAY" the Judgment Day, not at death. At "HIS APPEARING" See 2 Timothy 1:12; 1:18; 4:18; 2 Thessalonians 1:10; Philippians 1:10; 1:6; 1 Corinthians 1:8; 5:6. When will Paul be given "the crown of righteousness?" When Christ comes, not at death. See 1 Peter 5:4. When will Paul and all the saved be with the Lord? At "His appearing," not at death. "To be with the Lord," says nothing about an "*immaterial, invisible part of man*" between death and the resurrection. "And so we shall we ever be with the Lord" [1 Thessalonians 4:17], is after the resurrection that we will be with the Lord, not at death. No one has ascended into Heaven but Christ; therefore, Paul has not ascended to Heaven and is not now in Heaven with the Lord [John 3:13]. **PAUL DIED ABOUT TWO THOUSAND YEARS AGO, BUT HE, LIKE DAVID [Acts 2:29], IS NOT YET IN HEAVEN WITH THE LORD AND WILL NOT BE UNTO AFTER THE RESURRECTION; THEREFORE, THIS PASSAGE COULD NOT BE SAYING PAUL HAD AN IMMORTAL SOUL THAT WOULD GO TO HEAVEN AND BE WITH THE LORD AT THE TIME OF HIS DEATH.**

- . Peter says of David "that he both died and was buried...For David ascended not into the heavens" [Acts 2:29-34].
- . Today's theology says, "David is not dead and has ascended into Heaven."

To make "with the Lord" mean we go to Heaven with the Lord at death takes away any need for a resurrection and makes it useless and foolish. After some had been in Heaven with the Lord for centuries, why would He send them back to earth to raise them from the dead and take them back to Heaven when from the day of their death they had been very much alive in Heaven and were never dead? There are three major views on the condition of the dead.

1. The dead are dead and will be dead unto the resurrection of the dead.
2. The dead are alive in an intermediate state without the resurrection.
3. The dead are alive in Heaven or Hell without the resurrection.

Although it is used as undeniable proof of both 2 and 3 and to set aside the many passages on the resurrection, this passage is completely silent about where the dead are before the resurrection.

Those who believe the dead go to hades, some to be with the rich man in torment and some to be in "Abraham's bosom" also use "be with the Lord" when they are trying to prove men now have an immortal soul, but in doing so they do not seem to be able to see that they are making all go to Heaven or Hell at death and, therefore, they have made going to hades at death impossible. We could not be in "Abraham's bosom" and in Heaven with the Lord both at the same time. When they need to, they make hades be "the grave" for the body to be in; and when they need to, they make it be "Abraham's bosom" for the "soul" to live in. How do they know when it should be one, and when it should be the other? In trying to make Paul and Stephen be conscious after death, both are put in heaven at death before and without the Judgment Day, before and without the resurrection.

We need to be very careful not to make Paul say something he did not say [2 Peter 3:16]. "To be with the Lord," but where and when? Not in our permanent abode in Heaven at death, for we will not be there unto after the judgment. If we go to Heaven or Hell at death, this would mean that the final judgment takes place at death, for God would have to decide our destiny then; therefore, God would have made the final judgment before the Judgment Day, before the coming of Christ.

Jesus said, "AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU TO MYSELF; THAT WHERE I AM, THERE YOU MAY BE ALSO" [John 14:3]. Many say, "Not so Lord, we will be with you in Heaven, Your second coming and the resurrection will not be needed for we will be alive with You in Heaven." But Paul says, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; WHO WILL TRANSFORM THE BODY OF OUR HUMBLE STATE INTO CONFORMITY WITH THE BODY OF HIS GLORY [Philippians 3:20-21]. It is us who will be transformed, not just a part of us that is now just as immortal as it will always be and will not need to be transformed, and this part of us will not wait for the Lord Jesus to come again, but go to Heaven to be with Him at death.

Living Christians need not sorrow as the rest who have no hope [1 Thessalonians 4:13]. There are four points in this passage.

1. Those who are asleep will be resurrected from the dead at the second coming of Christ. **THE DEPARTED PERSON WILL NOT BE WITH CHRIST UNTO HE COMES "AGAIN, AND RECEIVE YOU TO MYSELF; THAT WHERE I AM, THERE YOU MAY BE ALSO"** [John 14:2]. Not alive before "The Lord himself shall descend from heaven...and the dead in Christ shall rise first." At the coming of Christ the dead shall come from the grave, not from Hell or Heaven.
2. Those who are living at the time Christ comes will be changed. Living Christians will not precede [go ahead of] the Christians that are not living [them that are fallen asleep] to meet the Lord [1 Thessalonians 4:15].
3. Both those in Christ who were dead and those who are living, will **TOGETHER GO FROM THE EARTH TO MEET THE LORD IN THE AIR WHEN HE IS COMING FROM HEAVEN**. "Then we that are alive, that are left, **SHALL TOGETHER** with them be caught up (from the earth) in the clouds, to meet the Lord in the air" [1 Thessalonians 4:17-18]. **HOW COULD PAUL HAVE SAID ANY CLEARER THAT THOSE WHO ARE NOW ASLEEP ARE NOT NOW ALIVE IN HEAVEN, BUT THAT THEY WILL BE RAISED FROM THE DEAD AND MEET THE LORD IN THE AIR AS HE IS RETURNING?**
4. "And so shall we (both the living Christians and the Christians that are not living at the time He comes) ever be with the Lord" [1 Thessalonians 4:17]. With the Lord in the place in Heaven where He has gone to prepare for the saved [John 14:2].

Why did Paul say he had a desire to depart? He lived a life of suffering, toil, and trials [2 Corinthians 11:23-33] and like Job, he understood death would be a relief from pain; and he knew that from the standpoint of the person that departs it will be as if he or she is with the Lord the next moment for we will know nothing of the time between death and the resurrection. To us, it will be as if we are with the Lord in only a moment. For us, there is no life after death unto the resurrection and never would be life without it.

Analus is used in the New Testament only two times. Luke 12:36 "when he will RETURN [Greek-analus] from the wedding." Philippians 1:23 "having a desire to DEPART [Greek-analus], and to be with the Lord." "To depart" or "Will return," which one does analus mean? Maybe it is like aloha which means both hello and goodbye.

[4]. **HOUSE NOT MADE WITH HANDS**: 2 Corinthians 5:1-10 is used to show the "house not made with hands" is the spirit and it will be conscious before the resurrection. This "longing to be clothed upon with our habitation that is from Heaven," is longing for our habitation at "the judgment seat" [5:10], not in this life, or not at our death. **IF THIS "HOUSE NOT MADE WITH HANDS" WERE AN IMMORTAL SOUL, AS THOSE WHO USE THIS PASSAGE TO TEACH WE NOW HAVE AN IMMORTAL SOUL SAYS IT IS; THEN WE WOULD NOW HAVE THIS IMMORTAL SOUL NOW LIVING IN US, THEN WHY WOULD WE BE "LONGING TO BE CLOTHED" WITH OUR "HOUSE NOT MADE WITH HANDS" WHEN WE ARE NOW CLOTHED WITH IT AND ALL, EVEN THOSE NOT IN CHRIST HAVE BEEN CLOTHED WITH IT FROM THE DAY OF BIRTH? IF THIS WERE SPEAKING OF BEING IMMORTAL, IT COULD BE WE ARE LONGING TO HAVE THIS HOUSE NOT**

MADE WITH HANDS, OR IT COULD BE THAT WE NOW HAVE IT, BUT IT COULD NOT BE BOTH LONGING FOR IT AND NOW HAVE IT. Which way do they want it to be?

- . We could now have an immortal *"immaterial invisible part of man."*
 - . OR we could now long to be clothed with immortality. Paul is made to say we are longing to be clothed with that which we are already clothed with; that with which we were clothed with from birth. IT IS NOT AN IMMORTAL SOUL THAT PAUL IS SPEAKING OF, BUT THE "HOUSE NOT MADE WITH HANDS" IN HEAVEN WHICH WE ARE LOOKING FOR, NOT AN IMMATERIAL INVISIBLE PART OF A PERSON, WHICH THEY ARE SOMEHOW TRYING TO PROVE WE NOW HAVE WITH THIS PASSAGE. There is nothing about a "soul" in this passage. "Spirit" has to be read into this for Paul said nothing about "spirit" in 2 Corinthians 5:1-10. (1) It is about us now in this life (2) and us at the judgment seat (3) and then us at home in Heaven. It is about our whole person both now and in Heaven, not just an *"immaterial, invisible part of man."*
 - . NOW ON EARTH . 2 Cor 5:1-11 . IN HEAVEN after second coming
 - . "The earthly house" "A building from God-eternal in the heavens"
 - . "Longing to be clothed upon" "With our habitation that is from Heaven"
 - . "At home in the body" "At home with the Lord"
 - . "That what is mortal" "May be swallowed up of life"
 - . "This mortal" "Must put on immortality" [1 Cor. 15:53].
- Paul says nothing about life between death and the resurrection or about an immortal soul, which as many teach is the same now as it will be in Heaven. He is comparing this life with life in Heaven. We now have an earthly house, a mortal soul mode of existence, but will have a building from God, an immortal spiritual mode of existence. Nothing is said about any kind of existence from death to the resurrection. "That what is mortal may be swallowed up of life" [2 Corinthians 5:4]. When will this be? At the resurrection, not at death [1 Corinthians 15:54].

If the "house not made with hands" were an immortal soul and the lost now have an immortal soul AS SOME TEACH THEY DO, then the lost would NOW have this "house not made with hands," the same immortal soul NOW while they are living and will ALWAYS have it in Hell. If the lost do not have eternal life, they would not know they were in Hell and could not feel any pain. Their teaching makes all now have this house, which they say is an *"immaterial, invisible part of man,"* and no one, lost or saved, need to long for it for all now have this *"immaterial, invisible part of man,"* and all will always have it, but in an attempt to prove a person now has an immortal soul they use "longing to be clothed upon with our habitation which is from heaven" when they say that we are born with it?

1. THE LOST do not and will never have "a building from God, a house not made with hands, eternal in the heavens" They will never "be clothed upon with our habitation which is from heaven." **Therefore, if this house were an immortal soul or an immortal spirit as many teach it to be, the lost do not and will never have an immortal soul or spirit.**

2. THE SAVED are "longing to be clothed upon with our habitation which is from heaven." **Therefore, if this house is an immortal soul or an immortal spirit as many teach it to be, the saved do not now have an immortal soul or spirit but are longing to have one or both.**
3. Paul was not longing for a disembodied existence but the gaining of a body far superior to this earthly body.

According to the immortal soul teaching of today, what is mortal that is swallowed up of life? [2 Corinthians 5:4]

- . At death, the body that is mortal dies and goes to the grave. It has no life and is not swallowed up of life.
- . The soul is now as immortal as it will be after the death of the body and as immortal as it will ever be. Is there any swallowing of mortality by life here? No. According to this view the body will be dead, and soul will have no more life after death and be no more immortal than it now is, therefore, there will be less life than now. Nothing will be swallowed up by life. According to this view, there is no way to make any sense from what Paul said.
 - . The mortal person is swallowed up by life at the resurrection of the dead when immortality will be put on. "He who has prepared up for this very thing is God, who has given us the Spirit as a guarantee" [2 Corinthians 5:5 New Revised Standard Version].

Summary: The teaching of some makes Paul be wrong when he said we are "longing to be clothed upon with our habitation which is from heaven" for their teaching says we had it at birth and will always have it even if we go to "Hell."

[5] IN THE BODY OR OUT OF THE BODY 2 Corinthians 12:1-2 "But I will come to **visions and revelations** of the Lord" PAUL HAD NOT DIED, THEREFORE, THERE ARE ONLY TWO POSSIBILITIES.

1. FIRST POSSIBILITY: PAUL WAS TAKEN TO THE THIRD HEAVEN IN HIS EARTHLY BODY and given a revelation, which was not lawful for him to utter, and then returned to Earth. He did not die. This would prove nothing about a disembodied soul from death unto the resurrection. **Being taken to Heaven alive in his body would not even be a death. At the time he says this, he was still a living human being that had not died, he was not a disembodied spirit or soul after the death of his body. Then how can this be used to show that Paul had an "immaterial, invisible part of man" that would not die when he did?** "Whether in the body." God has the power and could have taken Paul to the third Heaven when he was in his body, or He has the power to have taken Paul to the third Heaven in a vision. Paul did not know which so we cannot know. Enoch was translated to Heaven, and if Paul were caught up to the third Heaven these were special cases, and not what happens to all mankind at death. It is not going to Abraham's bosom, which is where many teach all the saved will go at

death. **There is nothing in this passage about what will be after death, nether before the resurrection nor after the resurrection for Paul or for us; SO HOW CAN THIS PASSAGE BE USED TO PROVE A PERSON BECOMES A "DISEMBODIED SPIRIT" AFTER DEATH?** Paul had not died, and nothing is said about him having a disembodied spirit that went to Heaven without his body or after the death of his body. Those who believe the Abraham's bosom version do not believe the spirit goes to Heaven at death so what are they trying to prove with it? If the soul goes to Heaven at death, it could not go to "Abraham's bosom."

2. **SECOND POSSIBILITY: THIS WAS A VISION:** Neither would a vision prove anything about a disembodied soul from death unto the resurrection. "Visions" in 2 Corinthians 12:1 is translated from "optasia" and is used only four times in the New Testament. (1) "That he had seen a VISION [optasia] in the temple" [Luke 1:2]. (2) "They had also seen a VISION [optasia] of angels" [Luke 24:23]. (3) "Disobedient unto the heavenly VISION" [optasia] [Acts 26:19]. (4) And in this passage, "I will come to VISIONS [optasia] and revelations" [2 Corinthians 12:1]. A vision, which is something like a dream, cannot be used to prove Paul or anyone has two or three parts.

EITHER WAY: (1) This says nothing about an *"immaterial invisible part of man"* (2) or nothing about anything that will be after death either before or after the resurrection. Those who use this to prove a person has an immortal soul must say they know what Paul said he did not know. They must say only a part of Paul, his "soul" but not his body went to Heaven, and that this was not a vision. How could anyone know this when Paul did not? According to the common view, when the soul leaves the body, the body is dead, and death is the separation of body and soul. Therefore, if a part of Paul called "soul" separated from the body and went to the third Heaven, his body was on the earth separated from this soul, therefore, dead. According to what some say death is, Paul was dead and his return to earth would have to be a resurrection from the dead. According to this teaching, his dead body was on earth and his soul was in Heaven separated from his body, he died and was raised from the dead and did not know it. We are told that "out of the body" means Paul's soul went to paradise and left his corpse on the earth, therefore, Paul was dead according to their own definition of death. Who can believe Paul was dead and resurrected and did not know it?

Summary: First ADDED, then CHANGED. First "psukee [life, soul, living being]" must be ADDED into this passage when it is not in it, then the ADDED psukee must be CHANGED into an immortal being, a part of a person was immortal from the day of birth. Theology had to go on a long trip to put what they wanted into this. There is nothing in this passage about the intermediate time from death unto the resurrection; but that a part of a person called "soul" is alive in the intermediate time from death to the resurrection is what they are trying to prove with it. **PAUL WAS SPEAKING ABOUT A VISION THAT HAD HAPPENED FOURTEEN YEARS BEFORE [2 Corinthians 12:1], NOT A DEATH, AND NOTHING IS SAID ABOUT A SOUL OR ABOUT ANYTHING THAT WILL BE AFTER DEATH.** How could this possibly be used to prove Paul or anyone has a soul that is immortal?

[6]. THE GOD OF ABRAHAM, ISAAC, AND JACOB [Luke 20:27-38]. The Sadducees did not believe in a resurrection. "On that day there came to him Sadducees, they that say that there is no

resurrection" [Matthew 22:23]. **To prove there was no resurrection they tried to trick Jesus with a question that would prove there was not. The point of His answer was to prove there will be a resurrection, not to prove anything about the state of the dead before the resurrection.** Christ was asked, "The woman also died...**in the resurrection**; therefore, whose wife..." [Luke 20:33]. They did not ask whose wife she would be at death but in the resurrection. Their question was not who now has her disembodied spirit in the intermediate state. There is nothing said about an intermediate state or about immortal souls or immortal spirits that are alive before the resurrection. Christ said to them, "**but they that are accounted worthy to attain to that world (aion-age), and the resurrection from the dead...but that THE DEAD ARE RAISED**" [Luke 20:35-37], "**But as touching the resurrection of the dead**" [Matthew 22:31]. "**For when they shall rise from the dead...But as touching the dead, that they are raised**" [Mark 12:25-26]. **IF THE DEAD ARE LIVING IN A DISEMBODIED STATE, FOR GOD TO SAY HE WAS THE GOD OF ABRAHAM WOULD NOT PROVE THERE WILL BE A RESURRECTION, BUT WOULD PROVE ONE WAS NOT NEEDED. IF ABRAHAM WERE NOT DEAD, CHRIST COULD NOT HAVE USED ABRAHAM TO PROVE THE DEAD ARE RAISED.** The dead must be dead to be raised; the living would not need to be raised. **The whole point Christ was making is that there will be a resurrection, not that none are dead to be resurrected. Not that a disembodied spirit is the only part of a person that will be in Heaven or Hell and it is now alive in Heaven or Hell. If it were alive anywhere, it would make the resurrection impossible. A resurrection of those who are living would be an empty show, a fraud, not a resurrection.** The belief of many says, "Not so Christ, I was born immortal and cannot die, therefore, I cannot be dead or raised from the dead"? This theology destroys the Biblical doctrine of the resurrection.

If Abraham were alive, as many teach he was, then he was never asleep. Do they believe the part of us that they think can never be dead [our soul] is going to be resurrected from the dead to be in Heaven, although it can never be dead? Paul said of Able, "He being dead" [Hebrews 11:4]. If language has any meaning, Abel was dead, not alive, at the time Paul said this. "For David...fell asleep, and was laid unto his fathers, and saw corruption" [Acts 13:36]. If David were living (awake) at this time, if only his body was in the tomb, Peter had no point or argument. What he said had no meaning. "From the day that the fathers fell asleep" [2 Peter 3:4]. This shows that Abraham and David are still asleep, along with all others that "are fallen asleep" [1 Corinthians 15:6].

To say that Abraham has been raised is to say the resurrection is past, and Christ was not the "first fruits" [2 Corinthians 15:20], or the "first born" [Colossians 1:18, Revelation 1:5]. To say that Abraham was never dead is to make a resurrection impossible. The resurrection at the coming of Christ is the subject, and nothing is said about what will be between death and the resurrection. Abraham "believed, even God, who gives life to the dead, and calls the things that are not, as though they were" [Romans 4:18]. "For none of us live to himself, and none die to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of BOTH THE DEAD AND THE LIVING" [Romans 14:7-9].

Summary: If the dead are more alive than when they were living, it both takes away the need for a resurrection and made it impossible. CHRIST'S ARGUMENT THAT THERE WILL BE A RESURRECTION IS TOTALLY DESTROYED. **When this passage is used to prove the dead are not dead but are conscious, then it proves that there is no resurrection. If the dead are alive, then how would His answer prove there would be a resurrection, and what would be the need of one? This is a serious problem for those who teach unconditionally immortality. THEY CANNOT TEACH THAT THE DEAD ARE MORE ALIVE THAN THE LIVING WITHOUT DESTROYING THE BIBLICAL DOCTRINE OF THE RESURRECTION. If Abraham, David, Job, and other saints are alive in Heaven, death has already been destroyed. Death would have been destroyed for all at death, not at Christ's second coming; and even those in the Old Testament would have had life, eternal life, without the death of Christ and without the resurrection and judgment. Nothing is said about an "*immaterial, invisible part of man*" and nothing is said about immortality in this passage. If it did prove a person has an immortal "*immaterial, invisible part of man*" that is now alive, then it would prove that there will be no resurrection.** Take away the fact that Abraham was dead, which is the very thing that those who say a person is born immortal and can never die are trying to do; and you take away the point of Christ's argument; and make Him be saying just so many words that say nothing. Christ's argument, that there will be a resurrection, requires that Abraham is dead at the time Christ made the argument. Abraham being alive now requires that he never died or that his resurrection is past. When did it happen? The resurrection of Christ, Abraham, or anyone requires that they are dead at the time of the resurrection, for they could not be resurrected if they were alive. How could anyone think that a coming back of the living from Heaven is a resurrection of the dead? If David were not still in the tomb, then he had been raised the same as Christ; but raised before Christ, therefore, Christ was not the first fruit. Today's theology has changed this to read, "but that the dead are not dead to be raised," or "but that the separated are not dead to be raised." **If He were saying Abraham is alive now, He would be denying the point He was making, that there will be a resurrection, for Abraham could not be raised if he were alive. If Abraham were alive at that time then Luke 20:27-38 proves that there will not and cannot be a resurrection. This passage teaches a "resurrection of the dead," not "no one is dead to be resurrected from the dead."**

[7]. THE TRANSFIGURATION: A RESURRECTION or A VISION? Matthew 17:1-9, Mark 9:2-9.

A VISION: Christ said it was a vision. "Tell the VISION to no man" [Matthew 17:9]. Moses and Elijah ("Elias" in the King James Version) were seen with Christ and then were gone, leaving only Christ. Vision [Greek-horama] is used in the New Testament twelve times, and in the King James Version it is always translated "vision" except in Acts 7:31 where it is translated "the sight." This is not the Greek word "optasia" that is translated "vision" in 2 Corinthians 12:1.

1. "Tell the VISION [Greek-horama] to no man" Matthew 17:9.
2. "He wondered at the SIGHT [Greek-horama]" Acts 7:31.
3. "To him said the Lord in a VISION [Greek-horama]" Acts 9:10.
4. "And has seen in a VISION [Greek-horama] a man" Acts 9:12.
5. "He saw in a VISION [Greek-horama]" Acts 10:3.

6. "What this VISION [Greek-horoma] which he had seen might mean" Acts 10:17.
7. "While Peter thought on the VISION [Greek-horoma]" Acts 10:19.
8. "And in a trance I saw a VISION [Greek-horoma]" Acts 11:5.
9. "But thought he was seeing a VISION [Greek-horoma]" Acts 12:9.
10. "A VISION [Greek-horoma] appeared to Paul in the night" Acts 16:9.
11. "And after he had seen the VISION [Greek-horoma]" Acts 16:10.
12. "To Paul in the night by a VISION [Greek-horoma]" Acts 18:9.

If this were a vision, no argument can be taken from it for the existence of disembodied souls for Moses and Elijah were only seen in a vision. Those who believe in unconditional immortality MUST reinterpret this into bringing a soul that was alive in Heaven and came back from Heaven to earth, and that Moses had ascended to Heaven despite the fact that Christ said no man had. They must say to Christ, "No it is not a vision of Moses, but the real Moses back from Heaven where he has been with You alive from his death." It is not said or implied that Moses was in Heaven and came back to earth, or that he was alive. WE ARE TOLD THAT THIS WAS A VISION. "Tell the VISION to no man" [Matthew 17:9]. THIS BEING A VISION PROVES THEY WERE NOT CALLED BACK FROM HEAVEN. IT DOES NOT PROVE THAT THERE WAS AN IMMATERIAL, INVISIBLE PART OF THEM THAT WAS ALIVE ANYWHERE.

A RESURRECTION: Moses and Elijah were really there, and Matthew was wrong when he called it a vision. If it were a resurrection, it was a resurrection like Lazarus and other resurrections in the Bible and proved Moses was dead, not alive and had to be resurrected to be there. **If Moses were alive and immortal, he would have been brought back from Heaven and would not have needed to be raised from the dead. FOR THIS PASSAGE TO TEACH A PERSON HAS AN "IMMATERIAL, INVISIBLE PART OF MAN." IT MUST BE PROVED THAT THIS WAS NOT A VISION OR A RESURRECTION OF THE DEAD, BUT A BRINGING BACK OF THE LIVING MOSES FROM HEAVEN.** Would the apostles be able to see "*immaterial, invisible*" disembodied spirits that had no human body? It had to be a vision or a resurrection for the apostles to be able to see them. If they were alive in the flesh, they had to be brought back from the dead just as Lazarus and others were. All resurrections in the Bible, other than of Christ, were only temporary, and those who were raised from the dead did not put on immortality as those in Christ will at the resurrection [1 Corinthians 15:50-54]. Just as Lazarus was brought back in his earthly body to a mortal life, they were resurrected back to a mortal life and still in a mortal body and were not like the resurrection of Christ, or like the resurrection of the saved at the coming of Christ. **THEY WERE ALL RAISED MORTALS SUBJECT TO DEATH AND ALL DIED AGAIN. NOT ONE OF THEM IS STILL ALIVE TODAY. NOT ONE OF THEM WAS RAISED IMMORTAL.** Do they think God could not raise anyone from the dead if they were asleep, if they were not living in Heaven or Abraham's bosom? **THEIR ARGUMENT IMPLIES THAT HE COULD NOT IF THOSE RAISED DID NOT HAVE AN IMMORTAL SOUL THAT WAS NOT ALIVE SOMEWHERE AND THAT GOD COULD NOT RAISE THEM FROM THE DEAD IF THEY WERE REALLY DEAD.** If God wanted to, He could bring all back to life in the earthly body, and a few He did; [See Matthew 27:52-53] but the resurrection at the coming of Christ will not be a resurrection of this earthly body [1 Corinthians 15]. In any of these temporary resurrections, not one thing is said about what will be after our death or after the resurrection. If God raised one or ten thousand back to an earthly body, it does not effect the res-

urrection of all at the coming of Christ and would not in any way prove a person is now mortal or immortal. These earthly resurrections of mortal bodies say nothing about the resurrection at the coming of Christ when the saved will put on immortality. From the resurrections of Lazarus and others back to the mortal earthly body we would not know anything about those in Christ that are going to be raised immortal on the Resurrection Day if there were no other revelation about it.

Summary: EITHER WAY, if the transfiguration were a resurrection or a vision, it does not prove that a person is now mortal or immortal. The reason for this vision or resurrection was to show that we are not to hear the law and the prophets, but to "hear you him." Christ is now the one who has "All authority" [Matthew 28:18]. If any of the resurrections in the Old or New Testament were a resurrection to immortality, Christ could not have been "the first-fruits of them that are asleep" [1 Corinthians 15:20-23]. **How can death be changed to life in Heaven without a resurrection?**

[8]. GOD WILL BRING WITH CHRIST 1 Thessalonians 4:14. This is often used to prove those who have died are now in Heaven, and Christ will bring them back when He comes for the judgment. This passage is about the resurrection at the coming of Christ, and Paul says nothing about an "*immaterial, invisible part of man*" that is now alive before the resurrection. "For if we believe that Jesus died and rose again, even so them also that fallen asleep [are dead] in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede [go before] them that are fallen asleep."

1. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God;
2. And the dead in Christ shall rise first;
3. THEN we that are alive, that are left, shall TOGETHER WITH THEM be caught up in the clouds, TO MEET THE LORD IN THE AIR: and so shall we ever be with the Lord" [1 Thessalonians 4:16-17]. BOTH the dead in Christ and those who are alive when He comes shall together be caught up from the earth to the clouds. Not as some say, that we that are alive shall be caught up to meet Christ AND those He is to bring from Heaven with Him.

. This passage is a plain statement that there will be a resurrection, and it is opposed to the theory that no one is really dead. Both cannot be true.

"The dead in Christ **shall rise first**." Those who are asleep will wake up first. HOW COULD THEY WAKE UP IF THEY ARE NOT ASLEEP? HOW COULD THEY RISE FROM THE DEAD IF THEY ARE NOT DEAD AND **HOW COULD THEY MEET THE LORD IN THE AIR IF THEY ARE COMING WITH HIM FROM HEAVEN?** Paul says nothing about an immortal soul, but

1. "Those who are asleep in Christ"
2. And "we that are alive" when Christ comes.

Those who believe we have an "*immaterial, invisible part of man*" that is now immortal take the resurrection out of this passage and makes it be about

1. Those who are now alive in Heaven with Christ shall come with Him
2. And "we that are alive" when Christ comes shall meet them in the air. **THERE WILL BE NO RESURRECTION for no one is dead.** IF YOU BELIEVE IN PLATO'S IMMORTAL SOUL THERE IS NO REASON FOR A RESURRECTION AND NO ROOM FOR IT.

Those who believe the dead are now alive in Abraham's bosom make the Resurrection just as impossible as those who believe the dead are now alive in Heaven. Both believe that no one is dead to be raised from the dead, but they make the second coming be Christ coming from Heaven, going by way of Abraham's bosom to pickup those that are living in it (not raise them from the dead) and bring them that have never been dead but are now alive in Abraham's bosom back to earth.

- . Both change those who are asleep in Christ to those who are awake in Heaven or Abraham's bosom. Do they think Jesus is going to wake them up to bring them from Heaven or is He going to bring them while they are still asleep?

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I COME AGAIN, AND WILL RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YOU MAY BE ALSO" [John 14:2-3]. Those who teach we have a soul that goes to Heaven at death now have that soul in the place where Christ has gone to prepare before He comes to receive them. Have they not made the coming of Christ, the resurrection, and the judgment useless? Those who preach at funerals often say our loved ones are now "with the Lord" in Heaven. This is a contradiction of Paul's detailed account of what will happen at the resurrection.

Two views:

1. The dead in Christ are now in Heaven and God will bring them back to earth with Christ.
2. God will bring those who have fallen asleep in Christ with Christ when He returns to Heaven after the judgment.

The first view makes many problems.

- . At the time Paul wrote this the dead Christians were "asleep in Christ," not in Heaven. "Concerning them that fall asleep...even so them also that are fallen asleep in Jesus" [1 Thessalonians 4:13-14]. "Then they also that fallen asleep in Christ have perished" [1 Corinthians 15:18]. There would be no need to sorrow for the dead in Christ if they are alive in Heaven.

- . When "those who are asleep" is used to prove a person has an immortal soul, THEN IT WOULD PROVE THE IMMORTAL SOUL IS ASLEEP, AND THEY PROVE "SOUL SLEEPING," which they falsely accuse those who do not believe a person has an immortal part of believing. It is the person, not just a part of the person that is asleep unto the waking up at the Resurrection.
- . THE DEATH OF LAZARUS In John 11 is the account of the death of Lazarus and his restoration to life on this earth. **When Jesus arrived, the sister of Lazarus said, "Lord, if You had been here, my brother had not died." Did Jesus comfort her by saying her brother was a good person and was now happy in Heaven with other saints and angels and would never again have pain and he was much better off than when he was in this world? That is the way of today's theology but is not found in the Bible. His reply was, "Your brother shall rise again." Martha declared her faith in the resurrection as was taught by Jesus by saying, "I know that he shall rise again in the resurrection at the last day" showing she did not believe he was then alive and in Heaven.** Paul says the same when he says that those in Christ who have fallen asleep have perished if the dead are not raised [1 Corinthians 15:14-20]. If they were forever alive in Heaven, they would not have perished if there were no resurrection. Today's teaching is not found in the Bible and makes a lie of the Biblical teaching. Those who have "fallen asleep in Christ" will be asleep unto the resurrection and without it they will forever be asleep. "And this is the will of him that sent me, that of all that which he has given me I should lose nothing, BUT SHOULD RAISE IT UP AT THE LAST DAY" [John 6:39]. God could not have told us any clearer were we will be after death, but some still say, "Not so Lord, You are wrong for we will come to You in Heaven at death, we do not need a resurrection from death for we are not dead."
 - . Although "soul sleeping" and "annihilation" are often confused and thought to be the same, THE TWO ARE TOTALLY DIFFERENT.
 - . "SOUL SLEEPING" is the belief that a person has an invisible immaterial something living in them that will never die, but from the death of the body unto the resurrection that immaterial part of a person is "asleep," not "annihilated," and it will awake at the judgment to eternal life in Heaven or Hell.
 - . "ANNIHILATION" is an unbiblical way of saying "the wages of sin is death," that all of a person will be annihilated after the judgment. THOSE WHO BELIEVE "THE WAGES OF SIN IS DEATH" DO NOT BELIEVE IN "SOUL SLEEPING" ALTHOUGH THEY ARE OFTEN FALSELY ACCUSED OF IT.

The second view solves these problems.

- . Those who are "asleep in Christ" are asleep waiting for the return of Christ and the resurrection.
- . Makes the resurrection necessary.
- . After the judgment when Christ returns to Heaven, those in Christ will go with Him. "We that are alive, that are left, shall together with them be caught up in the clouds, to

meet the Lord in the air: and so shall we ever be with the Lord" [1 Thessalonians 4:17].
GOD WILL BRING [BOTH THOSE WHO ARE ASLEEP IN CHRIST AND THOSE WHO ARE ALIVE] WITH CHRIST WHEN CHRIST RETURNS TO HEAVEN AFTER THE RESURRECTION AND JUDGMENT.

CHRIST WILL BE COMING FROM HEAVEN WITH HIS "HOLY ONES," THE ANGELS, NOT DEAD SAINTS THAT ARE NOT DEAD. "Behold, the Lord comes with many thousands of His holy [hagios] ones" [Jude 14 New American Standard Version]. "Saints" in the King James Version is from "hagios," which is the same word that is translated "holy" 93 times in the "Holy [hagios] Spirit." It will be the angels that come from Heaven with Christ, not those who are "asleep in Christ." "When the Son of Man shall come in his glory, and all the holy [hagios] angels with Him" [Matthew 25:31, King James Version]. "When he comes in the glory of his father with the holy [hagios] angels" [Mark 8:38]. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel" [1 Thessalonians 4:16]. "The Son of man shall send forth his angels" [Matthew 13:41]. "At the coming of our Lord Jesus with all His saints [hagios-holy]" [1 Thessalonians 3:13]. "Holy ones" New International Version. Both Jude 14 and 1 Thessalonians 3:13 use "hagios." Strong's word number 40 "Sacred...blameless or religious (most) holy (one, thing), saint." THOSE WHO COME WITH CHRIST FROM HEAVEN ARE THE HOLY ANGELS, NOT THOSE WHO ARE ASLEEP IN CHRIST.

[9]. "EVERYONE WHO LIVES AND BELIEVES IN ME SHALL NEVER DIE" John 11:26. This passage is used to prove that all men now have an immortal "*immaterial, invisible part of man*" that can never die, but when it is so used, it makes a problem for them. **If the words of Christ have any meaning, ONLY those that believe on Him "shall never die" and those that do not believe on Him SHALL DIE.** If all have immortality from birth and can never die, what was He saying? This passage makes "never die" be conditional on believing on Christ, not on a never dying "*immaterial, invisible part of man*" that is read into it. It is used to prove all unconditionally have an immortal soul and can never die, even those who do not believe on Him. Those who believe on Him die a physical death, just as those who do not believe on Him. In what way do they never die? Their name is in the book of life and there will be a resurrection where they will "put on immortality" [1 Corinthians 15:54]. The resurrection and their eternal life are so sure that it is counted as if they now have it. They will not die the second death which all that do not believe will die.

Summary: According to today's theology, when this is read, as many read it, "He that has the Son has an immortal soul that shall never die," then it must also be read, "He that has not the Son has not an immortal soul that shall never die" for today's theology says all now have an immortal soul that shall never die if they believe or if they do not believe.

[10] MATTHEW 25:46 WHAT IS ETERNAL? THE PUNISHMENT OR THE PUNISHING? Many say the PUNISHMENT must last as long as the LIFE, but this does not say what the punishment is. It is not a question of whether the punishment is eternal but whether it is an eternal LIFE with torment, or eternal DEATH. It is SUPPOSED by many that the word punishment can only be conscious suffering and their conditioning makes them read an eternal life of torment into it although we are told repeatedly that punishment will be death, destruction, perish, die,

lost, etc.; but never that the punishment will be to be tormented by God forever. Nothing could be a more eternal punishment than a death from which there will never be a resurrection. There are many kinds of punishment, but from Matthew 25 all we can say is that there will be punishment, but nothing more or less than punishment. To say Matthew 25 says where or what the punishment will be is to say more than it says and, therefore, is adding to what God said. **To know what the punishment will be we must go to other passages.** God's word must say what it is, and it nowhere says God will be tormenting people forever. His word says the wages of sin is death, not eternal life with torment. If a person were put to death for a crime but could be restored to life after one year, his punishment would end after one year. If he were never restored to life, his punishment would never end. It would be eternal punishment but not eternal torment. The Scripture clearly says that the punishment is death, the wages of sin [Romans 6:23]. Paul clearly says what the everlasting punishment is, "even eternal destruction" [2 Thessalonians 1:9]. Christ contrasts "eternal life" for the saved with "eternal punishment" for the lost. "Life" or "eternal life" is promised to the saved repeatedly [See chapter two: LIFE and DEATH], but life is never promised to the lost. It will be "death" for them [Romans 6:23; James 1:15]. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" John 5:29. Christ says, "If a man abide not in me, he is cast forth as a branch, and they gather them, and cast them into the fire, and they are burnt." John 15:6. **THE PUNISHMENT IS NOT TO BE FOREVER DYING, OR IS NOT FOREVER LIVING SEPARATED FROM GOD; BUT IT IS FOREVER BEING DEAD. THE PUNISHMENT FOR SIN IS DEATH [Roman 6:23; James 1:15]. THE PUNISHMENT [DEATH] IS JUST AS ETERNAL AS THE LIFE.** Punishment can have many forms, but because of the conditioning of some [through their red glasses], they can see only fire and torment in Hell. We do not torment our children when we punish them do we? The concept of Hell is not from the Bible. The name or the place is not in it, and unto it is clearly shown that there shall be such a place, it cannot be said that this punishment is going to be eternal life in "Hell." After the judgment there is much said about the saved. They will be in the image of Christ; they will be immortal and have incorruption. But, there is nothing said about the lost, not what image they will have, not where they will be, or anything at all except that they will be dead [the second death]. Those who read the Bible with their Hell fire and damnation glasses on see Hell in Matthew 25:46, and on every page of the Bible.

Matthew 25:46 may be the #1 proof text for Hell. The name Hell is not in it. Today's concept of Hell, a place after the judgment where God will cruelly torment forever, is not in it. All that is in it is that the lost will have a punishment that will be forever. **BEFORE ANYONE COULD POSSIBLY SEE "HELL" IN THIS PASSAGE A PLACE CALLED "HELL" MUST BE ASSUMED, AND THEN ACCEPTED AS A FACT, THEN GOD MUST BE MADE INTO THE MOST CRUEL, SADISTIC, AND FIENDISH BEING THERE IS, FAR SURPASSING EVEN SATAN IN CRUELTY.** There is not one word in Matthew 25:46 about where, or what the punishment will be. Other texts say it is death, perish, destroyed, lost, and end. It does not say the punishment is eternal torment after the Judgment Day is over. To teach that Matthew 25:46 says the punishment is an eternal life of torment in Hell, as many do, is adding to it.

Some traditionalists say annihilation [death] is not punishment. They believe that "by no stretch of the imagination can the punishment spoken of in Matthew 25:46 be defined as an extinction of consciousness, for if actual suffering is lacking, then so is punishment." Where does Matthew

25:46 say anything about suffering? Punishment must be CHANGED to eternal suffering and a place ADDED to have anyone suffering in Hell. If death row is not punishment, then why is the death sentence the worse punishment a person can get, for worse than life in prison? And to be on death row is to be in the worst part of a prison. WHAT WOULD THOSE ON DEATH ROW SAY IF SOMEONE TOLD THEM DEATH IS NOT A PUNISHMENT? Throughout all of history, death has been thought of as being the worst punishment there is. Why would most on death row love to get off it and have the punishment of life in prison instead of death? They are told they are not fit to live, and their punishment is to be death. For the sinner to stand before God on the judgment day and be told he is not fit to live and will be punished with the second death is the worst kind of punishment. Most fear death more than pain and will do all they can to live a little longer even if it is in pain. Death is worse because it takes everything from them and deprives of all the life and joy a person would have had, and the second death will deprive of eternal life in Heaven, of an eternity of ceaseless years of joy beyond any joy we can now even dream of, it is an infinite punishment in that it takes an infinite amount of life and joy from a person. We cannot vision all the joy that will be in Heaven for all eternity; therefore, we cannot know how much death will take from them. It is much more than we can know before the judgment. Death is a much greater punishment than any person can now imagine, and the second death will be an eternal punishment. THOSE WHO TEACH HELL MUST MAKE THEMSELVES, AND ALL OTHERS BELIEVE DEATH IS NOT A PUNISHMENT, THEREFORE, THERE MUST BE TORMENT IN HELL. When a lost person comes to the judgment, he may see that the saved will have an eternal life of joy and bliss in a place of indescribable glory and to know that all this could have been his, but for him there will be only the blackness and darkness of nothing. And some say this is not punishment!

Summary: WHATEVER THE PUNISHMENT IS IN MATTHEW 25:46, IT IS THE SAME PUNISHMENT AS Romans 6:16; 6:23; 8:6; Revelation 21:8; James 5:22; 2 Peter 2:1; 2:6; 3:7; Philippians 1:28; 3:19; 2 Corinthians 7:10; 2 Thessalonians 1:7-9; Matthew 3:12; 13:40; John 3:16, etc. The Bible does not teach one kind of punishment in one verse and another in another verse. It does not teach the punishment is everlasting life with torment in one verse and death in another verse. It comes down to the question of,

- . Is the wages of sin death?
- . Or is the wages of sin everlasting life with torment?
- . Is the second death a death, or is the second death everlasting life?
- . Did God really mean "life" and mistakenly said "death?"

A PASSAGE, WHICH DOES NOT SAY WHAT THE PUNISHMENT IS, CANNOT OVERRIDE THE MANY PASSAGES, WHICH DO SAY WHAT IT IS. FROM MATTHEW 25:46 ALONE, NO ONE CAN SAY WHAT THE PUNISHMENT WILL BE. JUST THAT IT WILL BE AFTER THE JUDGMENT AND WILL BE FOREVER. The only way to know what is the punishment of Matthew 25:46 is to go to other passages that do say how God is going to punish the lost. THAT A PASSAGE WHICH DOES NOT SAY WHAT THE PUNISHMENT WILL BE IS THE #1 PROOF TEXT FOR HELL SHOWS THE WEAKNESS OF THE PROOF. Can they deny that they are going beyond what the Bible

says when they say what the punishment of Matthew 25:56 will be, and that they are adding eternal life in Hell when it is not there?

IS THE ONLY DIFFERENCE IN WHAT THE PUNISHMENT WILL BE? Robert A. Peterson, a strong believer in Hell, says, the Old Testament judgments, the Flood, the destruction of Sodom and Gomorrah, the Egyptian plagues and the crossing of the Red Sea, and the captivities of Israel, the punishment of Sodom and Gomorrah was the loss of human life. Page 23-24. Then on page 26, he says the punishments described in them are consistently earthly and temporal, resulting in physical death. None of these passages speak of life after death or eternal destinies, but Annihilationist err, for their belief would entail cessation of existence at death, not the resurrection and punishment of the wicked. "Hell On Trial" P & R Publishing. The New Testament used them as a type of God's judgment after the resurrection. He says they resulted in physical death. Peterson, Page 26. The New Testament used them as a type of God's judgment after the resurrection. He says they resulted in physical death. Peterson, Page 26. If the result of the judgment is not DEATH, but an everlasting LIFE of torment, then the types are not true for they do not show ETERNAL LIFE with punishment; but they would be true if DEATH is the end. The New Testament writers used the Old Testament types to show the destruction of [Death], not the torment of the lost. He errs in that he does not give God the power to raise the dead for judgment and punishment if the punishment is to be death. God will raise and judge them and just as His judgments in the Old Testament resulted "in death," so will His judgment at the resurrection be a second death. His statement that Annihilationist err because they believe the first death to be the end of those not in Christ and the lost will not be raised for judgment may possibly be true of some Annihilationist (none that I know of), but it is not true of most. MOST believe the Bible teaching that all the dead will be raised for the judgment, then for those not in Christ there will be the second death from which there will never be a resurrection. Did Robert A. Peterson just make a man believe man of hay or stubble so that he could pull down his stubble Annihilationist? THE ONLY DIFFERENCE IS IN WHAT THE PUNISHMENT WILL BE AFTER THE JUDGMENT. Annihilationist believes "the wages of sin is death" [Romans 6:23]. Believers in Hell believe the punishment, the wages of sin will be "everlasting life with torment." Those who believe in Hell often argue as if they think that those who oppose Hell do not believe in the resurrection, the judgment, or punishment. They know that if Annihilationist do believe in the resurrection, judgment and punishment they have lost much of their argument, FOR THEN THE ONLY QUESTION IS WHAT WILL THE PUNISHMENT BE AND THERE IS NO QUESTION THAT THE BIBLE SAYS IT IS DEATH. In much of his book, he does as many, he assumes that those who do not believe in "Hell" do not believe the lost will be raised for judgment, and he assumes that there is a Hell and that Hell is its name; then he unjustly puts this name into the mouth of Christ.

A MORE BASIC QUESTION THAN WHAT THE PUNISHMENT WILL BE AFTER THE RESURRECTION IS "WHAT IS THE RESURRECTION?" If he is right, that there is no death, there will be no resurrection, and he is the one that does not believe in the resurrection that Annihilationist do believe in. Will what he falsely calls the resurrection be only a bringing of those who are alive in Heaven and Hell back to earth for judgment, or will the resurrection be raising the dead, bringing them back to life? On page 68 Peterson says God did not send his Son into the world to condemn the lost, but to rescue them from hell. This is a typical example of the way Hell is added to the Bible. The Bible is changed to read the way they want it to read and Hell is added where it is not. How could he know the lost shall be rescued from hell? Does he have a

revelation that is not in the Bible? There is no revelation in the Bible that says the lost are rescued from hell, but there is much revelation that says the lost are saved from death. "Let him know that he who converts a sinner from the error of his way shall save a soul from death" [James 5:20]. Salvation is from death, the wages of sin [Romans 6:23] not from an everlasting life of torment. "God gave unto us eternal life, and this life is in him Son. He that has the Son has the life; he that has not the Son of God has not the life." [1 John 5:11-12].

Summary: THERE IS NO WAY THAT THOSE WHO BELIEVE ALL ARE BORN IMMORTAL COULD REALLY BELIEVE IN THE RESURRECTION OR IN THE NEED FOR IT. BY TEACHING THAT ALL ARE BORN WITH AN IMMORTAL PART THAT CAN NEVER DIE, THE RESURRECTION IS DENIED AND MADE NOT POSSIBLE. THE TWO ARE NOT COMPATIBLE, AND BOTH CANNOT BE TRUE. SATAN HAS DONE HIS WORK WELL.

ETERNAL

ETERNAL JUDGMENT Hebrews 6:2. The judgment will be in one "day" at the second coming of Christ and is not being judged forever without end; but a judgment in which the results will last for eternity. "Eternal" is not describing a judging that has no end. Eternal has reference to the result of the judgment, not to the act of judging. The judging will end, but its result will never end. The punishment is after the judging. Will it take God all eternity to do the judging? If so, He will never get to the punishment. Whether the punishment is, Hell or death will not matter if God never gets past the judging. **IT IS THE RESULTS OF THE JUDGMENT, AN ENDLESSLY BINDING VERDICT THAT WILL NEVER BE CHANGED THAT IS ETERNAL, NOT THE JUDGING.**

ETERNAL REDEMPTION Hebrews 9:12, and **ETERNAL SALVATION** Hebrews 5:9. Not redemption or a saving that goes on without end, but saving once that will be for eternity. The time of salvation ends. God will not be saving those in Heaven for eternity. **THE REDEMPTION WILL NOT BE GOING ON FOREVER, BUT THE RESULTS ARE ETERNAL.** Those that are saved are forever saved, forever redeemed, not forever being redeemed. Their salvation is eternal. Even those who believe in Hell believe those in Heaven are redeemed, not being eternally redeemed; and those they believe to be in Hell can never be redeemed.

ETERNAL SIN Mark 3:29. This is a sin, which will be committed in this lifetime, and not a sin that will be being committed without end in Hell after the judgment. **IT IS A SIN THAT THE RESULTS [DEATH: THE WAGES OF SIN] WILL LAST FOR ETERNITY.**

ETERNAL FIRE Jude 7. Not a fire that is still burning Sodom and Gomorrah and will be burning these cities from now on, but the results [the total destruction of them] will last for eternity. These cities are not still burning, but the results of the fire were their eternal destruction. **THE FACT THAT SODOM AND GOMORRAH SUFFERED THE VENGEANCE OF "ETERNAL FIRE" SHOWS THAT THE RESULTS ARE ETERNAL, NOT THE FIRE WAS ETERNAL AND THAT IT IS STILL BURNING TODAY AND WILL BURNING THESE CITIES FOR**

ETERNITY. The fire that destroyed Sodom is set forth as an example of "eternal fire" that will eternally destroy the wicked just as it eternally completely destroyed these cities.

ETERNAL DESTRUCTION 2 Thessalonians 1:9 and ETERNAL PUNISHMENT Matthew 25:46. Is this a destruction that will be bit by bit, but will take forever? No. It is destruction that the results will be final and eternal. Death, the wages of sin, is eternal punishment, but not eternal punishing; the death will be a permanent death, not forever dying but never dead. Eternal destruction and eternal punishment are speaking of the permanentness of both, a destruction and a punishment that will last forever, and is not describing the duration of the destruction, that it will take forever; not describing a destruction that the destroying will go on forever but never be destroyed. THERE WILL NEVER BE A RESURRECTION FROM THE SECOND DEATH, IT IS ETERNAL. Those who teach that a person has a soul that can never be destroyed make God be forever destroying but never able to completely destroy the lost. Unconditional immoralists believe God made them destruction proof, and even He cannot destroy them, but nevertheless He will be trying to destroy them by burning them for all eternity. IT IS THE DESTRUCTION THAT IS ETERNAL, NOT ETERNALLY DESTROYING.

- . Eternal judgment, not eternally judging
- . Eternal redemption, not eternally redeeming
- . Eternal salvation, not eternally saving
- . Eternal sin, not eternally sinning
- . Eternal destruction, not eternally destroying
- . Eternal punishment, not eternally punishing
- . Does anyone think the saving will go on forever?
- . Does anyone think the redeeming will go on forever?
- . Does anyone think the dying will go on forever but death will never come? The Bible does not say the lost will receive eternal punishing, destroying, dying, perishing, but eternal punishment, death, destruction.
- . The above are not never ending processes that will go on forever, but rather are permanent ones.
- . Eternal judgment is a judgment that happens one time, but the verdict will never be changed.
- . Eternal redemption and eternal salvation is not a saving will be going on for eternity, not a saving that the saving will never be finished.
- . Eternal sin is a sin that happens in this lifetime, but the results will last for eternity.
- . Eternal destruction and punishment is a destruction that the results will last for eternity.

[10]. 1 Peter 4:5 "Ready to judge the living and the dead." Christ will be ready to judge those who are living at the time of His coming, and those who have died before He comes. Nothing is said about a spirit or soul in this verse. Nothing is said about anyone having immortality before the resurrection.

OLD TESTAMENT PASSAGES THAT ARE USED TO PROVE A PERSON HAS AN IMMORTAL SOUL and/or SPIRIT AT BIRTH.

This doctrine, "That man cannot die," made it necessary for evil people to have an endless existence, and this existence has been made into endless torment in a place that has been given the name Hell; but where did this doctrine or this name come from? The Bible says, "**This mortal must put on immortality**" 1 Corinthians 15:53. How can we put on that which we now have on? **Can a person be both mortal and immortal at the same time?**

[1]. MADE IN GOD'S IMAGE Genesis 1:27. Most probably the #1 proof text for immortality at birth. The argument is that God is immortal. A man is in God's image. Therefore, a man must also be immortal. This argument would make:

- . God is immortal. A man is in God's image. Therefore, a man must also be immortal.
- . God is omniscient. A man is in God's image. Therefore, a man must also be omniscient [almighty].
- . God is omnipotent. A man is in God's image. Therefore, a man must also be omnipotent [all knowing].

When God made a man, He did not give him all His characteristics. God is omnipotent [almighty] and omniscient [all knowing]. A man is not omnipotent or omniscient although he is in God's image, but God is both. Therefore, it does not prove that a person is immortal anymore than it proves a person is almighty. Animals are "living souls" [Genesis 1:20, 21, 24, 30, 2:19] just as mankind are "living souls," but animals were not created in the image of God. Therefore, it is not the "living soul" that makes a person be in the image of God. It is obvious that immortality, not subject to death, is not the way man is in "image of God," and it is only assumed to be even when the Bible specifically says otherwise. We now seek immortality [Romans 2:7] and will put on immortality at the resurrection [1 Corinthians 15:53-54], but we are not now immortal; nor do we now have an immaterial invisible part of us that has no substance which is now as immortal as it will ever be. This argument gives the impression that the person making it thinks God has only one attribute, therefore, if a person is in the image of God, that person must also be just as immortal as God is.

A man is to rule (have authority) over all that God has put under him just as God rules over all. It maybe that man's authority over all the earth, which none of the other created being of the earth have, is the way man is in the image of God. The two are without any doubt spoken of in the same context. Mankind rules over all created beings on earth in a finite way as God does in an infinite way. Christians "have put on the new man that is being renewed unto knowledge after the image of him that created him" [Colossians 3:10, See Romans 3:29; 1 Corinthians 15:49; Ephesians 4:24].

[2]. THE BREATH OF LIFE: Genesis 2:7 Is used to prove God breathed into a person an immortal soul, which He did not give to lower animals. They overlook the fact that **the same writer applies the same expression to both a person and animals, also to fish and birds**. "So they went into the ark to Noah, by twos of all flesh in which was the BREATH OF LIFE...And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming that the swarms upon the earth, and all mankind; of all that was on the dry land, ALL IN WHOSE NOS-

TRILS WAS THE BREATH OF THE SPIRIT OF LIFE, DIED " [Genesis 7:15-22 New American Standard Bible, also Ecclesiastes 3:19-20].

- . "Jehovah God formed man of the dust of the ground, and breathed into his nostrils **the breath of life** and man became a living soul" Genesis 2:7
- . "Two of all flesh wherein is **the breath of life**" Genesis 7:15
- . The reverse of Genesis 2:7 "**His breath goes forth**, he returns to his earth" Psalms 146:4

"Stop regarding man, whose breath of life is in his nostrils" [Isaiah 2:22]. I find it difficult to understand how anyone can find an immortal soul in this. It is the body that has the breath, and that breath is in its nostrils. Do they think the immortal soul is nothing but breath in the nostrils of man? As long as the "breath of life" is in his nostrils, a person has "life." When the "breath of life" is no longer in his nostrils, he no longer has "life." Instead of saying mankind is immortal and therefore, cannot be destroyed, this is speaking of the frail and perishable nature of a person that their life depends on the breath in the nostrils.

It is even more difficult to understand how anyone can find an immortal soul that cannot die in this when it plainly says, "and all mankind; of all that was on the dry land, all in whose nostrils was the **breath of the spirit of life, DIED.**" Beasts and man BOTH have the breath of life, and BOTH died. Did souls that cannot die, die? The breath of life is not a living, thinking, conscious entity that survives death and lives without the body. *"Then the Lord God formed man of the dust from the ground [the body without breath was a lifeless person that could not think, see, speak, or feel] and breathed into his nostrils the breath of life [lives, plural in the Hebrew] and man [the thing that was made of dust] became a living being [nehphesh]."* Not "A living being" was put into the thing made of dust.

[3]. A LIVING BEING Genesis 2:7. See "USE OF SOUL [NEHPHESH] IN THE OLD TESTAMENT" in the first part of this chapter, all living being are a nehphesh. The argument of many seems to be that God made man out of the elements He had created, then super-added a living being to the man making him a dual being. It does not say God made a being without life and then put another living being in the lifeless one. It says God made the man and then put life into him. Plato's soul was put into the prison house, the body at birth and freed from it at death. While in the prison house of man, the soul uses its eyes to see, its ears to hear, and uses all the body. If it were a living being that was put into the body, could it see, hear, etc., before without the eyes and ears of the body, and can it do so after the death of the body? If it were not capable of performing these functions without the body, how can it do so after the death of the body? THE LIFELESS BODY BECAME A LIVING BEING WHEN GOD BREATHED INTO ITS NOSTRILS THE BREATH OF LIFE AND WHEN THE BREATH OF LIFE LEAVES THE BODY, IT BECOMES A LIFELESS BODY. IT WAS LIFE GIVEN TO THE BODY, NOT AN IMMORTAL LIVING BEING IMPRISONED IN IT THAT WAS BETTER OFF WITHOUT IT.

[4]. "**YOU SURELY SHALL NOT DIE**" [Genesis 3]. WHERE DID THE IDEA OF AN IMMORTAL SOUL ORIGINATE? Not from the first lie as many believe. Adam and Eve were told, "*YOU*[not your soul] *shall not eat of it, neither shall YOU* [not your soul] *touch it, lest YOU* [not

your soul] *die*." Satan said, "*YOU*[not your soul] *shall not surely die*." They were not told their "souls" would die. *THEY* [Adam and Eve] not their "soul" were sent out of the Garden of Eden "*lest HE* [not his soul] *put forth HIS* [not his soul] *hand and take also of the tree of life, and eat, AND LIVE FOREVER*." Not their "immaterial, invisible" undying soul eats and lives forever. THERE IS NOT ONE WORD ABOUT A SOUL IN GENESIS CHAPTER THREE, BUT THIS CHAPTER IS USED TO PROVE A PERSON HAS AN IMMORTAL SOUL THAT CANNOT DIE; AND NOT ONE WORD ABOUT "HELL" IN GENESIS CHAPTER THREE, BUT THIS CHAPTER IS ALSO USED TO PROVE ETERNAL TORMENT.

- . God said, "*In the day **YOU** eat it **DYING YOU SHALL DIE***."
- . Eve said, "***YOU** shall not eat from it or touch it, **LEST YOU DIE***."
- . Satan said, "***YOU** surely **SHALL NOT DIE***."
 - . Satan lie has been somewhat added to in today's preaching. It has been changed to be, "Your body shall die but YOUR SOUL, WHICH IS THE REAL YOU, SHALL SURELY NOT DIE."
 - . "And all the days that Adam LIVED were nine hundred and thirty years: and **HE DIED**" [Genesis 5:5]. "Adam LIVED...and **HE DIED**." Today's theology says not so, "Adam LIVED...and he CONTINUED TO LIVE."

The warning for eating of the tree was "YOU shall surely die." God's sentence for eating of the tree was "to dust YOU shall return" [not your soul shall return to dust]. In God's statement to Adam, the personal pronouns "you" and "your" are used about fifteen times (it varies in different translations). "Then to Adam He said, 'Because YOU have listened to the voice of YOUR wife, and have eaten from the tree about which I commanded YOU, saying, YOU shall not eat from it; cursed is the ground because of YOU; in toil YOU shall eat of it all the days of YOUR life. Both thorns and thistles it shall grow for YOU; and YOU shall eat the plants of the field; by the sweat of YOUR face YOU shall eat bread, till YOU return to the ground, because from it YOU were taken; for YOU are dust, and to dust YOU shall return'" [New American Standard Version]. The "YOU" is Adam, not just an immaterial, invisible part of Adam. Those who use this passage to teach a person has an immortal soul pick one of the many of the "YOU'S" and say only this one is an immortal part of Adam but say nothing of the others and hope you do not see the others for their immortal "*immaterial, invisible part of man*" cannot eat, will not return to the ground, does not sweat, etc. This passage is used to teach the doctrine of an immortal soul [nehphesh] even though it says nothing of a soul [nehphesh] or immortality, and at the same time, death, which is in the passage, is removed and made not to exist. WHY WOULD AN IMMORTAL, IMMATERIAL SOUL THAT CANNOT DIE HAVE ANY NEED OF THE TREE OF LIFE TO LIVE?

It was a real earthly tree with a real earthly fruit that a real earthly person with a real earthly hand that was told HE would die if HE eats, and a real earthly person that was put out of a real garden "*lest HE* [not his soul] *put forth HIS* hand [not his soul's hand], and take also of the real tree of life by eating the fruit HE would have had in the same hand HE put forth [not his soul eating], AND LIVE FOREVER." TO WHAT PART OF A PERSON DID LIVING DEPEND ON EATING OF THE TREE OF LIFE? To Adam, or an "*immaterial, invisible*" immortal part of Adam that could not die even if it did not eat? Would it not be a contradiction to say Adam had an immortal soul that could not die and must live forever, but it depended on eating of the tree of life

to live, or that the soul that could not die would die if it did not eat of the tree of life? Yet, we are told that all, even Adam, have an immortal soul that will live forever and this deathless soul has no need of the tree of life and that this deathless part of a person is the only part of a person that will ever live forever; therefore, what could the tree of life give to Adam's deathless soul that it did not already have and that according to this doctrine it did not lose by eating of the tree? Nothing. This doctrine makes the flaming sword to keep Adam from the tree of life so that he may eat and live forever useless, for it makes Adam live forever if he eats or if he does not eat.

It was Adam that God said would die if he ate, not an immortal soul that cannot die. It was Adam that Satan said would not die if he did eat, not an immortal deathless soul would not die. "You shall surely die" is far from saying, "When you die, a part of you will live and suffer eternal torment" but many read this into it. Was Adam created mortal or immortal? If immortal, how could he be threatened with death when he could not die? If he were immortal, he would be death-proof; therefore, God's sentence of death if he eats would have been a lie.

"It is appointed unto man to die, and after this comes the judgment" [Hebrews 9:27]. Not just part of a person, not only the body of the man. This is changed to read only your outer shell, and not the real YOU shall die. "In the day YOU eat thereof YOU shall surely die" is not, "After the death of your body, your soul, a part of you, shall be eternity alive in Hell and tormented by God" but this is what many read into it. Some say this is not physical death but a spiritual death. Then where did physical death come from? What death was passed unto ALL men [Romans 5:12]? Is it appointed for a man to die, or changed to be appointed for only a part of a man to die?

"The first man is of the earth, earthy" [1 Corinthians 15:47; Ecclesiastes 3:20].

- . THE DEATH SENTENCE: God: "YOU shall surely die" [Genesis 2:17] versus Satan: "YOU shall not surely die" [Genesis 3:4].
- . THE DEATH SENTENCE REPEATED: "Dust YOU are, and unto dust YOU shall return" [Genesis 2:19]. The YOU that shall die is the same YOU that shall return to dust. These words do not point to a continuation of life but to the end of it.
- . THE DEATH SENTENCE FULFILLED: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned" [Romans 5:12].
- . THE REMEDY FOR THE DEATH THAT CAME THROUGH ADAM'S SIN. "For the hour is coming, in which ALL THAT ARE IN THE TOMBS shall hear his voice, and SHALL COME FORTH; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" [John 5:28-29].
- . Was this sentence of death given to an immortal soul that cannot die? If it is immortal how could any kind of death sentence be given to it, how could it not live forever? It could not be subject to death. It would not matter if Adam ate or did not eat for his immaterial invisible immortal soul could not die. In the fall of Adam and his sentence, nothing is said about an immortal soul. It was Adam that sinned, Adam that died; and it was through Adam that death came into the world and passed unto all men, not death passed to all immortal souls [1 Corinthians 15:21-22; Romans 5:12-14]. The penalty to

Adam and all his seed is death, not eternal life in Hell. There will be a resurrection from the death that came into the world from Adam's sin.

Today's preachers would tell Adam that he was going to Hell for his sin, but God said not one word about Hell. "Die" has been changed to "Hell." "Death" has been changed to "life with torment." Satan said, "YOU surely SHALL NOT DIE." Satan added the "not" and many have changed his "YOU shall not" to "your soul shall not" to make a person now have an *"immaterial invisible"* immortal soul that shall not die.

For a person to have an immortal soul two kinds of life must be read into this, therefore, two kinds of death with one not being a death at all, but eternal life with torment. Look in your concordance and you will see that "Spiritual life" or "spiritual death" which is read into this is not in the Bible. It is argued that Adam did not die physically that day, therefore, "spiritual death" was Adam's penalty for eating. If this were true, why did he ever die a physical death, and how did physical death come into the world? In the Hebrew the penalty was "dying YOU shall die." It was the "living being" [Genesis 2:7] that would die, not an immortal soul that cannot die but was told that it would die anyway. Death came into the world through Adam and all die [1 Corinthians 15:22; Romans 5:12-21]. "And inasmuch as it is appointed unto men once to die, and after this comes judgment" [Hebrews 9:27]. The death that came into the world by Adam's sin is the same death that he died for eating, a physical death. "By the sweat of your face **YOU** shall eat bread, **till YOU return to the ground**, because from it **YOU** were taken; for **YOU** are dust, and **to dust YOU shall return**" [Genesis 2:19]. It was not the death of Adam's "soul," an inward immortal never dying part of Adam that could not die. Adam could not have understood that **YOU** was only his body, and that only a part of the **YOU** would die, but the rest of the **YOU** would not die but would live forever in torment unless he had a revelation from God to tell him a part of him was deathless. There is no such revelation recorded in Genesis although it is repeatedly read into it today. Adam's undying soul theory is based on the silence recorded in Genesis two and three. Edward White, "No word is said either before the fall, or on the approach of the Judge, or afterwards, of Adam's possession of a deathless soul, when his mortal integer was broken up;--not a word is uttered in the divine comment on the curse, of an eternity of misery to be endured by the soul after dissolution of the Man. Indeed, that notion seems to deserve little else than the scorn, which Locke bestows upon it. It is the gratuitous invention of theologians who have forfeited the claim to be listened to in that matter by their perverse departure from the record." Life In Christ, Page 212, 1878.

A definition of death from the Bible. "**Till YOU return to the ground, because from it YOU were taken; for YOU are dust, and to dust YOU shall return,**" and without the resurrection, all would forever remain dust. But, God's definition of death cannot be believed by any that believe the soul is immortal.

ANOTHER USE OF "YOU SHALL SURELY DIE" [the same words in the Hebrew]. Solomon told Shimei to "Build yourself a house in Jerusalem, and dwell there, and go not forth thence any whither. For on the day you go out, and pass over the brook Kidron, know you for certain that **YOU SHALL SURELY DIE**" [1 Kings 2:37]. He did go out of Jerusalem, and he did die just as Adam did but not on the very day he went out.

IF HELL WERE ADAM'S SENTENCE: "Die" must be changed into an eternal life for a part of Adam but not his body. If Hell was Adam's sentence then God was unclear in His warning and unclear in the sentence. What was the penalty God give in Genesis 3:9-24?

1. The serpent cursed
2. Sorrow in bringing forth children.
3. The man ruling over his wife.
4. The earth bringing forth thorns and thistles.
5. Must work to eat, by the sweat of his face.
6. They would return to the ground from which they came.

HOW CAN ANYONE GET HELL OUT OF THIS SENTENCE? THERE IS NOT ONE WORD ABOUT AN IMMORTAL, IMMATERIAL PART OF A PERSON IN IT AND NOT ONE WORD ABOUT HELL OR TORMENT AFTER DEATH IN IT. THERE IS NOTHING ABOUT ANYTHING AFTER DEATH IN IT. THE PENALTY FOR EATING ENDED WHEN THEY RETURNED TO THE GROUND.

WHAT IS THE DEATH THAT CAME INTO THE WORLD AND PASSED UNTO ALL THROUGH ADAM'S SIN? "It seems a strange way of understanding a law which requires the plainest and direct words, that by death should be meant eternal life in misery...I confess that by death, here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came upon Adam and all his posterity, by his first disobedience in paradise, under which death they should have lain forever had it not been for the redemption by Jesus Christ" John Locke, "Reasonableness of Christianity."

The "soul" as it is used today will live forever if it eats of this fruit or does not eat of it, and the teaching is that not even God can keep it from living forever. If God had made men with unconditional immortality, would it have done any good to put him out of the garden to keep him from eating of the tree of life to live forever? If Adam were made with an immortal undying part, he would have lived forever and could not have died even if he did not eat of the tree of life.

Adam and Eve passed from a state in the garden where they had access to the tree of life, where it was possible for them to live forever, to a state where it was impossible for them not to die. The day they did eat was the beginning of the dying process ["Dying you shall die"]. There is nothing in this about a person being a dual being with an immortal soul, but most read it into this. It was the whole person as he was then, which would have lived forever if he had eaten of the tree of life. It was the whole person, not just some inter part of a person, which God said would die. HOW COULD AN "IMMATERIAL INVISIBLE" PART OF A PERSON EAT OF A VISIBLE MATERIAL TREE? Satan's lie was that THEY, not some inter part of them, would not die. The presence of the "tree of life" in Eden indicates that immortality was conditional on eating of that tree. To prevent the possibility of being able to "live forever" [Genesis 3:22] God put a barrier to the garden when Adam was put out of Eden and the dying process began.

YOUNG'S Literal Translation Genesis 2:17 "For in the day of thine eating of it - dying thou dost die."

ADAM CLARKE "Thou shall surely die. Literally, a death thou shall die; or, dying thou shall die-from that moment thou shall become mortal, and shall continue in a dying state till thou die. This we find literally accomplished; every moment of man's life may be considered as an act of dying."

JOHN WESLEY "Thou shall die-That is, thou shalt lose all the happiness thou hast either in possession or prospect; and thou shalt become liable to death, and all the miseries that preface and attend it. This was threatened as the immediate consequence of sin."

The New JOHN GILL Exposition of the Entire Bible "For in the day thou eat thereof thou shalt surely die; or in dying, die; which denotes the certainty of it...man became at once a mortal creature, who otherwise continuing in a state of innocence, and by eating of the tree of life, he was allowed to do, would have lived an immortal life; of the eating of which tree, by sinning he was debarred, his natural life not now to be continued long, at least not forever; he was immediately arraigned, tried, and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him; sin sowed the seeds of it in his body, and a train of miseries, afflictions, and diseases, began to appear, which at length issued in death."

A DOUBLE CHANCE: First change: Adam's death must be made to be a "separation," not death. Second change: Then his "separation" must be made to be an eternal life of torment in Hell. "For as in Adam all die" [1 Corinthians 15:22]. If death = separation, and separation = Hell, then all go to Hell for "in Adam all die."

[5]. "WITHOUT MY FLESH SHALL I SEE GOD" Job 19:25-27. In "Reason and Revelation" May 2000, Dr. Bert Thompson used this question Job asked to prove a person has a part in him or her that will live after the death of the body. If I understand him right, he is saying a person without a body will see God. Job said, "Even after my skin is destroyed, yet from my flesh I shall see God; whom I myself shall behold, and whom my eyes shall see and not another." When will anyone see God? Before the resurrection or not unto after the resurrection? The clear teaching of the Bible is that no one will see God before the resurrection and then it will be without the body of flesh, but not without a body. "It is sown a natural body; it is raised a spiritual body" [1 Corinthians 15:44]. No one can see God while in the natural body, and no one will see God before they are raised from the dead. The dead do not know anything [Ecclesiastes 9:5] and will not know anything unto the resurrection. He is reading into this passage that Job is saying he has a part that cannot die, and reading in that it is not Job but only this immaterial no substance part of Job that will see God without the resurrection.

WHAT WAS JOB REALLY SAYING? Job had much but lost everything and his friends and wife was telling him it was because he had sinned. The book is made up mostly of speeches by his three friends accusing Job of sin and Job's response to them. Earlier in Job's third response he had said, "*For there is hope for a tree, when it is cut down, that it will sprout again, and its shoots will not fail. Though its roots grow old in the ground, and its stump dies in the dry soul, at*

the scent of water it will flourish and put forth sprigs like a plant." For a tree that has been cut down Job sees hope that it will live again. *"But man dies and lies prostrate. Man expires, and where is he? As water evaporates from the sea, and a river becomes parched and dried up, so man lies down and does not rise. Until the heavens be no more, he will not awake nor be aroused out of his sleep."* He sees hope of life for a tree cut down but for a person he sees no hope of life [Job 14:7-12]. In Job's time, what would be understood by *"until the heavens be no more"*? In the Old Testament the heavens were thought to be forever, their end was not known about. See Psalms 89:29, 148:6. In his hopelessness he could see hope for a tree cut down but for person after death he could see no hope *"until the heavens be no more"* which he thought would never be. This is one of the many expressions of hopelessness that are throughout his speeches. He sees a person as dead, asleep, not as being alive.

In his fifth speech in chapter 19, Job seems to be at his lowest level of hope but in his hopelessness he may see a ray of hope. *"And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth."* Many see Christ as being the redeemer Job was speaking of, but there is no revelation given at this time from which he could know about Christ being the redeemer. God was seen as the redeemer and deliverer. See Psalms 19:14; 78:35; Proverbs 23:11; Jeremiah 50:34. Over and over they sinned and went into bondage and were delivered when they repented. Even in the time of Christ, the Jews thought their Christ would be a redeemer of their nation from Rome, not a redeemer from eternal death. *"Even after my skin is destroyed, yet from my flesh I shall see God"* The translators had difficulties with understanding what the Hebrew says in this passage. The King James says, *"in my flesh."* The Revised Standard says, *"from my flesh."* The American Standard says, *"without my flesh."* The Revised English Bible translates this passage, *"But I know that vindicator lives and that he will rise last to speak in court: I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other."* Is the fulfillment of this after God his deliverer had delivered Job. Job 42:5, *"I know of you only by report, **but now I see you with my own eyes, therefore I yield, repenting in dust and ashes**"* The Revised English Bible. Job was accused of sin by his three friends and his wife, but he knows he had not sinned, and God, his redeemer, lived and in the end would vindicate him. In the end of the book of Job he was vindicated by God his redeemer.

It is difficult to read Job and the Old Testament and not read into it things that were not made known unto the New Testament or things that we have been taught by the theologies of today that are not in the Bible. The concept of Heaven is in the Old Testament but only as a place where God and angels are, not as a place where the just would ever be and where they would live forever. Job would never have said any person would be in Heaven. The resurrection and eternal life in Heaven was not made known unto the New Testament. See chapter seven, A STRANGE AND UNEXPLAINABLE SILENCE, THE SILENCE OF THE OLD TESTAMENT ON PUNISHMENT AFTER DEATH. All the rewards and punishments in the Old Testament were in this lifetime, not after death. The teaching of Christ cannot be read into the words of Job, Daniel or anyone in the Old Testament.

[6]. "SHAME AND EVERLASTING CONTEMPT" Daniel 12:2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting

CONTEMPT." Who has this "contempt"? "Then THEY shall go forth and look on the corpses of the men who have transgressed against Me for their worm shall not die, and their fire shall not be quenched: and they shall be an ABHORRENCE to all mankind" [Isaiah 66:24]. Strong says both CONTEMPT and ABHORRENCE are from the same Hebrew word. Strong's word # 1860, "To repulse, an object of aversion, abhorring, contempt." Contempt and abhorrence are the way others think about them. It does not say they will forever be conscious or in torment, but that others will forever have shame and contempt for them. IT IS THE CONTEMPT THAT IS SAID TO BE EVERLASTING, NOT PERSONS. How does "everlasting contempt" become "everlasting torment"? Where is anything about God forever tormenting those in "Hell" in this passage?

"And MANY of them that sleep" is not the same "ALL that are in the tombs shall hear his voice, and shall come forth" [John 5:28]. When this passage is kept in the context of Daniel 11 and 12, Daniel is not speaking of the resurrection at the coming of Christ, but seems to be speaking of a time of restoration when MANY would return to God just as Ezekiel 37:11-14 was speaking of a restoration of Israel when many did return to God which Ezekiel pictured as a resurrection of the dead. See Isaiah 52:1-2; 26:5. "This prophecy, which applies to the time of the Messiah's teaching, has its parallel in Ezekiel's prophecy of the dry bones and their resurrection (Ezekiel 37:14), neither of which, Ezekiel or Daniel, refers to the final resurrection. Ezekiel's prophecy referred to a spiritual resurrection of the Jews in Babylon and their return to Judea; for Jehovah added, 'Son of man these bones are the whole house of Israel' (verse 11; read also verses 12-14), and the resurrection of Daniel's prophecy referred to the spiritual resurrection of the people under the teaching of Jesus and the apostles...It was of these that Daniel spoke, for he limited the number to 'many'; whereas Jesus said, when he spoke of the second group, 'Marvel not at this: for the hour comes in which ALL that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment' (John 5:28-29)." Homer Hailey, A Commentary on Daniel, Page 243, 2001, Nevada Publications.

- . "The belief in the resurrection was nationalistic rather than individualistic." "Afterlife and Eschatology" at MyJewishLearning.com/

Daniel 12:1 is speaking of the same time of distress such had never been before and never shall be again that Matthew 24:20 speaks of. "The same "abomination of desolation" is in both Matthew 24:14 and Daniel 11:31. Most, if not all of Daniel chapter 11 and 12 are about Israel coming out of the captivity and being restored as a nation and then it desolation and the establishment of the church when many would be raised from the dead when they put on Christ [Romans 6:1-11].

If Daniel 12:2 were speaking of the resurrection and judgment at the second coming of Christ, there could not be a bigger conflict than it would be with the orthodoxy teaching that all go to Heaven or Hell at death. How could those in Heaven be asleep "in the dust of the ground"? How could those in Heaven "awake"? How could an immortal soul that now has everlasting life and cannot die (which some tell us is the only part of a person that will live in Heaven or Hell), which soul cannot sleep the sleep of death, awake from the dust of the ground if that immortal soul was alive in Heaven or Hell, not in the dust of the ground and

not asleep? Orthodox teaches that long BEFORE the resurrection and judgment day the saved are in Heaven and have everlasting life. The Abraham's bosom version would also in conflict with it, but there is no conflict with "the wages of sin is death."

Although it might have been understood by only a few if any, the suffering and rejection of Christ at His first coming, His death and resurrection, that all nations would be blessed by the seed of Abraham were told about in the Old Testament, but there is nothing about His second coming in it. The second coming of Christ, the resurrection, the judgment of all at His second coming, eternal life for the faithful and that any person would ever be in Heaven were new to the New Testament.

[7]. PLEASE EXPLAIN HOW A SPIRIT IN HELL HAS RETURNED TO GOD? Ecclesiastes 12:7 Some of my brothers in Christ, who believe in "Abraham's bosom," and that no one will be in Heaven or Hell unto after the judgment, use this and other scriptures to prove the soul or spirit, the only part of a person they think will ever be in Heaven, goes to Heaven at death. In their own words: "And I wondered why my dear brother did not see the verse just preceding it, which says, 'And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit.' Where was Jesus? Stephen saw him alive at the right hand of God. Where could Jesus receive his spirit? He could receive his spirit only where he was. Where does the spirit go? Eccl. 12:7, 'Then shall the dust return to the earth as it was, and the spirit shall return unto God who give it.' That immortal principle of the human family that never dies. So they killed the body of Stephen, but Stephen prayed for the Lord to receive his spirit where he was." L. S. White, Russell-White Debate, Page 51, 1912, F. L. Rowe Publisher. "Where He was" is in Heaven, not "Abraham's bosom."

Ecclesiastes 12:7 says the bodies of all returned to the earth and the spirit [ruach] of all returned to God. Can my brothers not see that if the only part of a person he believe is immortal and is the only part of a person he believe will be saved or lost, if this is the part that goes back to God who gives it, HE HAS ALL, BOTH THE SAVED AND THE UNSAVED, GOING BACK TO GOD IN HEAVEN AT THE TIME OF DEATH? WHAT HAPPENED TO HIS "HELL?" What happened to "Abraham's bosom" the second coming of Christ, the resurrection, the judgment, and the second death? If no one goes to Heaven at death, which is what those who believe in "Abraham's bosom" believe, how is it that this immortal part of a person, which will not go to Heaven unto after the judgment, will go back to God at death? "Do not all go to one place?" [Ecclesiastes 6:6]. The whole chapter of Ecclesiastes 12 speaking to all mankind, not just to the saved. ALL are admonished to remember God in their youth before the evil days of old age, then ALL shall return to dust and the spirit shall return to God. No reference is made to their being good or evil. If the spirit of all goes back to God, none will go to Hell. THERE IS NOTHING IN THE SPIRIT RETURNING TO GOD THAT MAKES THOSE WHO ARE SAVED ANY DIFFERENT FROM THOSE WHO ARE NOT SAVED. THE SPIRIT OF ALL RETURNS TO GOD. YET, THOSE WHO USE THIS TO PROVE A PERSON HAS AN IMMORTAL SOUL SAY, "NO, SOLOMON WAS WRONG. THE SPIRIT OF THE LOST DOES NOT RETURN TO GOD AT DEATH, IT GOES TO HELL OR THE BAD SIDE OF HADES."

Has the zeal to prove Plato's immortal soul, which needs no resurrection, blinded him so he does not see that he is going both ways at the same time? He believes that after the soul is freed from the body by death [as Plato put it, freed from its earthly prison] that "it" is just as alive as "it" will ever be, and when a person dies, he believes that person has everything that is ever going to be dead, already dead; and everything that will be alive after the resurrection is already alive and immortal from birth, the soul, the only part of a person that he believes will ever be immortal he believes is just as alive before death as it will be after death and after the resurrection.

If this passage did prove that a person has an immortal soul that returns to God in Heaven, then it proves that the same immortal souls preexisted with God in Heaven before the birth of the body. By misusing this verse to prove a person now has a part that is immortal and this immortal part of a person goes back to God at death, back to God who gives it, then it would prove more than they want to prove. It would prove:

1. BEFORE BIRTH: The preexistence of **ALL** in Heaven. In the part of eternity before birth **ALL** were safe in Heaven.
2. AT BIRTH: **ALL** were put out of Heaven and sent down to earth.
3. FROM DEATH UNTO THE RESURRECTION THE BODY: At their death **ALL** will go back to Heaven with God unto the judgment. Some of the lost will be in Heaven for thousands of years before the judgment.
4. AT SECOND COMING: **ALL** sent back to earth for judgment.
5. AFTER JUDGMENT: **ALL** go to Heaven or Hell. Many will go to Hell who preexisted in Heaven before their birth. In the part of eternity that will be after the judgment, they will end up in Hell with God forever tormenting them. If this view were true, why did God not leave them in Heaven? Did He want most to be lost where He could torment them forever?
 - . Birth is changed to be only a moving day from Heaven to earth.
 - . Death is changed to be only a moving day from earth to Heaven or Hell.
 - . From the resurrection onward: For many Protestants, nothing happens. The saved return to Heaven where they were before the resurrection and the lost return to Hell. Both the saved, and the unsaved would have to be judged at death to know whether they would go to Heaven or Hell. They say they believe in the resurrection and the judgment day, but by their teaching they deny both the Day of Judgment and the Resurrection by making both impossible.

TODAY'S THEOLOGY TELLS US TWO CONFLICTING THINGS

1. IT SAYS THAT MOST SOULS GO TO HELL AT DEATH AND THAT SOME SOULS RETURN TO GOD AT DEATH,
2. AND AT THE SAME TIME IT SAYS ALL SOULS RETURN TO GOD AT DEATH [Ecclesiastes 12:7].

If the immortal soul of all return to God at death, will the immortal soul of the lost leave God and go to Hell after the resurrection? The way Ecclesiastes 12:7 is misused to prove a person has an immortal part that cannot die makes it prove:

1. Before birth: Today's theology makes the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE. The view of many implies the spirit that came from God was an immortal, conscious, independent and an intelligent being before it came from God to man, before birth.
2. From birth to death: They make the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE.
3. From death unto the resurrection: They make the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE.
4. From the resurrection onward: They make the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE. Soul and spirit are used as if they are the same thing.
 - . According to today's theology the only thing that can change for the soul is its location. Birth, death and the resurrection are only three moving days for it. There could not be a real death for an immortal soul or a real resurrection for a soul that was not dead.

If the spirit that returns to God is an inward part of a person that is immortal, and it came from God, this inward immortal part of a person had to preexist in Heaven with God before the person was born. Most do not want **preexistence** before birth of **ALL**, neither do they want **ALL**, both the saved and the lost going back to Heaven unto second coming of Christ; but if their view were right, that the spirit is an immortal inter part of a person and returns to God at death, there would be no way around it. THE INCORRECT USE OF THIS PASSAGE TO PROVE A PERSON IS BORN WITH AN IMMORTAL SOUL UNDENIABLY IMPLIES THE PREEXISTENCE OF THAT SOUL and that at death all souls, the saved and the unsaved, also the souls of animals, returns to God who is in Heaven.

They prove Universalism, but not the same Universalism taught by the Universalist. If this "spirit" that returns to God is an immortal soul, they prove all, both good and bad will go to Heaven at death without the "attitude adjustments" taught by the Universalism; but it may not last forever for, according to their doctrine, **ALL** will be taken out of Heaven and return to earth at the judgment. If one is a Christian or not a Christian, his spirit goes back to Heaven to God at death, but all will leave Heaven for judgment and only some will go back. **MOST OF THE ALL THAT WAS WITH GOD IN HEAVEN BEFORE THEIR BIRTH WILL END UP IN HELL** even if they do not believe what their incorrect use of this passage would prove it would still prove it.

IT IS THE "SPIRIT," NOT "AN IMMORTAL SOUL" THAT RETURNS TO GOD. What is the spirit? "Then the Lord God formed a man of the dust from the ground and BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; and man [the body of dust] became a living being [a soul - nehphesh." - Genesis 2:7]. A body made of dust + the spirit, the breath of life from God [Genesis 2:7] = a soul, a living creature whether it is a person or an animal. The spirit-breath of life-all life comes from God whether a person or animal and returns to God. When the life re-

turns to God, the body returns to dust and we will have no work, device, knowledge, or wisdom [Ecclesiastes 9:10] unto the resurrection when life comes from God. All life is from God. Ecclesiastes 12:7 is the reverse of the process in Genesis 2:7.

- . Body from the ground + breath of life from God = a soul, a living being [Genesis 2:7].
- . Dust returns to the ground - spirit returns to God = a dead being (soul) [Ecclesiastes 12:7].
- . Body minus the spirit = a dead soul (a dead being, a person or animal) [James 2:26].

Job said, "If He should gather to Himself His SPIRIT AND HIS BREATH, all flesh would perish together, and man would return to dust" [Job 34:14-15]. The breath of life came from God and returns to God, it was not an conscious immortal being before it came from God and is not a conscious immortal being after it returns to God. The spirit that returns to God at death is not an immortal soul. It is not the spiritual body that the dead in Christ will put on at the resurrection [1 Corinthians 15:44].

Most Eastern religions, most New Age believers, and many Christians believe in the preexistence of the soul, literally billions. Many Christians believe God creates a new soul for each at birth (some at the time of conception-some at the time of the first breath), which they believe to be only a part of a person, the only part of a person that is immortal and it is only this immaterial something in a person that will be in Heaven or Hell. However, if Ecclesiastes 12:7 is used to prove a person has an immortal soul that will live forever, THERE IS NO WAY TO GET AROUND PREEXISTENCE OF THE SOUL THAT CAME FROM HEAVEN AT BIRTH, OR THAT ALL (both the saved and the lost and all beasts) WILL GO BACK TO HEAVEN AT DEATH. The undeniable conclusion of innate immortality, if a person has a soul that preexisted with God in Heaven and returns to God, would it not also be uncreated for it would be eternal just as God is, and it would have always existed?

It is said that the dead do not know anything is only, "The way the world perceives the dead" but that is not true. Most of the world at that time, other than the Jews, believed in reincarnation and the dead had some kind of life and thoughts in the underworld until they were reincarnated. Egypt where the Jews had come from believed the dead lived and had always lived and would always live, therefore, they would have had thoughts and known something. Many Pagans believed the soul has always existed and must always exist, that the soul is self-existence. It has always been reincarnated and always will be. If a person has an immortal soul that came from God and will go back to God; it lived before the person was born and will live when the person is dead. The inescapable conclusion would be that the pagans were right, and all that I am, all that I think and do is just a temporary passing thing just as my body is. It is only the soul that existed before me and was put in a prison in my body for a short time and it (not me) will always exist. This is no surprise for it is just what the pagans teach and is the source from which the church fathers brought this teaching into the church.

Old age and death are the subject in Ecclesiastes 12:7. All are born and all die and when "**it**" the spirit [Ruach-breath of life-See Job 27:3; 33:4] of both men and animals returns to God. Solomon says **it is a vanity**, not a blessed event of going home to God. [Ecclesiastes 12:7-8]. Those

who use the spirit returning to God to prove a person has an immortal soul that returns to God at death overlook verse 8.

Solomon called the "spirit" an "it." Ecclesiastes 12:7 "And the spirit [ruach] returns to God who give it." Psalms 104:29-30 "You take away their breath [ruach - sea creature and animals - see verses 24-25], they die, and return to their dust. You send forth Your spirit [ruach - sea creature and animals]; they are created." Psalms 146:4 "His breath [ruach] goes forth, he returns to his earth; in that very day his thoughts perish." It is not possible to reconcile today's immortal soul theology or immortal spirit theology with God's word.

Summary: The spirit, the breath [nshahmah] of life, was breathed into the nostrils of man and made him a living being [Genesis 2:7]. A person has life only as long as the breath [nshahmah] is in them. "All in whose nostrils was the breath [nshahmah] of the spirit of life, died" [Genesis 7:22]. See Daniel 20:6; Joshua 10:40; 11:11; 11:14; 1 Kings 15:29; "And whose spirit [nshahmah] came from you" Job 26:4; "While my breath [nshahmah] is in me" Job 27:3; Job 34:14; Psalms 150:6; "Man whose breath [nshahmah] is in his nostrils" Isaiah 2:22]. If it were an immortal being after it returns to God then it was an immortal being before it came from God. With the popular view of Ecclesiastes 12:7 there is no way around the spirit being a preexisting immortal being in Heaven before it was put into a person, and most of the immortal being that were in Heaven with God will, by the view of many today, end up being tormented by God forever. **IF THIS SPIRIT THAT RETURNS TO GOD WERE AN IMMORTAL SOUL, IT WOULD UNDENIABLE BE IN CONFLICT WITH THE TEACHING OF TODAY'S THEOLOGY THAT LOST SOULS GO TO HELL AT DEATH AND NOT TO HEAVEN.** Why is this one of the most used passages to teach a person has an immortal soul? Maybe because there is no passage that really teaches it, and this is the best that can be found.

[8] THE SPIRIT OF MAN AND THE SPIRIT OF BEAST Ecclesiastes 3:21. If this SPIRIT [ruach] were an immortal soul, then it is like Ecclesiastes 12:7 above in that it would prove ALL are saved at death. See notes above.

- . **"THEY ALL HAVE THE SAME BREATH [ruach] and there is no advantage for man over beast"**
 - . **"WHO KNOWS that the SPIRIT [ruach] of man" goes up** when the body return to the dust?
 - . **"WHO KNOWS that the SPIRIT [ruach] of beast" goes down** when the body return to the dust?

There is an old saying "That which proves too much proves nothing." The SPIRIT of a person going up after his death is used to prove a person has a SOUL that does not die when his body dies, therefore, this soul is immortal. If it does, then the beast having a spirit that goes down after its death would prove that the beast has a soul just as immortal as a person's soul and that it does not die when its body of the beast dies, therefore, its soul is immortal. **THE "SPIRIT OF A BEAST" AND THE "SPIRIT OF A MAN" ARE IN THE SAME SENTENCE, THEREFORE, THERE IS NO WAY TO MAKE ONE "SPIRIT" BE AN IMMORTAL SOMETHING THAT CANNOT DIE AND THE OTHER "SPIRIT" BE ONLY THE LIFE OF**

THE BODY THAT IS NOT IMMORTAL. If a beast has a soul or spirit that separates from its body and goes anywhere after its death, then it is just as alive after its death as the soul of a person would be after it separated from its body. If the spirit going up proves it is immortal, then the spirit going down would prove that it is immortal.

This is spoken of **ALL MEN**, not just the good ones. If it is an immortal spirit going to Heaven, then both the good and the bad go to Heaven at death, and this was before the death of Christ. If all were going to Heaven ["up" which they say is back to God in Heaven] at death before and without the death of Christ, why did Christ die? **HAS NOT THE DEATH OF CHRIST BEEN MADE USELESS?**

This is a question that Solomon asked but did not give an answer. Yet, many use it to prove that he said a person has an immortal soul that goes up to God in Heaven or down to Hell at death. **THAT THE LOST GO DOWN TO HELL AT DEATH MUCH BE ADDED, FOR IF NOT, THEY HAVE MADE THIS PASSAGE TEACH ALL WILL BE SAVED AT DEATH, AND THAT BEFORE AND WITHOUT THE DEATH OF CHRIST. BUT WAS SOLOMON ASKING WHETHER ANYONE KNOWS THAT THE DEAD GO TO HEAVEN?** In the time of Solomon the Pagans believed in reincarnation. The doctrine of an immortal soul as taught today is not in the Old Testament and did not come about unto the Dark Age. His question might have been to the Pagans asking them how do they know about reincarnation, how do they know a spirit, or soul of a person or beast goes anywhere after death and is reincarnated. According to Pagan teaching, all, both persons and beasts do have an immortal soul and they believe this soul goes somewhere after death. He asked by what authority do you know this? The only answer would be none. They had no revelation, no way to know about reincarnation but human reasoning.

Unconditional immortality must change what Solomon said. He says, *"For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath [ruach] and there is no advantage for man over beast, for all is vanity. All go to the same place, All come from the dust and all return to the dust.* [After clearly saying man and beast go to the same place, he is made to say in the next sentence that they do not go to the same place]. *Who knows that the breath [ruach] of man ascends upward and the breath [ruach] of beast descends downward to the earth?"* New American Standard Bible. His question must be changed into a statement of fact that is a direct contradiction of what he had just said for it to teach today's theology. Solomon says the living knows something, but the dead do not know anything. [Ecclesiastes 9:5]. He did not say "dead bodies do not know anything." There is no way anyone can say the dead know anything unless they say Solomon did not tell the truth. If the dead go to Heaven or Hell at death they do know something. How could they be in torment in Hell and not know anything?

[9] **LIFE DEPARTING AND RETURNING:** "Then he stretched himself upon the child three times, and called to the Lord, and said, 'O Lord my God, I pray Thee, let this child's LIFE [nehphesh] return to him.'" [1 Kings 17:21 New American Standard Version]. The same Hebrew word is used in Genesis 1:30. "And to everything that creeps upon the earth, wherein there is LIFE [nehphesh]." Nehphesh is translated "life" or "lives" 108 times in the King James Version.

A person having an immortal part that is not subject to death is not in this passage. Since the child later died again, he was still mortal after this resurrection, just as mortal as before.

Passages that speak of life departing and returning (to the body).

1 Kings 17:21

- . "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let the child's SOUL [life - nehphesh] come into him again. And the Lord heard the voice of Elijah; and the SOUL [life - nehphesh] of the child came into him again, and he revived" King James Version.
- . "Then he stretched himself upon the child three times, and called to the Lord, and said, 'O Lord my God, I pray Thee, let this child's LIFE [nehphesh] return to him,' And the Lord heard the voice of Elijah, and the LIFE [nehphesh] of the child returned to him and he revived" New American Standard Bible.
- . "Then he stretched himself out on the body three times and cried to the Lord, 'O Lord my God, let this boy's LIFE [nehphesh] return to him!' The Lord heard Elijah's cry, and the boy's LIFE [nehphesh] returned to him and he lived" New International Version.
- . "He called out to the Lord: 'O Lord, my God, will you afflict even the widow with whom I am staying by killing her son?' Then he stretched himself out upon the child three times and called out to the Lord: 'O Lord, my God, let the LIFE BREATH [nehphesh] return to the body of this child.' The Lord heard the prayer of Elijah; the LIFE BREATH [nehphesh] returned to the child's body and he revived" The New American Bible.

Genesis 35:18

- . "And it came to pass as her SOUL [life - nehphesh] was in departing (for she died)" King James Version.
- . "As she BREATHED HER LAST -for she was dying" New International Version.
- . "Then with her LAST BREATH, as she was dying" Revised English Bible.
- . "As she LAY DYING, she named the boy" New Century Version.
- . "Rachel was about to die, but with her LAST BREATH she named him Bensni" New Living Bible.
- . "With her LAST BRATH...for she was at the point of death" The New American Bible.

An immortal undying part of a person can be read into this only by applying today's meaning of the English word "soul" to the Hebrew word "nehphesh" See Acts 20:9-10. It was "LIFE" that departed, not some inter immortal part of a person that cannot die departing for Heaven or Hell before and without the Judgment. Psalm 104:29-30 "You take away their SPIRIT [ruach-sea creature and animals-see verses 24-25], they expire, and return to their dust. You send forth Your SPIRIT [ruach-sea creature and animals] they are created."

[10]. GATHERED TO HIS PEOPLE: Abraham [Genesis 25:8-9] See chapter three.

[11] DAVID'S SON: "I shall go to him, but he will not return to me" 2 Samuel 12:23. How and where did David think he would go to his son? See [10] above. Many years after David's death, Peter says David has not gone to Heaven [Acts 2:29].

[12]. SAMUEL OR A DEMON? 1 Samuel 28:7-28: From the days of the "church fathers," it has been debated whether this was Samuel or a demon. Those who believe in an immortal "*immaterial, invisible part of man*" say this was Samuel to prove all are living after death. If it were Samuel, then it proves he was in the earth or the ground [in sheol - the grave]. Whether it was Samuel or a demon, he "came up out of the earth." Saul said, "Bring UP Samuel," not "Bring DOWN Samuel from Heaven." "And the woman said to Saul, I see a divine being COMING UP OUT OF THE EARTH," not coming down from Heaven [1 Samuel 28:13]. This being did not come from Heaven or Hell. An immortal "*immaterial, invisible part of man*" being in the earth is not what is believe by many today and she would not have been able to see an invisible spirit. If it were Samuel, instead of proving he was alive, it proves he was dead and in the grave. To bring one back from the dead is a resurrection of the dead. If not, why not? If it were Samuel, it would have been as all the other temporary resurrections of the Bible. Lazarus and other temporary resurrections lived a normal human life and died as all others do. They were not raised immortal. They were raised still in the image of Adam, not immortal, not with the spiritual body in the image of Christ. **If this were a resurrection of Samuel, then Samuel knew that he would be back in the grave the next day, therefore, he was not raised immortal. How can this be used to prove a person now has a part that is immortal? A temporary resurrection of Samuel from the grave or an evil spirit impersonating Samuel would tell us nothing of life after death or that a person now has an immortal "*immaterial, invisible part*."**

- . "And BRING UP for me whom I shall name to you" [1 Samuel 28:8]
- . "Whom shall I BRING UP for you?" [1 Samuel 28:11]
- . "I see a divine being COMING UP OUT OF THE EARTH" [1 Samuel 28:13]
- . "Why have you disturbed me BY BRINGING ME UP?" [1 Samuel 28:15]
 - . If this were Samuel, it would be a contradiction to today's theology of the saved going to Heaven at death for Samuel would be UP IN HEAVEN without the resurrection, not DOWN IN THE GRAVE unto the resurrection of the dead.
 - . SAUL DID NOT BELIEVE TODAY'S THEOLOGY THAT THE DEAD ARE IN HEAVEN; HE BELIEVED THEY ARE IN THE EARTH. HE ASKED THE WOMEN TO "BRING UP" SAMUEL, NOT "BRING DOWN" SAMUEL.

Many seem to believe that God would be unable to raise the dead, either to a temporary resurrection to a mortal body or the resurrection at the coming of Christ if the dead are dead. They give God only the power to bring a living being back from another place but not the power to raise the dead if they are dead.

Familiar spirits are spirits of devils [See Numbers 25:13]. God had forbid dealing with familiar spirits. Their interpretation of this passage supports Spiritualism, communication with the spirits of the dead, the "New Age" movement of the channeling craze with spirits of the dead, and near-

death experiences. It shows us that Satan has been successful in making his lie, "You shall not die" be believed, and even today he is using these to promote it. There are so few passages that they can use to teach we have an immortal "*immaterial, invisible part of man*" that they are willing to use it despite the problems it creates for them.

WHAT ABOUT "ABRAHAM'S BOSOM"? Those who believe all go to the good or bad side of hades believe none can come back to earth. How is it that they have Samuel coming back from the good side of hades and telling Saul that he would be with him the next day? It would not only teach that the living can converse with the those in hades but also teaches a witch can bring someone back to earth from hades (or Heaven) even when they did want to come.

WHAT DOES THE BIBLE SAY ABOUT IMMORTALITY OF THE SOUL AND/OR SPIRIT?

Nothing. Together soul and spirit are used almost 1,100 times in the King James Version, but not one time is immortal even used in the same verse with either one. Immortal and immortality are in the Old Testament 0 times, in the New Testament, immortal one time, immortality five times, all by Paul. What does he say?

1. Only God has immortality [1 Timothy 6:16].
2. "Now unto the King eternal, immortal" [1 Timothy 1:17].
3. Christ "abolished death and brought life and immortality to light through the gospel" [2 Timothy 1:10].
4. "To them (Christians) that...seek for glory and honor and incorruption, (immortality in King James Version) eternal life" [Romans 2:7].
5. "This mortal must put on immortality" [1 Corinthians 15:53] at the resurrection.
6. "This mortal shall have put on immortality" [1 Corinthians 15:54] after the resurrection.

Why are we to "seek for" that which we are born with? Why will we "put on immortality" if the only part of us that will ever be immortal, has been immortal from birth (or before birth)? **The fact that a person must "seek for...immortality" and immortality must be "put on" at the resurrection is conclusive proof that a person does not now have it.** If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, it teaches that no part of a person now possess immortality.

SEEK FOR IMMORTALITY: "To those who by perseverance in doing good **seek**[zeeteo] for glory and honor and immortality, eternal life" [Romans 2:7]. Zeeteo is used 119 times in the New Testament and is always some thing that the person that is seeking for but does not have.

- . "But **seek** [zeeteo] you first the kingdom" [Matthew 6:33].
- . "**Seeking** [zeeteo] of him a sign from heaven" [Mark 8:11].
- . "For Herod will **seek** [zeeteo] the young child" [Matthew 2:13].
- . "For I **seek** [zeeteo] not your's but you" [2 Corinthians 12:14].
- . "In doing good **seek** [zeeteo] for glory and honor and immortality" [Romans 2:7].

PUT ON IMMORTALITY: "For this perishable must **put on** [enduno] the imperishable, and this mortal must **put on** [enduno] immortality. But when this perishable will have **put on** [enduno] the imperishable, and this mortal will have **put on** [enduno] immortality" [1 Corinthians 15:53-54]. Most every one understands that a person cannot **put on** something they have on.

- . "Be not anxious for your life...nor yet for your body, what you shall **put on** [enduno] [Matthew 6:25].
- . "**Put not on** [enduno] two coats" [Mark 6:9].
- . "**Put on** [enduno] the whole armor of God" [Ephesians 6:11].

We seek for that that we do not have, we put on that which we do not have on. It is so simple that only those who do not want to see will not see it.

If a person is made immortal from birth and is now immortal, how is it that only God has immortality? If only God has immortality at this present time, then being "created in the image of God" cannot mean a person was created with immortality.

CORRUPTION AND MORTAL: Both are used throughout the Bible, but incorruption and immortal are used only by Paul, and are never used referring to the lost or never to the soul or to the spirit. Immortality was brought to light by the Gospel, and will be "put on" by the saved at the judgment. **It is never said the lost will ever have either incorruption or immortality, or that anyone (lost or saved) does before the resurrection.** There is not one verse that teaches all men, good and bad are born with an immortal soul, which can never die; and God cannot kill it. An "*immaterial invisible*" part of a person called an "immortal soul" is not in the Bible. If this doctrine is not changing the Bible, it cannot be changed. **FOR A PERSON TO HAVE A SOUL AND/OR SPIRIT, WHICH WILL LIVE FOREVER IN HEAVEN OR HELL, THAT PERSON MUST NOW HAVE IMMORTALITY. According to the teaching of some, the soul is the only part of a person that will ever be immortal and it is now as immortal as it will ever be. This teaching makes Paul's statement in 1 Corinthians 15:53, "This mortal must put on immortality" not possible** [this mortal person must put on immortality, not this already immortal soul must put on immortality]. With today's teaching, there is no sense to what Paul said for it would make him be saying "this immortal (soul) must put on immortality" and become an immortal soul at the resurrection.

- . If we now have a soul that is not corruptible, how can that soul "put on incorruption" which it now has?
- . If we now have a soul that is now immortal, how can that soul "put on immortality" which it now has?
- . If we now have a soul that cannot die, how can that soul inherit "eternal life" which it now has?

Some say, "No, we do not believe a person is now immortal, but he now has an immortal soul." What is the difference if the only part of a person they say will be in Heaven is the soul, and it is now immortal, what is the part of a person that is now mortal but will put on immortality [1 Cor-

inthians 15:53]? IT COULD NOT BE A SOUL THAT IS NOW IMMORTAL THAT WILL PUT ON IMMORTALITY AT THE RESURRECTION, BUT A PERSON THAT IS NOW MORTAL THAT WILL PUT ON IMMORTALITY AT THE RESURRECTION. "This mortal" is a person as he now is in the image of Adam and will become an immortal person with a spiritual body in the image of Christ. Only the body will be different, not the person.

1. The doctrine and precepts of man. An immortal soul from birth-the soul, which many teach is the only part of a person that will ever be immortal, would already be immortal before the resurrection. Today's teaching says only a part of a person is immortal and only a part of a person will ever be in Heaven or Hell.
2. Bible doctrine. A mortal person will put on immortality at the resurrection [1 Corinthians 15:53]. BOTH CANNOT BE TRUE.

- . NOT ONE PASSAGE IN THE WHOLE BIBLE SAYS A PERSON IS NOW IMMORTAL.
- . NOT ONE PASSAGE IN THE WHOLE BIBLE SAYS A PERSON HAS AN IMMORTAL SOUL.
- . NOT ONE PASSAGE IN THE WHOLE BIBLE SAYS A PERSON HAS AN IMMORTAL SPIRIT. The Bible is not silent on this question for there are many passages that say loud and clear that all are now mortal and none that say any person will be immortal before the resurrection.

Three words are translated immortal and incorruptible in the New Testament. Not one time are they used referring to the soul. Every time they are used referring to a person, not just to an *"immaterial invisible part of man."* Immortality is always something a person will have but does not now have. Only when they are used referring to God are they in the present tense. When used referring to a person they are always in the future tense.

1. ATHANASIA (immortality) is used three times, Wigram Englishman's Greek Concordance, Page 15. Not one of them is used referring to a person now in this life before the resurrection or to a no substance invisible part of a person. IMMORTALITY [ATHANASIA] IS NEVER USED REFERRING TO THE LOST.
 - . Athanasia used referring to God.
 - . (1) 1 Timothy 6:16 "Who alone possesses IMMORTALITY [athanasia] and dwells in unapproachable light" God has immortality now.
 - . Athanasia used referring to a person only after the resurrection, not to a part of a person in this lifetime.
 - . (2) 1 Corinthians 15:53 "This mortal must put on IMMORTALITY [athanasia]."
 - . (3) 1 Corinthians 15:54 "But when...this mortal shall have put on IMMORTALITY [athanasia]." Immortality for a person is in the future, not the present. He must put it on.

2. APHTHARTOS (incorruptible) is used seven times, Wigram Englishman's Greek Concordance, Page 97. Not one of the seven is used referring to a person or a no substance part of a person now in this life.
 - . Aphthartos used referring to God.
 - . (1) Romans 1:23 "The glory of the INCORRUPTIBLE [aphthartos] God." In this passage man being corruptible is in contrast with God being incorruptible.
 - . (2) 1 Timothy 1:17 "Now unto the King eternal, IMMORTAL [aphthartos], invisible, the only God."
 - . Aphthartos used referring to a person only after the resurrection.
 - . (3) 1 Corinthians 15:52 "And the dead shall be raised INCORRUPTIBLE [aphthartos], and we shall be changed."
 - . Aphthartos used referring to our inheritance after the resurrection.
 - . (4) 1 Peter 1:4 "Who...begat us again...unto an inheritance INCORRUPTIBLE [aphthartos], and undefiled, and that fades not away, reserved in heaven for you."
 - . Aphthartos used referring to our crown we will receive after the resurrection.
 - . (5) 1 Corinthians 9:25 "Now they do it to receive a corruptible crown; but we an INCORRUPTIBLE [aphthartos]." (An incorruptible crown, not an incorruptible soul).
 - . Aphthartos used referring to the word of God.
 - . (6) 1 Peter 1:23 "Having been begotten again, not of corruptible seed, but of INCORRUPTIBLE [aphthartos], through the word of God, which lives and abides forever."
 - . Aphthartos used referring to our adorning.
 - . (7) 1 Peter 3:4 "But let it be the hidden man of the heart, in the INCORRUPTIBLE [aphthartos] apparel of a meek and quiet spirit."
3. APHTHARSIA (incorruption - uncorruptness) is used eight times, Wigram Englishman's Greek Concordance, Page 97. Not one of them is used referring to a person or an immortal "*immaterial, invisible part of man*" now in this life.
 - . Aphtharsia used referring to a person (the body we will have, not soul) only after the resurrection, something we seek for but do not now have.
 - . (1) Romans 2:7 "Who will render to every man according to his works: to them that...seek for glory and honor and INCORRUPTION [aphtharsia], eternal life."
 - . (2) 1 Corinthians 15:42 "So also is the resurrection of the dead. It is sown in corruption; it is raised in INCORRUPTION [aphtharsia]."
 - . (3) (4) and (5) 1 Corinthians 15:50, 15:53 and 15:54 "Now...flesh and blood cannot inherit the kingdom of God; neither does corruption inherit INCORRUPTION [aphtharsia]. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on INCORRUPTION [aphtharsia], and this mortal must put on immortality [thanasia]. But, when this corruptible shall have put on IN-

CORRUPTION [aphtharsia], and this mortal shall have put on immortality [thanasia]."

- . (6) 2 Timothy 1:10 "Christ Jesus, who abolished death, and brought life and IMMORTALITY [aphtharsia] to light through the gospel." The only way we can know about immortality after the resurrection is through the gospel, not from philosophy or science.
- . Aphtharsia used referring to our love for Christ.
 - . (7) Ephesians 6:24 "Grace be with all them that love our Lord Jesus Christ with a love INCORRUPTIBLE [aphtharsia]."
- . Aphtharsia used referring to our doctrine.
 - . (8) Titus 2:7 "In all things showing yourself an ensample of good works; in your doctrine showing UNCORRUPTNESS [aphtharsia], gravity, sound speech."

Immortality or uncorruption is not used in the Old Testament. Eternal is used in the King James Version two times. It is used referring to God one time, "The eternal God" Deuteronomy 33:27, and is used in Isaiah 60:15. The doctrine that God made a person with an immortal soul that cannot cease to exist, and that even God cannot destroy this part of a person is based on pagan philosophy, not on the word of God. Therefore, the argument that the lost must live somewhere for they cannot cease to exist is also based on pagan philosophy.

IF A PERSON WERE BORN WITH A PART THAT IS NOW IMMORTAL AND NOT SUBJECT TO DEATH, WOULD IT NOT BE STRANGE THAT THERE IS BUT ONE CLEAR PASSAGE IN THE ENTIRE BIBLE WHICH SAYS "YOU SHALL NOT SURELY DIE" [Genesis 3:4] AND IT IS FROM THE FATHER OF LIES [John 8:44].

THE MANY VIEWS OF "SOUL" and/or "SPIRIT"

A BRIEF REVIEW OF SOME OF THE MANY DIVISIONS IN WHAT PEOPLE BELIEVE ABOUT IMMORTALITY AND THE SOUL. **Views that require death to mean eternal life somewhere, and that all men are deathless and possess immortality inherently at or before birth.**

1. **THE PAGAN VIEW OF REINCARNATION OF THE SOUL.** Ancient Egyptian belief was that the soul had a gloomy existence in the underworld (transmigration). The Greeks and Romans believed almost the same with some changes. Oriental and Pythagorean philosophy, Hindus, Burmans, Buddhists, and Grand Lama all believed in some form of reincarnation. They believed the "soul" of the evil had some punishment, but not all believed it had the same punishment. Today, worldwide there are more who believe in reincarnation than all other afterlife beliefs combined. Many religions that are not Christian believe in some form of reincarnation.
2. **THE CATHOLIC AND PROTESTANT VIEW.** Mankind is born with an immortal soul that can never die or be destroyed. A very small percent will go to Heaven at death but most will go to Hell.

3. **THE HADES VIEW.** This view is that no one goes to Heaven or Hell at death but the saved are rewarded in a place many call Abraham's bosom, and the lost are tormented before they are judged, before the resurrection and judgment. Death is changed to eternal life but not life in Heaven or Hell.
4. **THE UNIVERSALIST VIEW.** All will be saved. Those who do not obey Christ in this lifetime will have an "attitude adjustment" after death and all will end up in Heaven with none in Hell.
5. **THE RESURRECTION TO IMMORTAL LIFE ON THE RESTORED EARTH.** This view is that the earthly body will be raised immortal restored to be like Adam before his sin on a restored earth. No one's soul will be immortal in Heaven or Hell. Some believe the lost will be raised with the same mortal bodies we now have, and Christ will return to earth and will rule forever over the earth from Jerusalem; and the lost will literally be cast into Gehenna, which will have been restored.
6. Many other minor views in religions around the world.
 - . There are some minor differences within all the above views. The fate of those who do not obey Christ is made to fit with their view of immortality. Protestants now have many minor differences and some that in no way could be called minor.
7. **THE BIBLE VIEW.** It does not teach the natural immortality of a person or any part of a person at birth. All are now mortal. Those in Christ will be raised immortal at the coming of Christ. All others will be raised to judgment and will have their part in the lake of fire, which is the second death.

HISTORICAL PROOF OF THE REINTERPRETATION OF THE BIBLE

THE HEATHENIZING OF THE CHURCH IN THE MEDIEVAL DARK AGE. The Bible was reinterpreted by bringing into the church the doctrines of Purgatory, the sale of indulgences, an immortal soul, Hell, going to Heaven or Hell at death without the judgment, worship of Mary and saints, Nether World, Holy Water, forbidding eating of meat on Friday, candle-burning, and many other teachings.

[1] TERTULLIAN: Often known as the father of the Latin Church. "How indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God. When as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming, in company with the dead in Christ, who shall be the first to arise? To no one is heaven opened." Treatise on the Soul, Chapter 55. The Catholic Church would now call anyone who teaches this a heretic [See 1 Thessalonians 4:13].

[2] MARTIN LUTHER: "Solomon judged that the dead are asleep, and feel nothing at all. For the dead lie there accomplishing neither days nor years, but then they are awaked, they shall seem to have slept scarce one minute." "An exposition of 'Ecclesiastes or the Preacher'" 1573. In Luther's Defense, proposition 27. "Now, if one would say that Abraham's soul lives with God but his body is dead, this distinction is rubbish. I will attack it. One must say, 'The whole Abraham, the whole man shall live.' The other way you tear off a part of Abraham and say, 'It lives.' This is

the way the philosophers speak: 'Afterward the soul departed from its domicile,' etc. That would be a silly soul if it were in heaven and desired its body!" Luther's Works, Volume 54, Page 447. Luther called the theory of the immortality of the soul the "monstrous fables that form part of the Roman dunghill of decretals." E. Petavel, The Problem of Immortality, Page 255.

[3] JOHN WESLEY "It is indeed generally supposed that the souls of good men as soon as dislodged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God" From Wesley's sermon on Luke 16:23.

[4] WILLIAM TYNDALE: Translated the first English New Testament: "In putting them (sleeping souls) in heaven, hell or purgatory, you destroy the arguments wherewith Christ and Paul proves the resurrection...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 a resurrection...The true faith put forth the resurrection, which we be warned to look for every hour. **The heathen philosophers, denying that, did put that the souls did ever live. And the pope join the spiritual doctrine of Christ and the fleshy doctrine of philosophers together:** things so contrary that they cannot agree...And because the fleshy-minded pope consented unto heathen doctrine, therefore, he corrupted the Scripture to establish it." bk. 4, chapter 4, pages 108-109, in 1530. Also in Burns, "Christian Moralism, Page 99. Tyndale (like Luther) said it was heathen philosophers and the Pope, not the Bible that taught, "souls did ever live."

[5] JOHN DARBY: "We would express our conviction, then the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen." "The Hopes of the Church of God" Only in the early editions before what he said was changed.

Greek philosophy of an immortal soul was first bought into the church by the so-called church fathers that were believers in the Greek philosophy, and were only partly converted. They know more about the teaching of Plato than they did of Christ. It did not become commonly accepted unto after Tertullian in the third century. It was fought bitterly by Martin Luther, William Tyndale and many others as being a part of the false Catholic doctrine. It was eventually accepted by most Protestant Churches, but only after a long fight. Most today know little or nothing of all this, and think the doctrine of an immortal soul was held by almost all, even back in the Old Testament.

- . NOTE: The teachings of many founders of the Protestant Reformation are an embarrassment to the Protestants Churches today, which bear their name and or claim them as their founders. The teaching of the churches they founded now makes them be heretics. Their own churches would now call anyone teaching the same as Luther and Wesley heretics.
- . Calvin might have been the leading influence in turning the Protestant Reformation back to Catholicism. Dr Joseph Priestley said, "Had it not been for the authority of Calvin, who wrote expressly against soul sleep, the doctrine of an intermediate conscious

state would, in all probability, have been as effectually exploded as the doctrine of purgatory itself" Works, Volume 5, Page 229, 1818.

[6] JAMIESON, FAUSSET AND BROWN: "**Nowhere is the immortality of the soul, distinct from the body, taught:** A notion which many erroneously have derived from heathen philosophers. Scripture does not look for the anomalous state brought about by death, as the consummation to be earnestly looked for [2 Cor. 5:4], but the resurrection." Notes on 1 Corinthians 15:53.

[7] STRONG: "**A breathing creature, i.e. animal...**" word number 5315. "Strong's Exhaustive Concordance Of The Bible."

[8] W. E. VINE: "A Noun **soul; self; life; person; heart...**it occurs over 780 times in Old Testament...**the noun refers to the essence of life, the act of breathing, taking breath...**in its primary sense **the noun appears in its first occurrence in Gen 1:20; 'the moving creature that has life,' and in its second occurrence in Gen 2:7; 'living soul... HOWEVER, IN OVER 400 LATER OCCURRENCES IT IS TRANSLATED 'SOUL.' WHILE THIS SERVES TO MAKE SENSE IN MOST PASSAGES, IT IS AN UNFORTUNATE MISTRANSLATION OF THE TERM.** The real difficulty of the term is seen in the inability of almost all English translations to find a consistent equivalent or even a small group of high-frequency equivalents for the term. The KJV alone uses over 28 different English terms for this one Hebrew word...**in narrative or historical passages of the Old Testament, NEPES CAN BE TRANSLATED AS 'LIFE' OR 'SELF' as in Liv 17:11; 'for the life of the flesh is in the blood... NEEDLESS TO SAY, THE READING 'SOUL' IS MEANINGLESS IN SUCH A TEXT...THE VERSIONS VARY WIDELY IN THE READING OF NEPES, WITH THE MORE CONTEMPORARY VERSIONS CASTING WIDELY FOR MEANING,**" Page 237 Old Testament, "Vine's Complete Expository Dictionary Of Old And New Testament Words." It did not change its meaning in the second part of the Old Testament, but the translators of the early English Bibles had to put in their beliefs, and later translators, those that are called "the major translations" have only partly gotten away from their mistakes, but a few of the latest have almost made it.

[9] THAYER: "1. Breath...a. the breath of life...b. life...2. The soul...a. the seat of the feelings, desires, affections, aversions (our soul, heart, etc.)." "A Greek-English Lexicon Of The New Testament."

[10] ROBERT YOUNG, author of Young's Literal Translation of the Bible says "Animal soul...Nehphesh" Page 917 "It (nehphesh) does not denote the immortal part of man, but his animal life." "Young's Analytical Concordance To The Bible."

[11] INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA: "Not, however, to dwell on the fact that many peoples have no clear conception of an immaterial 'soul' in the modern sense (the Egyptians, e. g. distinguished several parts, the Ka, the Ba, etc., which survived death; often the surviving self is simply a ghostly resemblance of the earthly self, nourished with food, offerings, etc.), there is the more serious consideration that the state into which the surviving part is supposed to enter as death is anything but a state which can be described as 'life,' or worthy to be

dignified with the name 'immortality.' It is a state peculiar to 'death;' in most cases, shadowy, inert, feeble, dependent, joyless; a state to be dreaded and shrunk from, not one to be hoped for. If, on the other hand, as in the hope of immortality among the nobler heathen, it is conceived of, as for some, a state of happiness-the clog of the body being shaken off-this yields the idea, which has passed into so much of our modern thinking, of an 'immortality of the soul,' of an imperishableness of the spiritual part, sometimes supposed to extend backward as well as forward; an inherent indestructibility." From the article "Immortal; Immortality." Also from the International Standard Bible Encyclopedia **"We are influenced always more or less by the Greek, Platonic idea that the body dies, yet the soul is immortal. Such an idea is utterly contrary to the Israelite consciousness and is nowhere found in the Old Testament"** From the article "Death," Page 812. Also from the International Standard Bible Encyclopedia: "Soul, like spirit, has various shades of meaning in the O.T., which may be summarized as follows: 'Soul,' 'living being,' 'life,' 'self,' 'person,' 'desire,' 'appetite,' 'emotion' and 'passion'...Nehphesh or soul, can only denote the individual life with a material organization or body." Page 2837. "For the Hebrews a person was a unity, not to be divided into body, soul, and spirit as the Greeks did," Page 592.

[12] JEWISH ENCYCLOPEDIA: "The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly, nowhere taught in the Holy Scripture...**The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended,**" "Immortality of the Soul," 1925. The concept of punishment after death is not in the Old Testament. The Law given through Moses deals only with punishment in this life and has no provisions for punishment after death. From their contact with pagan philosophy, the pagan immortal soul teaching had made some inroads with some Jews by the time of Christ. Paul warned about this Philosophy [Colossians 2:8].

[13] C. R. GRESHAM: "It is generally conceived that there is little about resurrection or after-life in what the Jews called the Torah...and the Former Prophets...Death is seen as the end, the destruction of human existence." Page 25. "Man's soul is primarily his vitality, his life, not some separate part of a person that has independent existence and an immortal nature, God's spirit (His breath, His power) creates and sustains all living things (Ps 33:6; 104:29-30), even the human spirit (Zech 12:1), but never is man's soul or spirit seen as an immortal part of man surviving death." Page 40. "The widespread misunderstanding that the New Testament teaches the immortality of the soul...If one recognizes that death and eternal life in the New Testament are always bound up the Christ-event, then it becomes clear that for the first Christians the soul is not intrinsically immortal, but rather became so only through the resurrection of Jesus Christ." Page 275. "What The Bible Says About Resurrection" The College Press, 1983.

[14] ADAM CLARKE: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles

preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!" Commentary on I Corinthians 15.

[15] WILLIAM ENFIELD: "Very soon after the rise of Christianity, many persons, who had been educated in the schools of the philosophers, becoming converts to the Christian faith, the doctrines of the Grecian sects, and especially Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, Heathen and Christian doctrines were still more intimately blended, till, at last, both were almost entirely lost in the thick clouds of ignorance and barbarism which covered the earth" History of Philosophy.

[16] HOMER HAILEY: "Time passed and innovations came into the Church. When untaught individuals became nominal Christians, changes were made. Attitudes were no longer as they were in former years, and the pattern was altered. The pristine simplicity was gradually marred and covered, until little of the original simple plan of God could be recognized. Ambitions began to manifest themselves when pagan philosophies became a substitute for the word of God. Over time, darkness descended upon the face of the earth and the light of truth was covered by ignorance and superstition" From my class note in 1957 at Florida College.

[17] JERRY CROSS: "When Jesus was on earth he didn't speak of immortality, but rather of eternal life. The Greeks taught that the soul had a natural and innate quality to enable it to pass through death and resist corruption. But, Jesus taught that our 'immortality' is anchored in a life-relationship with God. Jesus was a teacher of 'eternal life,' but Plato of the 'immortality of the soul.' Today these expressions are often confusingly used as synonyms. Yet, they spring from two different sources, one from Greek philosophy, the other from New Testament Christianity... It is very easy to read the term 'soul' or 'spirit' in the English Bible and impart modern western philosophical beliefs into the terms. With Plato and (much later) Descartes, Western thinking became very much dualistic in its view of man. A person is composed, according to this view, of material, extended, substance (body) and immaterial, non-extended, substance (mind). The soul is the imperishable element that is housed in a bodily prison. Therefore, when western man hears the term 'soul,' he thinks of that element of himself that is confined within his body that is destined to live forever. The presentation of 'soul' in the Hebrew Old Testament is quite different however...the Old Testament presents man as an 'animated body' which is a 'complex of parts, drawing life and activity from a breath-soul, which has no existence apart from the body'" Magnolia Bible College 1984 Lectures, Page 48 and 49.

[18] SAMUEL DAWSON: "You may be surprised to learn that most, if not all, of our popular concepts of Hell can be found in the writings of Roman Catholic writers...None of our concepts of Hell can be found in the teaching of Jesus Christ! You know how indignant we get at the mention of purgatory-we know that's not in the Bible. You may also find out that our popular concepts of Hell came from the same place that purgatory did-Roman Catholicism" "Jesus' Teaching On Hell," Page 13. A free copy of this book at: www.gospelthemes.com.

[19] CURTIS DICKINSON: "There is not one scripture to support the idea that man is an immortal soul living for the moment in a temple of clay, and that when the body dies the man goes

on living...It might come as a surprise to some to know that the term immortal is never used in scripture in connection with soul or man's spirit" "What The Bible Teaches About Immortality And Future Punishment," Page 8 and 9.

[20] JOHN SCOTT: "Genesis 2:7 is the classic statement of the uniting of flesh and spirit. Here, we have the creature of flesh and bone created from the dust and then brought into a living existence by the Lord blowing into man's nostrils the breath of life. The phrase 'became a living soul' is the same Hebrew phrase used in verse 19 referring to 'every living creature,' that is, to the beasts and birds as other forms of life. In this sense of the word then, man is not distinguished from the animal world as far as life is concerned by the use of these special terms ...The *nehphesh* may even be said to die [Judges 16:30], but **nehphesh is never used of the spirit of the dead; in fact, nowhere is the suggestion made that the soul survives the man whose life it was in the Old Testament.**" Harding Graduate School Lectures, 1971, Pages 130-131, Gospel Advocate Company.

[21] ROGER DICKSON: "A general meaning would be that the soul has reference to any animate being of life that has sense perception ... thus, the soul would be the life principle of an individual." Page 45, "Life, Death and Beyond" Biblical Research Library.

[22] ELIAS SMITH: Often referred to as "Elder" Elias Smith. "This year, in June, my attention was called to think of the real state of the wicked after the last judgment. Before this time, I had taken for truth the old pagan doctrine of 'eternal misery' for the wicked. In June, 1804, being in Mr. Holmes' bookstore, in Boston, I asked him if he had any new publications. He handed me Evan's Sketch. On opening the book my eyes first fixed on the word, 'destructionists.' I read one page, and concluded, people who held the wicked would be destroyed, were in strange error, as no such thing ever before entered my mind. I bought the book. Often after that the destruction of the wicked would pass through my mind, though I supposed eternal misery was recorded in the Bible. In April 1805, I concluded one day to take my Bible and concordance, and find eternal misery, and not have my mind any longer troubled about destruction. I examined the words misery, miserable, and miserably; and found there was not one place in the Bible where the word was used to describe the state of man beyond death. Next I looked for the word torment, and found that was limited, and that there was no torment mentioned beyond the day of judgment. I then looked at the words destroy, destruction, death, second death, perish, consumed, perdition, burnt up, end, etc. I examined the similitudes used to describe the end of the wicked, such as chaff and stubble burnt up; dry trees cast into the fire, and tares burnt up; the fat of lambs consumed, whirlwinds, a dream, and noise. All these things proved to me that at the last judgment, the wicked would be punished with everlasting destruction, which would be their end. My mind was settled upon the subject; but concluded to keep my discovery to myself; as the people were almost distracted with having so many new things; such as that God was one and not three, and that all rules but the Bible was useless, and that salvation was free for all. My first preaching and writing disturbed the clergy and the wicked; the next disturbed the Baptists, and I was about certain, if this were known, it would disturb my brethren with whom I was connected. I kept it back as long as duty would suffer me, and was constrained at last to make it known, or preach no more. It made some stir, but people bore it as well as could be expected. Soon after preaching it,

I wrote and published five sermons upon the subject, which has never been answered to this day." *The Life, Conversion, Preaching, Travel and Sufferings of Elias Smith*, 1886, Page 347.

[23] AL MAXEY: "The Maxey-Thrasher Debate" A debate on the eternal destiny of the wicked between two Gospel preachers. "'Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living SOUL/being' (Genesis 2:7). Some traditionalists virtually equate this last phrase (living soul) with 'immortal soul.' But, that is NOT what the passage says. God put breath within this body and the body became a living being. The exact same words are used of animals in the Scriptures. Further, it doesn't say man was GIVEN a soul. It says man BECAME a soul. Big difference!" Free on the web at: <http://www.zianet.com/maxey/MxThrshr.htm>

[24] ROBERT DOZIER: "Dozier-Johnson Debate" The eternal destiny of the wicked by a Gospel preacher. "But Gehenna was all about destroying that which was dumped there. There were not cries of never ending conscious pain coming out of the bodies cast there. No conscious torment, just destruction of trash, carcasses of animals, and some dead human bodies. It was all about death and destruction. That is what those who heard Jesus speak of Gehenna would think of. Jesus spoke of the wicked and lost as being cast into Gehenna AFTER God killed them (Luke 12:5)." Free on the web at: <http://groups.yahoo.com/group/Religiousdebates/message/1408>

[25] MOSES E. LORD: "*For the wages of sin is death*" It always pays. Whether the sinner stipulates for his wages or not, he is sure to receive it. What the wages of sin are, the apostle here tells us: it is eternal death. How astounding the fact that so many should serve for such a reward!" *Commentary on Romans*, Page 218, 1875, Gospel Light Publishing Company. Also his book "Do The Holy Scriptures Teach The Endlessness Of Future Punishment?"

[26] ROBERTSON L. WHITESIDE: "If you serve sin, you need not doubt as to what your wages are to be, nor as to whether you will be paid in full. The final reward for your service to sin is eternal death." *A New Commentary On Paul's Letter To The Saints At Rome*, Page 142, 1945.

[27] E. M. ZERR: "It denotes, therefore, that a life devoted to the service of sin will earn or merit the wages of death, not physical death, for all have to go through that, but the second death, designated in Revelation 21:8." *Bible Commentary*, Volume 5, Page 360, Copyrighted 1952 by E. M. Zerr.

[28] ASHLEY S. JOHNSON: "The Resurrection And The Future Life" 1913. E. D. SLOUGH "Indictment Of Eternal Torment." OREN ORAHOOD and many others in the restoration movement and after.

[29] CHURCH FATHERS: The early so-called church fathers, Clement of Rome [said to be a companion of Paul], Ignatius [killed 107], Theophilus [died 181], Justin Martyr [killed 166], Tatian, Irenaeus, and others of the second century writers believed in conditional immortality. It was not unto the end the second and the third century that the doctrine of an immortal soul gained a foothold in the church. J. A. Beeth summed it up very well. "**The phrase, the soul im-**

mortal, so frequent and conspicuous in the writings of Plato, we have not found in pre-Christian literature outside the influence of Greek philosophy; nor have we found it in Christian literature until the latter part of the second century. We have noticed that all the earliest Christian writers who use this phrase were familiar with the teaching of Plato; that one of these, Tertullian, expressly refers both the phrase and doctrine to him; and that the early Christian writers never support this doctrine by appeals to the Bible, but only by arguments similar to those of Plato...We have failed to find any trace of this doctrine in the Bible...It is altogether alien, both in phrase and thought, to the teaching of Christ and His apostles." Immortality Of The Soul, Pages 53, 54. Tertullian is truthful about where his belief came from and said he based it on Plato, not the Bible. He said, "For some things are known even by nature: the immortality of the soul, for instance, is held by many...I may use, therefore, the opinion of a Plato, when he declares, 'Every soul is immortal'" Ante-Nicene Fathers, Volume 3, Page 1916.

JUSTIN MARTYR: Killed about A. D. 166. The Greek doctrine of an immortal soul was believed by some in his time and opposed by him and others of the Church Fathers. He says, "**For if you have fallen in with some who are called Christians, but who do not admit this...who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians.**" The First Apology Of Justin, Edinburgh Edition, Page 480.

IRENÆUS MARTYR: Died about A. D. 202, a pupil of Polycarp, Martyr A. D. 147 said, "**It is the Father of all who IMPART CONTINUANCE FOREVER AND EVER TO THOSE WHO ARE SAVED. FOR LIFE DOES NOT ARISE FROM US, NOR FROM OUR OWN NATURE; but it is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed on him, and give thanks to Him who imparted it, SHALL RECEIVE ALSO LENGTH OF DAYS FOREVER AND EVER, But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created and has not recognized Him who bestowed the gift upon him, DEPRIVES HIMSELF OF CONTINUANCE FOREVER AND EVER. And for this reason the Lord declared to those who showed themselves ungrateful towards Him: 'If you have not been faithful in that which is little, who will give you that which is great?'--indicating that those who in this brief temporal life have shown themselves ungrateful to Him who bestowed it, SHALL JUSTLY NOT RECEIVE FROM HIM LENGTH OF DAYS FOREVER AND EVER.**" Edinburgh Edition, Volume 1, Page 252.

ORIGEN Died A. D. 235: Mosheim says, "The foundation of all his faults was, that he fully believed nothing to be more true and certain than what the philosophy he received from Ammonius taught him respecting God, the world, souls, demons, etc. and therefore he in a measure recast and remolded the doctrines of Christ after the pattern of that philosophy." Historical Commentaries, Volume 2, Page 159.

The early non-inspired writers used Bible statements, which are used by both sides. Two examples:

1. An example: When an early writer quoted Matthew 10:28, "God is able to destroy...soul [psukee]"; it is used today by the unconditional immoralists to prove the church fathers believed God will not destroy the soul [psukee], and by the conditional immoralists to prove the church fathers did believe God can and will destroy the soul [psukee]. Both sides assume that the early non-inspired writers understood the word "soul" [psukee] and other words just as they do. Therefore, both sides have many quotations from the early writers. The first and second century writers used Greek, and the word they used was "psukee" not the English word "soul" but the unconditional immoralists translate it "soul" and then apply today's English meaning, an undying part of a person to "psukee." Conditional immoralists read the same writers and say the early writers used "psukee" as the Hebrew word "nehphesh" is used in Genesis, a "living creature."
2. Another example: When Matthew 5:22 is quoted by the church father, they wrote in Greek and used "Gehenna" just as Christ did. Some English translations of the church fathers change Gehenna into Hell. They change one proper noun, the name of a particular place [Gehenna] into another proper noun, the name of another particular place [Hell] just as the King James Version did. When the early writers used "Gehenna," the way they are translated or the way they are mistranslated makes them say what the translator wanted them to say.

THE VIEW OF THE CHURCH FATHER ON DEATH according to Henry Constable in "The Duration And Nature Of Future Punishment," 1871.

- . Barnabas, Died A. D. 90. Believed the penalty of sin is ETERNAL DEATH.
- . Clemens Romanus, Died A. D. 100. Believed the penalty of sin is ETERNAL DEATH.
- . Hermas, Died A. D. 104. Believed the penalty of sin is ETERNAL DEATH.
- . Ignatius, Martyr, Died A. D. 107. Believed the penalty of sin is ETERNAL DEATH.
- . Polycarp, Martyr, Died A. D. 147. Believed the penalty of sin is ETERNAL DEATH.
- . Justin Martyr, Died A. D. 164. Believed the penalty of sin is ETERNAL DEATH.
- . Theophilus of Antioch, Died A. D. 183. Believed the penalty of sin is ETERNAL DEATH.
- . Athenagoras, Died A. D. 190. Believed "YOU SHALL NOT SURELY DIE."
- . Tatian, Died A.D. 200. Believed "YOU SHALL NOT SURELY DIE."
- . Irenaeus Martyr, Died A. D. 202. Believed the penalty of sin is ETERNAL DEATH.
- . Clemens Alexandrinus, Died A. D. 212. Believed the penalty of sin is ETERNAL DEATH.
- . Tertullian, Died A. D. 235. Believed "YOU SHALL NOT SURELY DIE."
- . Hippolytus, Died A. D. 235. Believed "YOU SHALL NOT SURELY DIE."
- . Origen, Died A. D. 235. Believed UNIVERSAL RESTORATION.
- . Amobios, Died A. D. 303. Believed the penalty of sin is ETERNAL DEATH.
- . Augustine, Died A. D. 430. Believed "YOU SHALL NOT SURELY DIE." The Encyclopedia Britannica says of Augustine, "He fused the religion of the New Testament with the Platonic tradition of Greek philosophy."

From the above, it is clear that it was not until near the end of the second century that "the wages of sin is eternal life with torment" was first believed. By teaching the resurrection, both the Bible

and most of the early Church Fathers denied emphatically the unconditional immortality of the soul.

"THE STORY OF THE CHRISTIAN CHURCH BETWEEN PENTECOST OF 31 A. D. AND THE COUNCIL OF NICEA IN 325 A. D., ALMOST 300 YEARS LATER, IS AN AMAZING STORY. IT IS THE STORY OF HOW YESTERDAY'S ORTHODOXY BECAME TODAY'S HERESY AND HOW OLD HERESIES CAME TO BE CONSIDERED ORTHODOX CHRISTIAN DOCTRINE. IT IS THE STORY OF HOW CHURCH TRADITION AND THE TEACHING OF THE BISHOPS CAME TO SUPERSEDE THE WORD OF GOD AS A SOURCE OF DOCTRINE. IT IS A STORY THAT IS STRANGER THEN FICTION, YET IS HISTORICALLY VERIFIABLE." John H. Ogwyn, "God's Church Through The Ages."

"Very soon after the rise of Christianity, many persons, who had been educated in the schools of the philosophers, becoming converts to the Christian faith, the doctrines of the Grecian sects, and especially Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, Heathen and Christian doctrines were still more intimately blended, till, at last, both were almost entirely lost in the thick clouds of ignorance and barbarism which covered the earth." W. Enfield, "The History Of Philosophy."

"The doctrine of hell evolved long after the core doctrines of the historic Christian faith were established. The views of the early Church fathers about hell were far from unanimous. It took the Christian community hundreds of years to come up with a consensus on the issue. The majority view - that hell is a place of eternal fiery torment - emerged only after a long debate within the Church. By the Middle Ages, the concept of a fiery underworld had become a dominant element in people's minds" www.inplainsite.org

To fully document the apostasy that took place is beyond the scope of this book, but I have given enough to show those who have never read the history of the early church that there was a great apostasy with many changes in the beliefs and doctrines. The falling away Paul foretold did happen. "Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he may be revealed. For the mystery of lawlessness is already at work, only he who now restrains will do so until he is taken out of the way. And then, that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness" [2 Thessalonians 2:3-12; See 1 Timothy 4:1-3]. This apostasy led to the church of the Dark Age with its Pope who sits in the place of God and is worshipped as God. Paul said the falling away would come. History says it

did come. The Catholic Church says there was no falling away. The Protestant Reformation says there was an apostasy, but they reformed the Catholic Church with many churches that teach many conductivity things. As Hailey said, "Attitudes were no longer as they were in former years, and the pattern was altered. The pristine simplicity was gradually marred and covered, until little of the original simple plan of God could be recognized." The second coming of Christ and the resurrection was made to have little or no value by the doctrine of going to Heaven at death or after spending some time in Purgatory. The heart of the beliefs and hopes of the early church, the coming of Christ and the resurrection from the dead, was put into the background. The Church was not faithful one day and an apostate church the next day. The falling away took centuries. There were many changes, and every change had many who fought it. But, the falling away did come. The teaching of Christ on the resurrection of the dead was replaced by the teaching of Plato [the Heathenizing of the church with the pagan teaching of an immortal soul] along with many others: Purgatory, Limbo, worshiping of Mary and saints, etc. One by one, at first only a few in a congregation, but eventually the entire congregation were teaching the doctrines of man and not that of Christ.

In the Reformation, at first there were many who did not believe, "You shall not surely die," but they were opposed by the Church of England and Calvin. A few of the many books by well known ministers, teachers, professors, Doctors, mostly orthodox Protestants or church of Christ ministers teaching that mankind does not have a part that is immortal from birth. That life after death is dependent of the resurrection, not on an immortal soul.

- . Tertullian, "Treatise on the Soul" Chapter 55
- . Martin Luther, E. Petavel, "The Problem of Immortality" Page 255.
- . John Wesley Wesley's sermon on Luke 16:23
- . William Tundale, "Christian Moralism" Page 99
- . Ashey S. Johnson, "The Resurrection And The Future Life" 1913
- . Elias Smith, (Often referred to as "Elder" Elias Smith) "The Life, Conversion, Preaching, Travel and Sufferings of Elias Smith, 1886
- . Dr. Joseph Priestley, "Corruptions Christianity" in Works (1818), Volume 5, Page 229
- . Edward Fudge, "The Fire That Consumes" 1982
- . R. O. Overton, "Man's Mortality," 1643
- . Moses E. Lord, "Do The Holy Scriptures Teach The Endlessness Of Future Punishment?"
- . John Milton, "Treatise of Christian Doctrine" Volume. 1, chapter 13
- . Homer Hailey, "God's Judgements and Punishments" 2003
- . John Jackson, "A Dissertation on Matter and Spirit," 1735. "The Belief of a Future State" 1745. "A Clear Distinction Between True and False Religion" 1750
- . Dr. Joseph Priestley, "Disquisitions Relating to Matter and Spirit" in Works, Volume 3
- . F. LaGard Smith, "After Life, A Glimpse of Eternity Beyond Death's Door" 2003, Lipscomb University
- . Bishop Edmund Law, "The State of the Dead," 1765 (Appendix)
- . Curtis Dickinson, "What The Bible Teaches About Immortality And Future Punishment"

- . Archdeacon Blackburne, "A Short Historical View of the Controversy Concerning the Intermediate State" 1765
- . Samuel Bourn, "Christian Doctrine of Future Punishment" 1759
- . Dr. William Whiston, "The Eternity of Hell - Torments Considered" 1740
- . Prof. Henry Dodwell, "The Natural Mortality of Human Souls" 1708
- . Dr. William Thomson, "The Thought of Death" in the Bampton Lecture, 1862
- . Archbishop J. Tillotson, Works, 1717, Volume 1, Page 749
- . Dr. William Coward, "A Survey of the Search After Souls" and "Further Thoughts Concerning the Human Soul" 1703
- . E. D. Slough, "Indictment Of Eternal Torment."
- . Roger E. Dickson, "Life, Death, and Beyond" 1998
- . Henry Layton, "A Search After Souls" 1706
- . Russell Boatman, "The End Time" 1980
- . Clark Pinnock, "Four Views On Hell" 1992
- . Dr. Edward White, "Life in Christ" 1846, "That Unknown Country" and "Immortality, a Clerical Symposium" "The Unspeakable Gift" (1884)
- . Jerry Cross, "Magnolia Bible College 1984 Lectures" Page 48 and 49
- . Dr. John Thomas, "Final extinction of wicked; immortality a gift through Christ"
- . John Scott, "Harding Graduate School Lectures" 1971
- . H. H. Dobney, "Notes of Lectures on Future Punishment" 1844
- . Archbishop R. Whately, "A View of the Scriptural Revelations Concerning a Future State"
- . Sidney Hatch, Th. M., "Daring to Differ: Adventures in Conditional Immortality" 1991
- . James Panton Ham, "Life and Death; or, The Theology of the Bible in Relation to Human Mortality" 1849
- . Charles F. Hudson, "Debt and Grace as Related to the Doctrine of a Future Life" 1857, "Christ Our Life, The Scriptural Argument for Immortality Through Christ Alone" 1860
- . Samuele Bacchiocchi, "Immortality or Resurrection?" 1997
- . Dean Frederick W., "Farrar, Mercy and Judgment" 1881
- . Dr. Robert W. Dale, "Edward White, His Life and Work" 1902
- . J. W. Hanson D.D., "The Hell Bible"
- . Samuel G. Dawson, "Jesus' Teaching on Hell" 1996
- . Canon Henry Constable, "Hades: or the Intermediate State of Man Restitution of All Things" "The Duration and Nature of Future Punishment"
- . Bishop John J. S. Perowne, "Hulsean Lectures on Immortality" 1868
- . Sir George Stokes, "That Unknown Country (A Symposium)" 1889, "Immortality, a Clerical Symposium"
- . Dr. W. A. Brown, "The Christian Hope" 1912
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- . DR. T. A. Kantonen, "The Christian Hope" 1954
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- . DR. D. R. G. Owen, "Body and Soul" 1956
- . William Enfield, "History of Philosophy"
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- . John Millton, "State of the Dead"
- . Dr. Reinhold Niebuhr, "The Nature and Destiny of Man" 1955, Gifford Lectures at Edinburgh, 1939
 - . The doctrine of Hell has been strongly opposed from the time it was first brought into the church by the church fathers, but in the last fifty years the opposition is rapidly growing in the Protestant churches and particularly in the church of Christ. As a result of the rapid growth opposed to the God slandering doctrine of Hell two books by those who believe in Hell have been written. "Hell of Trial: The Case for Eternal Punishment" by Robert A. Peterson and "Hell Under Fire" by nine Protestant authors. The names they give to their books shows the doctrine of Hell is being strongly opposed and rejected by many.

The Egyptians might have been the first to believe in the dual nature of a person. They believed that death was a door to a new form of life, which may be higher or lower, depending on how good or bad a person was. They believed the body was evil and a prison to the soul. They built the pyramids and other tombs and put the things in them they thought would be needed in the next life. Death was a friend to them that freed the soul of the evil body; but it was the Greeks [Pythagoras, Socrates, Plato] who adopted this Egyptian belief of the dual nature of a person; and developed the philosophy of the immortal soul. Many church fathers were schooled in and believed in this Greek philosophy, and were only partly converted. They brought their Greek philosophy into the church in the apostasy. Unconditional immortality is the foundation of the doctrine of Hell. If a person had an unseen immortal part that could not die, there had to be a place to put the "souls" which were evil. The "souls" of the saved had to be put somewhere, therefore, the doctrine of a person going to Heaven or Hell at death without a resurrection or a judgment came into being, and the New Testament teaching of the resurrection of the dead became unneeded and of little or no importance.

In the Greek philosophy a person never dies. Only the body dies, freeing the soul to a higher life. Christ taught the resurrection of man, not just some "*immaterial, invisible part of man*." The Greeks did not believe in or need a resurrection, or a savior, or redeemer. These would not fit into their belief. They believed in an immortal soul, therefore, there could be no death. **The Greek philosophy of an immortal soul was opposed and opposite to the teaching of Christ on the**

resurrection. The immortal soul doctrine was believed by most pagan religions in the time of Paul, and when he was before Agrippa, he asked, "Why is it considered incredible among you people if God does raise the dead?" [Acts 26:8 New American Standard Version]. To Plato and Agrippa, the resurrection of the dead would have been a step backward. It would put the soul that was freed from its prison of a body back into the prison it had been freed from.

The Greek and heathen belief that the immortal soul is indestructible, demands that the soul cannot die, but must be alive forever somewhere. The resurrection as taught by Christ demands that a person be dead. If not, there cannot be a resurrection. The resurrection is a calling back to life the whole person God created, not a calling back to life some part of the person that is not dead. If the Greek doctrine of an immortal soul that cannot die, which is believed by many today, were true, then the resurrection of Christ and our resurrection would be pointless.

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.  PLATO and SOCRATES -- versus -- CHRIST
.  Immortality ----- versus - Life and Resurrection
.  Death a friend ----- versus - Death is "the last enemy"
.  Plato: The soul is . . . | If there is no resurrection
.  immortal, therefore only | death is the end of
.  "it" is alive after death| all life 1 Cor 15:14-23
.  Plato: Only the body dies| "Then they also that are
.  freeing soul to higher ..| fallen asleep in Christ
.  life without a body... | have perished" . . . . .
.  Only some inter part of .| A person (who in Christ) will be
.  a person is immortal . . | immortal, not just part of a person
.  All the dead are alive . | Christ is "the first born from the dead"
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PLATO'S IMMORTAL SOUL AND CHRIST'S RESURRECTION ARE NOT COMPATIBLE. BOTH CANNOT BE. ONE CAN BE TRUE, BUT NOT BOTH AT THE SAME TIME. THEY ARE ALIEN TO EACH OTHER.

Paul and Plato used the same Greek words, but not in the same way. Immortal, immortality, indestructible, never dying was used by Plato and by many today to describe the soul, but in the Old or New Testament, these words are never used referring to any lost person or to any part of a person after death. The expression "immortal soul" is very common in the writing of the pagan philosophers and today's preachers, but is not found in the Bible.

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.  PAUL USED . | PLATO AND MANY TODAY SAY THE SOUL
.  Die . . . . | cannot die
.  Death . . . | no death
.  Destroyed . | cannot be destroyed
.  Corruption | is incorruptible
.  Mortal . . | is immortal
.  Perish . . | cannot perish
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"Plato established the basic Western tradition on this topic by defining the soul as the spiritual part of the human that survived death" Catholic Encyclopedia, 1991. Many believe that in the afterlife we will be nothing more than a collection of disembodied spirits or souls that will be just as alive and just the same from the day of birth as these souls will ever be. Death and the resurrection are out of step with the belief of Plato.

A part of a person being deathless is a philosophy of man that Paul warned about [Colossians 2:8]. An immortal soul was copied from heathen philosophy and superstition. NOTE: Those who believe we now have "an immortal soul" get their belief from Greek philosophy, but are inconsistent and self-contradicting. They say the soul cannot die, but it needs a Savior anyway. If we were born with an immortal soul, it would have no need for Christ to save it from the death it cannot die. CHRISTIANITY DID NOT DESTROY THE PAGAN DOCTRINE OF EGYPT AND GREECE; IT ADOPTED IT.

Death is the enemy [1 Corinthians 15:26]. It is the destruction of the life given by God. It is not the liberator of an immortal soul as Plato believed it to be. It is death, which must be conquered by the resurrection. **When we understand that death is really death, not another kind of life for an immortal part of a person that has no substance, the resurrection is all-important. Without a resurrection we can do what we want for this life is all there is [1 Corinthians 15:32]. Our only hope is the resurrection, and without it there will be no life of any kind for us after death. Plato's immortal soul needs no resurrection.** "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" [1 Peter 1:12]. It is at the resurrection that we "shall receive the crown of glory that fades not away" [1 Peter 5:4].

1. "Be patient; therefore, brethren, until the coming of the Lord" [James 4:7-8]. As the farmer is patient unto the harvest to receive his reward, the believers were to be patient unto the coming of Christ to receive their reward.
2. "It is sown a natural body; it is raised a spiritual body" [1 Corinthians 15:43]. It is not the spiritual body living in the natural body that will go to Heaven at the death of the natural body. "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible" [1 Corinthians 15:52].
3. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" [1 John 3:2].
4. **The wrath of God will be "in the day of wrath and revelation of the righteous judgment of God" [Romans 2:5], not wrath at death before that day and not eternal wrath after the judgment day is over.** On that day, it will be rendered "to them that by patience in well doing seek for glory and honor and incorruption, eternal life" [Romans 2:8], not to the souls of all on the day of their death. The judgment will be "in the day when God shall judge the secrets of men" [Romans 2:16], not at death. It is the judgment day when "we shall all stand before the judgment-seat of God" [Romans 14:10]. It is the day that the Lord will judge all, "Wherefore judge nothing before the time, until the Lord comes who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts" [1 Corinthians 4:5, also, Ephesians 4:30].

5. "And to wait for his Son from heaven" [1 Thessalonians 1:10], not wait for death to take us to Heaven.
6. When the Lord shall descend from Heaven, them that have fallen asleep in Jesus, "the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" [1 Thessalonians 4:17]. Their hope is to be raised from their sleep at the coming of Christ, not come back from living in Heaven or Abraham's bosom.
7. Paul says he will receive a "crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." [2 Timothy 4:8].

The Bible teaching, "The wages of sin is death" leaves no lost souls alive after the judgment and second death to be put anywhere. THE TEACHING OF CHRIST, THAT LIFE (EVERLASTING LIFE OR IMMORTALITY) WILL BE GIVEN ONLY TO THOSE WHO OBEY HIM, MAKES HELL IMPOSSIBLE. UNLESS CHRIST GIVES ETERNAL LIFE (IMMORTALITY) TO THE LOST, THEY CANNOT LIVE FOREVER ANYWHERE. The Greek teaching of an immortal soul must be made to stand, and the teaching of Christ that He will give life only to those who come to Him, must be removed; or there cannot be a Hell.

Socrates drinks hemlock and died with a smile on his face because he thought he was freeing his soul to live with the gods. Christ "sweats as it was great drops of blood" (Luke 22:44). Death is the enemy of man. It destroys him, and only the resurrection frees us from death, and gives us back the life death takes. In death there is no life in Heaven or any other place for us before the resurrection. The resurrection is not just a coming back from Heaven to be judged and then going back to Heaven. It is our only hope of life after our death. Without the resurrection "then they also that are fallen asleep in Christ have perished" (1 Corinthians 15:18). The Greek philosophy that found its way into the Church says they have not perished, but are freed to live with God in Heaven without the need of a resurrection. After the pagan immortal soul doctrine came Hellfire, Purgatory, worship of Mary and saints, etc. The Protestant Reformation was largely a reaction to medieval superstitious beliefs and Purgatory, an intermediate state of temporal punishment where souls that were not good enough to go to Heaven, and not bad enough to go to Hell. In the Church in the Dark Age, this was almost all people. The priests would have their loved ones pay for him to pray to shorten their time in Purgatory. Selling indulgences and paying to reduce the time the souls of departed loved spent ones in Purgatory was rejected by the Reformation, as was many other superstitious beliefs of the Catholic Church; but the Greek dual nature of a person and Hell was retained. Calvin believed the soul did not sleep, but went to Heaven or Hell at death. The Westminster Confession says, "The souls of the righteous...are received unto the highest heavens...the soul of the wicked are cast into Hell." The doctrine of an immortal soul replaced the resurrection, and made it useless and impossible.

UNCONDITIONAL IMMORTALITY IS THE PAGAN TRANSMIGRATION OF SOULS. RE-INCARNATION WAS REWRITTEN TO FIT CHRISTIANITY BY AUGUSTINE AND OTHER PARTLY CONVERTED "CHURCH FATHERS" WHO KNEW MORE OF THE TEACHING OF PLATO THAN OF CHRIST.

- . Transmigration of souls
 - . Transmigration of souls: Souls live somewhere after the death of the body. Where a soul goes to after death varies from country to country and age to age.
 - . Unconditional immortality: Souls live somewhere after the death of the body. The place where souls go after death varies from one group to another. Heaven, Hell, Purgatory, or Abraham's bosom; but, wherever it goes it is as alive as it will ever be and that without the resurrection.
- . Reincarnation
 - . Reincarnation: Souls that are living somewhere come back to an earthly body.
 - . Unconditional immortality: Souls that are living in Heaven or Hell come back to the earthly body at the second coming of Christ.

Ancient Egyptian belief was that the soul had a gloomy existence in the underworld (transmigration). The Greeks and Romans believed about the same with some changes. Oriental and Pythagorean philosophy, Hindus, Burmans, Buddhists, and Grand Lama all believed in reincarnation in some form. All believed the "soul" of the evil had some punishment, but not all the same punishment. With most the punishment was only some kind of gloomy existence in the underworld, not torment as it is taught today. With most, the more evil a person was the lower his soul would have the capability to reincarnate. Some would come back as a person, the more evil as a plant or insect. Some believed the very evil would never be able to reincarnate, and must forever have a gloomy existence in the underworld. This punishment was believed to be under or down in the earth by most. Hell was and is still believed by some to be under the earth. This is the nearest thing to today's Hell in heathen philosophy and in any writing unto after the New Testament. The "church fathers" borrowed from the heathens (mostly Greek and Romans) and invented unto by the time of the Dark Age they had invented Hell, Limbo, Purgatory, worship of Mary and saints, the Pope declared to be God in the flesh, and much more. God was made into a cruel and sadistic being. Those who worshiped him truly became like the god they invented. Many who believed the world was round, or in any way did not believe all the Church taught, were put to death as heretics. It put some to death for having the Bible in their own language-not in Latin. It was one of the bloodiest times of history, and continued into the Protestant Reformation (The Crusades, bloody Mary, witch-hunts, and much more). Some of the cruelest ways of torment the world has ever known were invented and used, and all in the name of their god. It would take many books to tell of all the bloody deeds of the Dark Age by the so-called "church." The reasons for them are summed up in the words of bloody Mary. "As the souls of heretics are hereafter to be eternally burning in Hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth." In the Dark Age, the "church" was a mixture of Christianity, Judaism, Paganism, and their own inventions, but mostly the last two. By the time of the Protestant Reformation there was more heathen philosophy in the Dark Age Church than true Christian teaching. It had apostatized into a satanic cult.

Did Plato believe the immortal soul would be in Hell? The concept of punishment for the soul after death was the invention of rulers as a way to keep the common people under control. To go into this would be another book, but for those who would like to know more, go to <http://askelm.com/doctrine/d060101.htm>, Encyclopedia of Religion and Ethics, Volume 7, Page 61-63, The Nature of the Gods by Cicero at <http://trisagionseraph.tripod.com/Texts/Cicero.html>.

Plato believed in reincarnation, that all souls would come back as a plant or animal, not that souls would go to a place of eternal torment. He had a system that the upper class knew of and would know if he was writing to them or to those who were ignorant and needed to be kept under control. If he used "God" he was writing to them, if he used "gods" he was writing of the ignorant to keep them under control. Punishment after death was also used by the church in the dark age to keep the people under control. See <http://www.cimmay.us/pdf/balfour.pdf>

SUMMARY: Believers in unconditional immortality are divided on where the soul goes after the death of the body. The Catholic Church and most Protestant Churches believe it goes to Heaven or Hell at death. Another view is an intermediate state of temporal punishment that is newer than Purgatory and not Catholic, is the belief that the soul goes to Abraham's bosom or the bad part of hades unto the resurrection. Others believe all will be saved and all immortal souls will end up in Heaven. Many believe no one will ever be in Heaven, but the saved will live forever on this earth. There are always divisions when men teach something that is not in the Bible.

An abridgment from Miles Grant, Positive Theology, chapter 5 "Conditional Immortality," 1885.

"The Hebrew word nehphesh and the Greek word psukee are translated in FIFTY DIFFERENT WAYS IN THE BIBLE. These fifty may be reduced to three. (1) The LIFE of any living being. (2) ANY living being. (3) The DESIRE of any living being." ALL FIFTY WORDS HAVE A REFERENCE TO THIS LIFE, NOT ONE TO AN IMMORTAL SOUL.

(1) "The LIFE of any living creature."

SOUL:nehphesh and psukee "The word soul occurs in our English Bible 535 times." [Note: Mr. Grant was using the King James Version where nehphesh and psukee are translated soul about 535. If the New International Version were used, they are translated soul only 140 times. Life, person, heart or a pronoun for a person is used much more than in the list he gives below.]

- . Nehphesh is used over 870 times in the Old Testament and translated soul 475 times in the King James Version.
- . Psukee is used 106 times in the New Testament and translated soul 58 times in the King James Version.
- . From ndeevah 1 time [Job 30:16, the only time this word is in the Bible].
- . From nshahmah 1 time "Nshahman is used 24 times, mostly translated "breath" or "breath of life," It is translated "souls" only 1 of the 24 times in the King James Version [Isaiah 57:16], but is changed to "breath" in the New American Standard.
 1. "The **soul** [nehphesh] that sins, it shall die" Ezekiel 18:4, 20. How is it that Ezekiel did not know an immortal soul couldn't die?
 2. "No **soul** [nehphesh] of you shall eat blood" Leviticus 17:12. Can a soul that has no earthly subjects eat blood?
 3. "That **soul** [nehphesh] shall be cut off" Leviticus 7:20.
 4. "Our **soul** [nehphesh] dried away" Numbers 11:6.

5. "They have dug a pit for **soul** [nehphesh]" Jeremiah 18:20. Could they put an immortal soul in a pit?
6. "To slay the **souls** [nehphesh] that should not die, and to save the **souls** [nehphesh] alive that should not live" [Ezekiel 13:19]. By today's definition of soul, "an invisible something that cannot die," this passage is nonsense and foolish. It was lives, or persons that were saved or killed, not invisible souls that cannot die.
7. "For you have delivered my **soul** [nehphesh] from death" [Psalms 56:13]. His life [nehphesh] had been saved from death. Not his soul that could not be dead, but it was dead anyway and was brought back to life. He had been saved from death, past tense, not will be delivered from death, future tense.
8. "Let them be put to shame and confounded that seek after my **soul** [nehphesh]" [Psalms 70:2]. "Let the enemy pursue my **soul** [nehphesh], and overtake it" [Psalms 7:5]. "Deliver my **soul** [nehphesh] from the wicked" [Psalms 17:13]. "Deliver my **soul** [nehphesh] from the sword" [Psalms 22:20]. "Rescue my **soul** [nehphesh] from their destructions" [psalms 35:17]. "For strangers are risen up against me, and violent men have sought after my **soul** [nehphesh]" Psalms 54:3. "But those that seek my **soul** [nehphesh] to destroy it" [Psalms 63:9]. "Let them be put to shame and confounded that seek after my **soul** [nehphesh]" [Psalms 70:2]. "They that lay in wait for my **soul** [nehphesh]" [Psalms 71:10]. "He spared not their **soul** [nehphesh] from death" [Psalms 78:50]. "You have delivered my **soul** [nehphesh] from death" [Psalms 116:8]. Clearly the writers of Psalms did not understand soul to mean a part of a person that cannot die. Even the King James translators repeatedly translated nehphesh as life in the same type of passages. "They devised to take away my **life** [soul nehphesh]" [Psalms 31:13]. "They also that seek after my **life** [soul nehphesh]" [Psalms 38:12 and many more like this]. "Today's readers would have understood it better if they had been more uniform for if someone were trying to kill us, we would not say they were after our "soul" but after our "life." Most translations are somewhat better than the King James and a few are much better translated.
9. 515 more. Some have reference to man, both to living men and to dead men. Some have reference to any living beings (living creatures). Some have reference to both man and other living beings.
10. "Able to destroy both body and **soul** [psukee]" Matthew 10:28.
11. "Shall save a **soul** [psukee] from death" James 5:20.

LIFE:

- . Nehphesh "is rendered **life and lives** one hundred and twenty times, and is applied indiscriminately to man and beast." Genesis 1: 20. Genesis 1: 30; 9: 4; 9: 5; 19:1 7; 19:19; 32:30; 44:30; Exodus 4:19; 21: 23; 21:30; Leviticus 17:11; 17:14. Numbers 35:31. Deuteronomy 12:23. Deuteronomy 19:21. Deuteronomy 24:6. Joshua. 2:13; 2:14; 9:24; Judges 5:18; 9:17; 12:3; 18:25; Ruth 4:15. 1 Samuel: 19:5. 1 Samuel. 19:11. 1 Samuel. 20: 1. 1 Samuel. 22:23. 1 Samuel. 23:15. 1 Samuel. 26: 24; 1 Samuel. 28:9; 1 Samuel.

28:21; 2 Samuel. 1:9; 4:8; 14:7; 16:11; 18:13; 19:5; 23:17; 1 Kings 1:12; 2:23; 3:11; 19:2; 19:3; 19:4; 19:10, 14; 20:31; 20:39; 20:42; 2 Kings 1:13; 1:14; 7:7; 10:24; 1 Chronicles 11:19; 2 Chronicles 1:11; Esther 7:3; 7:7; 8:11; 9:16; Job 2:4; 2:6; 6:11; 13:14; 31:39; Psalms 31:13; 38:12; Proverbs 1:18; 1:19; 6:26; 7:23; 12:10; 13:3; 13:8; Isaiah 15:4; 43:4; Jeremiah 4:30; 11:21; 21:7; 21:9; 22:25; 34:20, 21; 38:2; 38:16; 39:18 [2 times]; 44:30; 45:5; 46:26; 48:6; 49:37; Lamentations 2:19. Lam 5:9; Ezekiel 32:10; Jonah 1:14; Jonah 4:3.

- . Psukee **life and lives** forty times. Matthew 2:20; 6:25; 10:39; 16:25 [2 times]; 20:28; Mark 3:4; 8:35 [2 times]; 10:45; Luke 6:9; 9:24 [2 times]; 9:56; 12:22, 23; 14:26; 17:33; John 10:11; 10:15; 10:17; 12:25 [2 times]; 13:37, 38. [2 times]; 15:13; Acts 15:26; 20:10; 20:24; 27:10; 27:22; Romans 11:3; 16:4; Philemon 2:30; 1 John 3:16; Revelation 8:9; 12:11.
- . GHOST [soul - nehphesh] two times. "The giving up of the **ghost** [soul - nehphesh]" Job 11:20. "She has given up the **ghost** [soul - nehphesh]" Jeremiah 15:9.
- . MORTALLY [soul - nehphesh] one time. "If any man hate his neighbor...and smite him **mortally** [soul - nehphesh]" Deuteronomy. 19:11.
- . BREATH [soul - nehphesh] one time. "His **breath** [soul - nehphesh] kindles coals" Job 41:21.

(2) "ANY living being" (living creatures)

- . CREATURE [soul - nehphesh] nine times.
 1. "Let the waters swarm with swarms of **living creature** [souls - nehphesh]" Genesis. 1:20.
 2. "And God created the great sea-monsters, and every **living creature** [souls - nehphesh]" Genesis. 1:21.
 3. "Let the earth bring forth **living creature** [souls - nehphesh] after their kind, cattle, and creeping things, and beasts of the earth" Genesis 1:24.
 4. "And whatsoever the man called every **living creature** [souls - nehphesh], that was the name thereof" Genesis 2:19.
 5. "**Living creature** [souls - nehphesh]" Genesis 9:10 birds, cattle, every beast of the earth.
 6. "**Living creature** [souls - nehphesh]" Genesis 9:12 every living creature.
 7. "**Living creature** [souls - nehphesh]" Genesis 9:15 every living creature of all flesh.
 8. "**Living creature** [souls - nehphesh]" Genesis 9:16 every living creature of all flesh.
 9. "Every **living creature** [souls - nehphesh] that moves" Leviticus. 11:46.
- . PERSON [soul - nehphesh] thirty times.
 1. "Give me the **persons** [souls - nehphesh]" Genesis. 14:21. Not "give me the immortal souls of the persons."
 2. "And dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the **persons** [souls - nehphesh] that were there, and upon him that touched the bone" Numbers 19:18. Is water to be sprinkled on immortal souls that have no substances just as it is on the tent and vessels? How can this be?

Even the King James translators know water could not be sprinkled on something that could not be seen.

3. "That the manslayer that kills any **persons** [souls - nehphesh] unwittingly...everyone that kills any **persons** [souls - nehphesh]" [Numbers 35:11-15]. Could anyone kill an immortal soul that can never die?
4. "Whoso kills any **persons** [souls - nehphesh], the murderer shall be slain at the mouth of witnesses; but one witness shall not testify against any **persons** [souls - nehphesh] that he die" [Numbers 35:30]. How could anyone be a witness to the killing of a soul that they cannot see?
5. "I have occasioned the death of all the **persons** [souls - nehphesh] of your father's house" [1 Samuel 22:22].
6. "They traded the **persons** [souls - nehphesh] of man and vessels of brass for your merchandise" [Ezekiel 27:13]. How could they trade souls if no one can see souls?
7. 7 to 30 **person(s)** twenty-three more times: Genesis 36:6; Exodus 16:16; Leviticus 27: 2; Numbers 5:6; 31:19; 31:35; 31:35; 31:40; 31:46; Deuteronomy 10:22; 27:25; Joshua 20:3; 20:9; 2 Samuel 14:14; Proverbs 28:17; Jeremiah 43:5; 43:6; 52:29; 52:29; Jeremiah 52:30; Ezekiel 16:5; 17:17; 33:6.
- . MAN [soul - nehphesh] four times.
 1. "Every **man** [soul - nehphesh] must eat" Exodus. 12:16. Not "Every immortal soul must eat."
 2. "He that kills the life of a **man** [soul - nehphesh]" Leviticus. 24:17.
 3. "The money that every **man** [soul - nehphesh]" 2 Kings 12:4.
 4. "To him whom **man** [soul - nehphesh] despised" Isaiah 49:7.
- . MEN [soul - nehphesh] one time. "And of **men** [soul - nehphesh] a hundred thousand" 1 Chronicles 5:21. A hundred thousand invisible immortal souls or a hundred thousand people?
- . HIM [soul - nehphesh] four times.
 1. "Let us not kill **him** [soul - nehphesh]" Genesis. 37:21. It does not say, "Let us not kill an immortal soul that cannot be killed?"
 2. "Less the avenger of the blood...slay **him** [soul - nehphesh]" Deuteronomy. 19:6.
 3. "And slay **him** [soul - nehphesh]" Deuteronomy 22:26. Slay an immortal soul or a person?
 4. "Seven are an abomination unto **him** [soul - nehphesh]" Proverbs 6:16.
- . HE [soul - nehphesh] two times.
 1. "**He** [soul - nehphesh] was laid in iron" Psalms 105:18. An immortal soul in iron?
 2. "**He** [soul - nehphesh] that labors" Proverbs 16:26.
- . ME [soul - nehphesh] three times.
 1. "Let **me** [soul - nehphesh] die" Numbers. 23:10. This is "let me die" not "let my immortal soul die."
 2. "Let **me** [soul - nehphesh] die with the Philistines" Judges 16:30.
 3. "I pray thee, let **me** [soul - nehphesh] live" 1 Kings 20:32.
- . YOUR SELVES [soul - nehphesh] six times.

1. "You shall not make **yourselves** [soul - nehphesh] abominable" Leviticus. 11:43.
 2. "Neither shall you defile **yourselves** [soul - nehphesh]" Leviticus 11:44.
 3. "Take you good heed unto **yourselves** [soul - nehphesh]" Deuteronomy. 4:15.
 4. "Take good heed therefore unto **yourselves** [soul - nehphesh]" Joshua. 23:11.
 5. "Take heed to **yourselves** [soul - nehphesh]" Jeremiah 17:21.
 6. "Deceive not **yourselves** [soul - nehphesh]" Jeremiah 37:9.
- . YOU [soul - psukee] one time. "And I will very gladly spend and be spent for **you** [soul - psukee]" 2 Corinthians 12:15.
 - . HER [soul - nehphesh] one time. "At **her** [soul - nehphesh] pleasure" Jeremiah 2:24.
 - . SHE [soul - nehphesh] one time. "Let her go whither **she** [soul - nehphesh] will" Deuteronomy 21:14.
 - . THEE [soul - nehphesh] two times. "To slay **thee** [soul - nehphesh]...wherefore should he slay **thee** [soul - nehphesh]" Jeremiah 40:14; 40:15.
 - . US [soul - psukee] one time. "How long do you make **us** [soul - psukee] to doubt?" John 10:24.
 - . WE [soul - nehphesh] one time. "Ah, so would **we** [soul - nehphesh] have it." Psalms 35:25.
 - . THEY [soul - nehphesh] one time. "**They** [soul - nehphesh] die in youth" Job 36:14.
 - . HIMSELF [soul - nehphesh] eight times.
 1. "Requested for **himself** [soul - nehphesh]" 1 Kings 19:4.
 2. "He tears **himself** [soul - nehphesh] in this anger" Job 18:4.
 3. "He justified **himself** [soul - nehphesh]" Job. 32:2.
 4. "The Lord...sworn by **himself** [soul - nehphesh]" Jeremiah 51:14.
 5. "Neither shall the mighty deliver **himself** [soul - nehphesh]" Amos 2:14.
 6. "And he that is swift of foot shall not deliver **himself** [soul - nehphesh]" Amos 2:15.
 7. "The Lord God has sworn by **himself** [soul - nehphesh]" Amos 6:8.
 8. "Wished in **himself** [soul - nehphesh] to die" Jonah 4:8.
 - . MYSELF [soul - nehphesh] one time. "I have behaved and quieted **myself** [soul - nehphesh]" Psalms 131:2.
 - . HERSELF [soul - nehphesh] two times.
 1. "Hell has enlarged **herself** [soul - nehphesh]" Isaiah 5:14. Does Hell have an enlarged immortal soul?
 2. "Backsliding Israel has justified **herself** [soul - nehphesh]" Jeremiah 3:11. Does a nation have an immortal soul?
 - . THYSELF [soul - nehphesh] one time. "Think not with **thyself** [soul - nehphesh]" Esther 4:13.
 - . THEMSELVES [soul - nehphesh] three times.
 1. "They have decreed for **themselves** [soul - nehphesh]" Esther 9: 31.
 2. "But **themselves** [soul - nehphesh] are gone into captivity" Isaiah 46:2.
 3. "They shall not deliver **themselves** [soul - nehphesh]" Isaiah 47:14.
 - . ANY [soul - nehphesh] three times.
 1. "And when **any** [soul - nehphesh] will offer a meat offering" Leviticus. 2:1.

2. "He that touches the dead body of **any** [soul - nehphesh] man" Numbers. 19:11. Can anyone touch a dead soul that has no body to be touched and cannot be dead?
 3. "A man be found stealing **any** [soul - nehphesh]" Deuteronomy. 24:7.
- . OWN [soul - nehphesh] one time. "The heart knows his **own** [soul - nehphesh] bitterness" Proverbs 14:10.
 - . DEAD [soul - nehphesh] five times.
 1. "Any cutting in your flesh for the **dead** [soul - nehphesh]" Leviticus. 19:28.
 2. "There shall none be defiled for the **dead** [soul - nehphesh]" Leviticus 21:1.
 3. "Anything unclean by the **dead** [soul - nehphesh]" Leviticus 22: 4-6.
 4. "Whosoever is defiled by the **dead** [soul - nehphesh]" Numbers. 5:2.
 5. "He sinned by the **dead** [soul - nehphesh]" Numbers 6:11.
 - . BODY [soul - nehphesh] seven times.
 1. "Any dead **body** [soul - nehphesh]" Leviticus 21:11.
 2. "Shall come at no dead **body** [soul - nehphesh]" Numbers 6:6.
 3. "Defiled by the dead **body** [soul - nehphesh] of a man" Numbers 9: 6.
 4. "Defiled by the dead **body** [soul - nehphesh] of a man" Numbers 9:7.
 5. "Unclean by reason of a dead **body** [soul - nehphesh]" Numbers 9:10.
 6. "Whosoever touches the dead **body** [soul - nehphesh] of any man" Numbers 19:13.
 7. "Unclean by a dead **body** [soul - nehphesh]" Haggai 2:13.
 - . FELLOWS [soul - nehphesh] one time. "Lest angry **fellows** [soul - nehphesh] run upon you, and you lose your life" Judges 18:25.
 - . DEADLY [soul - nehphesh] one time. "My **deadly** [soul - nehphesh] enemies" Psalms 17:9.
 - . TABLETS [soul - nehphesh] one time. "The **tablets** [soul - nehphesh] and the earrings" Isaiah 3:20.
 - . BEAST [soul - nehphesh] three times. 1, 2, and 3 "And he that kills a **beast** [soul - nehphesh] shall make it good; **beast** [soul - nehphesh] for **beast** [soul - nehphesh]" Leviticus. 24:18 [3 times]. Can anyone make an immortal soul good, soul for soul?
 - . THING [soul - nehphesh] two times.
 1. "Any living **thing** [soul - nehphesh]" Leviticus 11:10.
 2. "Every **thing** [soul - nehphesh] that lives" Ezekiel 47:9.
 - . ONE [soul - nehphesh] four times.
 1. "Let **one** [soul - nehphesh] die with the Philistines" Judges 16:30. Can anyone "let" an immortal soul die or live?
 2. "Let **one** [soul - nehphesh] die the death of the righteous" Numbers 23:10.
 3. "I pray you, let **one** [soul - nehphesh] live" 1 Kings 20:32.
 4. "If any **one** [soul - nehphesh] of the common people sin" Leviticus. 4:27
 - . FISH [soul - nehphesh] one time. "All that make sluices and ponds for **fish** [soul - nehphesh]" Isaiah 19:10.

(3) "The **DESIRE** of any living creature."

- . DESIRE [soul - nehphesh] five times.

1. "The wandering of the **desire** [soul - nehphesh]" Ecclesiastes 6:9.
 2. "The land whereunto they **desire** [soul - nehphesh] to return" Jeremiah 22:27.
 3. "To the which they have a **desire** [soul - nehphesh]" Jeremiah 44:14.
 4. "He utters his mischievous **desire** [soul - nehphesh]" Micah 7:3.
 5. "Who enlarges his **desire** [soul - nehphesh]" Habakkuk 2:5.
- . MIND [soul - nehphesh] fifteen times.
 1. "If it by your **mind** [soul - nehphesh] that I should bury" Genesis. 23:8.
 2. "In mine heart and in my **mind** [soul - nehphesh]" 1 Samuel. 2:35.
 3. "My **mind** [soul - nehphesh] could not be toward this people" Jeremiah 15:1.
 4. Twelve more: Deuteronomy. 18:6; 28:65; 2 Samuel. 17:8; 2 Kings 9:15; 1 Chronicles 28:9; Ezekiel 23:17; 23:18 [2 times]; 23:22; 23:28; 24:25; 36:5.
 - . Psukee - soul three times.
 1. "And made their **minds** [soul - psukee] evil affected against the brethren" Acts 14:2.
 2. "With one **mind** [soul - psukee] striving together for the faith of the gospel" Philemon 1:27.
 3. "Less you be wearied and faint in your **minds** [soul - psukee]" Hebrews 12:3.
 - . HEART [soul - nehphesh] fifteen times.
 1. "And cause sorrow of **heart** [soul - nehphesh]" Leviticus. 26:16.
 2. "Sets his **heart** [soul - nehphesh] upon it" Deuteronomy. 24:15.
 3. "The wicked boasts of his **heart's** [soul - nehphesh] desire" Psalms 10:3.
 4. Twelve more: Exodus. 23:9; 1 Samuel. 2:33; 2 Samuel 3:21; Proverbs 23:7; 28:25; 31:6; Jeremiah 42:20; Lamentations 3:51; Ezekiel 25:6; 25:15; 27:31; Hosea 4:8.
 - . Psukee - soul one time. "Doing the will of God from the **heart** [soul - psukee]" Ephesians 6:6.
 - . LUST [soul - nehphesh] two times.
 1. "My **lust** [soul - nehphesh] shall be satisfied upon them" Exodus. 15:9.
 2. "By asking meat for their **lust** [soul - nehphesh]" Psalms 78:18.
 - . WILL [soul - nehphesh] three times.
 1. "Unto the **will** [soul - nehphesh] of mine enemies" Psalms 27:12.
 2. "Unto the **will** [soul - nehphesh] of his enemies" Psalms 41: 2.
 3. "Delivered thee unto the **will** [soul - nehphesh] of them" Ezekiel 16:27.
 - . PLEASURE [soul - nehphesh] three times.
 1. "When you come into your neighbor's vineyard, then you may eat grapes your fill at your own **pleasure** [soul - nehphesh]" Deuteronomy. 23:24.
 2. "To bind his princes at his **pleasure** [soul - nehphesh]" Psalms 105:22.
 3. "Set at liberty at their **pleasure** [soul - nehphesh]" Jeremiah 34:16.
 - . DISCONTENTED [soul - nehphesh] one time. "Everyone that was **discontented** [soul - nehphesh]" 1 Samuel. 22:2.
 - . GREEDY [soul - nehphesh] one time. "They are **greedy** [soul - nehphesh] dogs" Isaiah 56:11.
 - . HEARTY [soul - nehphesh].
 - . Nehphesh - one time. "Of a man's friend by **heartly** [soul - nehphesh] counsel" Proverbs 27:9.

- . Psukee - one time. "And whatsoever you do, do it **heartily** [soul - psukee], as to the Lord" Colossians 3:23.
- . APPETITE [soul - nehphesh] two times.
 1. "If you be a man given to **appetite** [soul - nehphesh]" Proverbs 23:2.
 2. "The **appetite** [soul - nehphesh] is not filled" Ecclesiastes 6:7.

FROM THE ABOVE, IT IS CLEAR THAT ALL THE WORDS INTO WHICH NEHPHESH AND PSUKEE ARE TRANSLATED CLEARLY SHOW THAT A PERSON DOES NOT HAVE A PART THAT HAS ANY EXISTENCE WITHOUT THE BODY OR ANY FUNCTION OR LIFE AFTER DEATH. "NEHPHESH" OR "PSUKEE" IS NOT SOMETHING THAT CAN LIVE WITHOUT THE BODY. IT IS ANY LIVING BEING, A PERSON OR ANIMAL. IN A PERSON "SOUL" IS THE EARTHLY PERSON WHO IS IN THE IMAGE OF ADAM, NOT AN IMMORTAL PART OF A PERSON THAT CAN LIVE WITHOUT THE WHOLE PERSON. Both persons and animals ARE nehpheshs [living beings, souls] not a living being that HAS a nehphesh [a soul] that will live without them.

The following quotation will illustrate the vague idea of many in relation to that which may be saved through Christ: "A man stands looking over the rail of a vessel into the surging water, and cries out, 'Save it!' Men come rushing up with, 'Save what? A man overboard?' 'No.' 'A woman?' 'No.' 'Then it must be a child.' 'No, it is not a child.' 'What then can it be?' 'I cannot tell.' 'Well, what does it look like?' 'I do not know, it has never been seen.' 'What form is it?' 'It has no form.' 'How large is it?' 'Why, it has no size.' 'Well, about how much will it weigh?' 'It has no weight.' 'Will it perish in the water?' 'No, no; it can never perish but save it, save it.'"

"IT" OR "ME" Many who believe the doctrine of unconditional immortality often say "IT" when they speak of the soul. Will it be "ME" or will it be my soul "IT" in Heaven? If I had a soul and "IT" had thoughts and emotions which are not my thoughts and emotions, "IT" is not "ME," but another being living in me.

The whole person will be raised from the dead at the resurrection. It will be "ME" changed from a "soul" [nehphesh-psukee] living creature in the image of Adam into a new spiritual body in the image of Christ. Some believe and teach it will only be an immaterial (no substance) invisible part of "ME," which they call the soul "IT" that will be in Heaven.

If "IT" thinks, has any thoughts or knowledge, has any kind of sensibility different than or apart from "ME"; it is not "ME," but is another being. If the spirit "IT" is not my mind, then "IT" must have a mind of "ITS" own and thoughts of "ITS" own.

Is "IT" intelligent and has a brain of "ITS" own? If not, then "IT" has no sensibility, then "IT" is only a nonliving thing.

If the "soul," ["nehphesh" and "psukee"] as used in the Bible, is not our life, mind, feeling and emotions; if "IT" is not the whole of a person; then "IT" could only be another being existing within "ME"; but "IT" and "ME" are not the same; and only the soul "IT" shall be in Heaven, but not the real "ME" [the part that now feels, thinks, and lives]. Only this no substance being living in "ME" which I can know nothing about. Not what "IT" looks like, or what "IT" thinks, how "IT" feels, or any other thing about "IT."

I could not even know "IT" is in "ME" without being told that "IT" is there. Therefore, "IT" could only be another being that will live on after "ME" is dead. When "IT" lives in Heaven, it will be "IT" living, not "ME," and my mind and thoughts will be dead, and "ME" will not even know that "IT" is living.

If my spirit "IT" is not "ME," then when "ME" dies, my mind will be dead. If "IT" is a part different from my mind, heart, feeling, thoughts, then how can "IT" be condemned for what "ME" thinks, and feels, and does?

If "IT" will be "ME" in Heaven [my mind, feeling, thoughts, heart, life] with a spiritual body in the image of Christ; where is the "soul" ["IT"], which I now have, but cannot see, or know anything about what "IT" will be? Will "IT" be in Heaven with "ME," and I still will not know anything about "IT"?

If "IT" is not my mind, what does "IT" think? If "IT" is only something living in "ME," which I know nothing about; and "IT" will leave "ME" at my death and go onto another home without "ME"; and I still will not know anything about "IT," or what "IT" is, or what "IT" thinks, or where "IT" is, or what "IT" is doing, or looks like.

After MY death, "IT" will live without a body or substance where "ME" [my mind, feeling, thoughts, heart] cannot live. If I am a "dual being" and "IT" is the second of my two beings, when my first being is dead, "ME" will be dead, and only the second being "IT" will be alive. Only a part of "ME" is immortal and only a part of "ME" will ever be in Heaven or Hell, and that is the part of "ME" that will never know anything about what "IT" is like.

If my "SPIRIT" came into existence when I was born, and "IT" is different from my earthly being, then "ITS" thoughts are not the thoughts of "ME" [not the thoughts of my mind]; therefore, how do I know "IT" has ever had any thoughts, or that "IT" knows anything?

If "IT" is immortal, "IT" has no need of the tree of life to live forever; but "ME" is not immortal, and could not live forever without the tree of life. Death is not "ITS" enemy, for "IT" cannot die for the sins of "ME." "IT" cannot pay the wages of the sins for "ME."

WILL YOU HAVE ETERNAL LIFE IN HEAVEN, OR WILL "IT" TO HAVE ETERNAL LIFE IN HEAVEN? The Bible does not teach there is another part living in a person, but the whole of a person as he is now, and only the body will be different in Heaven from what we now are. A person is only one being, and will be the same one part being in Heaven. We do not have a soul [do not have an "IT"], but we are a living soul, which is the image of Adam, a living being, a liv-

ing person. Men and animals do not have a soul, but are a living soul [living creatures]. There is a world of differences in being a living soul, as is taught in the Bible, and having an "immaterial invisible" soul as is taught today.

After death the Bible never speaks only of the sleep of the body, or only of the sleep of the soul; but of the sleep or death of the person. God's creation of this earth is very good even with the thorns caused by sin; but His creation of Heaven is far better and does not have the thorns. Nevertheless, the soul "IT" is made to be living in us, and be of neither creation, but just some thin air something with no substance. When Lazarus was raised, he was the exact identical person he was before his death, with the same body, a "soul" [nehphesh - psukee] living creature in the image of Adam. At the resurrection the saved will be the exact identical person as now, but with a new "spiritual body," in the image of Christ, not some thin air no substance "IT" that will be different from the person we now are.

Many use "soul sleeping" just as many have used "Campbellism," and "water salvation." They can see only Plato's immortal part of a person that lives on after the death of the person. It will not be Plato's inter immortal no substance part of a person that will exist after the death of the body. It will be "ME" not just some part of "ME" that will be raised from the dead, not "IT" that is not dead. It is "ME" that will sleep and "ME" that will wake up at the resurrection. Not "IT" that I will know nothing about.

If "IT" [the soul] is immortal from birth, "IT" can never die for "IT" is immortal. If "IT" is what will be in heaven, there can be no resurrection, for "IT" is not dead to be resurrected. If "IT" can never die, "IT" did not need Christ to die in "its" place to keep "IT" from dying, for "IT" is immortal and cannot die. "IT" has no need of the death of Christ to save "IT" from the death that "IT" cannot die. It is a person "ME" that will put on immortality at the resurrection, and not just a part of a person "IT," which is immortal before the resurrection. It will be my life, mind, feeling and emotions, my whole person "ME" that will be immortal in Heaven, not just some unknown part of me.

I do not know how God can raise "ME" from the grave and give "ME" a new spiritual body and it still be "ME"; not just some "IT" which was not dead to be raised; but I have complete faith that He can and will. My faith is in Christ and the resurrection He taught. Will faith in the pagan doctrine, or in the immortal soul it teaches save you or condemn you?

THE NEVER DYING SOUL DOCTRINE OF AN IMMORTAL SOUL IS IN DIRECT CONFLICT WITH HUNDREDS OF THE PLAINEST STATEMENTS OF THE BIBLE. HOW CAN ANYONE SAY THEY BELIEVE THE BIBLE WHEN THEY HAVE REPLACED IT WITH THE TEACHING OF THE HEATHEN PHILOSOPHY OF PLATO?

CHAPTER TWO - Life or Death

Many continually preach, "The wages of sin is death" but do not believe what they preach and contradict them self by preaching "the wages of sin is an eternal life of torment in Hell."

The reinterpretation of Life and death.

- Has "life" has been reinterpreted to mean only a "reward" and "death" to mean "eternal life with torment"?
- Is "the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord"? Romans 6:23
- Is "the wages of sin" really death, or is death eternal life with torment?

Eternal life is a conditional gift to the saved at the resurrection and judgment. ALL THAT HAVE THE SON HAVE ETERNAL LIFE. HE THAT HAS NOT THE SON HAS NOT LIFE (Immortality) 1 John 5:12. "He that hears My word, and believes Him that sent Me, has eternal LIFE, and comes not into judgment, but has passed out of DEATH into LIFE." John 5:24

"I have set before you LIFE and DEATH" [Deuteronomy 30:19]. Life and death are two of the most misused words in the Bible. Many are unwilling to believe that when God said, "The wages of sin is death" that He did really mean what He said, that death is death and not eternal life in some other place. Death is not a lifelong imprisonment with torture. DEATH IS DEATH, NOT A BETTER LIFE IN HEAVEN OR A WORSE LIFE IN HELL. It is LIFE or DEATH, not a better or worse life. Death is the exact opposite of life, and death cannot be reinterpreted to be life with torment. For a person to have an immortal soul from his or her birth, death as the wages of sin must be explained away. Innate inborn immortality is hostile to God's word. If a person is born with an immortal "*immaterial, invisible part of men*" (W. E. Vine) that is not subject to death and this "soul" is the only part of a person that will survive death, the law of God has no power over whether it lives or dies for it cannot die. God can only say how or where this "*immaterial, invisible part of men*" is to live, but we are told that He has no power to say that it will live or die for it cannot die, that this "*part of man*" is not subject to death.

"He that hears my word, and believes him that sent me, HAS ETERNAL LIFE, and comes not into judgment, but has passed OUT OF DEATH INTO LIFE" [John 5:24]. Not a soul that has eternal life passing out of one kind of eternal life into another kind of eternal life but has passed OUT OF DEATH INTO LIFE.

"It is appointed unto man once to die, and after this comes judgment" [Hebrews 9:27]. "For the hour comes, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the RESURRECTION OF LIFE; and they that have done evil, unto the RESURRECTION OF JUDGMENT" [John 5:28-29]. We bear the image of Adam, and like Adam, we all will die; but both the saved and those not saved will be raised at the second coming of Christ and be judged. The saved will bear the image of Christ and have life forever [1 Corinthians 15:45-49]. The church at Smyrna was told, "Be you faithful unto death, and I will give you the crown of life...He that overcomes shall not be hurt of the SECOND DEATH" [Revelation 2:10-11]. Throughout the Gospels, Christ promised life to all who believed Him. Paul says "His servants you are whom you obey; whether of SIN UNTO DEATH, or of OBEDIENCE UNTO

RIGHTEOUSNESS" [Romans 6:16]. "What fruit then had you at that time in the things whereof you are now ashamed: for the END of these things is DEATH. But, now being made free from sin and become servants to God, you have your fruit unto sanctification, and the END ETERNAL LIFE" [Romans 6:21-22]. As clear as human language can be, Paul says, "For the wages of sin is DEATH; but the free gift of God is eternal LIFE in Christ Jesus our Lord" [Romans 6:23]. In Romans 6:23, the issue is:

- LIFE -----OR-- DEATH
- Not life in one place-Heaven --OR-- life in another place-Hell
- Death is the absence of life --NOT--another kind of life, which will be either better or worse than this life.

ALL WHO OBEYS CHRIST AND "OVERCOMES," WILL AT THE JUDGMENT BE GIVEN THE CROWN OF LIFE; AND SHALL NOT BE HURT OF THE SECOND DEATH. THE CLEAR IMPLICATION IS THAT ANYONE WHO DOES NOT OVERCOME SHALL BE HURT OF THE SECOND DEATH AT THE JUDGMENT [Revelation 2:11]. "He that OVERCOMES shall inherit these things: and I will be his God, and he shall be my son. BUT for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burns with fire and brimstone; WHICH IS THE SECOND DEATH" [Revelation 21:7-8].

There may be more in the New Testament on life and death than any other subject. If God can destroy a person [the whole person, Matthew 10:28], unconditional immortality cannot be true. If a person can lose his life [Matthew 10:39] unconditional immortality cannot be true. Those who believe a person has a part that cannot die knows the "wages of sin" [Romans 6:23] must be made to be something other than death for if "death" means "death"; the sinner will die; he cannot live forever in Hell. THEY MUST DO AWAY WITH THE BIBLE TEACHING ON DEATH OR THERE CAN BE NO HELL.

JOHN 3:16: If all have eternal life at birth, why did God give His Son that all who believe on Him would have eternal life and not perish? If we are born with eternal life, how could the gift of God to those who believe and obey Him be eternal life?

JOHN 11:25: "I AM THE RESURRECTION, AND THE LIFE: he that believes on me, though he die, yet shall he live; and whosoever lives and believes on me shall never die." "And declare unto you the life, the eternal life" [1 John 1:1]. Only those who are raised with Christ through baptism have life. They are the only ones who, though they die, yet shall live. Christianity without a resurrection to life for those in Christ is inconceivable.

[1] LIFE: The gift of God is eternal life but only to those in Christ. God's gift of LIFE is not just a reward to those who are born with eternal life and cannot die.

1. The Greek concept of an immortal soul assumes that the soul already possess eternal life and is not subject to death.
2. The orthodox view is that a person has an "*immaterial, invisible part of men,*" and only this part of himself possesses eternal life at or before birth and is not subject to death, and

it is only this part of himself that will be in Heaven or Hell at death without the resurrection and judgment.

3. THE BIBLE VIEW IS THAT CHRIST "ABOLISHED DEATH, AND BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL" [2 Timothy 1:10]. Without the resurrection there would be no life after death. Before the resurrection, no person or no part of a person has immortality.

Psukee [life] is the only word translated soul in the New Testament. THE ADJECTIVES ETERNAL AND EVERLASTING ARE NEVER USED WITH SOUL [PSUKEE]. Psukee is translated: life 40 times, you 1 time, us 1 time, mind 3 times, heart 1 time, heartily 1 time, soul 58 times in the King James Version. Psukee [life] is the natural life from Adam. It is the life common to all living creatures, man - both saved and lost, all animals, and is never said to be eternal. All living creatures by natural birth have psukee [life] from birth to death. "The first man Adam become A LIVING SOUL (psukee-living being)" [1 Corinthians 15:45]. It is the same as nehphesh in the Old Testament. Adam became "A LIVING SOUL"-nehphesh-a living being [Genesis 2:7]. It is the life Adam had in common with animals and all living creatures. See Genesis 1:20 "life" (nehphesh-soul) applied to **animals** "The moving creature that has LIFE " (footnote in KJV). Genesis 1:21 "living creature" (nehphesh-soul) applied to **animals**. Genesis 1:24 "living creature" (nehphesh-soul) applied to **animals**. Genesis 1:30 "life" (nehphesh-soul).

Zoeë [life] is a gift from Christ to those who believe. It is the eternal life He gives only to those who are His, only to those who are born again. No one is born with it and the lost never have it. "Zoeë" is used about one hundred thirty times [Wigram, Page 339, Sometimes spelled "zoe"] and is translated "life" every time. It is the life that Christ gives to those who obey Him. It refers to the eternal life given by Christ in all but about ten of the about one hundred thirty times it is used. Only those who are born again and are in Christ will ever have eternal zoeë [life]. B. W. Johnson says "The word rendered life (zoeë) means, in its primary sense, 'existence' as opposed to non-existence or annihilation." Commentary on John, 1886, John 10:27-28. Zoeë life is life for believers as opposed to death for nonbelievers, existence as opposed to non-existence.

- "Shall inherit eternal [aionios] **LIFE** [zoeë]" Matthew 19:29.
- "That whosoever believes may in him have **eternal** [aionios] **LIFE** [zoeë]" John 3:15.
- "**Whosoever** believes on him should not perish, **but have eternal** [aionios] **LIFE** [zoeë]" John 3:16.
- "He that believes on the Son **has eternal** [aionios] **LIFE** [zoeë]; but he that obeys not the Son **shall not see LIFE** [zoeë]" John 3:36. He that obeys not the Son is not now and will never be immortal.
- "The water I shall give him shall become in him a well or water **springing up unto eternal** [aionios] **LIFE** [zoeë]" John 4:14.
- "Fruit **unto LIFE** [zoeë] **eternal** [aionios]" John 4:36.
- "Son also **gives LIFE** [zoeë]" John 5:21.
- "Out of **death** into **LIFE** [zoeë]" John 5:24.
- "That you **may have LIFE** [zoeë]" John 5:40.
- "Unto the **resurrection of LIFE** [zoeë]" John 5:29.
- "Food which abides **unto eternal LIFE** [zoeë]" John 6:27.
- "Should **have eternal LIFE** [zoeë]; and I will raise him up at the last day" John 6:40.

- "And **I give unto them eternal LIFE** [zoeë]" John 10:28. He is not giving them life that they had at birth, but life that they or no part of them had before the new birth. When Jesus said, "He that believes not the Son shall not see life," eternal life in torment is not what shall be seen.
- "**He should give eternal LIFE** [zoeë]" John 17:1-3.
- "**You may have LIFE** [zoeë]" John 20:31.
- "**The free gift of God is eternal LIFE** [zoeë] in Christ Jesus our Lord" Romans 6:23.
- "**Believe on Him unto eternal LIFE** [zoeë]" 1 Timothy 1:16.
- "**Lay hold on the LIFE** [zoeë] **eternal**, whereunto you were called" 1 Timothy 6:12.
- "May **lay hold on the LIFE** [zoeë] which is **LIFE** [zoeë] indeed" 1 Timothy 6:19.
- "**Abolished death and brought LIFE** [zoeë] **and immortality to light**" 2 Timothy 1:10.
- "**In hope of eternal LIFE** [zoeë]" Titus 1:2.
- "We might be made heirs according to **the hope of eternal LIFE** [zoeë]" Titus 3:12.
- "**Shall receive** the crown of **LIFE** [zoeë]" James 1:12.
- "Declare unto you the **LIFE** [zoeë], **the eternal LIFE** [zoeë], [Christ] which was with the Father" 1 John 1:2.
- "And this is **the promise which he promised us, even the LIFE** [zoeë] **eternal**" [1 John 2:25]. At the resurrection the saved shall put on immortality [eternal life]. This is so sure that it is spoken of as if we now have it.
- "**And in the world to come eternal LIFE** [zoeë]" Mark 10:30.
- "God gave unto us **eternal LIFE** [zoeë], and this **LIFE** [zoeë] is in his Son. He that has the Son has the **LIFE** [zoeë]; **he that has not the Son of God has not the LIFE** [zoeë]" 1 John 5:11-12.
- "**And the end, eternal LIFE** [zoeë]" Romans 6:22.
- "**Looking for** the mercy of our Lord Jesus Christ unto **eternal LIFE** [zoeë]" Jude 21.
- "That of all that which he has given me I should lose nothing, **but should raise it up at the last day**" [John 6:29]. "For this is the will of my Father, that every one that beholds the Son, and believes on him, **should have eternal LIFE** [zoeë]; **and I will raise him up at the last day**" [John 6:40]. "**And I will raise him up at the last day**" [John 6:44] "**And I will raise him up at the last day**" [John 6:54].
- "Who will render to every man according to his works: **to them that** by patience in well-doing **seek for glory and honor and incorruption, eternal LIFE** [zoeë]" Romans 2:7.
- "**I AM THE RESURRECTION AND THE LIFE** [zoeë]" "Jesus said unto her, I am the **resurrection**, and the **LIFE** [zoeë]: he that believes on me, though he **die**, yet shall he **live**; and whosoever lives and believes on me shall never die" [John 11:25-26].
- "Our Savior Christ Jesus, who **abolished death**, and **brought LIFE** [zoeë] **and immortality to light** through the gospel" [2 Timothy 1:10]. Christ is the Word of life. "Concerning the Word of life [and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father]" [1 John 1:2]. Only those raised with Christ through baptism have the promise of eternal life and will not be subject to the Second Death.

THE PROMISE OF ETERNAL LIFE AT THE JUDGMENT ONLY TO THOSE WHO BELIEVE IN AND OBEY CHRIST IS POSITIVE PROOF THAT WE DO NOT NOW HAVE IMMORTALITY. A born again person cannot be given life and immortality at the judgment if all men are now immortal and cannot die, for they would have been born with life and born immortal. The theology, which says a person is born with immortality, robs Christ of the gift of life to

all who believes and gives life to all at birth. THESE PASSAGES MAKE NO SENSE IF WE ARE BORN WITH A SOUL THAT HAS LIFE AND CAN NEVER DIE, AND THIS SOUL THAT IS NOT SUBJECT TO DEATH IS THE ONLY PART OF US THAT WILL BE IN HEAVEN. DO THEY THINK CHRIST GIVES LIFE ONLY TO A PART OF A PERSON, WHICH IS ALREADY IMMORTAL AND HAS HAD ETERNAL LIFE FROM BIRTH AND CANNOT DIE? Immortality is conditional on being in Christ; there is no eternal life except in Christ.

- "He that eats this bread **shall live forever**" John 6:51, 6:57.
- "For if... **we shall be also in the likeness of His resurrection**" Romans 6:5.
- And **this mortal must put on immortality**" 1 Corinthians 15:53.
- "**Made alive**" Ephesians 2:1-5.
- "Who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, **unto an inheritance** incorruptible, and undefiled, and that fades not away, **reserved in heaven for you**, who by the power of God are guarded through faith unto **a salvation ready to be revealed in the last time...receiving the end of your faith, the salvation of your souls** (psukee-lives "the salvation of your lives" Our lives are saved from death by the blood of Christ who give His life to save our life, not just an "immaterial, invisible part of a man")...**set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ**" [1 Peter 1:3-13].
- "But if by the Spirit, you put to death the deeds of the body **you shall live**" Romans 8:13.
- "That **we may be also glorified** with Him" Romans 8:17.
- "**With the glory which shall be revealed to us-ward**" Romans 8:18. When? Not now, but at the resurrection.
- "**Waiting for our adoption**" Romans 8:23. (Not "it" waiting for "its" adoption).
- "Foreordained **to be conformed to the image of His Son**" Romans 8:29.
- For this hope we must "**with patience wait for it**" Romans 8:25.
- FOUR TIMES IN JOHN 6:39-54 CHRIST SAYS HE WILL **RISE UP THOSE THAT ARE HIS "AT THE LAST DAY"** [John 6:39, 40, 44, and 54].

Hastings' Dictionary of the Bible, "The idea of a life to come is in many portions of the OT conspicuous by its absence. There is nothing anywhere that will compare with the NT conception of 'eternal life'" Page 546.

[2] DEATH: Salvation is from death, not from torment for those who cannot die. Eternal life with torment in Hell means there is no death. **The penalty of sin is death [Romans 6:23], not eternal life in Hell. This passage is preached continually, but very few that preach it believe it. They preach, "The wages of sin is death," and in the same breath preach a person has a part that cannot die and the wages of sin for our deathless part of us is an eternal life of torment in Hell.** Death is death, not an eternal dying but never dead. Death is not eternal life with torment.

All have sinned; the wages of sin is death. Death is God's penalty for sin. The gift of God canceled the wages of sin and gives life. It is life or death, not two kinds of life. The free gift of God is not changing one kind of life for another kind of life, or life in one place for life in another place. IT IS GIVING LIFE IN PLACE OF DEATH. This is made possible not by Christ living our life of eternal torment for us, but by Christ dying our death for us. THE FREE GIFT OF

GOD IS LIFE, NOT JUST A CHANGE OF ADDRESS FROM HELL TO HEAVEN FOR THOSE WHO HAVE ETERNAL LIFE AND CANNOT DIE.

"The wages of sin is death, but the gift of God is eternal life" [Romans 6:23]. There are two reasons why the sinner will die in this passage. [1] They will receive the wages they earned for sin, which is death. [2] Eternal life, immortality, is given only to those who are in Christ. The lost will never be given the gift of immortality.

If "the wages of sin is death."

1. **Hell and an eternal life of torment are not possible.**
2. **An immoral soul that is not subject to death is not possible.**
 - **"Shall save a soul** [psukee-life or person] **from death**" "Will save him from death" New International Version James 5:20. The person saved is saved from death, not from eternal torment.
 - "Receiving the end of your faith, **even the salvation of your souls** [life-psukee]" 1 Peter 1:9.
 - **"Sin unto death"** Romans 6:16. Not sin unto an eternal life of torment.
 - "What fruit then had you at that time in the things whereof you are now ashamed? For the end of those things **is death**. But now being made free from sin and become servants to God, you have your fruit unto sanctification, and **the end eternal life** [at judgment]. For the **Wages of sin is death**; but the free **gift of God is eternal life**" Romans 6:21-23. DEATH is not a gateway to a better LIFE. Death is an "enemy" and our hope is the resurrection, never death. "For you shall be recompensed in the resurrection"[Luke 14:14], not at death.
 - "Be *you* faithful unto death [end of this life] and I will give *you* **the crown of life** [at the judgment]...shall not be hurt of **the second death**" ("*You*" not to a "*part of you*") Revelation 2:10. And with the world **they shall "passes away"** 1 John 2:17.
 - "For if you live after the flesh, **you must die**" Romans 8:13 ("*You*" not just a part of "*you*" must die).
 - **"We** (not only a part of us) have passed **out of death into life**" 1 John 3:14.
 - Death is so sure to those not in Christ that they **"abides in death"** 1 John 3:14.
 - "If we have only hoped in Christ in this **life**, we are of all men most pitiable. But now has Christ been **raised** from the **DEAD**, the first-fruits of them that are **asleep**. For since by man came **DEATH**, by man came also the resurrection of the **DEAD**. For as in Adam all **DIE**, so also in Christ shall all be made **alive**" [1 Corinthians 15:21-23]. Christ died for our sins, not eternally tormented for our sins. **Death** is used of Adam, Christ and all who will **die** like Adam without anything to make the **death** of the three not to be **death**. **Death** is **death**, not any kind of **life** of those who cannot *die*.
 - In the plainest language possible, Jesus said, "If you believe not, you shall **die** in your sins" [John 8:21-24].

Those who believe in eternal torment are saying to the unsaved that they already have eternal life but will spend it in the wrong place. They are saying to the lost that they can never die but that they will live an unhappy everlasting life. They are saying the lost will be in Hell and just as alive as those in Heaven, and in no sense can the lost be said to be dead; in no plain common sense language can the wages of sin be said to be death to an immortal being that cannot die for if it could die or if it were dead, it would not be an immortal being. They are saying that death

cannot be death, but death is only a transfer of life from this realm to life in another realm. For a person to now have an immortal soul that can never die, death, particularly the second death must be changed to life.

Those who believe men are now immortal must take death out of the Bible. In all the repeatedly times Christ promised eternal life to believers, He must be made not to mean what He promised; not eternal life, but to be promising only a reward or happiness.

"WAGES OF SIN IS DEATH," not an eternal life of torment for those who cannot ever be dead [Romans 6:23]. Death is not life in a different form. Death is to be abolished at "the end" [1 Corinthians 15:24-26] by casting it into lake of fire. Jesus endured the wages of sin in our place so that we would not have to. CHRIST COULD NOT BE OUR SAVIOR IF THE WAGES OF SIN IS ETERNAL TORMENT. Jesus died in our place; but He did not endure eternal torment in our place, therefore, if the wages of sin were eternal torment He could not be our savior. He would not have paid our debt. He did "taste of death for every man" [Hebrews 2:9]. Today's theology that death is only life in a different place and is not really death makes our salvation impossible by making the death of Christ impossible. The first lie was that you will never die, which God said was wrong.

- Robert Turner says, "Sin separates us from God, and 'the soul that sinneth, it shall die.'" Florida College Annual Lectures, 1986, Page 172. Which one is he saying? [1] The soul that sins lives forever separated from God, or [2] "The soul that sins shall die." The two are a total conduction of each other and both cannot be true. Beyond any doubt, this is using a passage to teach the opposite of what it teaches, namely, the soul that shall die cannot die but lives forever.

Romans 6:21-23 is a double deathblow to the immortal soul doctrine. (1) Wages of sin is death, not eternal life with torment. (2) The gift of God is eternal life in Christ. If we have a soul that is now immortal, it now has eternal life and will always have eternal life, even if is not in Christ, even if there were no resurrection, even if Christ had not died in our place.

- "For the end of these things is death...for the wages of sin is death" King James Version
- "For the outcome of these things is death...for the wages of sin is death" New American Standard
- "These things result in death...for the wages of sin is death" New International Version
- "These things only bring death...when people sin, they earn what sin pays--death" New Century Version
- "And they lead to death...sin pays off with death" Contemporary English Version
- "Things that end in eternal doom...for the wages of sin is death" New Living Translation
- "The result of those things is death...for sin pays it wage--death" Today's English Version
 - There is not the slightest sign of an immortal soul that is not subject to death in this passage, if there were it would make it completely wrong.

"IF YOU LIVE AFTER THE FLESH, YOU SHALL DIE" [Romans 8:13]. Paul did not say, "If you live after the flesh you are now spiritually dead," but "YOU shall die." Not your soul shall live forever separated from God, but "YOU shall die." Why do many that say they believe God but work hard to change His word? "But if by the Spirit YOU put to death the deeds of the

body, YOU shall live." It is YOU that will live or die, not A PART OF YOU that will always live and cannot die.

THE THREE STEPS TO DEATH in James 1:15. (1) LUST (when it has conceived) (2) gives birth to SIN (3) sin (when it is accomplished) brings DEATH. In today's preaching the three steps are changed to (1) LUST (2) SIN (3) ETERNAL LIFE IN HELL.

- "Then when LUST hath conceived, it bringeth forth SIN; and sin, when it is finished, bringeth forth DEATH" [King James Version].
- "Then, when DESIRE has conceived, it gives birth to SIN: and sin, when it is full-grown, brings forth DEATH" [New King James Version].
- "Then the LUST, when it hath conceived, beareth SIN: and the sin, when it is fullgrown, bringeth forth DEATH" [American Standard Version].
- "Then when LUST has conceived, it gives birth to SIN and when sin is accomplished, it brings forth DEATH" [New American Standard Version].
- "Then, when that DESIRE has conceived, it gives birth to SIN, and that sin, when it is fully grown, gives birth to DEATH" [New Revised Standard Version].
- "Then, after DESIRE has conceived, it gives birth to SIN; and sin, when it is full-grown, gives birth to DEATH" [New International Version].

It is LIFE or DEATH, not reward or torment. It is never an everlasting life of torment with God doing the tormenting. There is so much teaching in the New Testament on life and death that it is as if God foreknow men would change the wages of sin into an everlasting life of torment, and He gives them no way to say at the judgment "I did not know." Why do men not believe God? DEATH IS IN CONTRAST TO LIFE. IT IS THE OPPOSITE OF LIFE, AND NOT JUST ANOTHER KIND OF LIFE. DEATH IS NOT LIFE IN HEAVEN, HELL, PURGATORY, OR HADES. IT IS NOT LIFE OF ANY KIND, ANYWHERE. DEATH IS DEATH, NOT EVERLASTING LIFE WITH TORMENT, NOT A MERE CHANGE IN THE MODE OF EXISTENCE. The unsaved cannot be both eternally dead and eternally alive and conscious. They cannot be both dead and alive at the same time.

"For if you live according to the flesh, YOU WILL DIE: but if by the Spirit YOU put to death the deeds of the body, YOU WILL LIVE" Romans 8:13. Not just an *"immaterial, invisible part of man"* [W. E. Vine]. Not "it" will live but "YOU" will live. THE SAME THING THAT "WILL DIE" IS THE SAME THING THAT "WILL LIVE," BUT WE ARE TOLD THAT "IT" CANNOT DIE.

- Narrow way = LIFE - Broad way = DESTRUCTION [Matthew 7:13-14]
- LIFE or DEATH [Romans 6:23; 4:17; 1 Corinthians 3:22]
- LIFE or PERISH [John 3:16]
- LIFE or DIE [Romans 8:13]
- LIFE AND PEACE or DEATH [Romans 8:6]
- SAVED or DESTROY [James 4:12]
- LIFE or DESTRUCTION [Matthew 7:13-14]
- Into LIFE out of DEATH [1 John 3:14]
- Under the Old Testament Law [earthly life or death]
 - LIFE and DEATH [Deuteronomy 30:15-20]

- DEATH and LIVE [Ezekiel 18:23]
- DEATH and LIVE [Ezekiel 18:32] The Bible says what it means and means what it says. God inspired John to say, "should not perish" but many say God did not mean, "perish" but "have an eternal life of torment."

Is the world on Satan's side?

- God said, "You shall surely die" [Genesis 2:17]
- Satan said, "You shall surely not die" [Genesis 3:4]
- Most Protestant theologians say, "You shall surely not die"

In Romans 1:28-23, Paul gives a list of sins, then says, "They that practice such things ARE WORTHY OF DEATH." Not have an eternal life of torment in Hell, but of death, but many today say, "They that practice such things ARE WORTHY OF ETERNAL LIFE IN HELL." Will you believe them or Paul? You cannot believe both. "What fruit then had you at that time in the things whereof you are now ashamed? For THE END OF THESE THINGS IS DEATH...You have your fruit unto sanctification, AND THE END ETERNAL LIFE, for the wages of sin is DEATH; but the free gift of God is ETERNAL LIFE in Christ Jesus our Lord" [Romans 6:21-23]. The gift of God to those who believe on His Son is eternal life [John 3:16], and this gift is something they do not already have; not something ALL were born with. If all have eternal life from birth, even those who do not believe, how could life be a gift to believers? When those who believe that all now have eternal life [an immortal soul] read the Bible, and change "life" into "a reward" and "death, die, perish, destroyed, and destruction" into "punishment." To them, the Bible cannot mean what it says and they must change it.

The first death is the end of life of the flesh [life as it exist now]. The second death then must also be the end of life [life as it will exist then], or it is not a second death, but something altogether different from death. An everlasting life of torment is not a second death. In the traditional concept, a person has an immortal soul, which neither the first or second death can kill, therefore; death must be made to be something other than death. On about every page throughout the New Testament it is life or death, not just reward or punishment. THE UNSAVED DIE, PERISH, ARE DESTROYED, AND ARE LOST. THE OBEDIENT ARE SAVED FROM DEATH AND GIVEN LIFE AND IMMORTALITY AT THE JUDGMENT. If the soul now has eternal life, if it is immortal and cannot die, then much of the language of the Bible has no meaning and is saying nothing. WHY IS THERE SO MUCH IN THE BIBLE ON DEATH WHEN THERE IS NO DEATH? Many have believed what their preacher or church says and have rejected the Bible as being untrue.

An immortal soul would have everlasting life, and could never receive the wage of sin, death, for it is not subject to death. It cannot die, and would have no need for Christ to die in its place. Christ could not give life to those who believe Him for they would have been born with eternal life and cannot die. Eternal life is frequently promised to the righteous, but never to the wicked. If they do not have eternal life, they cannot endure eternal torment. Our body will be "fashion a new" American Standard Version, "Change" King James Version. "Transform" New American Standard Version, Philippians 3:20-21. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory...but thanks be to God, who gives us the victory through our Lord Jesus Christ." If the lost will live forever in Hell, do they

also have the victory over death? We are told they cannot die, but will live forever in torment. Will not their life [not their death] be just as eternal as the saved? What happen to the wages of sin and 1 Corinthians 15:54-57?

THE BIBLE IS REINTERPRETED TO TEACH THAT WHICH CANNOT BE

"We have passed out of death into life" [1 John 4:14]. It is us [the whole person] that were dead in our relation to God, not a dead soul that is now alive. IF, as some believe, IT IS THE SOUL THAT WAS DEAD BUT IS NOW ALIVE, IT WOULD BE A CONTRADICTION OF THEIR DOCTRINE THAT THE SOUL CAN NEVER DIE, FOR AN IMMORTAL SOUL THAT CANNOT BE DEAD WOULD HAVE BEEN DEAD, AND IT WOULD HAVE "PASSED OUT OF DEATH INTO LIFE." Their reinterpretation proves the soul was dead and passed out death into life, therefore, the soul, which we are told, can never be dead, was dead at one time but now the dead soul is alive. It was the person that was dead before they were in Christ, but is now alive in Him, the person that has passed out of death into life, not an undying immaterial part of the person that could never be dead but passed out of death into life and is now alive.

Believers in immortality from birth must reinterpret the Bible to say:

1. Those who are destroyed **are not destroyed**. [James 4:12; 2 Peter 2:12; 2 Peter 3:7].
2. Those who perish **do not perish**. [1 Corinthians 1:8; John 3:16].
3. Those who die **do not die**. [Romans 6:23] [Death is not death].
4. The end of the wicked **is not their end**. [Philippians 3:19; Hebrews 6:8].
5. Those who are consumed **are not consumed** [Hebrews 10:27].
6. **Mortals are born immortal**; [1 Timothy 6:16] therefore, how can there be any such thing as being mortal? There are no mortals and could never be a mortal if all men are created immortal.
7. The second death **is not a death; it is eternal life with torment** [Revelation 21:8].
 - Are they really teaching the Bible when they corrupt it into saying the opposite of what it really says, or teaching what they want the Bible to say?

IS THE WAGES OF SIN IS DEATH or IS THE WAGES OF SIN AN ETERNAL LIFE OF TORMENT? It cannot be both. If all are immortal from birth, death does not exist. No one will ever die. No one will ever be dead; therefore, the wages of sin could not be death.

DEATH, THE ENEMY DEFEATED FOR BELIEVERS. "Jesus said unto her, Your brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believes on me, though he die, yet shall he live; and whosoever lives and believes on me shall never die" [John 11:23-26]. "If a man keep my word, he shall never see death" [John 8:55]. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever" [John 6:51]. It is evident that Jesus was not speaking of physical death for like Lazarus believers shall die, but unlike nonbelievers they have a new existence, a new life in Christ that is no longer subject to the enemy, death. They have a victory over death and can say with Paul, "Death is swallowed up in victory, O death, where is your sting? The sting of death is sin: and the power of sin is the law: but thinks

be to God, who gives us the victory through our Lord Jesus Christ" [1 Corinthians 15:55-56]. We are told twice that the second death has no power over believers [Revelation 2:11; 20:6]. They are not subject to it and shall live forever. "Our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel" [2 Timothy 1:10]. Christ defeated the enemy by His resurrection and gave life to faithful believers.

"The words of the Bible contain all the ideas in it. These words, then, rightly understood, and the ideas are clearly perceived. The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for, when God spoke to man in his own language, He spoke as one person converses with another-**IN THE FAIR, STIPULATED, AND WELL-ESTABLISHED MEANING OF THE TERMS.** This is essential to its character, as a revelation from God; otherwise, it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind." Alexander Campbell, "The Christian System," Page 3, Gospel Advocate Company, 1835. "It is absolutely essential to the very idea of a Divine communication in the form of a revelation, that its words and sentences be understood according to their usual sense at the time when that communication was made, and amongst the people to whom it was addressed and to whose care it was committed" A. Campbell, An essay on "Life And Death" from the Millennial Harbinger, 1844. Those who believe men are now immortal have to make the words that God used not mean what they say. Is it not unreasonable to make words in the Bible has a meaning attached to them that is unlike the way they are used in any other book in the world, unlike the way they were used in the language of those God spoke to? **THE WORDS USED IN THE BIBLE TO DESCRIBE THE FATE OF THE LOST ARE SIMPLE WORDS THAT ALL CAN UNDERSTAND BUT ARE WORDS THAT MUST HAVE THEIR MEANING CHANGED TO PUT A DEATHLESS SOUL, WHICH IS ONLY A PART OF A PERSON, INTO THE BIBLE.**

[1] LIFE must be changed to be not life but is only a reward to those who are born with eternal life. Is it not unreasonable to say the many times Christ promised eternal life to those that believe Him, that He only promised them a reward and not eternal life? And just as unreasonable to say that He promised life to what we are told is the only part of a person that now has life and cannot die and only this part person will be in Heaven. This doctrine of an immortal soul that cannot die makes Christ promise us something over and over that we already had. Throughout the Book of John, Christ repeatedly promised life to those who believed and those who did not believe would not see life [John 3:36; 4:14; 4:36; 5:21; 5:40; 6:33, 39, 44, 47, 57, 63, 68, and many others throughout John]. "That to all whom you have given him, he should give eternal life. And this is life eternal, that they should know you the only true God, and him whom you did send, even Jesus Christ" [John 17:2-3]. There could not be a stronger statement saying only those who believe in Jesus will have life, and those who do not believe will not be given any life anywhere.

Alexander Campbell in his preface to "The Living Oracles" his translation of the New Testament says, "The reader will please to consider, that, when God spoke to man, he adopted the language of man. To the fathers of the Jewish nation he spoke in their mother tongue. By his Son, and his Son by the Apostles, spoke to every nation in its own language. When he spoke to any nation, he uniformly adopted the words of that nation in expressing his will to it. And that he used their words in the commonly received sense, needs no other proof than this, that if he had not done so,

instead of enlightening them in the knowledge of his will, he would have deceived and confounded them: than which, no hypothesis is more impious. For example: were God to speak to us in *English*, and select from our vocabulary the words *death*, *punishment*, *perpetual*, and *wicked*; were he to use the last term as we use it, and annex to the others a significant different from that we affix to them--**such as to mean *life* by the term *death*, *happiness* by the *punishment*, and a *limited time* by the word *perpetual***; and without apprising us of such a change, in their meaning...what a deception would he practice on us!" HOW MANY CHANGE "DEATH" TO "LIFE," BY CHANGING "THE WAGES OF SIN IS DEATH" TO "THE WAGES OF SIN IS ETERNAL LIFE WITH TORMENT"?

"Its uniform testimony (the New Testament) is that 'eternal life' hereafter will be the exclusive possession of the just, and that the wicked will certainly not obtain it: 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.' Our simple enquiry is, what is meant by that Greek word translated 'life' in the passages referred to. Our Lord in addressing Himself to the Jewish people, Luke in writing a Gospel for the Gentile world, Paul in writing to Rome, the metropolis of heathenism, or Corinth priding itself on the Grecian tongue, James, Peter, and Jude writing to Christians wherever scattered over the earth, all alike use this word as universally understood. We have only, therefore, to refer to our classical dictionaries, and there we find its primary and universally accepted sense to be *existence*. If we want any further confirmation, let us listen to the Apostle James defining it's meaning: 'What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.' On the classical usage, and express definition of the New Testament, we take our stand. Dictionaries of the New Testament, and commentators on it, may, if they please, put upon the phrase the sense of 'happiness' in the numberless passage where it occurs, but we deny to them the right to alter the meaning of a well understood Grecian word for the sake of bolstering up their baseless and horrid creed." Henry Constable, *The Duration and Nature of Future Punishment* 1871.

[2] **DEATH** must be changed so that it does not mean death but eternal life with torment for those who can never be dead. The dead are not really dead for death is only "a loss of well being" a loss of happiness and is eternal life with torment. Death must be made to be not death but a doorway to a spiritual world where ALL, both the saved and the lost are alive and have eternal life; to the saved death means an instant doorway to a greater and fuller life; to the lost an instant doorway to an eternal life of pain. In no plain language can death be said to be the wages of sin to an immortal being that cannot die.

DEATH IS MADE TO BE NOT DEATH BUT A MERE CHANGE IN THE MODE OF EXISTENCE. TO MANY, DEATH MEANS TO BE ALIVE, TO HAVE ETERNAL LIFE, BUT SEPARATED FROM GOD. TO MAKE THE WORD "DEATH" FIT THEIR VIEW; THEY MUST MAKE IT FIGURATIVE. THE TRUE MEANING OF THE WORD WILL DESTROY THEIR VIEW. ALL PLAIN PASSAGES LIKE ROMANS 6:23 (THE WAGES OF SIN IS DEATH) MUST BE MADE INTO FIGURATIVE LANGUAGE, BUT THEY CANNOT TELL US HOW THEY KNOW WHAT THE FIGURATIVE LANGUAGE MEANS. THEY CANNOT TELL US HOW THEY KNOW "DEATH" MEANS "LIFE." A basic rule of Bible study, which is accepted by most, is a word or a passage must be assumed to be literal unless the context demands that it must be taken figuratively. They cannot tell why the word "death" must be made figurative other than it would destroy their teaching if it were used with it's true meaning. An ex-

ample of a passage that must be made figurative. "And out of his mouth proceeds a sharp two-edged sword" [Revelation 1:16]. "And out of his mouth proceeds a sharp sword, that with it he should smite the nations" [Revelation 19:15]. Christ does not literally have a sword coming out of His mouth. The two-edged sword is figurative of His word. To make this passage literal would make Christ into a monster. But, even in the figurative passage, it is death that is being spoken of, not two kinds of life; the sword is used to kill. We will be judged by His words [John 12:48] and are given life if we obey them, [Romans 1:16, Matthew 4:4] or death if we do not [John 3:36].

For those in Hell to feel pain, they would have to be just as alive as those in Heaven. Theology has changed death into eternal life in Hell.

When the death of anyone is spoken of in the Bible, the modern phraseology [they have gone to be with Christ, have gone to their reward, have gone to be with their loved ones in Heaven, etc.] is never used. Not even Abraham is said to have gone to his home in Heaven at death before the judgment. "And Abraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people" [Genesis 25:8 New American Standard Version]. Such a radical redefinition of death is a denial of death; an attempt to evade death by saying the real person is immortal and therefore is not subject to death. It is a deliberate carefully thought out wresting of the scriptures [2 Peter 3:16].

[3] **DIE** "If you live after the flesh, you must **DIE**; but if by the spirit you put to death the deeds of the body, you shall **LIVE**" [Romans 8:13]. The immoral soul doctrine must make **DIE** to mean exactly the same thing as **LIVE**, just live in two different places; therefore, "die" and "live" both mean eternal life! "Die" and "live" both means to exist forever! Who can believe it? It is obvious that "die" only means "eternal life in torment" when it serves the purpose of the doctrine of eternal torment, and all other times "to die" really means "to die"; also that we must have someone tell us when "die" means "eternal life in torment" and when "die" really means "die"; and without this help we could never know God intended us to understand the opposite of what He said.

[4] **DESTRUCTION** must be changed to be only a loss of well being. The traditionalist argument is that the words "destroy" and "destruction" should not be taken with their established meaning but be interpreted as "a loss of well being" or an "irreparable loss." How could they or anyone know this without a revelation from God? How can the Scriptures speak of the destruction of the lost if they are not destroyed? Why would God say He were going to destroy the lost if He knows the soul is immortal and He could not destroy it? **DESTRUCTION HAS BEEN CHANGED TO EXISTING FOREVER IN TORMENT.**

[5] **DESTROY** must be made to mean to preserve forever. They must add, "Can never be" to destroyed and make it read, "Can never be destroyed." They argue that an immortal soul cannot die, therefore, "destroy" cannot mean "destroy" and the Bible did not really mean "destroy" when it said "destroy," just as "death" cannot mean "death" and the Bible did not really mean "death" when it said "death." But, these words must mean something; therefore, they are reinterpreted and given a meaning that is the opposite of their true meaning. Many words **MUST** always be used with a meanings that is the opposite of what the words mean. They argue that nothing can be annihilated in the scientific sense, that nothing is annihilated by fire; it just changes its form. They overlook the fact that the Bible is not a scientific book and is not written in today's scien-

tific language, and that God made all things out of nothing and all things will go back to nothing. No one to whom Paul was writing would not have thought that if a book were burnt up that it was not destroyed. See "The nothing can be destroyed argument" in chapter seven.

In Matthew 10:28 there is no figurative language, but we are told that one word must be used in a figurative way to mean just the opposite of its true meaning, that the one word "destroy" must be made to mean "an eternal life of torment." There is no figurative language in 2 Thessalonians 1:9, but two words, "destruction" and "perish" must be made figurative to mean the same, "an eternal life of torment." Words must be made figurative even when nothing is figurative in the context that the words are in.

- Death, when made figuratively, is **eternal life** in Hell separated from God **but definitely not dead.**
 - Destruction, when made figuratively, is only a loss of well being.
- Destroy and perish, when made figuratively, means to preserve forever. Did God intend to say imperishable when He said perish?
- Sleep, when made figuratively, is **to be awake** in Heaven or Hell **but definitely not asleep**, that would make their "*immaterial, invisible part of men*" be asleep in Hell; therefore, they have labeled this "soul sleeping." It is true that the Bible says nothing about "soul sleeping" of an "*immaterial, invisible part of men*," but it repeatedly says a person sleeps unto he or she wakes at the resurrection.

[6] **PERISH** like destruction and destroy, perish must be made to mean, "can never perish or be destroyed but to live forever in an unhappy and miserable condition in Hell." Forever perishing but imperishable!

[7] **FIRE** cannot destroy useless things like chaff. It must be made into figurative language of something that it cannot consume. With this kind of "fire" you would only have to put wood in your fireplace one time and it would heat your house forever. It took some thought to come up with a fire that burns but never burns.

[8] **SPIRITUAL DEATH** is not found in the Bible but used repeatedly in today's preaching.

[9] **SLEEP** does not mean sleep but awake. If the dead are being tormented in Hell, how could they in any way be sleeping? ALL the dead are sleeping unto the resurrection. The metaphor of the dead being asleep that is used repeatedly is made void and foolishness by the doctrine of an immortal soul being awake in Heaven or Hell. The Bible does not use words in such a self-contradictory manner.

[10] **KILLS** "And I will KILL her children with PESTILENCE" [Revelation 2:23]. Kill is used interchangeably with die and destroyed. "To be killed," "to die," "to be destroyed."

Summary: LIKE DEATH, THESE WORDS MUST BE MADE INTO FIGURATIVE LANGUAGE EVEN WHEN THEY ARE IN PLAIN PASSAGES. ALL THESE WORDS MUST BE GIVEN A THEOLOGICAL MEANING THAT IS NOT FOUND IN THE WORDS, BUT THEY NEVER TELL US HOW THEY KNOW WHAT THIS THEOLOGICAL MEANING IS. BUT, ONE THING IS CLEAR, IF THEY DID NOT CHANGE THEM INTO FIGURATIVE LANGUAGE, THEIR THEOLOGY WOULD BE DESTROYED. DEATH, DESTRUCTION, DE-

STROY, AND PERISH ARE SIMPLE WORDS AND THERE IS NO HINT OF THEM BEING FIGURATIVE LANGUAGE WHEN THEY ARE USED IN PLAIN PASSAGES, THEREFORE, THEY MUST BE TAKEN IN THEIR SIMPLE LITERAL MEANING. THEY CANNOT BE MADE TO BE FIGURATIVE AND GIVEN A MEANING NOT FOUND IN THE WORDS TO SAVE A THEOLOGICALLY THAT IS NOT IN THE BIBLE. THEY CAN AND THEREFORE SHOULD BE TAKEN LITERALLY. The only reason many make these words figuratively language is that if these words are taken with their literal meaning they make the doctrine of an immortal soul and eternal life in Hell not passable. Many use these words and put their theology figurative meaning to them and will not accept the meaning that these words have in everyday language, the way they themselves use them.

WHEN FIGURATIVE LANGUAGE (LAKE OF FIRE) IS MADE LITERAL, THEN THE LITERAL LANGUAGE TO AGREE WITH THE FIGURATIVE LANGUAGE, WHICH HAS BEEN CHANGED INTO LITERAL LANGUAGE. If not, the Bible would say in one place that destruction is not destruction and in many others that destruction is destruction; and say that there is no death, but the wages of sin is death.

- When figurative language is changed to literal language.
- Literal language must be changed to figurative language in order for them not to conflict with each other.

To say an immortal soul can die, be destroyed or perish is a contradiction of words or terms.

THE PRESENT DEFINITIONS OF WORDS MUST BE DESTROYED, AND NEW DEFINITIONS GIVEN. The new definitions end up being the opposite of the old definition, death is no longer death; it is eternal life in Hell. No other book in the world uses these words this way. Did God use words in a way that would be a deliberate misleading of mankind? They are not used with these meaning in our everyday language. When we say anything, a plant, animal or person is dead, we do not mean that plant, animal or person is alive and being tormented. Death must be made to mean one thing when it is a plant or animal that is dead and another when it is a person that is dead. I somehow missed the revelation by which they know this. Where is the book, chapter and verse for it? **IS THERE ANY WORD GOD COULD HAVE USED THAT THEY WOULD NOT SAY IT DOES NOT MEAN WHAT IT SAYS?** No, not a one if it would conflict with their theology.

"My mind fails to conceive a grosser misinterpretation of language then when the five or six strongest words which the Greek tongue possesses, signifying 'destroy,' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this" R. F. Weymouth, *Life In Christ*, page 365, translator of "The New Testament in Modern Speech."

Dr. C. Campbell, who believed in eternal torment says, "If the words and phrases employed by the apostles and evangelist, in delivering the revelation committed to them by the Holy Spirit, had not been agreeable to the received usage of the people to whom they spoke, their discourse being unintelligible, could have conveyed no information, and consequently would have been no revelation to the hearers." Preliminary Dissertation, Part 1, Sect. 1, 1854.

"There must exist some argument of almost overpowering influence which has thus determined the interpretation of masses of language to a sense exactly contrary to its natural meaning. For the process by which such terms as *death*, *perishing*, *destruction* are made to stand for the idea of *endless misery*, is one so remarkable as to arrest attention and demand instant inquiry. A corre-

sponding action on the word '*life*' so often used in the Bible to denote the eternal reward of the saints would result in making it stand for the strange idea of a *happy extinction*, or a blessed abolition of existence--an *euthanasia*. The radical idea of destruction, that is extinction of being, if first taken out of the term *Death*; then the word is made to stand for its opposite, eternal being; and then the associated idea of misery is grafted upon the stock of the converted primary; the result being, that *destruction* stand for endless misery. An exactly parallel treatment of the promise of Life, therefore, will result, first, in taking out of it its radical idea or conscious existence--next, in making it stand for its opposite, extinction--and lastly, in joining the idea of happiness with the converted primary, -so that you obtain the complex result of a *happy extinction*. It would require some argument of overmastering force to persuade nine-tenths of the scholars of Christendom to perform this operation upon the promise of life to the righteous" Edward White, "Life in Christ," page 357.

The Bible must be made to use opposite word than what it means. The theological use of these words today is the same as saying white is black, sweet is bitter, night is day.

- White must be made to mean black.
- Sleep must be made to mean awake.
- Death must be made to mean life.
- To die must be made to mean to live forever in torment.
- Destruction must be made to mean eternal torment.
- To perish, be destroyed, must be made to mean incorruptible and imperishable in Hell. Perish and destroy do not mean a loss of well being and never has.
- Fire must be made into something that preserves, not something that devours or consumes.
 - **With definitions such as are given by today's theology, anything, whatever anyone wants, can be proved; and whatever anyone does not want can be disproved.**
 - Those who believe in Hell give God the power to "destroy both body and soul in Gehenna," but only after they put their own meaning on both destroy Gehenna, and they say the meaning is an eternal life of misery and suffering in Hell.

There is no way anyone could know that death is not death but eternal life in torment. How could the wages of sin be death when the sinner will have an eternal life in Hell? Without a revelation from God, no one could know that God meant only a loss of well being when He used these words.

THE MISSING WORDS: Words that are not in the Bible but are preached today as if they were on every page (1) Immortal soul (2) Hell (3) An eternal life of torment. The Bible is made to say what the readers want it to say and their faith [what they believe] is only a projection of their own desires.

John Locke wrote, "By death some understand endless torments in hell fire; but it seems a strange way of understanding a law, which requires the plainest and directest of word, that by death should be meant eternal life in misery."

Dean Alford, "A canon of interpretation, which should be constantly born in mind, is that a figurative sense of words is never admissible except when required by the context" Commentary on

Acts 10:42. "Death" used in a figurative sense to be "eternal life separated from God" is never required by the context but that "death" means "eternal life" is a must for today's theology. Today's teaching is that the Bible almost never means what it says and must be interpreted. One of the ways it must be interpreted is to explain the meaning of death to be life.

"Eight times he [Paul] speaks of the wicked as destined to perish. Death is used to express their destiny seven times. Nine times they are spoken of as be destroyed, once as devoured by fire, and once as burned. Not one of these words has, in the original or the translation, the meaning of eternal torment. Not one of them means any such thing in common conversation, AND IT IS ONLY BY A 'THEOLOGICAL' OR FALSE DEFINITION, ALIKE REPUGNANT TO THE LAWS OF LANGUAGE AND COMMON SENSE, THAT SUCH AN IDEA CAN BE CONVEYED BY SUCH LANGUAGE. Paul does not tell us that he used these words in a peculiar or theological sense. No Greek would have supposed so, had they heard him; and we are led to conclude that as Paul would not use words calculated to mislead, therefore, we should take these words in their most obvious and current signification. Paul did teach the utter destruction or perishing, or death, or extermination of ungodly men. He would not have taught it unless it was true; therefore, it is the truth." H. L. Hastings, *The Last Judgment*, Page 22.

Summary: If immortality is unconditional and the only part of a person that will live forever in Heaven or any other place cannot die, then many words cannot "be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood." MANY WORDS, LIFE, DEATH, DIE, DEAD, DESTROY, PERISH, DESTRUCTION, CONSUMED, KILL, END, BURNED UP, AND SLEEP, MUST BE REDEFINED IN A WAY THAT THE WORLD DOES NOT USE THEM. We must have "a class of inspired men to unfold and reveal its true sense to mankind." The belief that men are born immortal and can never die makes death impossible and it must be redefined as a different kind of life in a different place. This is just what they have done by saying death does not mean to be dead, but death means to be alive and living an eternal life with torment separated from God. Anyone who reads the Bible believing that a soul is an "*immaterial, invisible part of a person*" (W. E. Vine) that is immortal and can never die, is compelled to change all texts that speak of the lost being destroyed to mean that they are only tortured forever but are not destroyed. "Destroy" cannot be understood "IN THE FAIR, STIPULATED, AND WELL-ESTABLISHED MEANING OF THE TERMS." Parables, symbols, and figurative languages are made to be superior over plain statements. What is clear language is made to agree with what they think is said in the symbolic language. In truth, they are saying the clear language just is not the truth, and God did not know what He was saying. If God had used words in a way that those hearing Him would not understand them in the way He used them, and those reading them today would also not understand them in the way He used the words; THEN HE DELIBERATELY MISLEADS OR LIED TO THEM AND US. Does not today's theology make God a liar by making Him say something one way when He meant the opposite of what He said?

God said it the way He meant it.

1. LIFE is life. Not just a reward to a part of a person that now has eternal LIFE and can never be dead.
2. DEATH is death. Death is the opposite of life, not a different form of life. Not eternal life with torment.

3. DESTRUCTION is destruction. Destruction does not mean there is a part of a person that can never be destroyed.
4. END is end, not going on without an end.
5. KILL is kill. Kill does not mean never able to be killed.
6. BURNED UP is burned up. Not never able to be burned up.
7. CONSUMED is consumed. Not never able to be consumed.
8. PERISH is perish. Not just a loss of well-being to those who cannot perish.
9. SLEEP is sleep. Not to be awake in Heaven or Hell.

The reinterpretation of the many words used that mean the end of life has no equal. Other reinterpretations are based on the changing of a few passages; Peter being the first Pope is based mostly on a reinterpretation of Matthew 16:18; but for souls to be deathless and tormented forever there had to be many + many more reinterpretations. "Everlasting destruction" had to be changed to be "everlasting life with torment." Was Paul trying to deceive using the word "destruction" and today's theology has to correct him by saying, "No Paul, you really meant to say 'everlasting torment'?"

In Matthew 10:39 **LOSE HIS LIFE** [Greek psukee-soul] **MUST BE REINTERPRETED TO MEAN AN EVERLASTING LIFE OF TORMENT.**

1. "He who finds his life [soul-psukee] shall lose it."
2. "He who loses his life [soul-psukee] shall find it." (This is one of the passages the translators did not dare make "psukee" be "soul.")

The person who saves his life by denying Christ will lose it at the judgment. The person that loses his life because he is a Christian and will not deny Christ will find life at the judgment. There is no way Christ could have said it any clearer or plainer. It is "LIFE" that is being spoken of, not a part of a person that was born with life and cannot lose it. There is not a word said about eternal life with torment in this passage. **THOSE WHO DO NOT OBEY CHRIST SHALL LOSE THE VERY THING THAT IS SAVED BY THOSE WHO DO OBEY HIM. THEY SHALL LOSE LIFE. THE LOST SHALL DIE. THE SAVED SHALL LIVE.**

"AND YOU KNOW THAT NO MURDERER HAS ETERNAL LIFE ABIDING IN HIM" [1 John 3:15]. Was John wrong when he said no murderer has eternal life? If, as many say, mankind has a "soul" that is immortal and cannot die, and if the only part of men that shall live after the judgment is an ever-living soul which all have, then a murderer does have eternal life from birth and can never die, for they have the same "immaterial, invisible part of man" (W. E. Vine) that will live forever that all have. Without eternal life, a murderer cannot have an immortal soul. **If he did have an immortal soul, he would have eternal life abiding in him; if he does not have eternal life abiding in him, he does not have an immortal soul.** To teach the soul of all is eternal and can never die make all have eternal life, it can only be a question of where they will spend their eternal life. John had said, "And this is the promise which he promised US, even the life eternal" [1 John 2:25]. "We have passed out of death into life...no murderer has eternal life abiding in him" [1 John 3:14-15]. Is there anyway John could have said any clearer that a murderer does not have an immortal soul that now has eternal life?

DEATH IS NOT HELL. A DEAD PERSON CANNOT BE TORMENTED. THEY CAN FEEL NO PAIN. ONLY THE LIVING CAN BE TORMENTED. IF HELL WERE A REAL PLACE,

THOSE IN IT WOULD BE ALIVE, NOT DEAD. THEIR LIFE WOULD BE JUST AS ETERNAL AS THE LIFE OF THE SAVED.

- Death makes Hell impossible.
- Hell makes death impossible.

If there is no death, there cannot be a resurrection of the undead. If there is no resurrection, we have no hope 1 Corinthians 15:16-19. CAN THERE BE A DOCTRINE MORE HARMFUL THAN THE DOCTRINE OF HELL, WHICH TAKES AWAY OUR RESURRECTION AND HOPE OF SALVATION?

WHAT THE DEAD DO NOT DO?

1. There is no activity [Ecclesiastes 9:10]
2. They do not have plan [Ecclesiastes 9:10]
3. They have no wisdom [Ecclesiastes 9:10]
4. Their bed is in darkness [Job 17:13]
5. They do not mention God [Psalms 6:5]
6. They give God no thanks [Psalms 6:5]
7. They have no thoughts [Psalms 146:4]
8. They know nothing [Ecclesiastes 9:5]
9. The wicked are silent, no speech [Ps. 31:17]
 - What do the dead do, think, and know? Nothing. Does anyone think this is a picture of Heaven or Hell? Without the resurrection the dead would never know anything after death [1 Corinthians 15:12-22].

UNWILLING TO ACCEPT GOD'S WORD: Inspired writers speak often about death being a sleep, and about its unconscious nature. "His breath goes forth, he returns to the earth; in that very day his thoughts perish" [Psalms 146:4]. If Solomon had said, "Their love, as their hatred and their envy will continue...for there is work, and device, and knowledge, and wisdom, in Sheol, whither you go" [Ecclesiastes 9:5-10], then those who teach a "*immaterial, invisible part of man*" is alive from our death unto the resurrection, could rightly say this ends all debate on this subject. But, when it is put the way God inspired it; THEY REJECT IT. If you try for the rest of your life, you would never be able to say any stronger than Solomon that there is nothing after death unto the resurrection. Unconditional immortality must have knowledge in sheol, the grave, and therefore, many plain statements that there is not knowledge in the grave must be rejected, and many plain statements that death is a sleep must be rejected. See Isaiah 38:18-19; Psalms 115:17; 6:5; John 11:11-14; Daniel 12:1-2; Job 14:12-15; 1 Corinthians 15:20.

Some say that Ecclesiastes is the view of those in the world, the way they see life when God is left out, but it is not the way a child of God sees life. Ecclesiastes has statements that are so conductivity to the soul being immortal that many try to make the whole book not be the truth but it is only "life...viewed from the perspective where God is left out." Just as Calvin did with the book of James because it was conductivity to his belief that salvation is by faith only without works, they do to Ecclesiastes. There is much in Ecclesiastes that cannot be said to be the way those in the world look at life [see Ecclesiastes 12:1, 12:13 and many other statements through-

out the book] but to do away with these statements, they are willing to do away with all. If Ecclesiastes 12:7 is "life...viewed from the perspective where God is left out" why do they not use it that way when they use Ecclesiastes 12:7 to prove the "soul" is immortal?

DEATH THAT NEVER DIES! THE LIVING DEAD! THE UNDEAD DEAD! If this sounds like something out of a horror film, it is the teaching of many about "it," which is an *"immaterial, invisible part of man"* after death. If there is a *"part of man"* that can never die, the lost can never be dead. Common sense tells you that an immortal being can never die; therefore, that being would have no need of a savior to die in its place. Death is not life whether good or bad. To die is not to live. There cannot be life after death without a resurrection that ends the death.

"IF A MAN DIE, SHALL HE LIVE AGAIN?" Job 14:14 must be made to read, "When a man dies, he does not die but continues to live." It must be changed from a question "shall he live again" to a statement "he continues to live," and "man" must be changed to only an *"immaterial, invisible PART"* of a person that continues to live after the other part of him or her is dead. IF JOB'S "SOUL" WERE NOT GOING TO DIE, BUT GO TO HEAVEN JUST AS SOON AS THE BODY WAS DEAD, THIS PASSAGE, JUST AS MANY OTHERS, WOULD MAKE NO SENSE.

FIRST RESURRECTION-SECOND DEATH

"He that over comes shall not be hurt of the second death" [Revelation 2:11, 20:6]. The first resurrection is when a person is "born anew...born of the water and the Spirit" [John 3:3-5]. "And you did he make ALIVE when you were dead...made us ALIVE together with Christ [by grace have you been saved], and RAISED US UP with him" [Ephesians 2:1-6; Galatians 2:18-19; 3:1]. The first resurrection is when, "We were buried therefore with him through baptism into death: that like as Christ was RAISED FROM THE DEAD" [Romans 6:3-4]. "And you did he MAKE ALIVE...even when WE WERE DEAD through our trespasses, MADE US ALIVE together with Christ...and RAISED US UP with him" [Ephesians 2:1-6]. "I say unto you, the hour comes, and now is when THE DEAD shall hear the voice of the Son of God; and THEY THAT HEAR SHALL LIVE" [John 5:25]. "There are only two alternatives, the crown of life-eternal life-or the second death." Homer Hailey, Revelation, Page 128, Baker Book House. It is life or death, not life in Heaven or life in Hell. Death is real.

- "But God is so rich in mercy, and he loved us so much, that even while we were dead because of our sins, he GAVE US LIFE when he raised Christ from the dead...FOR HE RAISED US FROM THE DEAD ALONG WITH CHRIST" [Ephesians 2:4 New Living Bible].
- "But God, rich in mercy, for the great love he bore us, BROUGHT US TO LIFE WITH CHRIST...HE RAISED US UP" [Ephesians 2:4 New English Bible].

All that are in the grave, both saved and lost, will hear His voice and come forth at the resurrection. All will be raised for judgment. All who are born again, made alive by being raised with Christ through Baptism; and live faithful shall not be hurt of the second death after the judgment. Christ paid the wages of sin for them. All others will pay their own wages of sin, which is death [Romans 6:23]. "But the fearful, and unbelieving, and abominable, and murderers, and fornicators,

tors, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burns with fire and brimstone; WHICH IS THE SECOND DEATH" [Revelation 21:8]. From this death there will never be a resurrection. The results will be eternal. An endless life of torment is not a second death; it is eternal LIFE with torment. IT BEARS NO RESEMBLANCE TO A DEATH. To feel pain, those in Hell would have to be just as alive as those in Heaven are. For an immortal, immaterial soul that cannot be dead to be forever alive and tormented in a literal lake of fire is so dissimilar to death that a person would be in desperate need to prove his or her theology to say death is an eternal life of torment.

I. D. Williamson, "Relative to the question, whether the lake that burns with fire and brimstone is to be understood literally or figuratively, I have little to say. During the dark ages, it might have been necessary to discuss that question; but the day has passed when any man, claiming even a tolerable share of theological knowledge, would risk his reputation, as a man of sane mind, in an attempt to maintain the existence of a real lake of literal fire and brimstone, in which immortal and immaterial spirits are to be burned. It is a figure used to represent a reality, and this reality is the second death." "An Examination Of The Doctrine Of Endless Punishment."

"THE SECOND DEATH" is used four times, all in Revelation.

1. He that overcomes shall not be hurt of the second death [Revelation 2:11]. The saved will not have a part in the second death. Only the lost.
2. Those who are buried and raised with Christ [Romans 6] in the first resurrection, "Over these the second death has no power" [Revelation 20:6].
3. Death and hades, and any not found written in the book of life are cast into the lake of fire; which is the second death. All three come to the same end. All three end in death [Revelation 20:14-15].
4. He that overcomes shall inherit and be God's son, but for all others, "Their part shall be in the lake that burns with fire and brimstone; which is the second death" [Revelation 21:8].

No ransom has been offered for the second death. It is forever.

IN PLAIN UNSYMBOLIC LANGUAGE, "There remains no more a sacrifice for sins, but a certain fearful expectation of JUDGMENT, and a fierceness of fire which shall DEVOUR the adversaries" [Hebrews 10:27]. For the lost [1] judgment then [2] devour in the lake of fire, which is the second death. Not as it is preached today [1] judgment [2] then an eternal life of torment in Hell forever but never devoured, or as preached by many an eternal life in Hell at death before and without the resurrection and judgment day.

"As there is a second higher life, so there is also a second and deeper death. And as after that life there is no more death, SO AFTER THAT DEATH THERE IS NO MORE LIFE" Afford. As quoted by Homer Hailey in "Revelation." The resurrection of all at the coming of Christ makes death be a sleep from which all will awake, but there will be no resurrection from the second death. It will be permanent and everlasting death.

MADE ALIVE AT HIS COMING, NOT AT DEATH: "In Christ all will be made alive. But, each in his own turn: Christ, the first fruits; then, when he comes, those who belong to him" 1 Corinthians 15:22-23 New International Version. Paul says that those who belong to Christ will be "made alive" at His coming. If the *"immaterial, invisible part of man"* is very much alive in Heaven or Hell it could not be "made alive" at the resurrection. Christ the first fruits of them that

are asleep [now] then they that are Christ's, at his coming. Unconditional immortality makes all, Christ, those that are His, and those that reject Him now be alive before, not at His coming, therefore, Christ could not have been the "first born" [Romans 8:29; Colossians 1:15-18] for all who died before Christ died would have been alive before Him.

DEATH IS THE END: Paul says of those who are servants of sin that "the end of those things is death" [Romans 6:21-22]. But, many now say "the end of those things is eternal life with torment without an end"? Who are you going to believe? God or man?

THE STING OF DEATH 1 Corinthians 15:54-57: After the resurrection when the saved will have put on immortality, DEATH would have been swallowed up in victory. Victory over what? Over death. We will have put on immortality, and will never again be subject to death, but we are now subject to it and it takes away our life. If we now have immortality we would now have the victory over death. If there is no death, then death has no sting. The doctrine of unconditional immortality from birth makes nonsense out of 1 Corinthians 15:54-57, and gives all, those in Christ, and those not in Christ the victory over death; and gives all this victory without the death and resurrection of Christ. If all are born immortal and cannot die, then no one is subject to death from the day of their birth and never will be. What kind of victory could there be over the nothingness of death to a soul that was never subject to death?

IS DEATH AN ENEMY OR A GATEWAY TO HEAVEN? A companion of Paul, Epaphroditus, was nigh unto death but God had mercy on him. If death is a gateway to Heaven, then when God had "mercy on him," was God not being cruel by keeping him out of Heaven? Why do most do all they can to live a little longer even if it is in pain? If death is a friend, why is this friend not a welcome visitor? Why are we grief-stricken and not rejoicing when someone we love is taken by his "friend" to be with Christ and God in Heaven? How could going from this life [from pain and troubles for many] to paradise be an enemy? If death is a doorway by which we go to Heaven at the moment of death, why would a person who had lived in pain for years, do everything possible to live a little longer? Why do we mourn and not rejoice if a love one who lives in pain would go to their everlasting residence in Heaven at death where there is no pain? Is it not because we know death is an enemy, not a friend [1 Corinthians 15:26], and they are under the power of death, not in Heaven? We will not have the victory over death unto the resurrection? But, many say going to Heaven is just what happens at death, even for the Old Testament saints who died before the death of Christ, therefore before their sins were paid for by His death. If this were true, death would then be a friend, not an enemy. **HOW CAN DEATH BE AN ENEMY TO AN IMMORTAL "IMMATERIAL, INVISIBLE PART OF MEN" (W. E. Vine) THAT IS NOT SUBJECT TO IT AND CANNOT DIE?**

What is it that will be destroyed [1 Corinthians 15:26]? Just what is the "enemy?" Could the enemy be anything other than changing from life on this earth to life in Heaven? Is not this change what many say death is, that the dead are not dead, but have only those who are alive moved from earth to Heaven or Hell? There would be no death, and it is impossible to die. **DEATH [moving to Heaven or Hell] WOULD BE AN ENEMY ONLY TO THE LOST WHO WERE MOVING TO HELL. IT WOULD BE A FRIEND TO THE SAVED WHO WERE MOVING TO HEAVEN.** But there is a problem. **HOW CAN THERE BE A RESURRECTION IF NO ONE IS DEAD?** If no one is dead, the Bible teaching of a resurrection is out of place and should not be in

the Bible. Maybe this is why the teaching of the resurrection is being abandoned in many churches. IF DEATH IS NOT REAL, THERE IS NO RESURRECTION. IF DEATH IS REAL, THE RESURRECTION IS OUR ONLY HOPE. Without the resurrection, we perish forever when we die [1 Corinthians 15:18]. Without the resurrection, the enemy of death will never be destroyed and we will be forever dead.

DEATH TO BE "ABOLISHED" [1 Corinthians 15:26] American Standard Version "DESTROYED" King James Version. How? By being cast into the lake of fire [Revelation 20:14]. Yet, some teach that when evil men are cast into this same lake of fire, they are tormented by it; but not abolished or destroyed. DOES THE LAKE OF FIRE ABOLISH DEATH BUT TORTURE PEOPLE? "Death shall be no more" Revelation 21:4. Therefore, "being cast into lake of fire" cannot be "being separated from God" [their definition of death], for then death will last forever and could never be "abolished." Death is to be "abolished" before Christ will be subjected to God [1 Corinthians 15:28ff], before when we will be in Heaven, "death shall be no more" [Revelation 21:4]. Therefore, all "wages of sin" [Romans 6:23] shall have been paid. If not, they can never be paid as there will be no death; and cannot go on being paid in Hell forever; for then death would last as long as the "wages" were being paid, which would be forever. If death is "being separated from God," then death must last forever. If death did not last forever, Hell could not last forever, the last enemy [death] can never be abolished [1 Corinthians 15:26]. The people in Bible times would not have understood "death" to mean "separation" any more than the people of the world today understand it or use it in this way. It has never been used with this meaning, but theology makes it be used in a way it has never been used, all because many do not want death to be death. We use "death" in our everyday language to mean dead, but in the theology use of the word, it does not mean dead, but more alive than we are while we are living! Why did God not just say what He means, that death means alive not dead! Why do some think God, in some way apart from His word, revealed to them that He did not mean what He said in the Bible, but He only revealed this to some and not to all?

IS DEATH SEPARATION? IS THERE LIFE WITHOUT GOD?

Hell cannot exist if there is a second death after the judgment. All who believe in Hell must use their theology to explain death out of the Bible. Trying to put separation in the place of death is a poor try, but is the best they could do. Such a radical redefining of death is nothing more than a denial of death. **If death means "separation," then we can use it in place of death. Try it.**

- "And the LIVING ONE; and **I WAS SEPARATED**, and behold, **I AM ALIVE** for evermore" Revelation 1:18. Therefore, if Jesus were always alive, SEPARATED, but alive, there could not have been a resurrection. Jesus just returned from somewhere, just a reunion, but He could not have been resurrected from the dead if He were alive.
- "It is Christ Jesus that was SEPARATED, yet rather, that raised from the SEPARATION" Romans 8:34.
 - "The firstborn from the SEPARATION" Colossians 1:18.
- "He that raised up Christ Jesus from the SEPARATION" Romans 8:1. This redefining of death would make Christ not to have died for our sins; therefore, there could not have

been a resurrection. Christ could not have been raised from the dead; He was never dead, JUST SEPARATED. It would make His death not be a genuine death, but a reunion of Jesus and God when neither one was dead, just separated from each other.

- "They also that are SEPARATED in Christ have perished" 1 Corinthians 15:18.
- "Christ was SEPARATED for our sins" 1 Corinthians 15:3.
- "The law of sin and SEPARATION" Romans 8:2.
- "For the mind of the flesh is SEPARATION" Romans 8:6.
- "For without the law sin was SEPARATED" Romans 7:8.
- "I through the law am SEPARATED to the law" Galatians 2:19.
- "Again from the SEPARATION" Hebrews 13:20.
- "Was translated that he should not see SEPARATION" Hebrews 11:5.
- "How are the SEPARATED raised?" 1 Corinthians 15:35.
- "So also is the resurrection of the SEPARATED" 1 Corinthians 15:42.
- "SEPARATION is swallowed up" 1 Corinthians 15:55.
- "Abolished is SEPARATION" 1 Corinthians 15:26. If separation is abolished or swallowed up, then where are the separated or dead going to be?
- "And the SEPARATED, shall be raised incorruptible" 1 Corinthians 15:52.
- "By man came SEPARATION, by man came also the resurrection of the SEPARATED" 1 Corinthians 15:21.
- "You proclaim the Lord's SEPARATION till he comes" 1 Corinthians 11:26.
- "Whosoever lives and believes on me shall never SEPARATE" John 11:26.
- "Except a grain of wheat fall into the earth and SEPARATES" John 12:24.
- "It is Christ Jesus that SEPARATED" Romans 8:24.
- "The body is SEPARATED because of sin" Romans 8:10.
- "Sin revived, and I SEPARATED" Romans 7:9.
- "These all SEPARATED in faith" Hebrews 11:23.
- "And I will kill her children with SEPARATION" Revelation 2:23.
- "A name that you live, and are SEPARATED" Revelation 3:1.
- "SEPARATION shall be on more" Revelation 21:4. Also "The last enemy that shall be abolished is SEPARATION" 1 Corinthians 15:26. This is the same as saying "separation shall be separated."
- "Though he DIE, yet shall he LIVE" John 11:25. This would be saying, "Though he be SEPARATED, yet shall he be UNSEPARATED."
 - THE SAME ONES THAT TELL US DEATH IS SEPARATION FROM GOD TELL US THAT GOD WILL FOREVER BE WITH THE LOST IN HELL TORMENTING THEM, THAT THE LOST CAN NEVER BE SEPARATED FROM GOD. WHICH ONE DO THEY BELIEVE?

This theology makes nonsense of the Bible. The Bible speaks repeatedly of death and the wages of sin being death, but this theology tells us that everyone is born deathless. If no one is dead, the resurrection will not be from the dead to living, but resurrected from the living to the living.

Those who tell us that death means "SEPARATION" do not want to use "SEPARATION" when talking about the just dead, AND DEFINITELY NOT WHEN TALKING ABOUT THE DEATH OF JESUS, for then it does not fit in with the theology that says death cannot mean death, therefore, death can only mean separation for the lost. But, according to this theology, death cannot mean separation for the saved. DEATH MEANS SEPARATION ONLY WHEN THEY WANT IT TO MEAN SEPARATION. "Spiritual death" and "death is a

separation" are not Biblical expressions. They are interpretations. They are additions used to teach what man wants to hear, not what the Bible teaches.

Death and separation are different words in both the Hebrew and the Greek and have different meanings just as they do in English. When someone dies we say that person is dead, not that person is separated.

How can death be a separation of the body and soul when the soul (a living being, person) is the earthly body that is in the image of Adam? 1 Corinthians 15:48-50 It is the image of Adam, the soul that is flesh and blood and cannot inherit the kingdom of God.

IS THERE LIFE WITHOUT GOD? If death is life separated from God, then mankind can live without God, and life can exist that is not sustained by God. But, the truth is the dead can never be separated from God if they have eternal life with torment with God doing the tormenting. There could be absolutely NO EXISTENCE if one is separated from God for there can be NO LIFE without God, and without life there can be NO TORMENT. If any have life in Hell, God must be in Hell with them giving them this life; and He must be there to do the tormenting, for if He were not, there would be no life and no torment. TO BE SEPARATE FROM GOD CAN ONLY MEAN TO BE NOWHERE. IF A PERSON CAN EXIST SEPARATED FROM GOD, THAT PERSON IS SELF-EXISTING. THEY ARE A GOD FOR ONLY A GOD CAN BE SELF-EXISTING, THEREFORE, ACCORDING TO TODAY'S THEOLOGY, ALL THE LOST ARE SELF-EXISTING GODS. How far will they go to prove "Hell"?

The King James Version puts God in Hell. "If I make my bed in Hell behold thou art there" [Psalms 139:8]. If those in Hell are separated from God, then God cannot be in Hell but by its mistranslation to put Hell in the Bible the King James Version says that God is in Hell. Do they think God has forever given the lost to Satan to do with them what he wants to? Will Satan have his own kingdom where he is in total control, which will have more in it than God's kingdom? He will if the dead are separated from God and God is not in Hell with them. If there were a Hell, which way do they want it? (1) Either God is in Hell doing the tormenting and sustaining the life they have and they are not separated from Him; (2) or God is not in Hell and the lost are separated from Him and He is not doing the tormenting or sustaining the life they have. It cannot be both ways. Today's theology makes many problems. Where did the concept come from that there is any life when one is separated from God, the source of all life? It is not a matter of eternal life with Christ or eternal life separated from Christ, for there is no life separated or apart from Christ. A sinner does not have any kind of immortal life. Only those in Christ will have it.

If death is "separation" of our soul from this earthly body and not a real death, then the resurrection could only be the return and reuniting of the soul to the earthly body and they must forever be together or the resurrection would not be forever. If the earthly body ends at the end of the world, then death [separation] of the saved will be forever.

Campbell said, "Every word not specially explained or defined in a particular sense by any standard writer of any particular age and country, is to be taken in the current or commonly received signification of that country and age in which the writer lived and wrote." Theological meaning of words came about after the New Testament. Both the Old Testament and New Testament use the words as they were used then. THERE ARE NO WORDS IN THE BIBLE THAT HAVE A THEOLOGICAL MEANING IN PLACE OF THE COMMON MEANING THAT THE PEOPLE HEARING THEM WOULD UNDERSTAND. Did God say one thing, but mean something

different from what He said? If so, then we need a Pope or someone who is inspired to tell us what God said, "otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind" [Campbell, Christian System, Page 3]. There is no need for us to read the Bible. No one could know that God used "death" to mean "separation" without a revelation from God, or someone who is inspired to tell us. Who was the inspired person that told us "death" means "separation?" If no inspired person did tell us, many preach that which they have no way of knowing, for they would have no revelation to tell them that when God said death that He really intended to say separation.

Summary: IF, AS SOME TEACH, THAT HELL IS THE PUNISHMENT FOR SIN, THEN TORMENT, NOT SEPARATION OR DEATH IS "THE WAGES OF SIN." TORMENT, NOT SEPARATION, IS MADE TO BE THE THING THEY CALL DEATH, BUT THOSE WHO SAY DEATH IS SEPARATION DO NOT SEEM TO SEE THEY ARE TEACHING TWO COMPLETELY DIFFERENT DOCTRINES AT THE SAME TIME. (1) DEATH IS AN ETERNAL LIFE OF TORMENT WITH GOD DOING THE TORMENTING, AND (2) DEATH IS ETERNAL LIFE SEPARATED FROM GOD. **MOST UNCONDITIONAL IMMORTALITY DO NOT THINK OF THE LOST AS REALLY BEING SEPARATED FROM GOD BUT OF GOD BEING WHERE THE LOST ARE AND TORMENTING THEM FOREVER. THEY SAY SEPARATION, BUT THAT IS ONLY AN ATTEMPT TO TAKE DEATH OUT OF THE BIBLE WHEN THEY ACTUALITY THINK AND TEACH GOD IS THE ONE WHO WILL BE WHERE THE LOST ARE ETERNALLY TORMENTING THEM. THEY DO NOT REALLY BELIEVE SEPARATION FROM GOD IS THE WAGES OF SIN OR THAT THE SINNER IS REALLY FOREVER SEPARATED FROM GOD.** They seem to be somewhat confused for they say death is separation from God and "a loss of well being," but tell those who grieve at funerals that their dead loved ones are not separated from God but are in Heaven with Him, and their well being is now much better than it was before death. They are going both ways simultaneously, they say for the lost death is eternal life with torment, and for the saved death is eternal life in Heaven, for both the lost and the saved death is really life for there cannot be death to an immortal soul that is not subject to death, therefore, cannot die. Death must be reinterpreted to be eternal life for both the saved and the lost. **BUT IN THEIR ATTEMPT TO DO AWAY WITH DEATH, THEY ARE DRIVEN TO SAY DEATH IS SEPARATION** (only some of the time), **BUT WHAT THEY REALLY BELIEVE IS THAT DEATH IS ETERNAL LIFE BEING TORMENTED BY GOD.**

JOHN 3:36 "But, he that obeyed not the Son shall not see life, but the wrath of God abides on him." Implied: he shall see death, the opposite of life. You are alive, or you are dead, no in between. Will those in Hell that cannot die have no life? If they "shall not see life" how can they be alive to be tormented when they are in Hell? Can a rock that does "not see life" be tormented? "Shall not see life" is not to be alive anywhere, not to be alive in Hell. "WORTHY OF DEATH" BUT CANNOT DIE Romans 1:32. "They that practice such things are worthy of death," but if they have an immortal never dying something from birth, they can never die. Why did Paul bother to say they are worthy of death if he knows they could not die? **WHEN DOES A SINNER DIE?** If death means only separation, the sinner is separated from God now. Is the second death to be a "double separation?" Will they be any more separated than they now are? If the lake of fire, which is the second death, is only a separation from God, and they are now separated from Him, they cannot have any more punishment than they now have.

LITERALLY OR FIGURATIVELY: Thomas Andrews says that those who accept annihilation as the end of mankind claim that the words destroy and death that are used to describe eternal punishment should be understood literally. 1997 Florida College Lectures, Page 169. Those who believe in Hell must make "death" figuratively or allegorical, not real; but they make "life" real. If one is figuratively, then both are. They cannot make one figuratively and the other literal just because they need it that way for their theology. If death is figurative, then there is no death, but two kinds of life. They cannot give any reason why death is figurative, and life is literal other than they need it to be, for it must be or there can be no "Hell."

- IF DEATH IS FIGURATIVE, then LIFE MUST BE FIGURATIVE.
- ETERNAL "DEATH" is as literal as ETERNAL "LIFE." Does a real sin have a figurative punishment? Death must be "wrest" [2 Peter 3:16] into something that is not death to make it fit around an immortal, immaterial, invisible "soul" that cannot die.

Three blind men were told to feel an elephant and tell what it looks like. One felt the tusk and said, "It is hard and smooth." One the leg- "It is like a tree." One the tail- "It is like a brush." Each one told only what a small part of the elephant is like, but not the elephant. "It is like a brush" is not a description of an elephant, and "separated" from God but alive without Him is not a description of death.

"DEAD WHILE SHE LIVES" 1 Timothy 5:6. Dead and alive at the same time. In what sense is she alive? Physically she is not dead but alive. In what sense is she dead? She is the same as all other sinners and unsaved people. Their death is so certain that they are spoken of as being dead [See Luke 9:60]. They do not have Christ living in them, and the "life" He came to give [John 5:21-29]. They have only the resurrection of judgment [John 5:29] to look forward to, and the wages of sin, death [Romans 6:23], not the resurrection unto life [John 5:29]. Both life for those who believe, and death for those who do not believe, are so certain that through out the New Testament it speaks as if we now have the eternal life or death, which will come at the judgment. THE ONLY LIFE SHE HAS IS PHYSICAL LIFE. HOW CAN AN IMMORTAL SOUL THAT WILL ALWAYS HAVE LIFE BE GOTTEN OUT OF "WHILE SHE LIVES"? It was her body that "lives," not an immortal, immaterial, invisible something that lives without the body; therefore, if a "soul" were in this passage, it could only be in the part of her that was "dead." BECAUSE THE PASSAGE SPEAKS OF HER BEING DEAD WHILE SHE LIVED, HER HAVING A SOUL THAT IS ALIVE WHILE SHE IS DEAD IS READ INTO THIS PASSAGE WHEN NOTHING IS SAID ABOUT A SOUL OR ABOUT LIFE AFTER DEATH. THIS PASSAGE IS OFTEN USED TO PROVE THAT THE "SOUL" CANNOT BE DEAD BUT IT HAS ANOTHER KIND OF LIFE EVEN WHEN THERE IS NOTHING SAID ABOUT A "SOUL" IN IT. "Dead while she lives" MUST be changed to be "Alive while she is alive." Death MUST be removed from this passage. This is what is called pulling something out of thin air.

- The Bible uses "death" in both a literal and a figurative application. In the literal use of death life has ceased to exist. The figurative use of a word must take its meaning from its literal use. The figurative use of "death" is often confused with the literal use of "death." She had a relationship with God that is dead. It no longer existed. Death is the opposite of life. Death is the absence of life. Life is being alive, having life; therefore, death is not being alive. When the body is dead, there is no life. "Life" and "death" are not two kinds

of "life," rather they are two separate states that cannot exist at the same time. Almost everyone understands that when a person is dead that person is not alive.

- In Luke 15:11-32, Matthew 8:21-22. "Follow me; and leave the dead [those who have no relationship with God, therefore, figuratively dead although they were literally alive] to bury their own dead." There is nothing about an "*immaterial invisible part of man*" that is alive in the dead that are to bury the dead. How can this passage be used to prove that "and leave the dead to bury their own dead" means an immortal soul that is not dead is to bury the body of those who are dead? Can an immortal "*immaterial invisible part of man*" bury anyone? Neither one, not the dead that was doing the burying, nor the dead that were buried were a dead immortal soul. The Prodigal son had a relationship with his father, the relationship ceased to exist, then was restored when the son returned. He was figuratively alive, then dead, then alive, but he was never literally dead, and there was no literal resurrection of the dead, and in this passage, just as in many others passages that are used the same way, there is nothing said about an immortal soul.

- This was more than a simple separation. Frequently one person is separated from another but not counted as dead. When a child leaves home we do not say our child is dead. When God gives a revelation, He used the words just as they were used by the person to whom He gave the revelation, and not only the words but also the customs of the person to whom He give the revelation. To the Hebrew mind and to the Oriental cultures even today, the Prodigal son is counted as dead. The father no longer has a son.

- "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is coming and now is, when THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD; AND THOSE WHO HEAR SHALL LIVE" [John 5 24-25]. He was not saying He was going to the graveyard and the dead there would hear His voice and live, be resurrected from the grave. He was not speaking of a physical resurrection but of those who are not believers (dead by the Hebrew and Oriental cultures) becoming believers and alive to God. The widow was dead to God just as the Prodigal Son was dead to his father because she had put something ahead of God in her life.

DIE IN THE OLD TESTAMENT: Die is from "moosh" in the Old Testament and occurs over 800 times. [Wigram, Old Testament, Pages 675-681]. None of the 800 have any references to death being anything but death. In none is death a separation of the earthly body from the soul or spirit or that any part of a person lives after death. Throughout the Old Testament, "moosh" is used of both men and animals and makes no distinction between them. Both die. "For the fate of the sons of men and the fate of beasts is the same. As one dies [moosh] so dies [moosh] the other" [Ecclesiastes 3:19]. Fish, cattle, frogs, men, dogs, lions, a city, and flies all die [moosh]. For all, death is the end of life and if there were no resurrection, a person would be as all the above, dead forever.

"SPIRITUALITY DEAD" Spiritual [pneumatikos] is used in the New Testament 21 times, but "spirituality dead" not one time, yet many preach it continually. From where did they get this? Do they mean the spirit is dead? If they mean "lost," why do they use an unscriptural term that does not say what they mean? In his review of my "From Where Came Hell" Csonka says, "We are spiritually dead when, as Isaiah says, 'your sins have separated you from your God'" Guardian of Truth, January 5, 1995, Page 17, [Isaiah 59:2]. He must know that Isaiah is speaking about "the house of Jacob their sins" [Isaiah 58:1] "A nation" [Isaiah 58:2]. This is about a nation that

had left God being separated from God, and there is not one word about any kind of death of a person in it, but he reads it in. He changes this from a nation [Israel] being separated from God to a person "we" being separated from God and then changes this person "we" from a living person separated from God to a dead person that is not really dead, but living with eternal life in Hell forever separated from God. Has he heard this verse misused so often he does not know that he is misusing it? He must add changes to changes to make this be a living person in Hell, but he did not seem to know whether he wanted it to be (1) a dead person in Hell, (2) or a living person that is "spiritually dead."

"Spiritual death" is not in the Bible, but if there were such a thing as "spiritual death," it would have to be when the spirit had no life for if it still had life, it would not be dead. If it were living somewhere with eternal life, how could it not be alive? It could not be "dead" if it were "alive." Most who believe in Hell say the second death is a "spiritual death" which is a separation from God, not a real death; but they also say the lost are now "spiritual dead" even before they die. Do they not make the second death be nothing more than a continuation of the state they say the lost are now in, just a continuation of the lost being separated from God? Therefore, they have done away with the second death, for they tell us that the lost are already "spiritual dead."

In "Truth Magazine," June 7, 2001, Page 343, Johnie Edwards has a short article, "What Death Says." What does death say? It says that for there to be life after death, there must be a resurrection from the dead. What does the resurrection say? It says if there is to be a resurrection there must be death, not a higher kind of life than we now know. It says someone who is not dead cannot be raised from the dead by a resurrection. The resurrection says death is a real death.

2 Corinthians 2:16 "The meaning therefore is, the Gospel, which arises from Christ and which is preached through us, is to the unbelieving, but the incense arising from one crucified and dead, and so it is to them a savor from the dead and producing death. But to the believing it is a savor FROM THE LIVING, PRODUCING LIFE." J. W. McGarvey. "McGarvey pointed out the extremely significant phrases 'from death' and 'from life' as used in this passage. To the unbelieving, the news of the Gospel is from one who was crucified and is dead: so, for them, it is an odor from death unto death EVEN ETERNAL DEATH; but to Christians, the news of the Gospel is 'from life unto life' in them that are saved." J. B. Coffmen. The sentence of death has been removed for those in Christ, and the promise of life [immortality, incorruption] given to them. For those not in Christ, there is only death, the wages of their sin. They will be raised only to face the judgment and the second death "a savor from death unto death."

- "A SAVOR FROM LIFE UNTO LIFE" The new birth [John 3:3]. "Walk in newness of life" [Romans 6:4]. "Have passed out of death into life" [1 John 3:14]. At the second coming of Christ shall "put on immortality" [1 Corinthians 15:53] after which there will be no death.
- "A SAVOR FROM DEATH UNTO DEATH" Dead while she lives [1 Timothy 5:6]. "Abides in death" [1 John 3:14]. The lost will be raised from the dead at the second coming of Christ then judgment and the second death after which there will never be any life, never a resurrection from this death.

"In all classical literature no instance can be found where the word death has this signification of eternal torment" H. L. Hastings, "The Last Judgment," 1853.

For those who are not in Christ, there is no eternal life anywhere.

Chapter Three

All that has the Son has eternal life. He that has not the Son has not life (immortality) 1 John 5:12. UNCONDITIONAL IMMORTALITY MAKES THE GREAT DOCTRINES OF THE NEW TESTAMENT USELESS AND/OR IMPOSSIBLE.

[1] THE REINTERPRETATION OF THE DEATH OF JESUS. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" [2 Corinthians 5:21]. Jesus actually died for our sins [Romans 5:8], and "We were reconciled to God through the death of his Son" [Romans 5:10]. The wages of sin is death [Romans 6:23], and Christ died our death that we may have life, not to keep us from an eternal life of torment, but to give us life [eternal life]. He paid the wages for our sin and died our death in our place, but He is not forever being tormented in our place. Death alone is the penalty for sin. [Hebrews 9:11-28; 1 Peter 2:24; 2 Corinthians 5:16-19; Matthew 27:20; John 10:15; 12:23-26; 1 Corinthians 15:3; Hebrews 2:14; 9:16-17; 10:14; Isaiah 43:12]. IF, AS MANY TEACH, THE WAGES OF SIN IS ETERNAL LIFE IN TORMENT, CHRIST DID NOT SUFFER ETERNAL TORMENT FOR US, THEREFORE, HE WOULD NOT HAVE PAID THE WAGES OF SIN FOR US. Jesus bore the punishment of sin that the sinner will bear at the judgment, but He is not suffering eternal torment; therefore, if eternal torment were the wages of sin, He is not paying it for us. Life is His gift to us, not just a reward for an immaterial, invisible "soul" that has eternal life and cannot die. Those who do not reach the blood of Christ [His death] will die, for the wages of their sin is death. "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection" [Romans 6:5]. If those not united in the likeness of His death will not be in the likeness of His resurrection, then what likeness will they have in Hell? **THE WAGES OF THEIR SIN IS DEATH, NOT HAVING THE LIKENESS OF CHRIST OR ADAM OR ANY OTHER LIKENESS WHEN IN HELL.** If a person is immortal from birth, then the only part of a person many say will be in Heaven or Hell, his undying soul, can never die, therefore, Christ could not have died in our place if we have an undying soul that cannot die, then that part of us cannot die, and Christ could not have died to save it from death, the wages of sin; the soul that cannot die would have no need for Him to have died in its place.

If Christ were as much alive in the three days His earthly body was in the grave as He was after the resurrection then there was no difference in Christ (1) than when before He came to earth (2) when His earthly body was in the grave (3) and now when He is in Heaven, if His death were not total and complete. If only His earthly body were dead, then He was the same "spiritual being" with all the power and glory in the three days His body was in the grave that He had before He

came to earth, or that He now has in Heaven. Jesus could have given nothing but His earthly body for our sins. According to those who believe we have a soul, which is only a part of us that cannot die, the soul of Christ could not and did not die, THEREFORE, ACCORDING TO THEIR TEACHING JESUS DID NOT DIE FOR OUR SINS FOR HE WAS NEVER DEAD.

The death of Jesus was not just a door by which He went instantly back to Heaven before His resurrection. He was not "received up from you into heaven" [Acts 1:11] unto 50 days after His death, not at the time of His death, not before His resurrection.

THE DEATH CHRIST DIED AND HIS RESURRECTION ARE OPPOSITES. IF HIS DEATH WERE NOT A REAL DEATH, HIS RESURRECTION COULD NOT BE A REAL RESURRECTION. Then what would God have given when He give His only Son? Nothing more than one human body for three days. There was no real sacrifice by God or Christ, NO REAL RESURRECTION as Jesus was not really and in truth dead. We are told repeatedly God raised Christ [Acts 3:15; 4:10; 5:30; 10:40; 13:30; 13:37; Romans 4:24; 8:11; 10:9; 1 Corinthians 6:14; 15:15; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21]. "May the God of peace, who through the blood of the eternal covenant brought back form the dead our Lord Jesus" [Hebrews 13:20 New International Version]. Christ was as dead and as much under the power of death as mankind will be after death. He was not somewhere very much alive with the same body [spiritual body], and the power and glory He had before He came to earth; and just came back to His human body. THAT WOULD NOT HAVE BEEN A DEATH OR A RESURRECTION, and we would still be in our sins with no hope. His coming back to His earthy body on the third day would not have been a resurrection of anything but His earthly body. The Wages of sin is death [Romans 6:23] and Christ died in our place with all God's wrath that we would have had upon us at the judgment. JESUS PAID OUR DEBT IN FULL. HE "LAY DOWN HIS LIFE" FOR US [John 15:13] BUT HE IS NOT SUFFERING ETERNAL PUNISHMENT FOR US, THEREFORE, IF ETERNAL PUNISHMENT IS THE WAGES OF SIN, HE IS NOT NOW PAYING OUR DEBT. Suffering is never said to be the wages of sin, but MANY TAKE AWAY THE WAGES OF SIN (death) AND PUT AN ETERNAL LIFE OF SUFFERING IN HELL IN ITS PLACE. Not to take anything away from the suffering of Christ, but if He had suffered all He did right up to His death, and then not have died for our sin; we would still have to pay the penalty of our sin, which is death [Romans 6:23]. Jesus died for us, but He is not being forever tormented for us.

- "He laid down his LIFE for us" [1 John 3:16].
- "Tell the vision to no man, until the Son of man BE RISEN FROM THE DEAD" [Matthew 17:9].
- "And go quickly, and tell his disciples, HE IS RISEN FROM THE DEAD" [Matthew 28:7].
- "Thus it is written, that the Christ should suffer, and RISE AGAIN FROM THE DEAD the third day" [Luke 24:46].
- "This is now the third time that Jesus was manifested to the disciples, after that HE WAS RISEN FROM THE DEAD" [John 21:14].
- "And killed the Prince of life; whom God RAISED FROM THE DEAD" [Acts 3:15].

a) CHRIST IS OUR PASSOVER Exodus 20: The lamb died in the place of the first-born. It was slain, not forever tormented. Its blood was placed on the door post, and the death angel passed over. If there were no blood, there was death for the first born, not an eternal life of torment. "For our Passover also has been sacrificed, even Christ" [1 Corinthians 5:7]. "That by the grace of

God he should taste of death for every man" [Hebrews 2:9]. Christ died in the place of the sinner. It is by His blood that we are saved from death just as the blood of the lamb saved the first-born from death; the saved will be passed over by the second death. He tasted of death for all, but He is not forever being tormented for all.

b) NO ATONEMENT: If God's penalty for sin is not death, it would not have been necessary for Christ to die to redeem us from the curse of the law; for if the law did not inflict death on the sinner, and yet required the death of Christ for the redemption of the sinner, it inflicted on Christ as payment for our sins something it would not have inflicted on us as payment for our sin. "If the punishment due for our sins is not actual death, then Christ could not have made an atonement for us by his death. Under the Mosaic Law there was no such punishment as imprisonment for life, much less imprisonment for life under continuous torture. The penalty for the greatest offenses was always and only death." Curtis Dickinson, What The Bible Teaches About Immortality And Future Punishment, Page 16. If the soul does not die, but goes to Heaven or Hell at death, then Christ was not dead. He was not raised the third day, but only came back from Heaven or Hell, BUT IT COULD NOT BE A RESURRECTION. In Old Testament types, it was the LIFE given up in the blood poured out on the altar that atoned for sin; and it was LIFE given up by Christ that atones. Sin must be atoned for. The wages of sin is death. If Christ did not die, no atonement was made. If the wages of sin is an everlasting life of torment, then Christ did not pay it and no atonement was made. When "soul" [nehphesh] is reinterpreted to be an immaterial, invisible, undying inter part of a person, then when Christ "poured out his soul [nehphesh] unto death" [Isaiah 53:10-12], was this undying part of Him dead? If He were not dead, He did not pour out his nehphesh unto death and there was no atonement.

c) NO NEW COVENANT: "For where a testament is, there must of necessity be the death of him that made it. For a testament is in force where there has been death: for it never avail while he that made it lives" [Hebrews 9:16-17]. If Christ only changed from living on Earth to living any other place, whether it is Heaven, Hell or wherever, if His soul or spirit [?] which was alive before He came to Earth, was alive while He was on Earth, and was alive when His earthly body was in the grave just as it now is in Heaven, He did not die, there was no death and the New Covenant is not in force.

"HE WAS CUT OFF OUT OF THE LAND OF THE LIVING: for the transgression of my people was he stricken. AND HE MADE HIS GRAVE WITH THE WICKED, AND WITH THE RICH IN HIS DEATH" [Isaiah 53:8-9]. "Him being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain: WHOM GOD HAS RAISED UP, HAVING LOOSED THE PAINS OF DEATH: because it was not possible that he should be held of it...Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his grave is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST to sit on his throne; he seeing this before SPAKE OF THE RESURRECTION OF CHRIST, that his soul was not left in hades, neither did his flesh see corruption. THIS JESUS HAS GOD RAISED UP, whereof we are all witnesses" [Acts 2:24-32].

"And therefore it was imputed unto him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on

him that RAISED UP JESUS OUR LORD FROM THE DEAD; who was delivered for our offenses AND WAS RAISED FOR OUR JUSTIFICATION" [Romans 4:22-25]. "For He has MADE HIM TO BE SIN FOR US, that we might be made the righteousness of God in him" [2 Corinthians 5:21]. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him THAT WAS ABLE TO SAVE HIM FROM DEATH, and was heard in that he feared, though he were a Son, yet learned he obedience through the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" [Hebrews. 5:79]. "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the age (aion-age, not world, probably end of the Jewish age) has he appeared to put away sin BY THE SACRIFICE OF HIMSELF And as it appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" [Hebrews 9:24-28].

WE ARE SAVED BY THE DEATH OF CHRIST. We were baptized into the death of Christ and raised from the dead. In some way that we may never fully understand we died with Him and His death became our death for our sins. See 2 Corinthians 5:14; Romans 6:3-8; Colossians 2:12; Galatians 2:20; Philippians 3:10; 2 Timothy 2:11.

d) **MAKES CHRIST'S DEATH BE INADEQUATE:** Many who say they "speak where the Bible speaks and are silent where the Bible is silent" say "we cannot fully grasp the righteousness and holiness of God, nor the sinfulness of sin in His perfectly created universe." They believe that the sinfulness of sin makes eternal torment in Hell necessary, and eternal death would not be enough for God to be a just God. If they "speak where the Bible speaks," then how do they know that sin is not evil enough to require the death of the sinner, the supreme penalty, therefore, the sinner must be let off with a lesser penalty of a life of torment. The Bible clearly says death is required. "The wages of sin is death" not just a life of torment. They are clearly speaking where the Bible does not speak. It is often said that the sinfulness of sin makes Hell necessary but not once does the Bible say this. It says, "The wages of sin is death." **WHEN CHRIST PAID THE WAGES OF SIN FOR US, IT WAS WITH HIS DEATH. HE IS NOT SUFFERING ETERNAL TORMENT FOR US, THEREFORE, IF THE WAGES OF SIN IS ETERNAL TORMENT AND NOT DEATH, THE DEATH OF CHRIST WAS INADEQUATE TO PAY FOR OUR SINS.**

[2] THE REINTERPRETATION OF SECOND COMING OF CHRIST. If all the saved are now in Heaven with Christ and all the lost are now in Hell, why is He coming back to this earth? Death the "last enemy" has been made to do what Christ would have done at His second coming, namely taken all the saved to Heaven. There would be no need for Him to come back to do what death has already done. The doctrine of an immortal undying soul has supplanted the second coming of Christ by making the enemy of mankind be his best friend that takes him instantly to Heaven. **THIS VIEW HAS CHRIST COMING BACK TO EARTH FOR THOSE WHO ARE NOT ON EARTH BUT ARE WITH HIM IN HEAVEN.**

The Abraham's bosom view says Christ is coming back to the earth for the resurrection, but the ones He is coming back to earth to raise from the dead are those who are not dead but are alive

somewhere other than on earth where He is coming back to. This view makes souls be alive wherever they think Abraham's bosom to be. No one is dead; therefore, there cannot be a resurrection of the undead.

[3] THE REINTERPRETATION OF THE RESURRECTION OF THE DEAD FROM THE GRAVE MAKES A RESURRECTION IMPOSSIBLE AND NOT NEEDED BY ELIMINATING DEATH.

Those that are not dead cannot be raised from the dead. Unconditional immortality says a person has an immaterial part that is immortal and not subject to death, and that all go to Heaven or Hell at death. If this were true, it would make the resurrection be of no consequence, impossible, and not needed. Most unconditional immoralists say the this immaterial part of a person is the only part of a person that will be in Heaven, and it is not now dead and not in the grave and will not be dead or in the grave at the coming of Christ; and we are told the souls (the immaterial part) of those who have died are not now on this earth and will not be on this earth when He comes. If all are now in Heaven or Hell, then all have been judged. If it were true that the only part of a person that can never die is the only part of him that will be in Heaven, there could not be a resurrection of the dead for this part of a person would not be dead. The resurrection is at and joined to the coming of Christ. If those who have died in Christ are in Heaven, some for two thousand years or more, what would be the point of the second coming of Christ to receive them unto Himself [John 14:3]. Would it not be ridiculous for Christ to come to Earth for His people when they had been with Him in Heaven, some for thousands of years? There would be nothing on earth to rise but the earthly body that will never be in Heaven. 1 Corinthians 15:50 "Flesh and blood cannot inherit the kingdom of God."

There could not be a resurrection to immortal life if a person now has immortal life; the only part of them that would be in Heaven would just go on living. Can those who are not asleep wake up? Dying has been made into a translation to another kind of life, not a death. Death has been made into a doorway into a continuation of life without the resurrection in which the lost will be a living spiritual being and have the same eternal life as the saved. Therefore, the resurrection cannot be a resurrection of the dead but only a moving day for those who are alive without it. The sting of death has been removed and made it into a victory for those in Christ; and in so doing has completely eliminated the need for a resurrection, and made it impossible to have one by denying that the dead are dead, and will be dead unto the resurrection.

Not only would the resurrection be impossible but it would not be needed even if it were possible. Many believe the dead now have a spiritual body that now has incorruption [1 Corinthians 15:42], it now has glory and power [1 Corinthians 15:43], and is now in the image of the heavenly [1 Corinthians 15:49]. If they are now in Heaven and not now in the image of Christ what image do they now have in Heaven? What body do they now have? If, as soon as they die, the dead are alive and they have the image of Christ, what more will they have or could want after the resurrection?

- **THE RESURRECTION OF THE DEAD IS AN UNSOLVABLE PROBLEM** for those who believe an undying soul goes to Heaven or Hell at death, a problem for which there is no solution. What do they think will be raised from the dead when Christ comes? What body will be raised? What are they going to do with the earthly body if it were raised from the dead? It cannot go to Heaven. What will happen to it after it is raised? A RES-

RESURRECTION OF THOSE WHO ARE ALIVE IN HEAVEN OR HELL IS NO RESURRECTION AT ALL. IT IS AN EMPTY SHOW. **IT IS AN INESCAPABLE FACT THAT ACCORDING TO THE POPULAR TEACHING, THAT THERE IS NO PLACE FOR A RESURRECTION IN THE POPULAR VIEW OF TODAY AND NO LOGICAL REASON FOR IT.** A resurrection requires that the person raised be dead at the time of their resurrection, not more alive than when they were living. THE BIBLE TEACHING OF THE RESURRECTION OF THE DEAD AT THE COMING OF CHRIST CANNOT BE RECONCILED WITH THE HEATHEN DOCTRINE OF AN IMMORTAL SOUL. THEY ARE OPPOSED TO EACH OTHER AND BOTH CANNOT BE TRUE.

- THE RESURRECTION OF THE DEAD IS A FUTURE EVENT [John 5:28-29; Acts 24:15]. If a person has an immortal soul that will never be dead and this "soul" is the only part of a person that will be in Heaven, the New Testament teaching of the resurrection has been destroyed. The Greek concept of the immortal soul assumes that an individual already possesses eternal life and the only question is where this eternal life will be spent. It cannot be said that something that is now living can be raised from the dead. It is utterly impossible to harmonize the New Testament teaching of a resurrection with the pagan teaching of an immortal soul. If there is no resurrection, then all life ceases at death. "For if the dead are not raised, neither has Christ been raised: and if Christ has not been raised, your faith is vain; you are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable." **There is no stronger way Paul could have said that there is no hope of life after death if there is no resurrection.**

- THE RESURRECTION OF THE DEAD DESTROYS THE THEORY OF AN IMMORTAL SOUL THAT IS NEVER DEAD, THEREFORE, CANNOT BE RESURRECTED. THE TWO ARE INCOMPATIBLE.

- An immortal soul makes the resurrection impossible.
 - The resurrection makes an immortal soul impossible.
 - Death is the end of life. The resurrection is a return to life.
 - If death is life in another place, the resurrection is nothing more than a moving day to another place, just a continuation of life in another place, not a real resurrection.
- THE RESURRECTION OF THE DEAD IS THE ONLY HOPE OF LIFE AFTER DEATH. **THE BIBLE COULD NOT SAY ANY STRONGER THAN IT DOES THAT AN AWAKENING FROM THE DEAD BY THE RESURRECTION IS OUR ONLY HOPE OF LIFE AFTER DEATH.** Without the resurrection to life from death, there would be no existence after death. Being raised from the grave to immortality is the teaching of the New Testament [See 1 Corinthians 15; Matthew 22:31; Luke 14:14; John 11:25; Acts 17:31; Philippians 3:8-11; John 6:3-9]. **Without the resurrection, "Your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished"** [1 Corinthians 15:17-18]. "If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE" [1 Corinthians 15:32]; not tomorrow our immortal soul lives. Both reincarnation and the immortal soul from birth are a poor substitution for the truth. As clearly as life and death, the return of Jesus, the resurrection from the grave, and the Judgment Day are taught in the New Testament, how could anyone

read the New Testament and believe reincarnation or that Plato's immortal soul is alive before and without the resurrection?

- AFTER THE RESURRECTION OF THE DEAD IS THE ONLY TIME ANY OF THE DEAD WILL BE ALIVE AND WITH THE LORD. "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord" [1 Thessalonians 4:16-17].

- THE RESURRECTION OF THE DEAD IS WHEN THE JUST SHALL BE RECOMPENSED, NOT AT DEATH FOR THOSE WHO ARE NOT DEAD. "For you shall be recompensed in the resurrection of the just" [Luke 14:14]. No one is recompensed by going to Heaven at death before the resurrection and judgment. "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself that where I am, there you may be also" [John 14:3]. No one will be in His Father's house before the resurrection of the dead when He comes again to receive them. No deathless part of a person will at the death of the body go to His Father's house in Heaven before He comes again.

Christ was the first fruits [first one raised from the dead] afterward those who are Christ's shall be made alive [raised from the dead] at His coming [1 Corinthians 15:22-23]. Plato's immortal soul makes Christ being the first fruits or firstborn from the dead not possible for it makes all the dead be alive somewhere, and there cannot be a resurrection of an immortal soul that has everlasting life from birth.

NEW BIBLE DICTIONARY: "The most startling characteristic of the first Christian preaching is its emphasis on the resurrection. The first preaches were sure that Christ had risen, and sure, in consequence, the believers would in due course rise also. This set them off from all the other teachers of the ancient world...Nothing is more characteristic of even the best thought of the day than its hopelessness in the face of death. Clearly the resurrection is of the very first importance for the Christian faith." Page 1010, 1996. The resurrection is a New Testament teaching. The word resurrection is used forty-one times in the New Testament but not once in the Old Testament.

ADAM CLARKE on 1 Corinthians 15:32: "I believe the common method of pointing this verse is erroneous; I propose to read it: 'If, after the manner of men, I have fought with beasts at Ephesus, what does it advantage me? If the dead rise not, let us eat and drink; for tomorrow we die.' What the apostle says here is a regular and legitimate conclusion from the doctrine that there is no resurrection; for if there be no resurrection, then there can be no judgment-no future state or rewards and punishment; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can; FOR TOMORROW WE DIE, AND THERE IS AN END OF US FOREVER."

JERRY CROSS: "It is important to notice that Paul argues for a resurrection, and not a release. Paul does not have in mind some disembodied existence such as advocated by Greek thinkers such as Plato. Furthermore, Paul is arguing for a resurrection that is a transformation and not a continuation or resumption of life just as it had been laid down. The resurrected body is to be

radically different from the body of this earthly life (vv. 35-49). This is the same position argued by Jesus against both the view of the Sadducees and that of the Pharisees (Matt. 22:23-33; esp. v. 30)" Magnolia Bible College 1984 Lectures, pages 47-48.

DILLARD THURMAN: "The hope and aspiration of many has been shifted from His coming again to receive His own, to an immediate immortality and heavenly bliss immediately at death! Jesus DID NOT promise that!" Gospel Minutes, Volume 34, Number 5, February 1, 1985.

The resurrection was the backbone of the belief and teaching of the New Testament Church [Philippians 3:10-11; Acts 17:31, 23:6, 24:15, John 6:39-54, Luke 14:13-14, Hebrews 9:27, 1 Corinthians 15:1-58]. If the body is only a house in which the soul lives, then the putting off this house is not a death. If the soul is not on earth and anything comes forth out of the grave, it could only be the body of flesh; and then the "soul" must come back to rejoin the body, or we would have our dead earthly body resurrected but with no "soul." **THE APOSTLES NEVER PREACHED A DISEMBODIED LIFE AFTER DEATH, BUT A RESURRECTION FROM DEATH.** "God both raised the Lord, and will raise up us" [1 Corinthians 6:14].

IF WE ARE NOW A TWO PARTS BEING OF BODY AND SPIRIT, WHAT IS THE SPIRITUAL BODY THAT THE SAVED SOUL OR SAVED SPIRIT WILL "PUT ON" [1 Corinthians 15:44]? Is the "soul" (as the word is used today) different from the spiritual body that we will put on at the resurrection? Is the spirit part of a person, which some teach we now have, going to put on another body at the resurrection, and become a different spiritual body from what it is now? Will it be a second spiritual body? If we now have this spirit or soul, how can it be changed in any way? Will it be different from the soul we now have? If it will not be different, all we could do would be to put off the body of flesh; and then our immortal part would be just as it will be in Heaven. If not, why not? There could be no other change or a resurrection; nothing other than putting off the body of flesh at death, and those who have died would have already done this. IF THE "SOUL" IS NOW IMMORTAL THERE WILL BE NO RESURRECTION AND NO SPIRITUAL BODY TO BE PUT ON AT THE RESURRECTION. THE RESURRECTION OF OUR EARTHLY BODY MAKES GOD'S WORD A LIE:

- "How are the dead raised, and with what manner of body do they come?" [1 Corinthians 15:35].
- "You sow not the body that shall be" [1 Corinthians 15:37].
- "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" [1 Corinthians 15:42].
- "And as we have born the image of the earthy [Adam], we SHALL also bear the image of the heavenly [Christ]" [1 Corinthians 15:49].
- "Flesh and blood cannot inherit the kingdom of God" [1 Corinthians 15:50].
- "We shall all be changed in a moment" [1 Corinthians 15:51].
- "The dead shall be raised incorruptible and we shall be changed" [1 Corinthians 15:52].
- "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" [1 John 3:2].

Summary: THE REINTERPRETATION OF THE NATURE OF A PERSON, THAT HE IS NOW A TWO PART BEING OF BODY AND SOUL OR SPIRIT, THAT HE NOW HAS AN IMMORTAL SPIRIT and/or SOUL THAT IS JUST AS IT WILL BE AFTER THE RESURRECTION, AND THE DEAD IN CHRIST ARE NOW JUST AS THEY WILL ALWAYS BE. IF

THIS WERE TRUE, THEN THE "SOUL," WHICH IS NOW THE IMMORTAL PART OF A PERSON, CANNOT PUT ON IMMORTALITY, BE CHANGED, TRANSFORMED, OR RESURRECTED AT THE COMING OF CHRIST. IF IT IS CHANGED OR RESURRECTED FROM THE DEAD THEN THE SPIRIT and/or SOUL SOME SAY WE NOW HAVE CANNOT BE THE SAME SOUL AS THE SOUL WE WILL HAVE AFTER THE RESURRECTION. The simple Bible truth is that the saved will be resurrected with a spiritual body [1 Corinthians 15:53]. THE TEACHING THAT WE HAVE A PART OF US THAT WILL NOT DIE WHEN THE BODY DOES, AND THAT THIS "SOUL" IS ONLY THIS PART OF A PERSON THAT WILL LIVE FOREVER MAKES A REAL RESURRECTION IMPOSSIBLE.

All this is only because unconditional immortality must have something come from the grave that was dead, which could not be the "soul" for we are repeatedly told that it is as much alive as it will ever be; and it will be "at home with the Lord" from the time of the death of the body before and without the resurrection. David Owen says it should be noted that Paul says we will be raised with *a spiritual body, not a spirit*. 1996 Florida College Lectures, Page 216. It will be "us" that is raised with a new "spiritual body," not an undying inter spirit part of a person that is not dead being raised from Heaven?

If the resurrection were taken from the Bible, it would not affect the theology of many churches today. They take a short cut and go directly to heaven at death without the resurrection. Because they believe they are born with an immortal soul, which is the only part of them that they believe will be in Heaven, they do not need to put on immortality at the resurrection which they have bypassed. A believer in unconditional immortality says, "Therefore, at the Second Coming, all the resurrected saints are brought together and publicly displayed, not raised at that time." From a web site at: <http://www.tranexp.com/win/intertrans.gif>. The belief in the resurrection and the need for it is being abandoning by many. But, the Bible teaches that all die, and none will live before the resurrection; and without it there would be no life for anyone after death, not the saved or the lost.

IF YOU BELIEVE THAT ONLY A PART OF A PERSON WILL BE SAVED, AND THAT PART IS HIS IMMORTAL SOUL, WHICH CAN NEVER DIE, YOU CANNOT BELIEVE IN THE RESURRECTION. YOU MUST GIVE UP ONE OR THE OTHER FOR BOTH CANNOT BE TRUE. AN IMMORTAL SOUL THAT CANNOT DIE NOW POSSESSES ETERNAL LIFE EVEN IF IT REJECTS CHRIST AND IT CANNOT BE RAISED FROM THE DEAD, THEREFORE, THERE WOULD BE NOTHING DEAD TO RAISE FROM THE DEAD. Satan's lie, "You shall not surely die" after being changed to "My soul shall not surely die" has succeeded to the point that many now say, "No Christ, a part of me needs no resurrection, my soul is immortal and at death it will come to you in Heaven; this part of me will not wait to go to heaven unto after your second coming and the resurrection." One of the "church fathers," Justin Martyr said those "who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven are not Christian at all." **A faith in something God has not spoken is a vain useless faith, therefore; a faith based on life after death because we have an immortal soul that is not subject to death is a vain faith.**

[4] THE REINTERPRETATION OF THE WAGES OF SIN MAKES "THE WAGES OF SIN" IMPOSSIBLE BY ELIMINATING DEATH [Romans 6:23]. The wages of sin have

been changed from death to an eternal life of torment. Paul should not have said, "The wages of sin is death" [Romans 6:23]. He should have said, "The wages of sin is an eternal life of torment in Hell." James should not have said, "When sin is accomplished, it brings forth death" [James 2:15]. He should have said, "Sin will send you to Hell to be eternally tormented by God." If the soul cannot die, it cannot pay the wages of sin, which is to die, therefore, only the body can pay the wages of sin, death, and being saved will not save the body from death.

- Romans 6:23: "The wages of sin is death" has been reinterpreted to be an eternal life with torment
- James 1:15: "And sin, when it is full grown, brings forth death" has been reinterpreted to be "And sin, when it is full grown, brings forth eternal life in Hell."

AS LONG AS A PERSON HAS LIFE, THAT PERSON IS NOT DEAD, THEREFORE, AS LONG AS ANY PART OF THAT PERSON IS ALIVE, THAT PERSON HAS NOT RECEIVED THE WAGES OF SIN. NOR CAN A PERSON BE SAID TO BE DYING IF DEATH CAN NEVER BE REACHED. To an immortal soul that cannot die, death cannot be the wages of sin. Mankind does not like death, and most have made themselves believe THERE IS NO REAL DEATH. Even at the time of our death, many believe we do not die, and have reduced God's death row to life in prison. And as we now have immortality, the promise of "eternal life" must be reduced from being eternal life to just being a reward [heaven]. If only the earthly body dies, not the real "us," the resurrection could not be the center of the gospel [1 Corinthians 15:1-10]. It could not even be a part of it; therefore, the undying immortal soul doctrine takes the resurrection out of the Gospel; both the resurrection of Christ and our resurrection. No one would ever be dead to be raised.

NEVER A VICTORY: Evil and good beings must live side by side. If death is only separation from God, the separation must go on forever. THERE NEVER CAN BE AN END TO DEATH. There never can be an end to separation, for if the separation did end, both the lost and the saved would then be together. There will never be an end to evil. Satan, evil angels, and evil men are just moved to another place, not ended, and not defeated. They will remain just as evil, just as much in rebellion to God as they are now. ACCORDING TO THE TRADITIONAL DOCTRINE OF HELL THERE WILL BE TWO KINGDOMS, THE KINGDOM OF GOD AND THE KINGDOM OF SATAN WITH THE KINGDOM OF SATAN BEING MANY TIMES LARGER THAN THE KINGDOM OF GOD. WHAT KIND OF VICTORY WOULD THAT BE? IT MAKES SATAN WIN.

[5] THE REINTERPRETATION OF THE JUDGMENT DAY: The judgment day at the coming of Christ is as opposed to an immortal soul going to Heaven or Hell at death as the resurrection of the dead is. If the dead are now in Heaven or Hell, all would have been judged at death and the judgment is going on now as each person dies. To take those who have already been judged out of Heaven or Hell FOR A SECOND JUDGMENT only to put them back in the same place where they now are would be a useless and empty show. It would make a mockery of both the resurrection and the judgment. The popular idea of an immortal soul going to Heaven at death makes the resurrection and judgment be out of place; and many have abandoned it. At the most, the judgment day could be nothing more than another reward day for these who were already judged and rewarded at death. Many churches say we get our reward of going to Heaven at death, therefore, the judgment day is made to be nothing more than an empty and useless show.

The judgment of all will take place on a special day IN THE FUTURE, the day of the second coming of Christ, NOT AT DEATH. Matthew 16:27; John 5:27-29; 2 Timothy 4:1; 1 Corinthians 4:5; 2 Peter 3:7; Acts 17:31; Matthew 10:15; 11:22; 11:24; Mark 6:11; Matthew 7:22; Luke 19:22; John 6:39, 40, 44, 54; 11:24; 12:48; Romans 2:5; 2:16; 1 Corinthians 1:8; 3:13; Ephesians 4:30; 6:13; Philippians 1:6; 1:10; 2:16; 1 Thessalonians 5:2; 5:4; 2 Thessalonians 2:2; 2:3; 2 Timothy 1:12; 1:18; 4:8; 2 Peter 2:9; 3:7; 3:10; 3:12; 1 John 4:17; Jude 6. The Bible is so clear on when anyone will be judged that I find it difficult to understand how anyone can read the Bible and then say we are judged to be saved or loss at death.

MAKES THE JUDGMENT A MOCKERY and NOT NEEDED: If God has already judged both the good and evil, and is now tormenting or rewarding them; the Judgment Day can be no more than a useless mockery. A SECOND JUDGMENT: If all go to Heaven or Hell at death as is taught by today's theology, WOULD NOT A SECOND JUDGMENT MAKE GOD UNSURE OF HIMSELF? If in all the billions He had judged at death and sent them to Heaven or Hell, if He found just one that He had misjudged, He would not be infallible and, therefore, would not be God. Satan fashions himself as an angel of light and his ministers as ministers of righteousness, and has done their work well [2 Corinthians 11:14-15].

The Catholic Encyclopedia, "Hell" by P. Kreeft says, "God must appoint some fixed term for the time of trial, after which the just will enter into the secure possession of a happiness that can never again be lost in all eternity...Accordingly, it is the belief of all people that eternal retribution is dealt out immediately after death." Most Protestants also believe a person goes to Heaven or Hell immediately after death, therefore, their judgment must be immediately after death, not at the second coming of Christ.

[6] THE REINTERPRETATION OF DEATH TO BE NOT DEATH BUT ETERNAL LIFE, EITHER ETERNAL LIFE IN HEAVEN OR ETERNAL LIFE IN HELL. UNCONDITIONAL IMMORTALITY MAKES DEATH A FRIEND, NOT THE LAST ENEMY THAT SHALL BE ABOLISHED AT THE SECOND COMING OF CHRIST [1 Corinthians 15:26].

"To die" never signifies "to live in torment." If Abraham, David and all the saints of the Old Testament were in Heaven, they were there without the resurrection, without the death of Christ, and neither one would be needed nor would there be any death to abolish.

1. Death would have been destroyed by changing death into eternal life for all at the time we die, not at Christ's second coming. Death would have been destroyed for those in the Old Testament before and without the death of Christ by putting them all in Heaven or Hell at the time of their death.
2. Death that took them to Heaven was no enemy.
3. Death is not even death, for changing from life on this earth to life in Heaven or life in Hell is not death.

[7] THE REINTERPRETATION OF ASLEEP. ARE THE DEAD ASLEEP OR AWAKE?

What is asleep, the body, or soul, or spirit, or man? The scriptures never speak of a soul being asleep, or the body, or spirit, but the whole person as being asleep; and he will be asleep unto the resurrection day. If Christ were not raised, the dead are gone forever, will never live again in any way or in any time. Paul's argument is that they have perished, have come to an end, and will not be resurrected in anyway. If Christ were not raised, they are gone. There will be no resurrection

or life after death. Those who are asleep in Christ will never wake up. The Bible must be changed and made to say that the soul, the only part of a person many believe will be in Heaven is not asleep and can never sleep. 1 Corinthians 15:18 APOLLUMI--PERISHED "Then they also that are fallen asleep in Christ have PERISHED [Apollumi]." If Christ were not raised from the dead, those who have died have perished. If Christ were not raised, He was not the Son of God, but just a man. His teaching and all the New Testament are not true. He will not come back, and there will be no resurrection of those who are "asleep in Christ." They have perished [Apollumi]. WHEN PAUL SAID THOSE WHO ARE ASLEEP IN CHRIST HAVE "PERISHED" HE IS SAYING THEY WILL NEVER LIVE AGAIN ANYWHERE IF THERE IS NO RESURRECTION FROM THE SLEEP OF DEATH. THEY ARE GONE "PERISHED" FOREVER. HE IS NOT SAYING THEY HAVE JUST "lost their well-being" BUT ARE ALIVE SOMEWHERE EVEN IF CHRIST WERE NOT RAISED FROM THE DEAD. Perished cannot mean tormented, but a total end, for if "perished" is "tormented," then Paul said those who are "asleep in Christ" will be "tormented" if there is no resurrection [1 Corinthians 15:12-19]. Paul is not saying that if Christ were not raised, the dead in Christ have just "lost their well-being" because they are alive and will forever live in pain and torment, but he is saying that they are dead and will never live again anywhere if there is no resurrection. If a part of us cannot die, then Paul has no argument for it cannot perish, and must forever live somewhere, and there cannot be a resurrection of the undead that cannot die, and when Paul said some had perished, he just did not understand that a soul cannot perish; that the only part of a person that will live forever cannot die or perish. Paul's argument has been neutralized, and he is made to be saying nothing; and the death and resurrection of Christ have been made not to be needed?

- Jesus said, "Lazarus is fallen asleep" [John 11:11].
- Then said, "Lazarus is dead" [John 11:14].

He did not say Lazarus's body is asleep, but his soul is alive in Heaven. Lazarus would have spent four days in Heaven, but Lazarus or no others in the Bible that were raised from the dead ever said one word about what it was like. Do you think that if they had seen the joy of Heaven, or the pain of Hell, which many believe they would have seen, that a single one that was brought back from Heaven or Hell could have kept quiet about what they had seen? Could you? They said nothing because they were as Christ said "asleep," not more alive than the living. Lazarus was a problem to the chief priests and Pharisees because everyone knew he had been dead and was alive [John 11:47], not because he was telling of what he had seen. Not a one that was brought back from the dead had an "afterlife experience." Why? Because they were "asleep." Is earth better than Heaven? If Lazarus were in Heaven for four days, would he want to come back to earth? Would you or anyone want to leave Heaven and come back to this earth? Why would Christ have been cruel to Lazarus by taking him out of the joy of Heaven?

It was not possible for Lazarus to have been resurrected from the dead if he were not dead.

- Lazarus had to be dead to be resurrected from the dead.
- A "soul" must be dead to be resurrected from the dead but we are told that it cannot be dead. If that were true, then this part of us, which has no substance, cannot be resurrected from the dead.

a) GATHERED TO HIS PEOPLE: Abraham [Genesis 25:8-9] and others died, and were "gathered to his people." The argument is made that this could not refer to their physical body; there-

fore, it was the soul that was gathered to his people. If that were true then the souls would be asleep together, not awake together, therefore, it would not prove a part of a person is conscious after death. The Hebrew belief was that both the good and the bad went to sheol-the grave. See Genesis 3:7-35; Job 7:21; 14:12; 24:19; Psalms 13:3; 1610; 31:17. "Slept with his fathers" is in the Old Testament about 38 times.

- Abraham "was GATHERED TO HIS PEOPLE" [Genesis 25:8-9].
- "Moses, Behold, YOU SHALL SLEEP WITH YOUR FATHERS" [Deuteronomy 31:16].
- "So DAVID SLEPT WITH HIS FATHERS" [1 Kings 2:10; 11:21]. "David...fell asleep, and was laid unto his fathers, and saw corruption" [Acts 13:36].
- "From the day that the FATHERS FELL ASLEEP" [2 Peter 3:4].
- "So man lies down and rises not: Till the heavens be no more, they SHALL NOT AWAKE, NOR BE ROUSED OUT OF THEIR SLEEP" [Job 14:12].
- "CHRIST...THE FIRST FRUITS OF THEM THAT ARE ASLEEP" [1 Corinthians 15:20]. Christ is the only one who has been raised from the dead and is the only one who is not now "asleep."

If, "gathered to his people," means, "awake" then, "asleep" has to mean, "awake." If not, then wherever Abraham was, he would be "asleep"; and not know where he was, or who was with him. How could Christ be the first fruits if Abraham were alive before Him?

ABRAHAM'S FATHER SERVED OTHER GODS. "Terah, the father of Abraham, and the father of Nahor: and they served other gods" [Joshua 24:2], which, according to Catholics and Protestants, would send him to Hell, but both believe Abraham went to Heaven, and was "gathered to his people"; which would include his father. Both seem to be somewhat unsure of where Abraham is. Not sure if Abraham was "gathered to his people" in sheol, the grave, or if he is in Heaven and not "gathered to his people" his father the idolator whom they believe is in Hell.

Not one of the passages which speak of being "gathered to his people" is speaking of any one being gathered in Heaven. Sheol (the grave) is not Heaven, therefore, these passages are not speaking of anyone going to Heaven at death even though they are often used to prove it.

b) THE STATE OF THE DEAD. THE ANALOGY OF SLEEP IS USED THROUGHOUT THE BIBLE. If death does not indicate unconsciousness, then the analogy of sleep, which is used throughout the Bible, is meaningless for the dead are not asleep. [Deuteronomy 31:16; 2 Samuel 7:12; 1 Kings 1:21; Job 7:21; 14:12; Psalms 13:31 Jeremiah 51:39, 57; 1 Kings 2:10; 11:21, 43; 14:20, 31; 15:8, 24; 16:6, 28; 22:40, 50; 2 Kings 8:24; 10:35; 13:9, 13; 14:16, 22, 29; 15:7, 22, 38; 16:20; 20:21; 21:18; 24:6; 2 Chronicles 9:31; 12:16; 14:1; 16:13; 21:1; 26:2, 23; 27:9; 28:27; 32:33; 33:20; Job 3:13; Isaiah 26:19; Matthew 9:24; 25:5; 27:52; Mark 5:39; Luke 8:52; John 11:11-14; Acts 7:60; 13:36; 1 Corinthians 15:6, 18, 20, 51; 1 Thessalonians 4:13-15; 5:10; 2 Peter 3:4]. THE SCRIPTURES OFTEN SPEAK OF A PERSON BEING ASLEEP AFTER DEATH BUT NEVER SAY ANIMALS SLEEP WHEN THEY DIE. Why? If they were asleep, they would wake up.

THE STATE OF THOSE WHO ARE ASLEEP:

- They have perished if there is no resurrection [1 Corinthians 15:18].
- Their thoughts have perished [Psalms 146:4].
- They are as though they had never been [Job 3:11-18; Psalms 39:13; 146:2].

- They have no remembrance of God [Psalms 6:5].
- They rest in the dust of the earth [Job 17:13].
- They cannot give thanks to God [Isaiah 38:18].
- "The dead know not anything" [Ecclesiastes 9:5; 9:10].

The resurrection is the only hope for the dead. Without it, the dead will never have life again.

D. Padfield seems to make knowing or not knowing each other in Heaven to be dependent on Abraham being awake with his people. He leaves out the resurrection and makes Abraham be alive without it, therefore, Abraham will not need the resurrection for he is not dead. He jumps from death before the resurrection to Heaven as if they are the same place and everything will be the same in both. What we will be and know in Heaven after the resurrection does not depend on what we will know while in the grave and will not depend on being awake while we are in the grave. Is he not so desperately trying to prove a person is now immortal that he is saying to God, "Abraham being with the fathers proves he is not 'asleep with the fathers'?" This view is used by those who believe in "Abraham's bosom" but it is so desperately an attempt to prove that the dead are not asleep they makes the saved and the unsaved be awake together waiting for the resurrection even though they are not dead to be resurrected from the dead.

This view makes:

1. The dead not be dead but alive.
2. Those who "sleep with the fathers" are not asleep but are "awake with the fathers."
3. The resurrection impossible as no one is dead.
4. Makes the Bible not mean what it says. The many times it says "sleep with the fathers" must be changed to be "awake with the fathers" and the many times the Bible uses the metaphor of sleep for death are not only not true, but would be an outright lie.

c) **THE AWAKENING, WAKENING UP AT THE RESURRECTION:** The resurrection will be an awakening. "So man lies down and rises not: Till the heavens be no more, they shall not AWAKE, nor be roused out of their SLEEP" [Job 14:12]. David said, "I shall be satisfied, when I awake, with your likeness" [Psalms 17:15]. Death is likened to sleep because it is a state of unconsciousness, which will be followed by an awakening. Was David and many others asleep, but Abraham awake? Gathered to his people where? In the sleep of death, or some other place where they were awake and not asleep, not dead? Nothing is said about such a place, and it must be read into this. This is nothing more than an attempt to set aside the clear teaching of the Bible with a vague interpretation? Abraham could not be "made alive...at his coming." Christ is the first fruits; and the rest will be resurrected "at his coming" [1 Corinthians 15:23]. Abraham and his people fell asleep, and will be asleep unto the resurrection. "From the day that the fathers fell asleep" [2 Peter 3:4]. The Bible says nothing about the state of a person from the time he falls asleep unto the resurrection. **THE CHRISTIAN HOPE IS NOT ON DEATH, NOT ON BEING AWAKE ANYWHERE BEFORE THE RESURRECTION BUT ON THE RESURRECTION, ON BEING RAISED FROM THE DEAD AT THE SECOND COMING OF CHRIST.** Albert Barnes says "In the Scripture sleep is used to intimate that death will not be final: that there will be an awakening out of this sleep, or a resurrection. It is a beautiful and tender expression, removing all that is dreadful in death, and filling the mind with the idea of calm repose after a life of toil, with a reference to a future resurrection" Barnes' Notes On the New Testament.

What is the resurrection?

- Is it spirits who are now awake and living in Heaven or Hell returning to their earthly bodies?
- Or is it all that are asleep in the grave waking up at the judgment?

It was Lazarus who was asleep. Not just his body while his soul was alive [John 11:11]. Some of the saints had fallen asleep. Not just the body, but the "living being," the whole person [1 Corinthians 15:6]. The Bible nowhere speaks of the body being asleep while some immaterial, invisible, inner part of a person is awake. It is the whole person that sleeps unto the resurrection, and the whole person that will wake up at the resurrection. If only the body were asleep with the spirit alive in another world, why would there never be a hint that the real person was not asleep in any of the passages that use sleep as a metaphor of death?

"For the hour is coming when ALL WHO ARE IN THEIR GRAVES WILL HEAR HIS VOICE AND COME OUT, those who have done good TO THE RESURRECTION OF LIFE, and those who have done evil, to the resurrection of condemnation" [John 5:28-29 New Revised Standard Version, also 2 Corinthians 5:10]. **THE DEAD WILL HEAR THE VOICE OF JESUS WHEN THEY ARE IN THEIR GRAVES, NOT WHEN THEY ARE IN HEAVEN, HELL OR ABRAHAM'S BOSOM.** THE RESURRECTION IS NOT A BRINGING BACK FROM HEAVEN OR HELL THOSE WHO ARE NOT DEAD; IT WILL BE A REAL RESURRECTION FROM A REAL DEATH. Jesus clearly said ALL who are in the grave. He did not say, "The souls of ALL who are in Heaven or Hell." If the dead now have life in Heaven or Hell, then Christ was wrong. "But should raise it up AT THE LAST DAY. For this is the will of my Father that everyone that beholds the Son, and believes on him should have ETERNAL LIFE; and I will raise him up AT THE LAST DAY [John 6:39-40]...and I will raise him up IN THE LAST DAY [John 6:44]...and I will raise him up AT THE LAST DAY" [John 6:54]. "I know that he SHALL RISE AGAIN in the resurrection AT THE LAST DAY" [John 11:24].

ABRAHAM, WHERE ARE YOU? Three views about where Abraham is.

1. BIBLE VIEW: Abraham is asleep with the fathers.
2. CATHOLIC AND PROTESTANT VIEW: Abraham is awake in Heaven.
3. A NEWER AFTER JUDGMENT VIEW: Abraham is awake in Abraham's bosom, the good side of hades.
 - Many who do not know whether they believe #2 or #3 will say some loved one had gone to be with Jesus in Heaven, but if they are trying to prove the soul is alive before the resurrection will use Luke 16. Abraham is moved back and forth from Heaven to Abraham's bosom as they need to, but most of them do not seem to know they are moving him.

[8] THE REINTERPRETATION OF THE LIFE CHRIST PROMISED TO THEM THAT OBEY HIM. [John 4:14; 4:36; 5:21; 6:40 See chapter two, Life or death]. If all are born with an immortal soul that cannot die, all have eternal life and Christ could only give them a reward, not life. Unconditional immortality gives both the sinners and the saved eternal life without the death of Christ.

[9] THE REINTERPRETATION OF THE RESURRECTION MAKES BELIEVING IN THE RESURRECTION FOOLISHNESS. Most Protestant churches believe the dead go to

Heaven or Hell at the time of death. After living in Heaven for hundred's of years, to come back to the earth and put the earthly body back on to be judged; and then put off the earth body and go back to Heaven or Hell would be nothing but pure foolishness.

TWO VERY DIFFERENT GOSPELS

UNCONDITIONAL IMMORTALITY AND THE RESURRECTION ARE TWO VERY DIFFERENT GOSPELS Galatians 1:6-9: There is a dividing line between unconditional immortality and conditional immortality so sharp that two are completely different Gospels as far apart as night and day. Both cannot be true. One is a "delusion" [2 Thessalonians 2:11, King James Version] "A working of error" [American Standard Version]. Do you believe a lie? Unconditional immortality is very different from anything preached in Paul's day [Galatians 1:6].

It is the "doctrines and precepts of men" [Matthew 15:9], and is wresting the writings of Paul and the other scriptures [2 Peter 3:16]. It takes away a need for the death of Christ, and the need of the resurrection.

TWO INCOMPATIBLE BELIEFS: Either one makes the other one impossible. These two Gospels are so opposed to each other that if one is true, it makes the other one a lie of Satan that will destroy you at the judgment. Believing it is disbelieving God. Believing this doctrine, or not believing it, can be the difference in whether you believe God or man. One came from man and is vain worship [Matthew 15:9]. **The resurrection and an undying immortal soul are not compatible. If one is true, then the other one cannot be.** They are so contradictory to each other that you cannot believe both; you must choose one or the other for both cannot be true. Christ taught the resurrection. It is our only hope, not now having immortality and never dying. The undead cannot be raised.

1. The resurrection: Makes an immortal never dying soul impossible. If it is not dead, a soul that is alive cannot be raised from the dead.
2. Unconditional immortality: 1. Makes the resurrection an unanswerable problem. If the soul is immortal and never dies, what will be the use of the resurrection? What will be raised from the dead? 2. Makes a real resurrection impossible.

THE SILENCE OF THE BIBLE. All the great doctrines of the Bible are clearly expressed. The doctrine of God, of Christ, the resurrection, the church, the judgment, sin, etc., and are all as clear and plain as our language can say them, but the doctrine of an "immortal soul" or "a never-dying soul," which is constantly expressed today, cannot be found in the Bible. From where did it come? If anyone believes, practices, or teaches anything in the name of Christ, they are obligated to prove it from the Bible. If they do not or cannot, it is a sin to believe, practice, or teach it. It is up to the person who affirms anything to prove it, and it is not up to the person in the negative to prove something is not true. Have those who believe in and teach Hell proved it to be from God's word? Hell MUST be proved if it is taught. At the judgment, what will you say to God if there is no Hell and you have taught many that God was the cruel and sadistic God of Hell?

HOW MANY TIMES CAN A PERSON MAKE CHRIST A LIAR BY BELIEVING AND TEACHING THE OPPOSITE OF WHAT HE TAUGHT AND ATTRIBUTING THESE LIES

TO HIM? How often can we attribute the teaching of man to Christ before it becomes the "precepts of man" and vain worship? (Matthew 15:9).

Will you say to God at the judgment that you loved your theology, a different gospel, more than His word?

IT ADDS TO THE BOOK OF REVELATION: Most all who believe in Hell misuse many symbolic passages in revelation to prove it. John said, "If any man shall add unto them, God shall add unto him the plagues which are written in this book" [Revelation 22:18]. Do they love this cruel and evil teaching enough to have these plagues added to themselves?

HEAVIER JUDGMENT James 3:1 and VAIN WORSHIP Matthew 15:9. When we teach things that slander God, and makes the resurrection of Christ not needed, etc., we teachers will answer to God at the judgment and with a heavier judgment. As teacher we will be judged for not knowing and teachings the truth. We teach that following the teaching of man is vain worship and sinful for others, but it is as sinful for us when we do the same things. If we are not sure beyond any doubt that God's word teaches eternal torment, but teach it anyway; and it is the commandments of men, it may be the difference in living or the second death for us. "Whatsoever is not of faith is sin" [Romans 14:23], and faith comes by hearing the word of Christ [Romans 10:17], THEREFORE, IF THE DOCTRINE OF HELL IS NOT TAUGHT IN THE BIBLE IT IS SIN TO BELIEVE OR TEACH IT. Do we think this would not apply to us if we teach anything that we have any doubt about? At the judgment we will give an answer for both what we teach, and for what we do not teach. If we teach Hell or that men are born with an immortal second part that God cannot destroy, then we better make sure it is from the Bible; for we will answer to God in the very same way as anyone teaching "faith only"; or any other doctrine of men. Do some condemn themselves by teaching it is a sin to change God's word, and then preaching what may be the biggest change ever made to it? There is no acceptable reason for a gospel preacher not to know and teach the truth. What will they say to God at the judgment?

Is a person born with an immortal soul, or do the saved put on immortality at the resurrection? This is one of the most important questions of all times. It has more influence on our conception of our nature, our view of life in this world, and life after death, the nature of God, than any other question. YOUR WHOLE THEOLOGY [all that you believe] IS DETERMINED BY YOUR VIEW OF THE SOUL. Not only does man now having an immortal soul make the resurrection impossible, it makes the judgment be passed; and the second coming of Christ pointless for there could not be a resurrection or a judgment at His coming.

1. The doctrine of unconditional immortality:
 1. Changes the nature of God, makes Him cruel and sadistic.
 2. Changes the hope set forth in the New Testament that there will be a resurrection. It makes no one ever be dead to be resurrected from the dead.
 3. Changes the resurrection of Christ, which gives us a hope of being resurrected, by reducing the death and resurrection of Christ to His earthly human body only if His soul were immortal and could not have died therefore, the resurrection of Christ must be the "first fruits" only of the resurrection of this earthly body. If we have an immortal soul, the "soul" part of us that could not die, and therefore could

not be resurrected. Makes the part of a person that cannot be resurrected be the only part of him that will be in Heaven.

4. Changes the message we preach to the lost and their fate, whether they will have an eternal life with torment or a second death from which there will never be a resurrection, from the wages of sin being death, to the wages of sin is eternal life with torment in Hell..
 5. Changes the nature of a person from mortal, to both mortal and immortal at the same time. Two opposite natures at the same time, an impossibility.
 6. Changes the nature of the resurrection of Christ, whether He was dead and raised by God or only His earthly body was dead, and He just came back from Heaven to it.
 7. It makes the judgment be passed.
 8. It makes a real resurrection impossible. Changes the nature of our resurrection, whether we are dead and resurrected or just come back from somewhere.
 9. It makes the second coming of Christ pointless.
 10. Changes many words [die, death, perish, destroyed, lost, end, sleep] to mean the opposite of the way they were used by those living then, and the opposite of the way the world now uses them. See chapter two). CHANGES ETERNAL LIFE TO ETERNAL REWARD, AND CHANGES ETERNAL DEATH [The wages of sin] TO ETERNAL LIFE WITH TORMENT.
 - ANYTHING MORE DIFFERENT FROM THE GOSPEL THAN THE IMMORTAL SOUL THEOLOGY WOULD BE DIFFICULT TO IMAGINE.
2. The belief in an immortal soul is the foundation of:
1. Much of philosophy beginning with the Egyptians, the Greeks, and today.
 2. Reincarnation-transmigration of souls to other bodies after death.
 3. Most Eastern religions.
 4. The Catholic and the Protestant immortal soul at birth.
 5. The doctrine of Hell.
 6. Purgatory.
 7. Limbo.
 8. Nether world.
 9. Worship of Mary and the reported sighting of her.
 10. Intercession of and worship of saints.
 11. The belief that Abraham's bosom is a real place.
 12. Spiritualism.
 13. Communication with the spirits of the dead.
 14. The "New Age" movement and channeling craze with spirits of the dead.
 15. Near-death experiences.
 16. An evil, cruel, and sadistic God who made most of mankind just so he could torment them.

All of the above teachings are based on the soul being immortal, which is of pagan origin. WITHOUT THE DOCTRINE OF AN IMMORTAL SOUL, NONE OF THE ABOVE COULD BE TRUE. It is the mother or foundation of more false doctrines than any other teaching. Eternal torment of the soul cannot be unless Plato's immortal soul is true. If it is, the resurrection as taught by Christ, could not be true.

HOW ARE THE DEAD RAISED AND WITH WHAT KIND OF BODY?

"HOW ARE THE DEAD RAISED" 1 Corinthians 15:35?

• "You sow...a bare grain" 15:37	| "the body that shall be" 15:37
• It is sown in . . . . .	| It is raised in
• (1) Corruption . . . . .	| (1) Incorruption
• (2) Dishonor . . . . .	| (2) Glory
• (3) Weakness . . . . .	| (3) Power
• (4) A natural body . . . . .	| (4) Spiritual body
• "As we have borne the image . .	| We SHALL also bear the
• Of the earthy. 15:49 . . . . .	| image of the heavenly" 1 Cor. 15:49
• "Flesh and blood cannot inherit	| We SHALL all be changed in a moment, in
• The kingdom of God." 15:50 . .	| the twinkling of an eye, at last trump
• "Corruptible must put on . . .	| Incorruption" 1 Corinthians 15:53
• "Mortal must put on . . . . .	| Immortality" 1 Corinthians 15:53
• All now have the body Adam . .	| Saints to be like Christ 1 John 3:2|

"Behold, I tell you a mystery: We all shall not sleep, **BUT WE SHALL ALL BE CHANGED, IN A MOMENT, IN THE TWINKLING OF AN EYE, AT THE LAST TRUMP: FOR THE TRUMPET SHALL SOUND, AND THE DEAD SHALL BE RAISED INCORRUPTIBLE, AND WE SHALL BE CHANGED**" [1 Corinthians 15:51-52].

1. **"Flesh and blood cannot inherit the kingdom of God"** [1 Corinthians 15:50].
2. **"We all shall not sleep, but we shall all be changed, in a moment** in the twinkling of an eye, at the last trump: for the trumpet shall sound" [1 Corinthians 15:51].
3. **"And the dead shall be raised incorruptible"** [1 Corinthians 15:52].
4. **"And we shall be changed"** [1 Corinthians 15:52].
5. **"For this corruptible must put on incorruption"** [1 Corinthians 15:53].
6. **"And this mortal must put on immortality"** [1 Corinthians 15:53].

WHAT BODY WILL THE SAVED HAVE IN THE RESURRECTION?

• EARTHLY BODY . . .	| RESURRECTION BODY OF THOSE IN CHRIST
• Living saints . . .	| Are Changed in a moment 1 Corinthians 15:51
• Image of Adam . . .	| Image of Christ 1 Corinthians 15:49
• Now like Adam . . .	| Shall be like Christ 1 John 3:2
• Body of humiliation	| "Conformed to the body of his glory" Phil 3:21
• Earthly tent . . .	| "A house not made with hands" 2 Cor. 5:1-10
• Natural body . . .	| Spiritual body 1 Corinthians 15:44
• Corruption . . . .	| Incorruption 1 Corinthians 15:42
• Moral . . . . .	| Immortal 1 Corinthians 15:53
• Dishonor . . . . .	| Glory 1 Corinthians 15:43
• Weakness . . . . .	| Power 1 Corinthians 15:43

A CHANGED BODY versus AN IMMORTAL SOUL: Paul says, "HOW ARE THE DEAD RAISED? AND WITH WHAT KIND OF BODY DO THEY COME? ... IT IS SOWN A NATURAL BODY ['a grain of wheat'], IT IS RAISED A SPIRITUAL BODY ['the body that shall be' 1 Corinthians 15:37]...AND JUST AS WE HAVE BORNE THE IMAGE OF THE EARTHY (Adam), WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY (Christ)...AND THIS MORTAL MUST PUT ON IMMORTALITY" [1 Corinthians 15:35-53]. The body made for this earth that is put in the ground will be raised a spiritual body suitable for life in Heaven. The im-

mortal soul doctrine says not so, the souls that will be in Heaven exist now and they cannot be changed and they are not dead, therefore, they cannot be raised from the dead. Who is wrong? Paul or today's theology?

THE BODY CHANGED, NOT AN IMMORTAL SOUL CHANGED "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who SHALL FASHION ANEW THE BODY OF OUR HUMILIATION, THAT IT MAY BE CONFORMED TO THE BODY OF HIS GLORY" [Philippians 3:20-21]. "The body of our humiliation" is not an "immaterial, invisible, no substance" soul that will be remade ("fashion anew") into another "immaterial, invisible, no substance" soul, but it is us that will be changed from an earthly body to a body like Christ now has, changed from a body that is suitable for life on this earth to a body that will be suitable for life in Heaven. It is our body that will be changed, not something in us that is now just as it will be in Heaven and cannot ever be changed putting off a part of us that cannot be in Heaven. Those who believe a person now have an immortal immaterial soul now living in them believe this invisible something in them is now "conformed to the body of His glory."

IMAGE OF ADAM versus IMAGE OF CHRIST: We are now a soul in the image of Adam. We will be raised in the image of Christ [1 Corinthians 15:45-49]. **THE "LIVING SOUL," THE PHYSICAL BODY IN THE IMAGE OF ADAM [GENESIS 2:7; 1 Corinthians 15:44-45] IS NOT THE "SPIRITUAL BODY" [1 Corinthians 15:44] IN THE IMAGE OF CHRIST THAT WE WILL HAVE.** An "immortal soul," which many believe we need to save so that it will live in Heaven is not the "spiritual body," which we will have after the resurrection. We do not now have the "spiritual body," which is in the image of Christ, and will not have it until we put on immortality at the resurrection [1 Corinthians 15:54]. We will be the same person we now are, but our bodies will be changed from the image of Adam to the image of Christ, from earthly bodies to spiritual bodies. All of us, our whole person, will be in Heaven; not just some thin air, immaterial, invisible part of us that has no body.

HOW COULD IT BE SAID ANY MORE CLEARLY THAT THIS EARTHLY BODY WILL NOT BE RAISED, OR THAT WE DO NOT NOW HAVE THE BODY WE SHALL HAVE? (1) Or that it is not an inter immortal part of us, which we now have, which needs no change, which will never be dead to be raised? **(2)** Nor any more clearly that we are now "mortal," but will be raised "immortal"? We could not put on immortality if we have it on, if we now have an immortal (undying) soul that is not subject to corruption (death). It is this mortal person that must put on immortality, not an immortal soul that is now in this mortal person that must be freed. If a person did have a soul that is now immortal, that immortal soul could not "put on immortality."

1. Those asleep: Their physical bodies sowed will be raised spiritual bodies.
2. Those living: Their physical bodies will be changed to spiritual bodies. The change to both are identical and at the same time. On this side of the coming of Christ there are only physical bodies. On the other side of the coming of Christ there will be only be spiritual bodies. It will be an alteration of the whole person from being physical in the image of Adam to being spiritual in the image of Christ, not just an immaterial part of us forever being unchanged.
3. "But now has Christ been raised from the DEAD, the first fruit of them that are ASLEEP. For since by man came DEATH, by man came also the resurrection of the DEAD. For in

- "For there is no work, nor . . . | "For there is work, and
 - device nor knowledge, nor . . . | device, and knowledge, and
 - wisdom, in Sheol, whither . . . | wisdom, in Sheol whither you
 - you go" Ecclesiastes 19:10 . . . | go." Ecclesiastes 9:10
 - "Soul that sins, it shall die" | The soul is immortal,
 - Ezekiel 23:4* | therefore, it cannot die *This
- seems to be a person bring put to death under the law, but many almost always apply it to the soul dying at the judgment, even while they are teaching the soul cannot die. See Hebrews 10:28.

• GOD --- versus --- THEOLOGY . . . . .	|
• GOD SAID "DESTRUCTION" . . .	| GOD MEANT "TORMENT"
• GOD SAID "DEATH" . . . . .	| GOD MEANT "SEPARATION" . .
• GOD DID NOT SAY MAN HAS AN	| PLATO AND THEOLOGY SAYS . .
• IMMORTAL SOUL FROM BIRTH . .	| AND TEACHES IT FOR HIM . .
• NOTHING IS SAID ABOUT WRATH	| SOME KNOW AND TEACH IT WILL
• AFTER THE JUDGMENT DAY . . .	| LAST FOR ETERNITY IN HELL .

• **NOT FLESH OR SPIRIT! - WHAT IS THIS THIRD KIND OF BODY?**

• **NOT EARTH OR HEAVEN! - WHERE IS THIS THIRD KIND OF PLACE?**

• (EARTH)-DEATH . . .	| (ASLEEP IN CHRIST)	| RESURRECTION (HEAVEN)
• By man . . . . .	| Living or Dead? .	| By man (Christ)
• (Adam)-Death . . .	| 1 Corinthians 15:21	| Resurrection of Dead
• Die in Adam . . .	| Alive Before Being	| In Christ "MADE ALIVE"
• 1 Cor 15:22 . . .	| . "Made Alive" . .	| at His Coming.
• "Unto Death" . . .	| ? ? ? ? ? ? ? ? ?	| "Crown of Life" Revelation 2:10
• "Once to Die" . . .	| The Silence of God	| "After This Cometh
• . . . . .	| .But We Speak . . .	| Judgment" Hebrews 9:27
• "This world" . . .	| .The Thunderous. . .	| "That which is to come"
• Ephesians 1:2 . . .	| . Silence of God . .	| . . . . .
• Natural Body . . .	| . . What Body? . .	| Spiritual Body 1 Cor 15:44ff
• Image of Earthly	| .Who's Image? . .	| Image of Heavenly 1 Cor 15:49
• Corruption . . .	| .Neither one . . .	| Incorruption 1 Cor 15:42-43
• Dishonor . . . . .	| .Neither one . . .	| Glory 1 Corinthians 15:43
• Weakness . . . . .	| .Neither one . . .	| Power 1 Corinthians 15:43
• Mortal . . . . .	| .Neither one . . .	| Immortality 1 Corinthians 15:54

- "We shall ALL BE CHANGED, in a moment, in the twinkling of an eye AT THE LAST TRUMP: for the trumpet shall sound, and the DEAD shall be RAISED INCORRUPTIBLE, and WE shall be CHANGED" 1 Corinthians 15: 52. If all the saved are ALIVE in Abraham's bosom, who are the DEAD that shall be RAISED? The dead are neither mortal nor immortal. Then if they are now living, what kind of being are they? "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself that where I am, there you may be also" (John 14:2-3). He has not yet come to receive them. Where are they unto He comes?
- In 1 Corinthians 15:50-53 Paul says nothing about a soul or spirit that needs no resurrection or changes but is speaking of the changing of our body to a spiritual body.
- "For in the resurrection they...are as the angels IN HEAVEN" [Matthew 22:30]. I know of no one who believes "the angels in Heaven" have an earthly body.
- "And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (Christ)" [1 Corinthians 15:49].

- Beloved, we are now children of God, and it is NOT YET MADE MANIFEST WHAT WE SHALL BE. We know that, if he shall be manifested, WE SHALL BE LIKE HIM; for we shall see him even as he is" [1 John 3:2].
- "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall FASHION ANEW the body of our humiliation, that it may BE CONFORMED to the body of his glory: [Philippians 3:20-21 American Standard Version].
 - "CHANGE" King James Version
 - "TRANSFORM" New American Standard Version

Many teach that the soul is not asleep (not dead) 1 Corinthians 15:20. WHAT THEN IS THE RESURRECTION? It could not be from the dead, for only the body could be dead (according to their teaching), and it can live only on this earth, which will pass away, be dissolved with fervent heat at the second coming of Christ 2 Peter 3:7-13. [1 Thessalonians 4:17] Some teach that a living soul with immortality, a spiritual being will come back from somewhere to the earthly body, its bare grain, 1 Corinthians 15:37. But from where? Not to earth, but to meet the Lord in the air [1 Thessalonians 4:16]. Will the earthly body be "in the air"? Which body the soul cannot keep, for the body of flesh cannot go to Heaven. If the dead are now living in some kind of paradise somewhere, but not Heaven, Hell or earth, why do they hope for a resurrection of the earthly body, and what good would it be? What would be the reason for raising the natural body for such a short time? "In a moment, in the twinkling of an eye" [1 Corinthians 15:52]? Will the soul come back from Heaven to put the earthly body back on, only to put it off ("Be changed") in a moment all before the judgment? See 1 Corinthians 15:50; 1 Thessalonians 5:15-17; Philippians 3:21). Then it would have the earthly body only for the "twinkling of an eye" [1 Corinthians 15:52]. If the soul is living in heaven or hell, the resurrection of the body for only a moment is all there could be to the resurrection, why have it? No part of a person would be dead but his body; no part of a person could be raised from the dead but his body. The only part of a person they believe will be in heaven or hell, the immaterial, invisible soul, would be as alive as it will ever be and already be where they think it will always be, and the resurrection of only the body of flesh for only a moment would be useless.

Robert C. Welch says we will not come forth with the same kind of body, which is planted. Florida College Lectures, Page 238, 1975.

WHAT KIND OF BODY WILL WE HAVE FOR ETERNITY? When we are caught up to meet Christ in the air, will He bring us back to earth and have His kingdom of earth where we will have an earthly body, or will we be with Him in Heaven a have a spiritual body? If you believe on earth, an earthly body is a must, if you believe in Heaven, it cannot be an earthly body. WHERE WE WILL BE FOR ETERNITY WILL DETERMINE WHAT KIND OF BODY WE WILL HAVE.

NOT ONE KIND OF BODY LIVING IN ANOTHER KIND OF BODY: 1 Corinthians 15:42 is a simple and undeniable statement that says that we do not now have incorruption and immortality, and will not have them after death. Not unto the resurrection. Therefore, if we have life between death and the resurrection, it would be life without the body of flesh; but we will not have put on incorruption or immortality unto the resurrection (1 Corinthians 15:54), therefore, it would be life that is not of earth and not of Heaven. No one knows anything about what our spiritual body will be like, but it is not something we now have inside this body of flesh, just waiting to get out

at death. It will be a body, not just a thin air nothing or some kind of ghost; therefore, it will have substance of some kind, but not flesh [1 John 3:2]. And not something that will fit within this body and not be seen. NOT ONE KIND OF BODY, MADE WITH ONE KIND OF SUBSTANCE, LIVING INSIDE ANOTHER KIND OF BODY, WHICH HAS ANOTHER KIND OF SUBSTANCE. Likewise, Heaven is a place with substance (most certainly far greater than this earth), and not just a cloud in the sky. This world and universe are so complicated and large that there is much on this earth that man does not yet know, and he does not yet even know the size of this creation (this universe). My opinion is that it is small and insignificant in both size and splendor when compared to Heaven, and this body is an insignificant seed, an acorn compared to a large oak tree [1 Corinthians 15:35-39], of the spiritual body we will have in Heaven. Seeds are unlike the trees yet the same identity is in them. Will the lost have the same great new and splendid spiritual body in Hell, which the saved in Heaven will have?

We cannot see God's greatest work (Heaven and spiritual beings) or know anything about what they are like, therefore, this universe shows us only a small part of the power of God. We each do different things in a day, not all the same things, or all think the same thoughts. Today we do not do the same thing that we did the day before. While there will not be days as we know them, Heaven will not be an eternity with everyone doing and thinking the same thing, or all seeing the same thing with never any change. Heaven will not be just a glorified earth, but we will each one be the same individual as we now are, not just carbon copies of each other. Heaven will be great beyond anything that can come into our minds now, but many act in such a way that shows going there is not the most important thing to them; and taking others to it even less important. "I do not know what all we will be doing in heaven, but I do know we will not be dormant and inactive" B. Reeves, Guardian of Truth, Page 8, 1996. "What we will be has not yet been revealed, what we do know is this: when He is revealed, we will be like Him, for we will see Him as He is" [1 John 3:2, New Revised Standard Version]. I do not know how God made this world out of nothing, but He said in His word that He did and I believe Him. I do not know how God can raise me with a spiritual body without this earthly body and it still be me, but His word says He will and I believe Him.

The resurrection will be from the DEAD, not from life. It shows we are now MORTAL and will die, and we will be DEAD, not living with immortality before the resurrection. It will be a bringing back to life those who are DEAD.

- "BUT EACH IN HIS OWN ORDER" 1 Corinthians 15:23-38
 1. "Christ the first-fruits"
 2. "Then they that are Christ's AT HIS COMING."
- The order of being raised from the dead is changed to:
 1. "Christ the first-fruits"
 2. "Then all that are in Christ" are raised AT THEIR DEATH, and Paul was wrong when he said, "AT HIS COMING."
- But in truth the order has been changed to:
 - The dead in the Old Testament were raised AT THEIR DEATH, before Christ and without His resurrection.
 - Therefore, Christ not the first-fruits

- "Then all that are in Christ" are raised AT THEIR DEATH, and Paul was wrong both times. Wrong when he said Christ was the first-fruits and wrong when he said, "they that are Christ's AT HIS COMING."
- DO YOU BELIEVE MAN OR GOD?

Unto His coming, CHRIST IS THE ONLY ONE WHO HAS BEEN RAISED FROM THE DEAD, therefore, all others are still asleep in Christ (dead) and will be dead unto the resurrection. But many say, "Not so Paul, all the dead in Christ are alive and in Heaven before the resurrection"? BOTH CANNOT BE RIGHT. IF THOSE WHO TEACH THE DEAD IN CHRIST GO TO HEAVEN AT DEATH AND TAKE UP RESIDENCE IN THEIR PERMANENT RESIDENCE ARE RIGHT, THEN PAUL DID NOT SPEAK THE TRUTH AND THERE CANNOT BE A RESURRECTION AT THE COMING OF CHRIST FOR ALL ARE RAISED AND GO TO HEAVEN AT THEIR DEATH.

Many believe that the living saints will be changed from their earthly bodies into spiritual bodies at the coming of Christ, but the dead saints who now have spiritual bodies will come back from Heaven and put back on their earthly bodies at the resurrection. DO THEY THINK WE ARE A SPIRIT NOW, BUT WILL BE A SPIRITUAL BODY AFTER THE RESURRECTION?

Can you imagine such a thing as people standing before God clothed with white robes and praising God, but they have no body? It is inconceivable. A thin air nothing cannot wear a robe or speak to praise God. And if this earthly body "the body of our humiliation" shall be fashioned anew "that it may be conformed to the body of his glory," then if we shall be a thin air ghost with no body Christ will also be a thin air nothing. How can nothing have "glory"? How can thin air nothing be like anything "conformed" ["fashioned" King James Version]? There would be nothing to "conform" to anything.

Do evil spirits have a body? Mary Magdalene had seven evil demons or evil spirits cast out of her [Luke 8:2; Mark 16:9]. One man had a legion of demons in him [Luke 8:26-36]. They were spiritual being that were known about by the person they were in and by those who knew them. Evil spirits are beings that are completely separate beings from the being they are in. To make a person have a "spirit" that is the same as an evil spirit is to make the person have a living being in him or her that is completely different, a completely separate being, just as separate a being as an evil spirit is. We now have a "natural body" and after the resurrection will have a "spiritual body." If God, angels and evil spirits have no substance of any kind, if they are nothing but thoughts with no body, there can not be a "spiritual body" [1 Corinthians 15:44]. This being in us would now be like the angels but Christ said it would be in the resurrection, not now [Matthew 22:30]. Though we can now know only of material substances of this earth does not mean there is no spiritual substances. If there were not, there could be no Heaven and no spiritual body. "How are the dead raised? And with what manner of BODY to they come?...you sow not the BODY that shall be, but a bare grain...but God gives it a BODY...to each seed a BODY of its own...So also is the resurrection...it is sown a NATURAL BODY; it is raised a SPIRITUAL BODY. If there is a NATURAL BODY, there is also a SPIRITUAL BODY...howbeit that is not first which is SPIRITUAL, but that which is NATURAL; then that which is SPIRITUAL...and as we HAVE borne the image of the earthly, we SHALL also bear the image of the heavenly...We all shall not sleep, but we shall ALL BE CHANGED, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and WE

SHALL BE CHANGED. For this corruptible MUST PUT ON INCORRUPTION, and this mortal MUST PUT ON IMMORTALITY. [1 Corinthians 15:35-54]. We are not now a spirit as the angels and demons are and will not be unto the resurrection. We may not understand how God, Christ and the Spirit dwell in us, nor how evil spirits can be in a person but the fact that they do does not make them be nothing but thoughts, does not make them be nothing but thin air.

Guardian of Truth (Page 254, 1994 "In 1 Thess 4:13-18...Paul deals with one-half of the resurrection." He is speaking only of those in Christ and says nothing about those not in Christ. This is also true of most of 1 Corinthians 15 "They that are Christ's at His coming" 15:23. The lost will not be "raised in glory" 15:43, in "power" 15:43, in "the image of the heavenly" (Christ) 15:49. CAN YOU FIND ONE THING SAID ABOUT THE BODY OF THE LOST AFTER THE JUDGMENT? WHAT WILL IT BE LIKE?

- Will their body be in the image of Christ when they are in Hell?
- Will their body still be in the image of Adam when they are in Hell?
- Will God give the lost a spiritual immortal body only so He can torment them forever?

The doctrine of eternal torment makes the whole Bible need to be rewrote

- "Wages of sin is death" [Romans 6:23] must be rewrote to be "Wages of sin is an eternal life of torment"
- "You shall surely die" [Genesis 2:16-17] must be rewrote to be "You shall surely suffer eternal torment in Hell"
- "The soul that sins it shall die" [Ezekiel 18:4] must be rewrote to be "The soul that sins shall live forever in Hell"
- "Through one man sin entered into the world, and death through sin" [Romans 5:12] must be rewrote to be "Through one man sin entered into the world, eternal Hell through sin"
- "For God so loved the world, that whosoever believes on him should not perish" [John 3:16] must be rewrote to be "For God so loved the world, that whosoever believes on him should not go to Hell"

MAKES 1 CORINTHIANS 15 IMPOSSIBLE by teaching that we are immortal and have incorruption from birth. We cannot put on that which we now have on. If we have an immortal *"immaterial, invisible part of man,"* (W. E. Vine) which cannot die, then Paul's argument in 1 Corinthians 15 to prove there is a resurrection is destroyed. If they had a spirit that could not die, they had not perished, and could not perish.

MAKES PAUL'S "CHANGED" IMPOSSIBLE 1 Corinthians 15:51. If a person now has an immortal incorruptible soul, it cannot be "changed." It is "us" not just a part of "us" that will come forth from the grave "changed." If a "soul" were now immortal, it could not be "changed" from mortal to immortal, it could not "put on immortality" at the resurrection. We do not have immortality before the resurrection. The doctrine of immortality from birth makes the soul now have incorruption. Paul says, "This mortal must put on immortality." 1 Corinthians 15:53. "THIS MORTAL" is what will put on immortality, not a soul that is now immortal. It is not some immaterial, invisible part of us that is now immortal, and can never die, which shall be raised from the dead and "changed," but it is "us" that will be "changed" at our resurrection.

MAKES TREE OF LIFE NOT NEEDED Genesis 3:22-24: If a person is immortal, he cannot die. He will live forever somewhere, on earth or wherever. A person moving from earth too

wherever; and having more joy, more power, more blessing, etc., when he gets there than he has while he is in this body, then it would not be a death. Without the tree of life, he will always live for he would be immortal and cannot die.

MAKES THE BIBLE CONTRADICT THE BIBLE. A soul that cannot die-VERSUS-death, perish, destroy, lost, end. If the wages of sin is death, there cannot be an eternal life of torment. By misusing some scriptures, those who teach men have a soul that can never die, makes the Bible contradict itself.

IT MAYBE A DELUSION TO SOME 2 Thessalonians 2:9-12. "And with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth." The delusion can be any doctrine of man that is not the truth. **HOW BIG A LIE AND HOW MANY LIES CAN YOU BELIEVE AND STILL SAY YOU BELIEVE CHRIST?** Where do you draw the line on how much error you can believe? Some believe there is no line, and God will accept anything as worship. Some believe God will accept worship only if it is by faith, which comes from hearing His word [Romans 10:17; 14:23].

- Most believe Pagan worship is unacceptable to God.
- Many do not believe worshipping the Pope, or a saint is acceptable to God.
- Many do not believe infant baptism and sprinkling are acceptable to God.
- Many do not believe having many wives is acceptable to God.
- Many do not believe the error of an immortal soul at birth, which is the foundation of many other errors; and the doctrine of Hell, which makes God more sadistic than any other being, to be acceptable to God.

Worshipping after the doctrines and precepts of men is not acceptable to God [Matthew 15:9]. Not in the time of Christ and not today. If it is not clearly taught in the Bible, you cannot say it is of faith that comes by hearing [Romans 10:17; 2 Corinthians 5:7], therefore, it is from the doctrines and precepts of men, which are not acceptable to God. The truth shall make you free [John 8:32]. Can anyone who believes any of Satan's lies over God's word be made free by the truth? **WHAT YOU BELIEVE AND TEACH CAN BE A DELUSION AND THE DIFFERENCE IN WHETHER YOU LIVE OR DIE AT THE JUDGMENT IF YOU MAKES GOD MORE SADISTIC AND EVIL THAN SATAN.**

MAKES MODERN SPIRITUALISM POSSIBLE. The teaching, that a person is conscious after death, makes it possible and even probable that spirits can and do return to earth and speak to us. This has prepared the way for spiritualism. Satan may be using this to send his angels with lies to lead those who go to spiritualists into his way and keep them from the truth of God. If the truth, that all mankind are asleep from death to the resurrection, were believed, and not the pagan doctrine, then spiritualism would not be possible. If Mary is asleep then the appearances of her ghost are the manifestations of a demon that makes many believe a lie. Satan is using spiritualism to make many believe his lie, "You shall not surely die."

MAKES SOME BELIEVE IN "AFTER DEATH EXPERIENCES," AND MAKES THEM BELIEVABLE TO MANY. If a person has a soul, which does not die when the body dies, it makes it possible for some to believe a person can come back and tell things they saw on the other side

of death. The truth, that a person is "asleep" from death unto the resurrection, and has no knowledge in the grave [Ecclesiastes 9:10] makes "after death experiences" impossible and unbelievable. A person who is asleep unto the resurrection has no afterlife experiences to tell us. In the many after death experiences I have read, no two are the same.

Not to take anything away from the power of Satan in the world, or his danger to us [see 1 Peter 5:8 etc.], but by making him be an eternal being, and the eternal ruler over Hell; he is being given a power he does not have, which may add to his being worshiped by many. Some seem to think that to exist in torment with Satan over them may be better than not to exist, and they worship the one who they think will be over them. But, if they knew the truth that at death he will have no more power over them, and his end will be the same as theirs; he may not have the appeal of a being to be worshiped. **SATAN HAS HAD MANY VICTORIES, BUT HIS LIE THAT MANKIND IS NOW IMMORTAL, THEREFORE, THERE IS NO DEATH; AND THE INVENTION OF HELL MAYBE HIS BIGGEST VICTORIES. MANY PREACH HIS LIES!**

UNCONDITIONAL IMMORTALITY REDUCES GOD AND ALL SPIRIT BEINGS TO BEING NOTHING BUT "MIND," TO BEING NOTHING BUT MENTAL THOUGHTS WITH NO BODY, NO SUBSTANCE, JUST THIN AIR NOTHING. The immortal inter spirit of a person must be something that can fit within a person and not be seen. Therefore, it cannot have any substance; it cannot have any kind of body, just thin air nothing. God is a spirit. Although most who believed unconditional immortality does not realize it makes God, angels, and mankind after the judgment to be nothing more than mental thoughts, but some have realized what it does to God and men. Robert Morey in "Death and The Afterlife," on page 79 says from the meaning of rephaim, when the body dies, a person enters a new kind of existence and exists as a spirit as angels and other spirits. If that were true then both men and angels would be only energy beings and would be composed only of mind or mental energy, and be capable of supradimensional activity as thought and speech without any kind of body. Although he did not mention God, he has reduced God to being nothing more than thoughts, an "energy being." According to him God and the soul of a person has no substance of any kind, they are only a disembodied mind or mental energy being. Ron Halbrook said God is an immortal spirit, without a body. Page 117, Florida College Annual Lectures, 1986. W. E. Vine says, "*immaterial, invisible part of man,*" Vine's Complete Expository Dictionary Of Old And New Testament Words, Page 593. Therefore, Heaven can exist only in the mind of God. It cannot be a real place if spirits are nothing more than thoughts with no substance. A spirit, which is just mental thoughts, cannot be any more real than a dream is for it would have no more actual existence and no more substance than a dream.

Not only is it this doctrine the same as the Pagan doctrine from which it came [the soul has no body or substance], but also it makes God be the same and be nothing but thoughts. Most who believe a part of a person is now immortal have not come to the realization of where this belief takes them.

Is God immaterial? If by immaterial you mean not of any earthly material, then God and angels are immaterial. If you mean by immaterial that God has no substance, that He is just thin air nothing, then He is not immaterial. What ever materials Heaven is made of we cannot at this time know, but it is greater by far then the substance the earth is made of, just as the spiritual bodies of all heavenly beings are greater than earthy beings. God, angels, heaven all has substance (materials of some kind but not earthly substance) just as we will have when we put off the earthy bod-

ies, and put on the spiritual bodies will have bodies that have substance, but not earthly substance.

DEATH HAS BEEN REINTERPRETED INTO ONLY A MOVING DAY FROM EARTH TO HEAVEN; or INTO MOVING FROM EARTH TO A PLACE OF TORMENT, and there is no need for a judgment as all were judged good or bad at death. If you remain a conscious being after your body dies, have you really died?

Anything that is not taught in the Bible is not a Bible doctrine. Faith comes by hearing God's word. Can anyone who believes something not taught in the Bible truly say he or she has faith?

CHAPTER FOUR

FROM WHERE CAME HELL? FROM MAN OR GOD?

"The wages of sin is death" reinterpreted to be the wages of sin is an eternal life of torment for an immoral soul that is not subject to death.

The word Hell in the King James Version is translated from four different words, three in the Greek New Testament [Gehenna, hades and Tartarus], and one in the Hebrew Old Testament [sheol].

Both sheol in the Old Testament, and hades in the New Testament mean grave, but are translated Hell in the King James Version, and Tartarus is translated Hell one time. Most other translations [American Standard Version, New American Standard Version, Revised Standard Version, New Revised Standard Version, New International Version, and others] translate only one word [Gehenna] into Hell, and only in the New Testament. Not four different words, which have different meanings. The word Hell is not in the Old Testament in any of the above translations or is not in most other translations. Although this valley is mentioned frequently in the Old Testament, not even the King James Version translated it "Hell" as they did in the New Testament. Gehenna was a well-known valley south of Jerusalem long before it was made into a dump. Josiah might have made this valley into a rubbish dump [2 Kings 23:10; 2 Chronicles 28:1-4]. This valley is in the Old Testament, called the valley of Hinnom, but is never translated Hell, even in the King James Version. In the time of Christ this valley was the city dump. Most newer translations, and most all Bible students, now admit sheol, hades, and Tartarus do not mean Hell; but some still believe Gehenna should be translated Hell, therefore, a detailed look at this valley and its use in both the Old and New Testament is necessary.

GEHENNA IS THE NAME OF A VALLEY SOUTH OF JERUSALEM. IT IS A REAL GEOGRAPHICAL LOCATION, which was used in the time of Christ as the city dump of Jerusalem. In the fifties I did some work at the dump of a city about the size of Jerusalem in the time of Christ. The refuse would be put in large piles and set on fire. All day rains, even 4 inches in one hour, could not put it out. There would have been no way for the people of Jerusalem to quench it (put out). The remains of animals were put in pits to be covered and worms (Greek, Maggots-Young, Page 1074) would get into them, and even after we put many gallons of spray in a pit, you could see the remains moving from the working of the maggots. Back in the fifties and before, cities did not have landfills; but had garbage dumps where they would put the garbage in piles and burn them. Big city garbage dumps were always burning night and day, and the smoke could sometimes be seen for miles. They were the same as Gehenna was in the time of Jesus, and were literally used for the destruction of the unwanted city garbage. Brimstone (sulfur) was added to keep the garbage burning in Gehenna, and it was always burning night and day, and those near by could see the smoke always rising. On some of the four occasions Christ used Gehenna as a metaphor those He was speaking to might have been able to see the smoke of Gehenna in the background while He was speaking. The people of Jerusalem did not have a trash pickup as we do, and had to take their own trash to Gehenna, therefore, most of those Christ was speaking to would be very familiar with the never-ending fires and worms for many would have taken their trash to it. Albert Barnes in his commentary on Matthew 5:22 says, "The extreme loathsomeness of the place, and filth and putrefaction, the corruption of the atmosphere, and the lurid fires blazing by day and by night, made it one of the most appalling and terrific objects with which a Jew was ever acquainted." Alexander Campbell says, "In the time of our Savior, it [Gehenna] was the place to which all the filth, and the dead bodies of animals and criminals from the city of Jerusalem, were conveyed. Here worms were ever reveling on the carcasses of the dead, and fires were ever kept burning to consume the noxious matter and to purge the air from its pestilential stench...This appears to be the only term in the Scriptures which favors the notion of confining hell to a local habitation." "Five Discourses On Hell" 1848. In the time of Jesus, Gehenna was used as a place of destruction; but there was no torment in it. **Those who heard Jesus would understand the use of Gehenna as a symbol of destruction, but would not have been able to look at Gehenna, their city dump, and understand how it could be used as a symbol of a place of torment for there was no torment in their city dump.** When most who use the King James Version, read Hell they never understand that Christ was speaking of the city dump, for they cannot from the King James Version. It was mistranslated to make the readers understand Christ to be speaking of a place where God is forever tormenting immortal souls.

A PROPER NOUN IS THE NAME OF "A PARTICULAR PERSON, PLACE, OR THING." GEHENNA IS A PROPER NOUN, THE NAME OF A WELL-KNOWN PARTICULAR PLACE NEAR JERUSALEM. TO TRANSLATE IT INTO HELL, ANOTHER PROPER NOUN, THE NAME OF A COMPLETELY DIFFERENT PARTICULAR PLACE, IS MORE THAN A BAD TRANSLATION. IT IS A DELIBERATE CHANGING. Bethlehem, Dead Sea, Gehenna, Rome, and Jericho are all proper nouns and should not be translated. Why is this the only name that is changed to another name? Proper nouns (names) are the same in most languages, and therefore, they are not translated; but Gehenna was changed, not translated, into Hell, another proper noun, the name of another particular place, just because the King James translators needed to. **Hell is not a translation of Gehenna, in the same way that New York is not a translation of Jerusalem. Gehenna and Hell are two dif-**

ferent proper names of two different places. From where did the King James translators get this name, and why did they want to deliberately mislead all who read their translation? This valley is used in the New Testament only when speaking to the Jews for it was not a locality that would be known to the Gentiles that did not live near Jerusalem. It was a local particular place and Gehenna would be a name known and used only to those who lived in or near Jerusalem. The names of the city dumps of most cities are not well known to any but those who live in or near that city, and those not from that city would not know or use it. Paul did not use it in any of his letters to those not at Jerusalem.

- Mistranslating Gehenna into Hell.
- Is same as mistranslating New York into Jerusalem.
- And the same as mistranslating Jericho into Florida.

It was not translated into Hell in the Septuagint, a translation of the Old Testament from Hebrew to Greek that was used in the time of Christ. "Hell" is not a translation but a deliberate changing of one place for another completely different place. I believe it was deliberately changed to put "Hell" in the Bible. A place has been made up that is not in the Bible; and a name given to it that is not in the Bible. If this is not adding to, what would it take to add to the Bible? **That Christ used the name of a valley, which was the city dump, is completely hid from the reader of the King James Version, whether intentional or not; and they are led to believe He spoke of a different place, which has been named "Hell."** The teachings of Christ have been deliberately changed. It was a geographical location on this Earth. Not somewhere under the earth or out in space. **IT WAS A REAL GEOGRAPHICAL LOCATION THAT EXISTED IN THE TIME OF CHRIST WHERE THE FIRES WERE CONSTANTLY KEPT BURNING SINCE IT SERVED AS AN INCINERATOR FOR THE USELESS REFUSE OF THE CITY. CHRIST USED IT AS A SYMBOL [an illustration] OF DESTRUCTION [Like the burning of the useless chaff of Luke 3:17]. GEHENNA CANNOT BE TRANSLATED OR REINTERPRETED INTO HELL.** To say Gehenna, as used by Christ, is Hell; is to say it has no reference to the Gehenna [the city dump] near Jerusalem.

The Jews might have made the valley of Gehenna a dump because of their hatred of its misuse in Old Testament times, but the figures or symbols used by Christ [fire and maggots] came from its use in New Testament times, not its use in Old Testament times. THEY ARE SYMBOLS OF DESTRUCTION, NOT OF TORMENT. IN THE TIME OF CHRIST THERE WAS NO TORMENT, AND NO IDOL WORSHIPPED IN GEHENNA [the city dump]. HE WAS NOT ALLUDING TO IDOL WORSHIP OR TORMENT BUT TO THE DESTRUCTION OF THOSE WHO REJECTED HIM. Worms [maggots] do not eat living being, but dead ones, **NOT TO TORMENT THEM, BUT TO CONSUME [eat up for food].** As long as there was something to burn or eat, the maggots would never die out, and the fire would not go out; but be consuming, not tormenting what was being cast in. In the time of Christ it was a place used to dispose of useless things, not to torment them. Many misuse this to show that living being will be tormented forever, and make God be doing the tormenting. **LIVING VICTIMS WAS NOT PRESERVED ALIVE AND TORMENTED IN GEHENNA, BUT FIRE OR WORMS DEVOURED DEAD VICTIMS. TO MAKE IT A PLACE OF ETERNAL TORMENT IS WITHOUT ANY BASIS WHATSOEVER.**

Gehenna and the Lake of Fire are often thought to be the same metaphor by many. Gehenna is a place of destruction, and the lake of fire is a place where no life as we know it could exist; they are two different symbolic pictures [Revelation 20:14]. Neither one is a symbol of an eternal life of torment. Both picture the total destruction of whatever was thrown into them.

UNQUENCHABLE FIRE and IMMORTAL WORMS OF GEHENNA

"UNQUENCHABLE FIRE" AND "THEIR WORM DIES NOT" AS THEY ARE USED IN THE OLD AND NEW TESTAMENTS: UTTER DESTRUCTION.

John the Baptist used "Unquenchable fire" on one occasion. He says Christ "will gather his wheat into the garner, but the chaff he will BURN UP with unquenchable fire" [Matthew 3:12; Luke 3:17]. Will this unquenchable fire forever torment the chaff, which has been burned up? Adam Clarke says, "He will burn up the chaff that is, the disobedient and rebellious Jews, with unquenchable fire that cannot be extinguished by man." When firefighter cannot put out a burning building, they say it is an unquenchable fire. It will go out when there is nothing more to burn. An unquenchable fire is one that man cannot put out, but not one that will burn forever. Ask any fireman what an unquenchable fire is.

And on one occasion by Christ of the burning of trash in the city dump in Mark 9:43-48 where He repeats it a second time (verses 46 and 48) in the American Standard Version, Revised Standard Version, New International Version. "Unquenchable fire" is repeated five times in verses 43, 44, 45, 46 and 48 in the King James Version in Mark 9:43-48. BOTH the chaff and trash are utterly destroyed by burning to get rid of something unwanted. The chaff or the trash was not tormented. Like Gehenna, unquenchable fire is not used in the rest of the New Testament. Never used by Paul, Peter, John, etc.

Christ used the "worm that dies not" only on one occasion [Mark 9:44-48; Repeated three times in verses 44, 46 and 48 in the King James Version but only in verse 48 in the American Standard Version]. He used both the maggots and the fire of Gehenna as a symbol of total destruction, not to show that God will forever torment most of mankind. If this is not figurative language, will there be immortal maggots in Hell? Can earthly maggots eat an immortal soul in "Hell?" Even most who believes in "Hell" make the maggots figurative, not real maggots in Hell, but make the "fire" be literal fire.

If Gehenna's "unquenchable fire" and "their worm dies not" are a description of the endless punishment of the wicked in "Hell," the silence of the New Testament writers would be unexplainable. (1) Acts, a history of the preaching and church for about thirty years does not mention Gehenna, unquenchable fire, or immortal maggots. (2) In none of Paul's fourteen letters, he never mentioned any of them. (3) Peter, John, James, and Jude are also as silent as Paul. (4) Neither can they be found in the Book of Revelation.

[1] The one time Christ used "unquenchable fire" in Mark 9:48, He was quoting from Isaiah 66:24. **TO UNDERSTAND HIS WORDS, IT MUST BE UNDERSTOOD HOW THE OLD TESTAMENT USED THEM.** THIS WAS A WELL-KNOWN EXPRESSION AND WOULD BE UNDERSTOOD BY THOSE HEARING CHRIST, just as much of Revelation is to be un-

derstood by the way the same symbols are used in the Old Testament. "And the strong man will become tinder, his work also a spark, thus, they shall both burn together, and there will be none to quench them" [Isaiah 1: 31]. Jeremiah warned Jerusalem of the consequence of their sins, "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem **and it shall not be quenched**" [Jeremiah 17:27]. His warning was fulfilled in 2 Chronicles 36:19-21. **Jerusalem was destroyed with an "unquenchable fire." It consumed all, and was not quenched unto it went out when there was nothing more to consume; then the unquenchable fire went out. Jerusalem is not burning today. An unquenchable fire is not an eternal fire, but one that cannot be put out unto there is nothing to burn.** Those who believe in Hell change "unquenchable" into "eternal" then move the unquenchable fire that destroyed Jerusalem from Jerusalem on this earth and put this "eternal fire" in their "Hell" which they say is not on this earth. First, they must change the fire and second; they must move it from Jerusalem to "Hell." Isaiah says, " For behold, the Lord will come in fire and His chariots like the whirlwind, to render His anger with fury, and His rebuke with the flames of fire. For the Lord will execute judgment by fire and by His sword on all flesh, and those slain by the Lord will be many...Then they shall go forth and look on the corpses [dead bodies in American Standard Version] of the men who have transgressed against me. For their [the corpses] worm shall not die, and their [the corpses] fire shall not be quenched; and they [the corpses] shall be an abhorrence to all mankind" [Isaiah 66:15-24]. The worms consumed the corpses, and the fires were not quenched, unto there was no more flesh to consume or burn. **IT WAS CORPSES, DEAD BODIES WHICH WERE ON THE EARTH, NOT IMMORTAL SOULS IN HELL THAT WERE BEING CONSUMED BY THE UNQUENCHABLE FIRE AND UNDYING MAGGOTS AND SCREAMING IN ANGUISH AND PAIN. THOSE PEOPLE BACK IN THE TIME OF ISAIAH DID NOT LOOK FROM HEAVEN DOWN INTO HELL AND SEE LIVING SOULS BEING EATEN BY MAGGOTS. IT WAS THE LIVING PEOPLE ON THIS EARTH IN THE TIME OF ISAIAH THAT SAW REAL DEAD BODIES ON THIS EARTH BEING EATEN AND BURNED, NOT IMMORTAL SOULS IN HEAVEN THAT "SHALL GO FORTH AND LOOK ON THE CORPSES" AND SEE THE DEAD BODIES THAT ARE ON THIS EARTH AS WORMS AND FIRE CONSUMING THEM. HOW CAN FIRE OR WORMS ETERNALLY TORMENT A DEAD BODY?** It is the fire that is unquenchable and the maggots that do not die, not the corpses that were being burnt up or eaten, there is nothing said about them being alive and in torment. There is not even a hint that the corpses were aware of anything. For this to prove the soul is immortal they would have to be viewing disembodied immortal souls that had been "slain by the Lord" [Isaiah 66:16] but were still living, not viewing dead bodies that were on this earth. It was living people viewing dead bodies that had been "slain by the Lord," not living people on this earth looking into Hell and seeing an immaterial, invisible part of a living person being tormented in Hell. **WITHOUT DOUBT, THIS WAS A JUDGMENT AND PUNISHMENT ON THIS EARTH THAT HAS ENDED, NOT A PUNISHMENT IN HELL THAT WILL NEVER END.** (1) The Lord will SLAY the ungodly ones; it says nothing about the Lord TORMENTING them. (2) The witness sees the RESULT OF THIS DESTRUCTION (slaying). They see the CORPSES, DEAD BODIES being consumed by fire and maggots, not a living immaterial, invisible part of a person. (3) They do not see them in pain and anguish, not in endless tortured for the corpses they see are dead.

[2] "Therefore thus says the Lord Jehovah: Behold, mine anger and my wrath shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, **and shall not be quenched**" [Jeremiah 7:20].

[3] **Ezekiel also speaks of the destruction of Judah** using the imagery of a forest burning. "And the word of Jehovah came unto me, saying, son of man, set your face toward the south, and drop your word toward the south, and prophesy against the forest to the field in the South; and say to the forest of the South, Hear the word of Jehovah: Thus says the Lord Jehovah, Behold, I will kindle a fire in you, and it shall consume every green tree in you, and it shall devour ever green tree in you, and ever dry tree; the flaming flame **shall not be quenched**, and all faces from the south to the north shall be burnt thereby. And all flesh shall see that I, Jehovah, have kindled it; **it shall not be quenched**" [Ezekiel 20:47-48].

- Adam Clarke: "The forest of the south field is the city of Jerusalem; which was as full of inhabitants as the forest is of trees. I will kindle a fire, i. e., I will send war; and it shall devour ever green tree,, i. e., the most eminent and substantial of the inhabitants; and every dry tree, i. e., the lowest and meanest also; it shall not be quenched, i. e., **till the land be utterly ruined.**"

[4] **Isaiah describes the desolation of Edom**, "For my sword has drunk its fill in heaven; behold, it shall come down upon Edom, and upon the people of my curse, to judgment...For Jehovah has a day of vengeance, a year of recompense for the cause of Zion. And the streams of Edom shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. **It shall not be quenched night nor day; and the smoke thereof shall go up forever; from generation to generation it shall lay waste;** none shall pass through it forever and ever. But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein" [Isaiah 34:6-15]. If this fire that "**shall not be quenched night nor day**" is the Hell that is taught today, how is it that "none shall pass through it forever and ever"? Is their no one that shall be in Hell but pelican, porcupine, owl, and ravens? This is clearly an earthly judgment on Edom that has long passed, not an unquenchable fire in Hell after the judgment day.

[5] For more examples of God's judgments in this world being spoken of as an unquenchable fire see Isaiah 1:31; Jeremiah 17:27; 21:12; Amos 5:6; 2 Kings 22:26-17; 2 Chronicles 34:24-25.

THESE PASSAGES SHOW THAT THE WRITERS OF THE OLD TESTAMENT USED "UNQUENCHABLE FIRE" AS A FIGURE OF A JUDGMENT BY WAR AND FAMINE ON WICKED NATIONS. When Jesus was speaking of the fire and worms of Gehenna, he was giving a description of the finality of the destruction of Israel who rejected Him, which His audience would understand. Those hearing Christ would understand how unquenchable fire and undying worms were used in the Old Testament and therefore would understand His use of them. They would have known that Gehenna He was speaking of was a foul place of destruction where worthless things were disposed of, and would have known He was saying the destruction He was speaking of would be like the destruction of the garbage in Gehenna, like the destruction of Jerusalem by unquenchable fire and maggots in the Old Testament. They knew they were being threatened with complete destruction just as the trash in the city dump. Jerusalem was destroyed and burnt, and historian's say in AD 70 many dead bodies were burned and many were left unburied for the maggots. "And the strong man will become tinder, his work also a spark, thus, they shall both burn together, and there will be none to quench them" [Isaiah 1:31].

Summary: The worm that dies not, and the unquenchable fire, as used in the Old Testament and by Christ, proves **UTTER DESTRUCTION**, not everlasting torment. **GEHENNA IS BELIEVED BY THOSE WHO TEACH EVERLASTING TORMENT TO BE THEIR STRONG HOLD, BUT THE SYMBOLS OF MAGGOTS EATING DEAD BODIES ON THIS EARTH, AND FIRE CONSUMING UNWANTED TRASH ["dead bodies" Isaiah 66:24] ARE SYMBOLS OF DESTRUCTION, NOT SYMBOLS OF TORMENT. MANY THINK THIS IS THE STRONGEST PROOF OF EVERLASTING TORMENT IN THE BIBLE, BUT IT IS THE OTHER WAY AROUND. IT IS A STRONG PROOF THAT THE LOST WILL BE EVERLASTING DESTROYED. IT DOES NOT PROVE THAT A SADISTIC GOD WILL FOREVER TORMENT ANYONE.**

THE OLD TESTAMENT HISTORY OF GEHENNA

Gehenna was first mentioned in Joshua 15:8; 18:16, although it was never called "Gehenna" in the Old Testament. Ahaz "burnt incense in **the valley of the son of Hinnom**, and burnt his children in the fire" [2 Chronicles 28:3; 2 Kings 16:3]. Manasseh also burnt his children in the fire in this valley [2 Chronicles 33:6].

Jeremiah 7:31-32 Children of Judah burned their sons and daughters in the fire in this valley, and Jehovah said, "And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind. It shall no more be called **Topheth**, nor **The valley of the son of Hinnom**, but **the valley of slaughter**: for they shall bury in **Topheth**, till there be no place to bury. And the dead bodies of this people shall be food for the birds of the heavens, and for the beasts of the earth; and none shall frighten them away." [Note: Those who teach "Hell fire" are saying to God, "O yes it came into Your mind. You have said You are going to burn most of Your children in a fire much hotter than they burnt their children in"].

Jeremiah 19:1-15 "Thus says the Lord, Go and buy a potter's earthenware jar, and take some to the elders of the people and some of the senior priests. Then go out to the **valley of Ben-hinnom**, which is by the entrance of the potsherd gate; and proclaim **there** the words that I shall tell you, and say, Hear the word of the Lord, O kings of Judah and inhabitants of Jerusalem: thus says the Lord of hosts, the God of Israel, Behold I am about to bring a calamity upon **this place**, at which the ears of everyone that hears of it will tingle. Because they have forsaken Me **and have made this an alien place** and have burned sacrifices **in it** to other gods that neither they nor their forefathers nor the kings of Judah had ever known, and because they have filled **this place** with the blood of the innocent and have **built the high places of Baal to burn their sons in the fire as burnt offerings to Baal**, a thing which I never commanded nor spoke of, nor did it enter My mind; therefore, behold, days are coming, declares the Lord, **when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter**. And I shall make void the counsel of Judah and Jerusalem **in this place**, and I shall cause them to fall by **the sword before their enemies and by the hand of those who seek their life; and I shall give over their carcasses as food for the birds of the sky and the beast of the earth**. I shall also make this city a desolation and an object of hissing; everyone who passes by it will be astonished

and hiss because of the disasters. And I shall make them eat the flesh of their sons and the flesh of their daughters, and they will eat one another's flesh in the siege and in the distress with which their enemies and those who seek their life will distress them. Then you are to break the jar in the sight of the men who accompany you and say to them, Thus says the Lord of hosts, Just so shall I break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired; **and they will bury in Topheth** because there is no other place for burial. This is how I shall treat **this place** and its inhabitants, declares the Lord so as **to make this city like Topheth**. And the houses of Jerusalem and the houses of the kings of Judah **will be defiled like the place Topheth**, because of all the houses on whose rooftops they burned sacrifices to all the heavenly host and poured out libations to other gods. **Then Jeremiah came from Topheth, where the Lord has sent him to prophesy**; and he stood in the court of the Lord's house and said to all the people; thus says the Lord of host, the God of Israel, **Behold, I am about to bring on this city and all its towns the entire calamity that I have declared against it**, because they have stiffened their necks so as not to heed My words." Jeremiah used the valley of Gehenna to warn Israel of their destruction as a nation. Christ also used the valley of Gehenna to warn Israel of their destruction as a nation.

Many believe the 185,000 Assyrians [Isaiah 37:36] were killed by the angel of the Lord in this valley when they were laying siege to Jerusalem. They were killed near Jerusalem and it could have been in this valley, but I can find no sure proof that it was. See Isaiah 30:31-33.

Josiah "defiled **Topheth, which is in the valley of the children of Hinnom**, that no man might make his son or his daughter to pass through the fire to Molech" [2 Kings 23:10]. This may be when it became the trash dump that it is in the New Testament.

It is also mentioned in Nehemiah 11:30; Jeremiah 19:2. Because of their worshiping other gods in it, God made it a place of destruction and death, not torment. Topheth [Gehenna in the New Testament] literally means a place of burning, and a place of death, "The valley of slaughter" [Jeremiah 7:31].

EVERY REFERENCE TO GEHENNA IN THE OLD TESTAMENT WAS TO A PLACE ON THIS EARTH. NOT ONE OF THEM SAYS ANYTHING ABOUT ETERNAL TORMENT AFTER THE JUDGMENT. It is admitted by all that Gehenna in the Old Testament was not a place of eternal torment, and it was not changed to "Hell" in any Old Testament passage, not even in the King James Version which is sometimes called "Hell's Bible."

Henry Thayer: "Gehenna, the name of a valley on the S. and E. of Jerusalem...The Jews so abolished the place after these horrible sacrifices had been abolished by king Josiah (2 k.xxiii, 10) that they cast into it not only all manner of refuses, but even the dead bodies of animals and unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by the putrefaction, it came to pass that the place was called (Gehenna)." "A Greek-English Lexicon Of the New Testament" Page 111. He also says in "Theology" "Our inquiry shows that it is employed in the Old Testament in its literal or geographical sense only, as the name of the valley lying on the south of Jerusalem-that the Septuagint proves it retained this meaning as late as B. C. 150-that it is not found at all in the Apocrypha; neither of Philo, nor in Josephus, whose writings cover the very times of the Savior and the New Testament, thus leaving us without a single example of contemporary usage to de-

termine its meaning at this period-that from A. D. 150-159, we find in two Greek authors, Justin and Clement of Alexandria, the first resident in Italy and the last in Egypt that Gehenna began to be used to designate a place of punishment after death, but not endless punishment since Clement was a believer in universal restoration-that the first time we find Gehenna used in this sense in any Jewish writing is near the beginning of the third century, in the Targum of Jonathan Ben Uzziel, two hundred years too late to be of any service in the argument-and lastly, that the New Testament usage shows that while it had not wholly lost its literal sense, it was also employed in the time of Christ as a symbol of moral corruption and wickedness; **BUT MORE ESPECIALLY AS A FIGURE OF THE TERRIBLE JUDGMENTS OF GOD ON THE REBELLIOUS AND SINFUL NATION OF THE JEWS**" Henry Thayer, "Theology."

Canon Farrar: "In the Old Testament it is merely the pleasant valley of Hinnom (GeHinnom), subsequently desecrated by idolatry, and especially by Moloch worship, and defiled by Josiah on this account. (See 1 Kings 11:7; 2 Kings 23:10; Jer 7:31; 19:10-14; Isa. 30:33; Tophet). Used according to Jewish tradition, as the common sewage of the city, the corpses of the worst criminals were flung into it unburied, and fires were lit to purify the contaminated air. It then became a word which secondarily implied (1) the severest judgment which a Jewish court could pass upon a criminal-the casting forth of his unburied corpse amid the fire and worms of this polluted valley; and (2) a punishment-which to the Jews a body never meant an end-less punishment beyond the grave. **WHATEVER MAY BE THE MEANING OF THE ENTIRE PASSAGES IN WHICH THE WORD OCCURS, 'HELL' MUST BE A COMPLETE MISTRANSLATION, SINCE IT ATTRIBUTES TO THE TERM USED BY CHRIST A SENSE ENTIRELY DIFFERENTLY FROM THAT IN WHICH IT WAS UNDERSTOOD BY OUR LORD'S HEARERS, AND THEREFORE, ENTIRELY DIFFERENT FROM THE SENSE IN WHICH HE COULD HAVE USED IT.**" From the preface to "Eternal Hope."

"Gehenna, the Greek word translated hell in the common version, occurs twelve times. It is the Grecian mode of spelling the Hebrew words, which are translated, 'The Valley of Hinnom.' This valley was also called Tophet, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts and unburied bodies of criminals, who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men was slain there in one night. Here, children were burnt to death in sacrifice to Moloch. **GEHENNA, THEN, AS OCCURRING IN THE NEW TESTAMENT, SYMBOLIZES DEATH AND UTTER DESTRUCTION, BUT IN NO PLACE SYMBOLIZES A PLACE OF ETERNAL TORMENT.**"

From the Emphatic Diaglot

George Lemasters says Gehenna is said to have been a receptacle of bones, bodies of beasts and criminals, and all unclean things. Page 265, Florida College Annual Lectures, 1975.

Ron Halbrook says Gehenna became a common refuse dump for the dead bodies of criminals, animal carcasses, and other kind of filth. Page 123, Florida College Annual Lectures 1986.

WHATEVER WAS CAST INTO GEHENNA [the city dump], IF IT WERE TRASH, OR THE BODIES OF CRIMINALS WERE CAST INTO THE TRASH DUMP TO BE DESTROYED, NOT TORMENTED. Trash or dead bodies cannot be tormented. Whatever was cast into Gehenna was soon consumed. God is a consuming fire [Hebrews 12:29].

THE USE OF GEHENNA BY CHRIST

Gehenna was used on four occasions by Christ, and was used one time by James, the brother of the Lord [James 3:6]. The name Gehenna is in the four gospels eleven times but as the four gospels repeat the same discourses, Jesus did not really use it more than six or seven times and these were all used in only four occasions

- FIRST OCCASION, IN THE SERMON ON THE MOUNT. "Shall be in danger of Gehenna...your whole body be cast into Gehenna...and not your whole body go into Gehenna" Matthew 5:22, 29, 30.
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES. "Fear him who is able to destroy both soul and body in Gehenna" Matthew 10:28. "Fear him, who after he has killed has power to cast into Gehenna" Luke 12:5.
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES. "Rather than having two eyes to be cast into Gehenna" Matthew 18:9. Also in the parallel account in Mark 9:43, 45, 47.
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES. "You make him twofold more a son of Gehenna than yourselves...How shall you escape the judgment of Gehenna" Matthew 23:15, 33.
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES. "The tongue, which defiles the whole body, and sets on fire the wheel of nature, and is set on fire by Gehenna" James 3:6.

Both Christ and James used the name of the city dump [Gehenna]. Neither the English nor a Greek word for "Hell" did not exist then. Even in Old English, Hell did not have the meaning it has today. The name Gehenna is in the four gospels eleven times, but as the four gospels repeat the same discourses, Jesus did not really use it more than six or seven times and these were all used on only four occasions.

THE FIRST OCCASION , IN THE SERMON ON THE MOUNT

Gehenna is used 3 times in Matthew 5. Christ is teaching His disciples, who at that time were under the Law.

THE FIVE "YOU HAVE HEARD" Five things the disciples had heard that the Law said.

[1] THE FIRST "YOU HAVE HEARD" Matthew 5:21-26 "You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be **liable to the court.**' But I say to you that everyone who is angry with his brother shall be **guilty before the court**; and whoever shall say to his brother, 'Raca,' shall be **guilty before the Supreme Court**; and whoever shall say, 'You fool,' **shall be guilty enough to go into the fiery hell [Greek-Gehenna of fire]**" New American Standard Bible. Gehenna, the city dump of Jerusalem was always burning, day and night, 24/7.

The three crimes that were judged by the courts: All three have to do with the way they felt toward their brother. "Murder shall be **liable to the court**: but I say to you everyone who is,"

1. Everyone who is "Angry with his brother" **guilty before the court** (New American Standard Version): A judgment under the Old Testament Law. "Not the final judgment of the world, but the tribunal established by the Law of Moses in each city for the trial of murders and other criminals. [See Deut. xvi. 18.] Every man slayer was tried before this tribunal, and either put to death or confined in the city of refuge." J. W. McGarvey, The New Testament Commentary, Page 53, The Standard Publishing Company, 1875.
2. Whoever "Shall say to his brother, 'Raca'" **guilty before the Supreme Court** (New American Standard Version): A judgment under the Old Testament Law. "An epithet of contempt; 'empty head'" B. W. Johnson, The People's New Testament, Gospel Light Publishing, 1889. "The council mentioned is the supreme court provided for by the Law of Moses [Deut. xvii. 8-13], and represented in the days of Jesus by the Sanhedrim." J. W. McGarvey, The New Testament Commentary, Page 54, 1875.
3. Whoever "Shall say, 'You fool'" **guilty enough to go into the fiery Gehenna**: This, like the first two is a Jewish judgment where the bodies of criminals that were thought to be unworthy of a burial were cast into the city dump to be burned. To whom will they say "you fool"? Could it be anyone other than "his brother" just as the first two were? Could the difference in the sinfulness of saying to your brother "race" [empty headed] and saying to him "you fool" be enough to jump from a judgment of the Jewish court to the judgment of God at the coming of Christ? How could anyone know Christ changed from judgments under the Law to a judgment at the resurrection when there is no indication that He changed? According to the teaching of some, a person can be angry with his brother and have contempt for him and not go to Hell, but if you say, "You fool" to your brother, then you will go to Hell.

Still a part of the first "you have heard" is this lesson on how to avoid the courts.

- "Agree with your adversary quickly, while you are with him in the way; **lest haply the adversary deliver you to the judge, and the judge deliver you to the officer, AND YOU ARE CAST INTO PRISON.** Verily I say unto you, you shall by no means come out TILL you have paid the last farthing" [Matthew 5:25-26]. "Make friends quickly with your opponent at law" New American Standard Version. WHEN IT IS PAID, THEN THE PERSON IN PRISON SHALL COME OUT. This is speaking of a judgment and punishment under the Law, not at the resurrection.
 - Who is to agree with whom? It is the person charged who is to "Make friends quickly with your opponent at law" that charged him, "while you are with him in the way" [in the way to the judge].
 - What will happen if there is not an agreement? "Lest haply the adversary (opponent at law) deliver you to the judge, and the judge delivers you to the officer, and you are cast into prison." Does this sound to you like the judgment at the last day and being cast into "Hell," or does this sound like an earthly opponent at law, judge, officer and prison?
 - How long will the person who is cast into prison be in the prison? "You shall by no means come out thence, TILL you have paid the last farthing." WHEN the debt for which the person was cast into prison is paid, THEN he will come out. Those

who believe in Hell tell us no one will ever come out. If this were speaking of punishment after the judgment, then a limited punishment, which would end when the last farthing was paid would be taught, not an eternal Hell." [Matthew 5:26-27].

- That this use of "Gehenna" is taken completely out of the context of earthly courts and law by today's theology is beyond any doubt. This is speaking of a judgment and punishment under the Law, not at the resurrection.
- To teach "Hell" from this passage, Christ must be made to jump from judgments and punishments under the Law of Moses in verse 21-22 to the judgment and punishment at His coming in last part of verse 22 and then back to judgment and punishment under the Law in verse 25-26 without anything to show He was speaking of a different judgment and punishments. A part of one verse must be taken out of context, then changed from Gehenna to Hell.

[2] THE SECOND "YOU HAVE HEARD" that it was said, 'You shall not commit adultery'" Matthew 5:27-30 "And if *your right eye* causes you to stumble, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, and not *your whole body* be cast into **hell** [**Greek - Gehenna**]. And if *your right hand* causes you to stumble, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not *your whole body* go into **hell** [**Greek - Gehenna**]."

Christ is teaching them that if there is a danger that they may look on a woman to lust after her, if their eye causes them to stumble, cut it out and cast it away. If taken literal this would have been unlawful by the Old Testament Law they were under. The lesson to them was that they were to remove anything from their lives, which would cause them to be judged unworthy to be buried, and their bodies to be cast into Gehenna. Under the Law adultery was death and could therefore cause their bodies to be cast to the fire and maggots in Gehenna [Leviticus 20:10-16]. The lesson to them and to us is that if something in our life that would cause us to be lost, even if it is as dear to us as our eye or hand, it needs to be cut off unless the whole body be destroyed, the removal of anything in our life that would cause us to be destroyed by God as worthless trash which was destroyed in Gehenna. Christ was saying to them anything in their life, adultery or any other sin that would cause them to perish needed to be removed. **THOSE THAT USE THIS TO PROVE HELL DO NOT BELIEVE THAT TO "CUT OFF" ANY PART OF THE BODY OF A LIVING PERSON WILL KEEP THAT PERSON OUT OF HELL AFTER DEATH. TO MANY, THE HAND AND THE EYE ARE A LITERAL HAND OR EYE, BUT "THE WHOLE BODY" IS NOT A "BODY" AT ALL BUT A FORMLESS, NO SUBSTANCE, INVISIBLE PART OF A PERSON THAT HAS NO BODY.**

The loss of a hand or eye is contrasted with the whole body [of which the hand was a part] being cast into Gehenna; not the loss of a hand being contrasted with the soul [of which the hand was NOT a part] being cast into Hell. The "eye" and the "right hand" are a part of the "whole body." No one can cut off the hand of a soul which they say has no substance and Christ does not change from parts of the earthly body to something that most who believe in "it" says "it" has no body. No one that I know of who believes "Hell" is an eternal place of torment believes the human body or any part of it will be eternally tormented in that eternal place. In the same sentence, did Christ change from a literal physical hand to a "soul"? **IF THE "WHOLE BODY" IS A FORMLESS NO SUBSTANCE SOUL, THEN THE "HAND," WHICH WAS CUT**

OFF THIS BODY IS A PART OF THE "WHOLE BODY," AND WOULD ALSO BE A FORMLESS NO SUBSTANCE SOMETHING THAT WE COULD NOT CUT OFF AND IF WE COULD, THEN THE CUT OFF HAND OF AN IMMORTAL SOUL WOULD BE AS IMMORTAL AS THE REST OF THE NO SUBSTANCE FORMLESS SOUL. **IN TODAY'S THEOLOGY NO ONE BELIEVES YOU CAN CUT OFF THE HAND OF A SPIRIT SO THAT THE REST OF THE SPIRIT WILL NOT GO TO HELL.** The "whole body" is not a spirit that will go to Hell [Gehenna], but it may not go to Hell if the hand of the soul or spirit had been cut off. It is the hand that is a part of this earthly body that is to be cut off that the whole earthly body would not be cast into a real earthy valley. Today this has been changed to an invisible immortal hand that cannot die, but it is to be cut off an immortal soul that cannot die because if it is not cut off the soul that cannot die will be cast into a place of torment that is not on this earth. I have never heard anyone say what he or she thinks will happen to the cut off immortal hand that cannot die. No one that I know of believes the "soul" shall "enter into life," which he or she says is Heaven, with a cut off hand of that soul in Hell. The "soul" in Heaven but it's "hand" in Hell! They don't believe that a disfigurement of the body, whether it is a self inflicted disfigurement or any other disfigurement, will be passed onto the immaterial, invisible part of a person in Heaven. Neither do they believe any person has the power to cut off any part of his soul. Most that believe in "Hell" make this cutting off the hand be figurative language meaning to remove anything from our lives that will cause us to sin, but they want to make just one word in the sentence be literal. They must first mistranslate "Gehenna" into "Hell" and then make just this one word out of context and be literal. Gehenna must be changed to Hell and made literal, but the cutting off the hand not be literal.

- "Though his followers were called to suffer the loss of all things; though the hand of persecution might be raised against kindred and friends, yet, better to enter into life thus maimed, than to cling to those friends and share with them the judgments of God, figuratively represented by Gehenna fire. Jesus required his disciples to forsake all for him. He said: 'Whoso loves father or mother more than me, is not worthy of me.' Those who loved ease and fame and popularity more than him and his unpopular cause, were not worthy of him. As though Jesus has said: 'In embracing my cause, now unpopular, now scorned and rejected by the world, the chief priests and rulers, you may be called upon to part with something dear to you as a member of your body; some dear friend may turn coldly from you and forsake you; it may be like severing a limb from the body; like cutting off a hand, or plucking out an eye; yet, better to enter into life thus maimed; better to cherish the hope of everlasting life at this great sacrifice, than to reject the truth, and remain in a state of unbelief and moral blindness'" D. P. Livermore, "Endless Punishment" Page 49, 1864.

"Destroy" must be made to mean, "preserve." God's word says He will destroy the soul, but many change this and make it say God will preserve the soul forever. There seems to be no end to the changes they are willing to make. **"Destroy the body and soul" must be changed to "preserve the soul but destroy the body."**

A dead body part or a whole dead body being cast into the city dump [Gehenna] to be destroyed by fire or worms is not a picture of a living immortal soul being tormented forever. There is no suggestion of eternal torment in this. **THERE IS NOTHING, NOT ONE WORD ABOUT AN IMMORTAL SOUL OR AN IMMORTAL SPIRIT IN THIS PASSAGE.** It was their "whole

body" that would be cast into Gehenna, not just an immaterial, invisible part of a person that will be cast into "Hell." Nothing is said about an immaterial part of a person in Matthew 5:22, 29 or 30. "Soul" is not in Matthew 5. IT IS NOT PREACHED TODAY THAT THE BODY WILL BE CAST INTO GEHENNA BUT THAT THE "SOUL" WILL BE CAST INTO "HELL." THIS PASSAGE IS ONE OF THE MOST USED PASSAGE TO PROVE A PERSON HAS IN IMMATERIAL PART THAT WILL BE IN AN ETERNAL PLACE OF TORMENT, BUT NEITHER THE IMMATERIAL PART OF A PERSON OR THE PLACE OF TORMENT IS IN IT. EVERYTHING THAT CHRIST SAID IS CHANGED AND THAT BY THOSE THAT SAY THEY DO NOT CHANGE THE BIBLE.

[3] The third "You have heard" "You shall not forswear yourself" [Matthew 5:33].

[4] The fourth "You have heard" An eye for an eye [Matthew 5:38].

[5] The fifth "You have heard" Love your neighbor [Matthew 5:43].

All five of the "you have heard" are about things in the Old Testament Law, not about things in the life after the judgment.

THE SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES

"FEAR HIM, WHO AFTER HE HAS KILLED HAS POWER TO CAST INTO GEHENNA" Luke 12:4-5. GOD IS ABLE TO DESTROY BOTH SOUL AND BODY IN GEHENNA Matthew 10:28. This was spoken to the twelve apostles when they were sent forth to preach "The kingdom of heaven is at hand" [Matthew 10:1-28]. He was persecuted, and they would be, but they were to "Fear them not." "But I will warn you whom you shall fear: fear him, who **AFTER HE HAS KILLED** has power to cast into **Gehenna**" [Luke 12:4-5]. "**AFTER HE HAS KILLED**" must be changed to "**ALIVE BUT SEPARATED FROM GOD**" to fit today's teaching for an immortal soul cannot be killed and this passage must be made to teach an immortal soul that cannot be killed is alive and tormented in "Hell." After all, they cannot have God killing an immortal soul before He cast it into "Hell" could they?

Man can destroy the life we now have, but God alone is able to destroy [Apollumi] **both** soul [life-psukee] and body in Gehenna "**AFTER HE HAS KILLED.**" To prove Hell, many have this earthly body tormented in Hell after the Judgment Day. If both the body and soul are destroyed in Gehenna proves an immortal "*immaterial, invisible part of man*" [W. E. Vine] that cannot die will be tormented in Hell, then it also proves the earthly body will be tormented in Hell. IF THE "*IMMATERIAL, INVISIBLE PART OF MAN*" CANNOT DIE BECAUSE IT IS IMMORTAL FROM BIRTH, GOD COULD DO NO MORE THAN A MAN. HE COULD ONLY DESTROY [KILL] THE BODY, BUT NOT THE IMMORTAL "*IMMATERIAL, INVISIBLE PART OF MAN*" THAT CANNOT DIE AND CANNOT BE DESTROYED. Was Jesus telling the twelve apostles not to fear God? He is if the soul [psukee] is immortal from birth and cannot be killed. Does it mean what it says, or does "destroy," mean to "torment forever," as today's theology interprets and demands? If it were as is taught today that destroy means torment, and Gehenna means Hell, then they have God tormenting both this body of flesh and the "soul" in Hell forever, which is more than they want it to say, but when they change Gehenna to "Hell," this passage teaches something that even those who make the change do not believe. **Will this earthly body be in**

"Hell" and be immortal? If it is to be tormented forever in "Hell," then the earthly body is as immortal as the soul is. When a person has killed the body, he can do no more. At the worse, a person can only take a few years of life from you, but there will be a resurrection and God can take an eternity of life from you.

God has the power to kill, or the power to torment (if He was that kind of a God, a fiendish and sadistic God); but we must look to the Bible to know what He will do and not look to theology. A man can only take this life from you, then can do no more, and most of the twelve Christ was speaking to were killed by men who could do no more, but there will be a resurrection of all they kill. God can DESTROY this life, and then DESTROY the resurrected life after the judgment. There is a second death for those not in Christ.

Apollumi is used 95 times in the New Testament. In the King James Version it is life and things that is destroyed (apollumi) 94 times; Matthew 10:28 is the only time it is the soul that is destroyed (apollumi). The other 94 times it is body that is destroyed (the end of life of the body) or things that are destroyed in the King James Version. It is translated destroy, perish, lose, lost, and die. **Matthew 10:28 is the only time it is used of the soul and it says God is able to kill [apollumi] the soul just as the body is killed in the other passages.** Those who believe the soul cannot die must deny the plain statement made by Christ.

- In the Greek it is not "soul" but "puskee" (life) that God can and will destroy. Men did kill the bodies of many disciples Christ give this warning to them, but this has no effect on their or their ultimate existence. Death is but a brief sleep, which will be as if it were only a moment from death unto the resurrection. [Deuteronomy 31:16; 2 Samuel 7:12; 1 Kings 1:21; Job 7:21; 14:12; Psalms 13:31 Jeremiah 51:39, 57; 1 Kings 2:10; 11:21, 43; 14:20, 31; 15:8, 24; 16:6, 28; 22:40, 50; 2 Kings 8:24; 10:35; 13:9, 13; 14:16, 22, 29; 15:7, 22, 38; 16:20; 20:21; 21:18; 24:6; 2 Chronicles 9:31; 12:16; 14:1; 16:13; 21:1; 26:2, 23; 27:9; 28:27; 32:33; 33:20; Job 3:13; Isaiah 26:19; Matthew 9:24; 25:5; 27:52; Mark 5:39; Luke 8:52; John 11:11-14; Acts 7:60; 13:36; 1 Corinthians 15:6, 18, 20, 51; 1 Thessalonians 4:13-15; 5:10; 2 Peter 3:4]. There will be a resurrection, and in the ultimate eternal sense, man cannot kill the soul-life [puskee]. God can destroy and make our memory to perish [Deuteronomy 32:39; 1 Samuel 2:6; Ecclesiastes 9:4-6; Psalms 31:12; 88:5; Isaiah 26:14; Ecclesiastes 9:10; Matthew 10:28; Luke 12:5; Romans 6:23]. If death does not indicate unconsciousness, then the analogy of sleep, which is used throughout the Bible, is meaningless for the dead are not asleep. It is more than just meaningless, being asleep when they are awake in Heaven or Hell would be an outright lie that is repeated frequently.

The second death is never called a sleep because there will be no waking up or resurrection from it.

Many believe that THIS DESTROYING BY GOD IS AFTER THE RESURRECTION AND JUDGMENT, but just do not agree on if destroy means destroy or if destroy mean an everlasting life with punishment. IT IS CLEARLY SAID THAT THE DESTROYING IN THIS PASSAGE IS IN GEHENNA. However, if the destroying were after the judgment, even then it would not prove no one could be destroyed. **"Fear him who is able to destroy"** if it is as many believe it to be, at death, or as others believe it is after the judgment, this passage clearly says God is able to destroy the psukee [life-soul]. I know many who have a gun but there is no point

to fear someone because he has a gun and could kill you if you know he never will. There would be no point to fear God because he has the power and could destroy you, but you know he never will. Jesus is not just making an idle threat. **GOD IS TO BE FEARED BECAUSE HE WILL DESTROY.** The fear is not of the fact that He can, but on the fact that He will destroy, on the certainty that He will destroy. IF THERE IS AN "*IMMATERIAL, INVISIBLE PART OF MAN*" THAT IS IMMORTAL AND CAN NEVER DIE, THEN GOD CANNOT KILL IT AND CHRIST IS SAYING DO NOT FEAR GOD FOR HE CANNOT KILL THE IMMATERIAL, INVISIBLE PART OF A PERSON, BUT THOSE THAT BELIEVE THE "SOUL" IS IMMORTAL DO NOT BELIEVE THIS IS THE MESSAGE CHRIST WAS GIVING. **If a person kills us, God will raise us at the judgment. Those whom God destroys are lost, destroyed forever with no hope of a resurrection to life.** God is able to destroy both body and soul is changed to: God is able to preserve both body and soul. Without this change, there would be no way to put "Hell" in this passage, and without it there would be no way to put the "soul" in "Hell" without also putting the body in "Hell"; but most important, without changing this passage, there would be no way to keep the soul that many say, "cannot be destroyed" from being destroyed.

EITHER WAY:

- IF THIS IS SPEAKING OF DESTROYING IN GEHENNA.
- OR IF THIS IS SPEAKING OF GOD DESTROYING AFTER THE JUDGMENT.
 - There is nothing said about a person now having an immortal soul that cannot be destroyed.
 - Or about God tormenting anyone after the Judgment is over. Noting about torment anyone at any time, neither in Gehenna nor after the Judgment.
 - If the destroying is in Gehenna or if the destroying is at the Judgment, the destroying cannot be moved to after the Judgment is over and then changed from destroying in Gehenna to eternal life in Hell.

If the words "immortal soul" were substituted for "soul" and "life," it would be absurd.

"But are not able to kill the **immortal soul** [life-psukee]: but fear him who is able to destroy both **immortal soul** [life-psukee] and body in Hell [Gehenna]...He that finds his **immortal soul** [life-psukee] shall lose his **immortal soul** [life-psukee]; and he that loses his **immortal soul** for my sake shall find his **immortal soul** " [Matthew 10:28-39]. In using this to prove that a person has an immortal soul, which cannot be destroyed, they prove that it can be. If psukee were an immortal soul, then God would be able to destroy this immortal soul. **THERE IS NO STRONGER WAY IN WHICH TO SAY GOD CAN AND WILL DESTROY IT.** He is to be feared by those of the world because He will. There would be no reason to fear Him if He could not, or if He will not destroy the **psukee** [soul or life]. **I FIND IT STRANGE THAT ONE OF THE MOST USED PASSAGES TO PROVE THERE IS AN "*IMMATERIAL, INVISIBLE PART OF MAN*" THAT CANNOT BE DESTROYED SAYS GOD CAN DESTROY IT; BUT, NO STRANGER THEN THE USE OF DEATH TO MEAN AN ETERNAL LIFE OF TORMENT WITH GOD DOING THE TORMENTING.** By saying black is white you can prove anything.

The point some are trying to make from God being "able to destroy" is that there is life after death, an immortal soul that cannot be destroyed, which this does not prove. At the resurrection there will be life that **GOD CAN DESTROY**, not that there is an immortal soul that God cannot destroy. **IT SAYS NOTHING ABOUT AN "*IMMATERIAL, INVISIBLE PART OF MAN*"**

THAT IS ALIVE BEFORE THE RESURRECTION THAT CANNOT BE DESTROYED.

It does not say there will be any life from death unto the resurrection. That there will be a resurrection is taught through out the New Testament, but if all are alive when Christ comes, there cannot be a resurrection of those that are not dead. **GOD CAN DESTROY THE LIFE NOW IS AND THE LIFE THAT WILL BE AFTER THE RESURRECTION.** He is to be feared by the lost because He will destroy the life they will have after the resurrection.

PROVES MORE THAN THEY WANT Matthew 10:28 proves more than they want it to prove. More than they believe, for they do not believe this earthly body will be tormented in "Hell" or that the *"immaterial, invisible part of man"* will be destroyed. But, to prove their Hell, they make destroy be just a loss of well being, but still alive and being tormented in Hell. If the immaterial, invisible part of a person is not destroyed, but just lost its well-being, then the earthly body is not destroyed, but has just lost its well being. The same thing happens to both the body and the immaterial, invisible part of a person, therefore, if destroy means one is tormented, not destroyed, then it means the earthly body will be tormented in Hell just as the soul will.

- "Fear him who is able to destroy BOTH soul and body in hell [Gehenna].
- What ever happens to the soul [psukee] also happens to the body.
- What ever happens to the body also happens to the soul [psukee].

The word "destroy" is from apollumi. **Christ is speaking of a soul [life-psukee] whose destruction is expressed by the same Greek word, apollumi, as is the destruction of the body.**

Whatever you believe the "soul" to be, it is shown to be as destructible as the body is.

WHAT GOD CREATED, GOD CAN DESTROY. Matthew 10:28 does not say a person has an inter *"immaterial, invisible part"* that God cannot destroy, It SAYS GOD CAN DESTROY BOTH THE BODY AND THE PSUKEE [life].

The advocate's of an immortal soul say, "destroy" [apollumi] means, "torment." If this is true, "torment" should be used in place of "destroy" in all places. Try it. The same is true when apollumi is made to mean "a loss of well-being."

- "The young child to torment [apollumi] him" Matthew 2:13. "The young child to a loss of well-being [apollumi] him"
- "One of your members should torment [apollumi]" "One of your members should a loss of well-being [apollumi]" Matthew 5:29
- "Lord, save us, we torment [apollumi]" Matthew 8:25
- "And the bottles tormented [apollumi]" Matthew 9:17
- "That finds his life shall torment [apollumi] it" Matthew 10:39
- "One of these little one should torment [apollumi]" Matthew 18:14
- "If she torment [apollumi] one piece" Luke 15:14
- "Flood came and tormented [apollumi] them all" Luke 17:27
- "Torment [apollumi] not him with your meat" Romans 14:15
- "I will torment [apollumi] the wisdom of the wise" 1 Corinthians 1:9
- "Is it lawful on the Sabbath to do good, or to do harm? *To save a life, or to destroy* [apollumi] it" [Luke 6:9]. In the parallel passage Mark used "kill," not apollumi. *"To save a life, or to kill* [apokteino]" [Mark 3:4]. Those who say to destroy means a lost of well being, not death, will have a little trouble saying Mark's "kill" does not mean death. Mark

and Luke make destroy [apollumi] and kill [apokteino] both means the same thing, both means death; not eternal life with a lost of well being.

- Many more. See Wigram Englishman's Greek Concordance Page 74 for a long list of passages where destroy could not mean a lost of well-being. Just as they only want death to be "separation" or "a lost of well-being" part of the time [See chapter two, "Life or Death"] they only want apollumi to be "a lost of well-being" or eternal life of torment part of the time. Only when they need them to be translated separation and torment, only when it would destroy their immortal soul doctrine of it were not changed. As translated in the King James Version, both words destroy the doctrine of an immortal soul from birth. They must use their theology meaning to save it. Destroy does not mean to torment forever in any dictionary. [Note: By "lost of well-being" they mean "God will forever be tormenting them"].

"Destroy both body and soul [psukee]" Just as certain as the garbage of Jerusalem was consumed by the fire, God will destroy, consume both body and soul [living creature]. When Jesus says that God can destroy the body and soul in Gehenna, it is the whole being of man, not just his "well-being." **THERE IS NO GROUND FOR THE TRADITIONAL VIEW OF AN IMMORTAL SOUL THAT CANNOT BE DESTROYED IN THIS PASSAGE OR ANY OTHER PASSAGE, BUT THERE IS GROUND FOR THE WHOLE OF MAN, BODY AND SOUL [life-psukee], BEING DESTROYED IN THIS AND MANY OTHER PASSAGES.**

"Not able to kill the soul [life]," and "destroy both soul and body in Gehenna," are the same thing. **JESUS USED BOTH KILL AND DESTROY, BUT SAID NOTHING ABOUT TORMENT. Theology must be used to make destroy mean torment for if the words kill and destroy means kill and destroy, there will be no living "souls" to be tormented in Hell, therefore, no Hell.**

- Christ speaks of being destroyed in Gehenna but never says anything about Gehenna being eternal or about torment in Gehenna, but those who change Gehenna into Hell add both eternal life and torment. To have the "Hell" that is taught today, they must first change and then add to what they have changed.
- Most who believe in Hell do not believe the flesh and blood "body" will be tormented in the same place that the immortal "*immaterial, invisible*" no substance soul is tormented. But, it is clear that whatever happens to the "body" also happens to the "soul." If one is killed, both are killed, if one is tormented, both are tormented. **IF GOD IS ABLE TO KILL OR DESTROY BOTH BODY AND SOUL, NEITHER ONE COULD BE IMMORTAL.**

FROM THE SAME LESSON TO HIS DISCIPLES (God is able to destroy). Lose his life [Greek soul-psukee] must be made to mean an everlasting life of torment [Matthew 10:39].

- "He who finds his **life** [soul-psukee] shall lose it." The person who saves his **life** [psukee] by denying Christ will lose his **life** at the judgment. He who finds his life is one who puts this life ahead of Christ, but he will "lose it" at the judgment, not have an everlasting life with torment. (1) "The wages of sin is **death**" [Romans 6:23] (2) "A certain fearful expectation of judgment, and a fierceness of fire which shall **devour** the adversaries" [Hebrews 10:27]. (3) "The day of judgment and **destruction** of ungodly men" [2 Peter 3:7]. "And forfeit his **life**" [soul-psukee] [Mark 8:36]. "And lose **himself**" [Luke 9:25] Luke used the

pronoun "himself" in the place of "psukee" making them be the same thing. It is the life of the person that will be lost or saved, not just an inter invisible part of the person that has no substance. The teaching today is that this no substance part of the person will not really be lost, but will just change its address to Heaven to Hell. **Life** [psukee] is the same word that is translated soul 58 times, and is the only word that is translated soul in the New Testament. An immortal soul had to be put in the Bible, but to do so, the translators had to throw away the whole person we now are to make only an immaterial, invisible part of a person be immortal, and only this "*invisible part of man*" will have eternal life in Heaven. **Those who are lost will lose the same thing that those who are saved will save-LIFE** [their psukee]. Many are saying, "Not so Lord, they 'shall not lose it,' for the '*immaterial, invisible part of a man*' shall have eternal life in Hell." If this is not what they say, than what are they saying? It is **LIFE** that is being spoken of, nothing more. There is not a word said about Hell or an immortal, immaterial, invisible part of a person. **THOSE WHO DO NOT OBEY CHRIST SHALL LOSE THE VERY THING THAT IS SAVED BY THOSE WHO DO OBEY HIM-LIFE. THE LOST SHALL DIE. THE SAVED SHALL LIVE.** "But the righteous shall go **into eternal life**" [Matthew 25:46]. "In Christ all shall **be made alive**" [1 Corinthians 15:22]. Those in Christ will "**put on immortality**" [1 Corinthians 15:54].

- "He who loses his **life** [soul-psukee] shall find it." How could Christ have said it any clearer that the person that loses his **life** [soul-psukee], his earthly life because he is a Christian and will not deny Christ will find **life** at the judgment? If "lose his **life**" [soul-psukee] is to lose his **life** [soul-psukee] for being a Christian, then "lose his **life** [soul-psukee]" cannot be to have an everlasting life with torment.
 - The same thing that is saved is the same thing that will be lost.
 - The person who saves his life by denying Christ.
 - Will lose the same thing, life, at the judgment.
 - It is not the soul that is saved by denying Christ but life on earth.
 - It is not the soul that will be lost at the judgment but life in Heaven.
 - John 12:25 says the same, "He that loves his **life** [soul-psukee] shall lose it; and he that hates his **life** [soul-psukee] in this world, shall keep it unto life eternal."

When save and lose in Matthew 10:39 are applied to soul as it is used in today's theology, it makes nonsense.

- To save ones soul means to save it from Hell-according to today's theology.
- To lose ones soul means to go to Hell forever according to today's theology. When "shall lose it" is made mean going to Hell then "lose his life [soul-psukee]" for Christ mean gong to Hell for Christ.
- **He that finds his soul** [saves his soul-psukee from Hell] **shall lose it** [shall lose his soul in Hell-losing one's soul in today's theology is to go to Hell] **and he that loses his soul for my sake** [he that goes to Hell for my sake] **shall find it** [shall save his soul from Hell]." Today's theology makes utter nonsense of the Bible.

Life and death and finding and losing life are the same thing. Death and losing life are not everlasting life separated from God. (1) "He that finds his life shall lose it," by some kind of magic charm is turns into eternal life in Hell. "Shall lose it (his life)" is made to mean an ETERNAL LIFE of torment in Hell. How could anyone know this? What dictionary is being used? (2) "He that loses his life for my sake shall find it." Losing the life of the body - being put to death for

believing in Christ, also by some kind of magic is turned into eternal life for an "*immaterial, invisible part of man*" at death before the resurrection. Their magic makes the resurrection useless for they say eternal life is given to all at birth and none can lose it, therefore, Christ cannot give us life. He can only give a reward for being good and can only punish for being bad. **TO MAKE PSUKEE BE IN "IMMATERIAL INVISIBLE, IMMORTAL PART OF MAN" THAT CANNOT DIE MAKES IT BE NONSENSE. No doctrine of the Bible is more plain than the loss of life in this passage is the lost of existence, not eternal life with torment for the sinner, and that saving or finding life is to find eternal life at the resurrection.**

- "For whosoever would save his life [soul-psukee] shall lose it: and whosoever shall lose his life [soul-psukee] for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life [soul-psukee]? Or what shall a man give in exchange for his life [soul-psukee]?" [Matthew 16:25-26 American Standard Version].
 - "For whosoever would save his life [soul-psukee] shall lose it; and whosoever shall lose his life [soul-psukee] for my sake and the gospel's shall save it. For what do it profit a man, to gain the whole world, and forfeit his life [soul-psukee]? For what should a man give in exchange for his life [soul-psukee]?" [Mark 8:35-36].
 - "For whosoever would save his life [soul-psukee] shall lose it; but whosoever shall lose his life [soul-psukee] for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lost of forfeit his own self?" [Luke 9:24-25].
- "He that finds his life [soul-psukee] shall lose it; and he that loses his life [soul-psukee] for my sake shall find it" [Matthew 19:39].
 - "Whosoever shall seek to gain his life [soul-psukee] shall lose it: but whosoever shall lose his life [soul-psukee] shall preserve it" [Luke 17:33].
- "He that loves his life [soul-psukee] loses it; and he that hates his life [soul-psukee] in this world shall keep it unto life eternal" [John 12:25].

THE THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES

This was a different discourse than Matthew 5:29-30 above, but He was teaching the same thing. See the notes on the first occasion above. Matthew 18:9 "And if your eye causes you to stumble, pluck it out, and cast it from you: it is good for you to enter into life with one eye, rather than having two eyes to be cast into the **hell [Greek-Gehenna] of fire.**" Mark 9:43, 45, 47 "And if your hand cause you to stumble, cut it off: it is good for you to enter into life maimed, rather then having your two hands to go into **hell [Greek-Gehenna]**, into the unquenchable fire. And if your foot cause you to stumble, cut it off; it is good for you to enter into life halt, rather then having your two feet to be cast into **hell [Greek-Gehenna]**. And if your eye cause you to stumble, cast it out; it is good for you to enter into the kingdom of God with one eye, rather than having two eyes to be cast into **hell [Greek-Gehenna]** where their worm dies not, the fire is not quenched" "Where their worm dies not, the fire is not quenched" is in Mark 9:44, 46, and 48 in some translations. The foot note in the American Standard Version says, "Verses 44 and 46 (which are identical with verse. 48) are omitted by the best ancient authorities." **"Where their worm dies not,**

the fire is not quenched" is a direct quotation from Isaiah 66:23-24 where it is speaking of dead bodies on this earth being burn with fire and eaten by worms. Gehenna, a place on this earth, has been changed to "Hell" a place not on this earth; and no one can give a Bible passage that tells of a place called "Hell."

THE FOURTH OCCASION, TO THE SCRIBES AND PHARISEES

Gehenna is used two times in a sermon to the Scribes and Pharisees warning them of God's rejection of Israel. In Matthew 23 and 24 Christ speaks of the destruction of Israel. "All these things shall come upon this generation" [Matthew 23:36]. The context of these two uses of Gehenna are clearly an in time judgment of Israel, not of anything that will be after the judgment at the coming of Christ. **THEY HAVE NO REFERENCE TO "HELL."** The "damnation of Hell" as it is preached today did not come on that "generation," but the judgment and destruction of Israel did. "Damnation" is from krisis which means judgment, not damnation as it is mistranslated in the King James Version, the "judgment of Gehenna," not the "damnation of Hell."

ISRAEL THE WICKED HUSBANDMEN Matthew 21:33-46: Before looking at this use of Gehenna it may help understand it to first look at the parable of the wicked husbandman that comes just before it and is a part of the same sermon spoken to the Scribes and Pharisees. "When; therefore, the lord of the vineyard shall come, what will he do unto these husbandman? They say unto him, **HE WILL MISERABLY DESTROY THESE MISERABLE MEN, AND WILL LET OUT THE VINEYARD UNTO OTHER HUSBANDMEN,** who will render him the fruits in their seasons. Jesus said unto them, did you never read in the scriptures, the stone, which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvelous in our eyes? **THEREFORE SAY I UNTO YOU, THE KINGDOM OF GOD SHALL BE TAKEN AWAY FROM YOU, AND SHALL BE GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF.**" Many parables deal with the rejection of Christ by Israel and its destruction. See chapter 8, part 1 and part 2.

[1] **SON OF GEHENNA:** Matthew 23:15 "Woe unto you, scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte; and when he is become so, you make him twofold more a son of **hell [Greek-Gehenna]** than yourselves." In speaking to the Pharisees, Christ said, "For you are like unto whitewashed tombs, which outwardly appear beautiful, but inwardly are full of dead man's bones, and of all **uncleanness**" [Matthew 23:27]. They made their proselytes "twofold more a **son of Gehenna** than your selves" [Matthew 23:15]. A place cannot give birth to a person. No one, not even those who believe in Hell, believe Hell is literally the father or mother of anyone. To call a person a son of a place is not to say that place is his mother, but is to say a part of his character is similar to the place. Gehenna was a place of filth and **uncleanness**. To use the metaphors "son of Gehenna" is to say they were **unclean** like the filthy city dump. To be a "son of Gehenna" means to be like Gehenna and the things in it: to be filthy and contemptible. The proselytes were made twofold more **unclean** than the Pharisees. Because Gehenna does not literally have sons, this is a figure of speech not intended to be taken literally nether in this life or after death. James and John are called "sons of thunder" [Mark 3:17]. Thunder did not give birth to them, but a part of their character is similar to thunder. "And if a son of

peace be there" [Luke 10:6]. "Son of exhortation" [Acts 4:36]. "Sons of disobedience" [Ephesians 2:2]. "The son of destruction" [2 Thessalonians 2:3]. "The child of anything in Hebrew phraseology expressed the idea of special property which one has in the thing specified, as, for instance, children of disobedience [Eph. ii. 2]". J. W. McGarvey, Matthew 8:11, The Fourfold Gospel, Standard Publishing Company, 1914. This metaphor is not taken from the destruction by the fire and maggots in Gehenna; but **it is a metaphor taken from the filth and uncleanness of Gehenna. Although this passage is repeatedly used to prove eternal torment after death, there is nothing about any torment in it, not in this lifetime or after death.**

In the same address to the scribes and Pharisees Christ gives two more examples of their uncleanness.

1. They washed the outside of the cup to make it clean "but within they are full from extortion and excess. You blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also" [Matthew 23:25-26].
2. They were like whited graves "which appear beautiful, but inwardly are full of dead man's bones, and all uncleanness. Even so you also outwardly appear righteous unto men, but inwardly you are full of hypocrisy and iniquity" [Matthew 23:27-28]. Matthew 23:13-39 is a list of seven woes to the scribes and Pharisees. "Twofold more a son of Gehenna" [Matthew 23:15] is the second of the seven woes.
 - The seven woes to the scribes and Pharisees [Matthew 23:13-39].
 1. Shut the kingdom of heaven against men and enter not in [Matthew 23:13-14].
 2. **Made their proselytes twofold more a son of Gehenna than themselves** [Matthew 23:15].
3. To swear by the temple is nothing [Matthew 23:16-22].
 4. Left undone the weightier matters [Matthew 23: 23-24].
 5. Within they are full of hypocrisy and iniquity, cleaned only the outside of the cup [Matthew 23:25-26].
 6. Are whited sepulchers full of dead men's bones and all uncleanness [Matthew 23:17-28].
 7. **Are sons and partakers with their fathers that slew the prophets. "How shall you escape the judgment of Gehenna"?** [Matthew 23:29-39].

[2] **JUDGMENT OF GEHENNA:** Matthew 23:33-36 "Fill you up then the measure of your fathers. You serpents, **you offspring of vipers, how shall you escape the judgment of hell [Greek-Gehenna]?** Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall you kill and crucify; and some of them shall you scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zechariah son of Barachiah, whom you slew between the sanctuary and the altar. Verily I say unto you, **all these things shall come upon this generation.**" Christ had just told the scribes and Pharisees they made their proselytes more a "son of Gehenna" [unclean] than themselves. Now He calls them "**offspring [sons of] vipers,**" and "**all these things** (all the righteous blood from Abel to Zechariah) **shall come upon this generation.**"

The Scribes and Pharisees knew the law, but did not keep it. Outwardly they were as beautiful as white sepulchers, but inwardly were full of dead man's bones. They would not escape the judgment to come. **"Verily I say unto you, all these things SHALL COME UPON THIS GENERATION"** [Matthew 23:36]. Matthew 24 is a discourse to His disciples about the destruction of Israel of which He had spoken of to the Pharisees in the chapter before. **That generation would not escape the judgment of Gehenna.** It came in A. D. 70 when some historians say Gehenna was filled with the dead bodies of Jews from the destruction of Jerusalem [See Jeremiah 19]. For notes on this use of "The judgment of Gehenna" see chapter eight, part one, Israel's destruction. Josephus said six hundred thousand dead bodies of the Jews were carried out of Jerusalem and left unburied.

NO ROOT, NO BRANCH, NO HOPE OF LIFE FOR ISRAEL

Foy E. Wallace, Jr. says, "The prophet declares that 'the day shall burn as an oven' and 'it shall burn them up'--a pronouncement against the Jewish nation and governments that rejected and condemned the Christ, and persecuted his saints. The advent of the Messiah would be 'the coming of the great and dreadful day of the Lord'" "God's Prophetic Word," Page 545. Malachi 4:1. Malachi's pronouncement against the Jewish nation that rejected and condemned the Christ, and persecuted his saints. "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch" [Malachi 4:1]. Job says when a tree is cut down there is hope that the root will sprout [Job 14:8], there is hope of life. In the last chapter in the Old Testament of our English Bible Malachi says Israel will not be left a root to sprout a branch or a branch to sprout roots. There is no hope for life.

"Condemnation," "damnation," and "damned" of the King James Version

- Krisis is used in the New Testament 48 times and translated "judgment" 41 times, "damnation" 3 times in the King James Version. The King James Version changed "judgment of Gehenna" into "damnation of Hell." Did they think that if they put damnation with Hell that it would make the threat of Hell stronger? Krisis should have never been translated damnation or condemnation. Krisis is translated "judgment" 47 times, and "sin" one time in Mark 3:29 in the American Standard Version.
- Krino is translated judge, judged, 86 times in the King James Version, damned 1 time, and condemn, condemned, condemning 4 times in the King James Version.
- Condemnation, damnation, and damned were all taken out of the American Standard Version and most others. How many millions have been made to believe a lie by this deliberate changing of the Bible?

THE RESURRECTION OF DAMNATION [krisis] (KJV), JUDGMENT [krisis] (ASV). "The resurrection of judgment (krisis)" [John 5:29] says nothing about an eternal life of torment in Hell after the judgment although this passage is continually used to prove eternal torment. The verdict of the judgment, if it be death, eternal life with torment, or what ever it maybe, the verdict of the judgment is not in this passage. In an attempt to put Hell in the Bible, the translators

of the King James Version changed the judgment and made it be the verdict of the judgment and made the verdict be what they needed it to be.

- John 5:29
 - "Unto the resurrection of damnation [krisis]" King James Version, New King James Version.
 - "Unto the resurrection of judgment [krisis]" American Standard Version
- John 5:24
 - "Shall not come into condemnation [krisis]" King James Version
 - "Shall not come into judgment [krisis]" New King James Version, American Standard Version
- Matthew 23:33
 - "Escape the damnation [krisis]" King James Version, New King James Version
 - "Escape the judgment [krisis]" American Standard Version
- John 3:19
 - "And this is the condemnation [krisis]" King James Version, New King James Version
 - "And this is the judgment [krisis]" American Standard Version

If "krisis" means "damnation" then we are all in trouble for "It is appointed unto men once to die, and after this comes damnation judgment (krisis)" [Hebrews 9:27]. When it is applied only to the lost the King James translators translated "krisis" condemnation, but when it is applied to all [Hebrews 9:27] they translated "krisis" judgment. Just one more example of how they were willing to mistranslate to put their "Hell" into the Bible. The American Standard Version and most others do not translate "krisis" into condemnation or damnation. **TWO WORDS HAD TO BE CHANGED IN MATTHEW 23:33 TO PUT TODAY'S HELL IN THE BIBLE. "JUDGMENT" HAD TO BE CHANGED TO "DAMNATION" AND "GEHENNA" HAD TO BE CHANGED TO "HELL."**

Summary: JUST AS EVERY REFERENCE TO GEHENNA IN THE OLD TESTAMENT IS TO A PLACE ON THIS EARTH, TO THE VALLEY SOUTH OF JERUSALEM AND IS NEVER TRANSLATED "HELL." EVERY REFERENCE TO GEHENNA BY CHRIST IS ALSO TO THE SAME PLACE ON THIS EARTH. IN THE FOUR OCCASIONS THAT GEHENNA IS USED, NOT IN A ONE IS GEHENNA SAID TO BE ETERNAL OR EVERLASTING, NOT ONCE IS THERE ANY TORMENT OF LIVING PERSONS IN IT, AND NOT ONCE IS IT USED IN CONNECTION WITH THE RESURRECTION, BUT TODAY PREACHERS MOST ALWAYS ADD EVERLASTING AND SAY IT WILL NEVER END. HOW DO THEY KNOW THIS? NONE OF THE APOSTLES EVER PREACH ANYTHING ABOUT GEHENNA. IF IT WERE A PLACE OF TORMENT WHERE GOD SHALL TORMENT ALL THE LOST, WHY DID THEY NEVER SAY ANYTHING ABOUT IT? THEY USED DEATH, DESTROY, DESTROYED, PERISH, DIE, AND END; BUT NEVER "HELL."

AND ONE TIME BY JAMES, TO THE TWELVE TRIBES

SET ON FIRE BY GEHENNA James 3:6 "And the tongue is a fire; the world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the wheel of nature, and is set on fire by **hell [Greek-Gehenna]**." James used the same proper noun [the name of a particular place] that Christ used, but he used it in a different way. The tongue is a fire and is set on fire by Gehenna-the filthy, contemptible garbage dump. Most who are given to gossip look for some filthy rotten garbage on someone, and then cannot wait to tell it. James did not use Gehenna to teach the Jews about what was going to happen them if they rejected Christ. To say "The tongue is set on fire by the place of eternal torment after the judgment," which is what many teach, makes no sense. This metaphor is not taken from the destruction by the fire and maggots in Gehenna; but **it is a metaphor taken from the filth and uncleanness of Gehenna**. There is nothing about torment or destruction in it, and nothing about after death. The tongue is a fire now in this lifetime. To make Hell be a literal place not of this earth that sets on fire a literal tongue of a living person on this earth would somehow make that person's tongue be in contact with a place that is not on this earth. **Gehenna is a place of corruption, which was figuratively applied to a vile tongue.**

		KJV	ASV	NASV	RSV	NRSV*	Many More**
1.	Matthew 5:22, 29, 30_	Hell	Hell	(Gr. Gehenna)	Gehenna		
2.	Matthew 10:28	Hell	Hell	(Gr. Gehenna)	Gehenna		
3.	Mt 18:9 Mk 9:43,44,45	Hell	Hell	(Gr. Gehenna)	Gehenna		
4.	Matthew 23:15, 33 . .	Hell	Hell	(Gr. Gehenna)	Gehenna		
5.	Luke 12:5	Hell	Hell	(Gr. Gehenna)	Gehenna		
6.	James 3:6	Hell	Hell	(Gr. Gehenna)	Gehenna		

- The American Standard Version, Revised Standard Version, New Revised Standard Version, and others have a footnote "Gr. Gehenna."
- **New American Bible (Catholic), World English Bible, Young's Literal New Testament (author of "Young's Analytical Concordance"), Wesley's New Testament (founder of Methodist Church), Christian Bible 1991, and many more (many with "0 times" above) have "Gehenna" in the text as it should be as a Proper Noun (the name of a particular place). The Amplified Bible has it as an insert in the text: "Hell (Gehenna) of fire."

THE TRANSLATION OF GEHENNA IN SEVEN TRANSLATIONS

Young's Literal Bible (1891) Author of "Young's Analytical Concordance To The Bible"

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22. gehenna of the fire
 - Matthew 5:29. gehenna
 - Matthew 5:30. gehenna
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 destroy in gehenna
 - Luke 12:5 . . gehenna
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9. gehenna of the fire

- Mark 9:43 . . gehenna
- Mark 9:44 . . -----
- Mark 9:45 . . gehenna
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 son of gehenna
 - Matthew 23:33 gehenna
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.
 - James 3:6 . . set of fire by the gehenna

Wesley's New Testament (1755) Founder of Methodist Church. The original by Wesley, not the updated editions.

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22. Gehenna
 - Matthew 5:29. Gehenna
 - Matthew 5:30. Gehenna
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 Gehenna
 - Luke 12:5 . . Gehenna
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9. Gehenna
 - Mark 9:43 . . Gehenna
 - Mark 9:44 . . Gehenna
 - Mark 9:45 . . Gehenna
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 Gehenna
 - Matthew 23:33 Gehenna
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.
 - James 3:6 . . Gehenna

Weymouth New Testament (1903)

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22. Gehenna of Fire
 - Matthew 5:29. Gehenna
 - Matthew 5:30. Gehenna
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 Gehenna
 - Luke 12:5 . . Gehenna
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9. Gehenna of fire
 - Mark 9:43 . . Gehenna
 - Mark 9:44 . . -----
 - Mark 9:45 . . Gehenna
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 Son of Gehenna
 - Matthew 23:33 Gehenna
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.

- James 3:6 . . Set of fire by Gehenna

The New American Bible (1991) (Catholic)

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22. whoever says, 'You fool,' will be liable to fiery Gehenna
 - Matthew 5:29. Better to lose part of you body than have it all cast into Gehenna
 - Matthew 5:30. Better to lose part of you body than have it all cast into Gehenna
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 Gehenna
 - Luke 12:5 . . Fear him who has power to cast into Gehenna after he has killed
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9. Better to enter life with one eye than be thrown with both into fiery Gehenna
 - Mark 9:43 . . Better for you to enter life maimed than to keep both hands and enter Gehenna with its unquenchable fire
 - Mark 9:44 . . Better for you to enter life crippled than to be thrown into Gehenna with both feet
 - Mark 9:45 . . Better for you to enter the kingdom of God with one eye than to be thrown with both eyes into Gehenna
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 -----
 - Matthew 23:33 Gehenna
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.
 - James 3:6 . . And its fire is kindled by hell

Phillips New Testament (1952)

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22. fire of destruction
 - Matthew 5:29. rubbish-heap
 - Matthew 5:30. rubbish-heap
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 fire of destruction
 - Luke 12:5 . . throw you into destruction
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9. fire of the rubbish-heap
 - Mark 9:43 . . go to the rubbish-heap
 - Mark 9:44 . . thrown on to the rubbish-heap
 - Mark 9:45 . . thrown on to the rubbish-heap
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 ripe for destruction
 - Matthew 23:33 fire of destruction
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.
 - James 3:6 . . it can set the whole of life ablaze, fed with the fires of hell
- The New Testament in Modern English" by J. B. Phillips says, "and go to the rubbish-heap where the fire never dies" (Mark 9:43); and "thrown on the rubbish-heap, where decay never stops and the fire never goes out" (Mark 9:49). Also Matthew 5:29, 18:9, Mark

9:47, "Fire of destruction" in Matthew 5:22, 10:28, 32:33, Luke 12:5. He leaves out "Gehenna," a name of a particular place; and puts what Jerusalem's Gehenna was to the people of that time to make it where people today will understand the same thing the Jews Christ was speaking to would understand. Many today would not know that Gehenna was the Rubbish-heap of Jerusalem. This is not a translation of the Greek, but it is a good commentary. He translated "Gehenna" into Hell only one time (James 3:6). This is the only time Hell is in his translation, and shows he believed in Hell, but knows the Greek manuscripts did not have it.

The Christian Bible (1991)

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22. the Gehenna of Fire
 - Matthew 5:29. your whole body should be thrown into Gehenna
 - Matthew 5:30. your whole body should pass away into Gehenna
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 and the body in Gehenna
 - Luke 12:5 . . Gehenna
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9. then to have two eyes and to be thrown into the Gehenna of fire
 - Mark 9:43 . . Gehenna
 - Mark 9:44 . . -----
 - Mark 9:45 . . thrown into Gehenna
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 a son of Gehenna
 - Matthew 23:33 Gehenna
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.
 - James 3:6 . . the tongue...is set of fire by Gehenna

World English Bible

- FIRST OCCASION, IN THE SERMON ON THE MOUNT.
 - Matthew 5:22 . .shall be in danger of the fire of Gehenna.
 - Matthew 5:29 . .than for your whole body to be cast into Gehenna.
 - Matthew 5:30 . .and not your whole body be cast into Gehenna.
- SECOND OCCASION, IN A LESSON TO THE TWELVE DISCIPLES.
 - Matthew 10:28 . able to destroy both soul and body in Gehenna.
 - Luke 12:5 . . . Gehenna.
- THIRD OCCASION, IN ANOTHER LESSON TO HIS DISCIPLES.
 - Matthew 18:9 . .than having two eyes to be cast into the Gehenna of fire.
 - Mark 9:43 . . . Gehenna
 - Mark 9:45 . . . Gehenna
 - Mark 9:47 . . . Gehenna of fire
- FOURTH OCCASION, TO THE SCRIBES AND PHARISEES.
 - Matthew 23:15 . you make him twice as much of a son of Gehenna as yourselves.
 - Matthew 23:33 . how will you escape the judgment of Gehenna?
- AND ONE TIME BY JAMES, TO THE TWELVE TRIBES.
 - James 3:6 . . . the tongue is a fire...and is set on fire by Gehenna.

Plus many other translations that do not have "Hell" in them.

THE VANISHING HELL

TRANSLATIONS ARE GETTING AWAY FROM HELL. The King James Version and the New King James Version ARE THE ONLY TWO OF THE MAJOR TRANSLATIONS THAT HAVE HELL IN THE OLD TESTAMENT. ALL OTHERS HAVE ABANDONED IT AS A BAD TRANSLATION. Hell is rapidly vanishing from the Bible. It has vanished from the Old Testament in most "conservative" translations. Moses or Abraham did not know about it. It has all but vanished from the New Testament in the "conservative" translations, and has vanished altogether in many. Even in the 31 times Hell is in the King James Version, in 12 of these, the New King James Version changed "Hell" in the King James Version to "Sheol" (from 31 times to 19 times). Were the translators trying to ease away but were afraid to go to far?

THE VANISHING HELL. WHY IS THE NUMBER OF TIMES HELL IS USED DECREASING? TRANSLATORS CANNOT AGREE ON HOW MANY TIMES TO MISTRANSLATE IT.

Number of times Hell is used in - - - - - The Bible | The O.T. | The N. T.

• The Wycliffe Bible (1395)	83 times	| 57 times	| 26 times
• Miles Coverdale Bible (1535)	70 times	| 50 times	| 23 times
• The Bishop's Bible. (1568)	59 times	| 35 times	| 24 times
• The Geneva Bible (1587)	36 times	| 16 times	| 20 times
• The Original King James Version(1611)	52 times	| 30 times	| 22 times
• King James Version.	54 times	| 31 times	| 23 times
• It has had several reversion. The King James Version that is used today is not the original 1611 version, but is the last of several revisions.			
• Westster Bible (1611)	49 times	| 26 times	| 23 times
• New King James Version. (1982)	32 times	| 19 times	| 13 times
• Young's Literal Bible (1891)	0 times	| 0 times	| 0 times
• American Standard Version . . . (1901)	13 times	| 0 times	| 13 times
• New American Standard Version . (1960)	13 times	| 0 times	| 13 times
• Revised Standard Version. . . . (1946)	13 times	| 0 times	| 13 times
• Derby Translation. (1890-1961)	12 times	| 0 times	| 12 times
• New International Version . . . (1987)	14 times	| 0 times	| 14 times
• Amplified Bible (1987)	15 times	| 0 times	| 15 times*
• New Century Version (1987)	12 times	| 0 times	| 12 times
• New Revised Standard Version. . (1989)	13 times	| 0 times	| 13 times
• Revised English Bible (1989)	28 times	| 15 times	| 13 times
• Contemporary English Version. . (1995)	20 times	| 0 times	| 20 times
• New Living Translation. (1996)	19 times	| 2 times	| 17 times
• English Standard Version. . . . (2001)	14 times	| 0 times	| 14 times
• New International Version - UK. . . . 14 times		| 0 times	| 14 times
• Todays New International Version. . . 13 times		| 0 times	| 13 times
• Holman Christian Standard Bible(2003)	11 times	| 0 times	| 11 times
• Update Bible Version 1.9. . . . (2003)	12 times	| 0 times	| 12 times
• Peshitta - Lamsa translation. 12 times		| 1 time .	| 11 times

•	Rotherham Emphasized	(1902)	0 times	|.	0 times	|.	0 times
•	Fenton's Bible in Modern English	(1903)	0 times	|.	0 times	|.	0 times
•	New American Bible (Catholic) .	(1991)	0 times	|.	0 times	|.	0 times
•	World English Bible (Catholic)		0 times	|.	0 times	|.	0 times
•	Hebrew Names Version of WEB		0 times	|.	0 times	|.	0 times
•	Daniel Mace New Testament	(1729)	3 times				
•	Wesley' N. T.(The original, not some updated editions)	(1755)	0 times				
•	Scarlett's New Testament.	(1798)	0 times				
•	The New Testament in Greek and English (Kneeland).	(1823)	0 times				
•	New Covenant, New Testament	(1884)	0 times				
•	Scrivenre New Testament	(1884)	0 times				
•	Hanson's New Covenant.	(1884)	0 times				
•	Twentieth Century New Testament.	(1900)	0 times				
•	Rotherham's Emphasized Bible (reprinted)	(1902)	0 times				
•	Fenton's Holy Bible in Modern English.	(1903)	0 times				
•	Weymouth's New Testament in Modern Speech.	(1903)	0 times				
•	Panin's Numeric English New Testament.	(1914)	0 times				
•	The People's New Covenant (Overbury)	(1925)	0 times				
•	Western New Testament.	(1926)	0 times				
•	The New Testament, A Translation (Clementson).	(1938)	0 times				
•	J. B. Phillips New Testament in Modern English	(1947)	1 times				
•	New Testament of our Lord and Savior Anointed(Tomanek)	(1958)	0 times				
•	Western New Testament	(1959)	0 times				
•	Restoration of Original Sacred Name Bible.	(1976)	0 times				
•	The New Testament, A New Translation (Greber).	(1980)	0 times				
•	Concordance Literal New Testament	(1983)	0 times				
•	Christian Bible, New Testament	(1991)	0 times				
•	New Testament of Our Lord and Savior Jesus Anointed		0 times				
•	The Original Bible Project (Dr Tabor).		0 times				
•	Interlinear Greek-English New Testament (Note A)(Berry	1897)	0 times				
•	Emphatic Diaglott, Greek/English Interlinear (Wilson)	(1942)	0 times				
•	Zondervan Parallel N. T. in Greek and English (Note A)	(1975)	0 times				
•	NASB-NIV Parlllel N. T. in Greek and English (Marshall)	(1986)	0 times				
•	Interlinear NASB-NIV Parallel NT Greek-English(Note A)	(1993)	0 times				
•	Jewish Publication Society Bible Old Testament(Note B)	(1917)	0 times				
•	Tanakh, The Holy Scriptures, Old Testament . (Note B)	(1985)	0 times				
•	The Complete Jewish Bible. (Note B).		0 times				
•	The Septuagint-translation of Hebrew to Greek 3rd century BC		0 times				
•	*12 times the Amplified Bible has "Hell (Gehenna)" in the text, not in a footnote.						

- Note A. The word-for-word translations beneath the Greek, not the translations in the margin.
- Note B. All Jewish translations I found of the Old Testament do not have "Hell" in them. It is not in the Septuagint, a translation of the Old Testament from Hebrew to Greek that was in used in the time of Christ.
- I find it strange that the Catholic Church believes in Hell, but they removed Hell from two translations they made.
- I have been told that there is a NWT translation by the Jehovah's Witnesses that do not have "Hell" in it, but I could not confirm this. I am sure there are many others that I do not know about in English, and there are many in other languages for Gehenna, like all other proper nouns, is seldom translated or changed to another proper noun in the translations in other languages.

ONE EXAMPLE OF THE VANISHING HELL Psalms 116:3.

- "The sorrows of death compassed me, and the pains of **HELL** gat hold upon me: I found trouble and sorrow." King James Version.
- "The pains of death encompassed me, and the pangs of **SHEOL** laid hold of me" New King James Version.
- "The cord of death compassed me, and the pains of **SHEOL** gat hold upon me" American Standard Version.
- "The snares of death encompassed me; the pangs of **SHEOL** laid hold on me" Revised Standard Version.
- "The cords of death entangled me, the anguish of the **GRAVE** came upon me" New International Version.
- "Death had its hands around my throat; the terrors of the **GRAVE** overtook me" New Living Translation.
- "The cords of death bound me, **SHEOL** held me in its grip" Revised English Bible.
- "The cords and sorrows of death were around me, and the terrors of **SHEOL** [the place of the dead] had laid hold of me" Amplified Bible.
- "The ropes of death bound me, and the fear of the **GRAVE** took hold of me" New Century Bible.

THE CHANGING HELL

Why are there many conflicting Hells?

The Bible version of Hell: There is no Bible version of Hell. Both the name Hell and the concept, a place where God will forever torment most men was not known about in Old or New Testament times. It was not known about by the Greeks or anyone back then. It was not used by Christ or Paul, neither the place nor the name. It was not known about by anyone until long after the last page of the Bible.

Most of the versions of Hell below are based on the belief that:

- A person has some part of themself that is immortal from birth and is not subject to death.
- That death is not death, the dead are more alive than the living, "You shall not surely die."

The Dark Age Catholic version of Hell: The soul being immortal came from Greek philosophy, and was brought into the church by some of the "church fathers." By Augustine more than most others. The doctrine of Hell came soon after the immortal soul doctrine along with Purgatory, the sale of indulgences, Limbo, worship of Mary and saints, Nether World, Holy Water, the rosary, forbidding Priest to marry, the crucifix, Monks and Nuns, forbidding eating of meat on Friday, and many other teaching; and was fully developed by the Dark Age Catholic Church before the Protestant Reformation. I have found it difficult to pen down just what is the official teaching. It

seems to be that in the past they believed that only a very few, the very bad, will go to Hell, which is a real place, at their death with no judgment. A few of the very good will go to Heaven at their death with no judgment [an instant rapture]. At death most Catholic will go to Purgatory, which seems to be a limited version of Hell, unto they have suffered enough to pay for their sins or unto their love ones have paid all they can, then they go to Heaven. How long a person will be in Purgatory is sometimes taught to be a short time and sometimes millions of years to those who have no one to win indulgences for them. It has brought enormous wealth to the rich Catholic Church from the poor who paid what little they had and even done without food to help a loved one. The Catholic Purgatory gives no hope for heathens, heretics, or the unbaptized.

The new Catholic version of Hell: Pope John II, "Hell is not a punishment imposed externally by God, but the condition resulting from attitudes and actions which people adopt in this life...So eternal damnation is not God's work but is actually our own doing...More than a physical place, hell is the state of those who freely and definitively separate themselves from God, the source of all life and joy." In a statement made to his general audience, July 28, 1999. There are other high up Catholics who have made statements like this one but I see no use in adding more when you have the top dog in the Catholic Church. Maybe this is why two of their Bible English translations do not have the word "Hell" in them, and who knows how many other Catholics translations in other languages do not. However, because it has been the official doctrine for centuries and the decrees of councils and Popes, the Roman Catholic Church cannot officially not teach Hell is a place of eternal torment without giving up completely her claim of infallibility. Protestantism has not made this claim of infallibility and many are giving Hell up.

The many divided Protestant versions of Hell: Going to Heaven or Hell one by one at death, before and without the judgment or the Resurrection. After much conflict among the reformers, most Protestants accepted much of the early Catholic version but without Purgatory. Unconditional immortality, which is the foundation on which Hell stands, was accepted mostly due to Calvin winning out over Martin Luther. If they had accepted Luther's views on immortality, there would be no foundation for Hell. Many Protestants believe all who do not accept Christ will go to Hell at death before a judgment. God deliberately chooses to make them suffer and feel the pain without any letup forever. The saved will go to their eternal home in Heaven at death [an instant rapture]. The Westminster Confession says, "The souls of the righteous...are received unto the highest heavens...the soul of the wicked are cast into Hell." Does God judge them at death, them maybe thousands of years later, takes them out of Heaven and Hell to rejudge them at the resurrection to see whether He made a mistake? Many believe an unbaptized baby will not be saved. This version is still believed by many today, even by many that say they are looking for the rapture. An opposition to belief in Hell is rapidly growing in the Protestant churches.

Some of the major Protestant versions of Hell. [Note: from the Protestant Reformation unto now there have been many changes and new Protestant versions of Hell].

- **The Calvin version of Hell:** The given no chance Hell. An extension of the early Protestant Version, but with a god that made most of mankind knowing he is going to torment them in Hell forever, and there is nothing they can do to keep from going to Hell. This god made them just so he could torment them forever "to His good pleasure." No amount of preaching or teaching can change the number, which shall be in this Hell not even by

one person. The Westminster Confession says, "By the decree of God, for the Manifestation of his glory, some men and angels are predestinated unto Everlasting Life, and others foreordained unto everlasting death." Some Protestants still believe this version but it is not near as popular as it was a few years ago. Those who say they are orthodox Protestants who do not believe the Calvin Version of Hell may far outnumber those who do.

- **The Jonathan Edwards version of Hell:** Also, an extension of the early Protestant Version and there was a time when most Protestants believed this view of Hell but now only a few believe it. There are about as many variations of this version as there are preachers who preach it. Most taught God had given Hell over to Satan and he will roast most of mankind forever and torment them; however he wishes to. Some have demons peeling off the burning flesh of those in Hell with God making sure they keep it up forever. Some have God doing the tormenting of Satan, the demons, and man, with God forever pouring in fire and brimstone, and thousands of other ways of tormenting with each preacher trying to outdo the others in telling of the horrors of Hell. Each one trying to make the god of Hell more evil than the others have. Jonathan Edwards said God "will crush their blood out and make it fly, so that it will sprinkle his garment and stain all his raiment." They never tell how they know such details. Put all their horrors together and it would take many books to tell them all. Some of them get very specific with the details of the torment. These "Hellfire" preachers are not as popular as they once were and their audience is much smaller. It is unimportant to them if they have no Bible for their Hell or its horrors. The badly mistranslated King James Version is all they need to make their Hell believable to many with whatever kind of torment they want to put in it. Some believers of the Calvin version also believe this version and mix the two or parts of the two together. There is not much unity of belief among the Protestants. Today, in almost any church, if the preacher started preaching sermons about Hell that was like the one's Edwards preached, he would be out of work very soon.
 - This version of Hell makes there be something like two kingdoms or two universes after the judgment with Satan over one with most of mankind and God over a few. Both God and Satan would have eternal power in their kingdom and the division between them, between Heaven and Hell would mean God will never have a victory over evil.
- **The Graphic version of Hell:** The sinners will be tormented in the parts of their bodies that sinned. "In short, whatever member of the body sinned, that member would be punished more than any other in hell...In Christian literature we find blasphemers hanging by their tongues. Adulterous women who plaited their hair to entice men dangle over boiling mire by their...hair." William Crockett, "Four Views on Hell" Page 46.
- **Satan will be doing the tormenting version of Hell:** Satan and his angels will be doing the tormenting, but they could only be executing the will of God that the lost be tormented for they could not torment the lost without God letting them. This view was believed by most in the dark age and by most Jonathan Edwards preachers. Most Protestants have now abandoned the view of Satan doing the tormenting, but I remember that most did believe it when I was a child for it was what most Protestants believed at that time.
 - **SATAN AND HIS ANGELS ARE NEVER PUNISHED.** In this version of Hell Satan and evil spirits are forever over "Hell" and will forever be able to torment most of mankind. Instead of being punished, they will have forever triumphed

over God and will forever have a kingdom of their own where they will work their evil on mankind as they please to and as it gives them pleasure.

- **God will be doing the tormenting version of Hell:** Satan and his angels will be tormented by God just as all the lost of mankind will. There has been a major change by many Protestants from Satan to God doing the tormenting.
- **The Metaphorical view of both Heaven and Hell:** We are not told what they will literally be like. We are told in pictures that tell us Heaven will be a place of beauty more than anything on this earth and that Hell will be worse than anything on this earth. Because we cannot understand what Heaven will really be like, we are given the picture of a city with gold streets and pearl gates to picture for us its great beauty and value, but it will not literally be made of gold, pearls, or of anything that we have on this earth. The metaphorical view of Hell is pictured as a place of fire, but it will not literally have fire as we know it, or darkness as we know it. In this view none of the literal torments of the Jonathan Edwards Version are possible for they are all things of this earth that will not be in Hell. This version of "Hell" seems to be growing rapidly for it is looked on as a way to make God less evil, but in fact, it does not for whatever would be symbolized by being tormented by eternal fire would be just as bad as being eternally tormented by literal fire.
- **Mental anguish version of Hell:** Hell is only a state of mind. In "The World To Come" Page 300, Isaac Watts makes the worm be the conscience of a person eating on himself for all eternally. A survey by US News, January 2000, Page 47, says 53 percent of Americans believe Hell to be only mental anguish. This is an attempt by some to lessen the negative effect of Hell making God cruel and sadistic, but the attempt is a complete failure. Replacing physical torment with mental anguish does nothing to change Hell by making the torment be less. Mental anguish can be worse than physical pain, and it would still be torment without end, and would still be God doing the tormenting. Billy Graham who is an orthodox Protestant would in no way be called orthodox by Calvin or Jonathan Edwards, nor would many others that believe Hell is only mental anguish as he does. The old orthodox is some times the very opposite of the new orthodox.
 - **Mental anguish version of Hell for sins after death, the sinner punishes himself after death, it is not God that punishes him.** Alexander Campbell said, "The sinner's suffering by mental agony, produced by sin, greater than could be caused by material fire." "Five discourses on Hell" 1848. Then he says, "We do not maintain that men are punished eternally for sins committed in this life only. The analysis of the sufferings of a future retribution, which we have just given, is itself sufficient evidence of this fact; for the indulgence of voluntary depravity is itself both sin and punishment. As a consequence of past sins, the sinner has formed the habit of sinning. It is a law of man's nature, that habit creates both a tendency to certain acts, and a facility in their performance. As the result of the habit of sinning, formed in this life, a tendency to repeat acts of sin is carried on the sinner into a future world; and every such act repeated in that world not only perpetuates, but increases the tendency to further acts of the same kind: and thus, as by every repeated act the tendency to sin is increased, and as every act also brings with it its own punishment, so, by the laws of man's mental and moral nature, the sinner's progress in both sin and suffering in a future world, is like that of a falling body, which increases its velocity as the square of the distance increase through which it falls. There is, therefore, just as little probability that a sinner,

left to himself in a future world, should repent and turn to God, as that a falling body should arrest itself in its downward course, and ascend to the elevation from which it fell...surely the assumption that our doctrine supposes that God punishes sinners eternally for sins committed in this brief and frail life is wholly gratuitous." Alexander Campbell, "Five discourses on Hell," April 9, 1848, Daniel Davies Publisher. Most members of the Christian Church nor the church of Christ believes as Alexander Campbell.

- **Protestant Traditionalist versions of Hell:** Most who say they are orthodox and traditionalist believes the lost will be kept alive with some kind of punishment, but beyond this there is little agreement among them. Some believe much as did Jonathan Edwards and Calvin that there will be torment beyond anything that we can now know of and others who utterly repudiate Edward's Hell and only believe that there will be some kind of eternal punishment, but it may be nothing more than a little mental anguish or just being deprived of all good. Others are at all points between the two even when they are in the same denomination. From the top (the Calvin version) to its bottom (eternity existing but being deprived of all good, to forever lose everything that is good), in those who call themselves "traditionalists" there are a wide range of views; yet, they all say they are orthodox and traditionalist! Orthodox is a big blanket and growing bigger all the time. Even so, few if any who are orthodox and traditionalist believe the same and there is a world of difference in what is orthodox in the Protestants churches. Many who say they are orthodox do not believe in once saved always saved, infant baptism, Augustine's view on predestination, the millennium, and countless other differences in what is traditional and orthodox. Although they cannot agree among themselves over what is traditional, they attack all who do not believe in one of the many versions of "Hell" for not being orthodox or traditional and nonetheless accept many as being orthodox who believes in an entirely different "Hell" and even accept Premillennial which has many who do not believe in any version of Hell, or believe that Hell will be on this earth and will last for only a short time.
- **Protestant Premillennial versions of Hell:** From all the information I can find there are many more Protestants who believe in some form of premillennialism than not. Premillennial variations found in the Protestants churches are pre-tribulation, mid-tribulation, post-tribulation, partial-rapture, many mini-raptures, already past rapture, the tribulation period, historic premillennialism, post millennialists, dispensationalist, and many more. Most Premillennial versions of Hell are somewhat similar to either the Seventh-Day Advent Version of Hell or the Church of God Version of Hell. See "Seventh-Day Advent Version of Hell" and "Church of God (and others) Version of Hell" below. Many of the Premillennial versions of Hell are far from being what is thought of as being orthodox, but most all Premillennialists are thought of as being Protestant, orthodox and traditional. There may be more who are called orthodox who do not believe in a literal Hell or believe it to last for only a short time then there are who believe in an eternal Hell.
 - It may come as a surprise to many that those who say they are orthodox Protestant but do not believe in Hell as a place of eternal torment is more than those who do believe Hell to be eternal torment. When US New says 53 percent of Americans believes Hell to be only mental anguish, most of that 53 percent are orthodox Protestant. When some say that is only Jehovah's Witnesses teaching, they seem to be blind to the fact that this is the teaching by far more than half of the ortho-

dox Protestants and the number of orthodox Protestants who do not believe in the Jonathan Edwards or Calvin versions of Hell is by far greater than the number of Jehovah's Witnesses who do not believe in Hell. Much of what is accepted as orthodox today would have been called heresy 200 years ago by most all Protestant Churches.

- It came as a surprise to me, as I am sure it will to many, that many orthodox Protestants plus a great many who may not be called orthodox, believe none of the saved will go to Heaven, but will live on this earth for eternity. Many Protestant Premillennialists believe this. It may also come as a surprise to many that those who say they are orthodox Protestant but do not believe Christ to be God but is a created being that did not exist before His birth. Many believe Him to be a chosen one by God and that He is now in Heaven but will come back to earth, set up the kingdom of God in Jerusalem and will rule the kingdom which will always be on this earth. It seems to be OK to not believe in Christ as being equal with God but not OK not to believe God to be more cruel than any other being and will torment most forever.
- **Rephaim version of Hell:** A version of Hell that is Protestant, but in no way can it be called orthodox or traditional although most who believe it call themselves both orthodox and traditional. God, angels and man (after death) are disembodied energy being capable of thought and speech without the need of a body. A full review of this version of Hell is given at the end of this section on the versions of Hell.

Abraham's bosom or the after judgment Hell, A newer version of Hell: This version is based almost entirely on an interpretation of Luke 16:19-31 (see chapter eight, part two). It is believed by most members of the Church of Christ, the Christian Church and some Protestants although it is not generally accepted as being Protestant and is definitely not orthodox or traditional. In this version all who do not obey Christ will go to Hell, but Hell will not be unto after the coming of Christ and the judgment; and no one goes to Heaven before the judgment [no instant rapture]. All are taken to an intermediate holding place where the lost are tormented, and the saved are rewarded in a place sometimes called "Abraham's bosom." Instead of Heaven and Hell, it is the good and bad side of hades, which God will take them out of to rejudge to see whether He made a mistake the first time and put them on the wrong side of hades. A baby who has not come to the age of accountability is not lost and will go to the good side of hades. After the judgment, God will personally do the tormenting. Satan and his angels and all the lost will be tormented together.

This view has two places where God is going to torture the lost. One side of hades that is a temporary place of torture and will last only unto the second coming of Christ, and "Hell" which will be a permanent place where God will torture most of mankind without end but no one is now in Heaven or Hell and will not be unto after the resurrection and judgment. This is the view that I have been taught from the time I became a Christian and believed it a long time. I have many books and tracts in which well-known preachers and teachers, such as H. Leo Boles, E. M. Zerr, B. W. Johnson, J. W. McGarvey, and many others who teach this view; but lately it seems to be dying out in the church and is being replaced by going to Heaven or Hell at death without the Resurrection or Judgment particularly at funerals where preachers often say the dead person is now in Heaven. Most all think of and speak of their loved ones as now being in Heaven or with Jesus, not in Abraham's bosom unto the judgment.

Edward Fudge version: The short Hell. He uses the name Hell as if it was a Bible name, but thinks it will have a limited time and will end with the total destruction of those in it. He may have Hell, and the wrath and fury of God at the judgment confused. Roger Dickson believes the duration of Hell will fit the crime and then will end. It will be short for some and longer for other. He says, "After the stripes have been given, then the destruction occurs for which there is no reverse" Page 162ff, "Life, Death and Beyond." Is he renaming the Judgment Day and calling it "Hell?" If I understand him right, he thinks the lost will go to Hell, but the not so bad will not be tormented as long as the very bad. After the "punishment matches the crime," he says they will then be destroyed [Page 163]. (1) "Shall be beaten with many stripes" [Luke 12:47]. This is used to prove there will be an end after the stripes. "Beaten with few stripes" could not be as long as "beaten with many stripes," therefore, could not take forever. Some will be tormented longer than others, but the torment will end with death for all. (2) This short Hell is different from the Church of God short Hell in that it may not be on this earth, and there will be no second chance.

In the Bible God limited "many stripes" to 40 lashes [Deuteronomy 25:3; Luke 12:47; Acts 16:23; 2 Corinthians 11:24]. Yet, this "many stripes" is used to prove that God will forever give stripes without end to those in Hell.

Christadelphians version of Hell: Those who never heard the Gospel will never be raised. Death is the end of them. Only those who heard the Gospel will be raised at the second coming of Christ and judged to see whether they were faithful. The faithful will have eternal life on Earth, which will be restored to be like Eden before Adam sinned. The unfaithful of those who heard the Gospel and were raised will be annihilated by the second death.

Church of God version of Hell (and others): Both Heaven and Hell will be on this earth. After the resurrection of earthly bodies on this restored earth, all will be given a second chance to accept Christ. Most will, but the few who will not will suffer the second death. Their torment will end in death from which there will never be a resurrection. The saved will be raised and live on the earth restored to the way it was before Adam sinned with a body like Adam before he was put out of the garden. No one will ever be in Heaven. I have not been able to find how they think Adam's body was different before he was put out of the garden than it was after. Many premillennialists who are in most Protestant churches believe this version of Hell or one that is very similar to it.

Universalist version of Hell, The "age lasting" Hell: Hell will last for only an age; then all will be saved. Universalist calls it a time of "attitude adjustments," or "age-during correction." They do not see it as God torturing people in a literal lake or anything like that, they see it as simply as a time when God will be correcting or teaching them further unto they are fit for His kingdom. All will eventually end up in Heaven.

Seventh Day Advent version of Hell: They believe that at the second coming of Christ the unrighteous will be killed, the righteous will be taken back to Heaven for a 1,000 years. During the 1,000 years only Satan and his angels will inhabit the earth. At the end of the 1,000 years Christ will return to earth with the saved and the unrighteous will be raised for judgment. Satan gathers his angels and with the help of the resurrected unrighteous attempt to interfere with the judgment, they will be destroyed. The judgment and destruction of the lost will take place on this earth. Their Hell will be on this earth and will last only unto those in it are burned to ashes, the second

death. The saved will live forever with earthly bodies on a restored earth on which there will be no evil. No one will ever be in Heaven. Just as with the Christ of God version of Hell many pre-millennialists who are in most Protestant churches believe this version of Hell or one that is very similar to it. The number of those who are called Protestant but do not believe any of the orthodox Protestant versions of Hell is growing.

The grave is Hell version: The grave is Hell and all go to it at death. There is no knowledge or torment in this Hell, just sleep or death. Some from many different groups believe this version of Hell. They get support mostly from the older translations like the King James Version, and most who believe it think the newer translations that translate only Gehenna into Hell are wrong. They believe Gehenna is a trash dump, not Hell. This Hell is going on now with all the dead in it, both the good and the bad are asleep in it and it will wake up at the Resurrection. All are unconscious and there is no torment of the wicked or reward of the righteous in "Hell" where all the dead, both the good and the bad now are. In this version, Hell will end at the resurrection and there will be no Hell after the resurrection and judgment. **The Jehovah's Witnesses believe this version.** They "believe that Hell is the 'common grave of mankind' where people go when they die. They are not conscious there." A. B. Robinson, September 1996 [A Jehovah's Witnesses]. "We do not have the word 'hell' in the NWT. We translate gehenna as gehenna, hades as hades and sheol as sheol. By doing this we can get the true import of these words. Gehenna is a garbage dump and sheol and hades often refer to the grave. We believe everyone who dies goes to 'hell' or sheol [hades]. The dead are unconscious, asleep if you will [Ecc 9:5,19 and 1 Thes 4:13-16] and will remain such until they are resurrected. We also believe that 'hell' will be emptied, as is clearly stated in Rev 20:13. The persons who were in hell, both the righteous and the unrighteous [Acts 24:15] will be resurrected and judged. Those who are deserving of it will then be thrown into the lake of fire, the second death [Rev 20:14,15]." Brian Holt in an E-mail to me. He says "JW's do not have the word 'hell' in the NWT," then says everyone who dies goes to Hell. In today's English Hell has come to mean a place of eternal torment after death and Hell, as a translation of hades is an untrue translation. The grave is Hell was not the intentions of the translators who first put the word "Hell" into the Bible, then he says it is not the way it would have been understood by English speaking people then or today.

I have been told that what I believe "is what Jehovah's Witnesses have been teaching for years." One person said to me, "You believe the same thing Jehovah's Witnesses believe. Why don't you join them and leave us alone?" ONE WRITER SAID, "A NEW STANDARD OF TRUTH HAS BEEN FOUND. IF THE OCCULTS OR LIBERALS BELIEVE IT, THEN IT IS WRONG." The problem with this is that most all denominations, whether they are occults, liberals, or whatever, teach many things that the Bible teaches and many that the Bible does not teach. Nothing is right or wrong because a denomination teaches it, not even right or wrong if the Jehovah's Witnesses denomination teaches it. It is right if the Bible teaches it or wrong if the Bible does not teach it. Catholic, Baptist, Jehovah's Witnesses, Church of God, and all others each teach many things that the Bible teaches and each one teaches many things that it does not teach. Anything is right if the Bible teaches it even if the Jehovah's Witnesses teach it and wrong if the Bible does not teach it. To say, "That is what the Jehovah's Witnesses teach," is said for the same reason the Baptist says, "That is water salvation" or "That is Campbellism." THEIR REAL PROBLEM IS NOT THAT ONE OF THE OCCULTS TEACH IT, BUT THAT THEY HAVE NO OTHER ANSWER AND KNOW THAT THEY CAN TURN MANY OFF JUST BY SAYING "THAT IS

WHAT JEHOVAH'S WITNESSES TEACH" JUST AS THE BAPTIST DID WITH "THAT IS WATER SALVATION."

Why? What is the real reason they say that is Jehovah's Witnesses teaching? I think one reason is that they just do not want to deal with it. Do not want to take the time. Another reason is the same reason the Baptist call us "Campbellism" and say, "You believe in water salvation." They could not show that a person can be saved without baptism, therefore, they would say, "You believe in water salvation" for they know this would make others prejudice and not believe the Bible. Now the same thing is being done to anyone who does not believe in Hell by saying, "You are nothing but a Jehovah's Witnesses." EVEN THOUGH WHAT I BELIEVE IS FAR FROM WHAT THE JEHOVAH'S TEACH, SOME SAY TO ME, "YOU BELIEVE WHAT THE JEHOVAH'S WITNESSES BELIEVE." They believe there is a Hell, but it is going on now, and I do not believe the Bible says anything about any kind of Hell; not one that is going on now or will be at any time after death. The truth is that if Jehovah's Witnesses did believe as I do (they do not, but even if they did) as long as the Bible teaches it, I would not care if it were what they believed, but would say that it is great that they believe the Bible on that point, and would wish that they believed the Bible on all points. If you made two lists, one a list of things any denomination believes that is not in the Bible, and a list of things it believes that is in the Bible, both lists would be long. The persons who say "That is Jehovah's Witnesses teaching" believes many of the same things that would be on the list of things the Jehovah's Witnesses believes. But, I must say that what I believe the Bible teaches is far from what the Jehovah's Witnesses teach. THEY BELIEVE IN A HELL THAT IS GOING ON NOW, AND I DO NOT BELIEVE THE BIBLE SAYS ANYTHING ABOUT A HELL AT ANY TIME, NOT NOW, NOT AFTER DEATH, AND NOT AFTER THE JUDGMENT. Some of the many things Jehovah's Witnesses teach that I do not believe.

1. Jesus was not the Son of God.
2. The Millennium.
3. Only 144,000 will go to Heaven.
4. Most of the saved will live forever on this earth.
5. They don't believe in blood transfusions.
6. Hell is the grave and all the dead are now in Hell. Unfortunately, it is not true that they do not believe in Hell. The more there are that do not believe that God slandering teaching the better, but, they do believe in Hell, just not one of the many orthodox Protestant versions of Hell although many premillennialists who are called orthodox Protestants believe as they do, that Hell is the grave.
7. And many others.

IF "THAT IS WHAT...BELIEVES" MAKES ANYTHING WRONG, IT IS SUCH A BROAD ARGUMENT THAT THERE IS NOTHING IN THE BIBLE THAT IS NOT DESTROYED BY IT.

PROBABLE ORIGIN OF THIS VERSION OF HELL. Sheol is translated Hell in the King James Version thirty-one times and grave thirty-one times. It puts all in Hell or the grave together, both the good and the bad, where they will be unto the resurrection. If one believes the mistranslation of the King James Version, then he or she must believe the grave is Hell version of Hell for it is clearly taught in the Old Testament of the King James Version. The Jehovah's Wit-

nesses and others who believe this version have all the proof they need in the mistranslation in the King James Version.

Latter-day Saints version of Hell [Mormons]: They believe in three Heavens that they call Kingdoms, Celestial, Terrestrial, and Telestial Kingdoms. They believe in a Hell, but only a very few, the sons of perdition, will be in it forever. They are those that were once faithful Mormons but become apostates and left the Mormon Church. All will be raised from the dead. Except for the sons of perdition, most of those in Hell will in time pass out of it into the lowest Telestial Kingdom and will be there forever, even those who are not Mormons, but those who are not Mormons can go no higher than the lower Telestial Kingdom.

Rephaim version of Hell - One of the Protestant versions of Hell: This version of Hell is Protestant. As far as I have been able to find, it is taught by no one but those who are called orthodox Protestants, but it cannot be called traditional or orthodox. Rephaim is in the Hebrew Old Testament eight times and is translated dead seven times and deceased one time in the King James Version, and is defined in some Lexicons as "departed spirits," "shades," "shadows," "ghosts," "name of the dead in sheol."

FIVE OF THE EIGHT ARE IN THE POETICAL BOOKS.

1. Job 26:5-6 "They that are deceased (rephaim) tremble beneath the waters and the inhabitants thereof. Sheol is naked before God, and Abaddon ("Destruction" New International Version) has no covering."
2. Psalms 88:10-12 "Will you show wonders to the dead (rephaim)? Shall they that are deceased arise and praise you? Shall your loving kindness be declared in the grave? Or your faithfulness in destruction?"
3. Proverbs 2:18-19 "For her ("adulteress" New American Standard Version) house sinks down to death, and her tracks lead to the dead; (rephaim) none who go to her return again, neither do they reach the paths of life."
4. Proverbs 9:18-19 "But he knows not that the dead (rephaim) are there; that her (the foolish woman or adulteress) guests are in the depths of Sheol."
5. Proverbs 21:16 "The man that wandered out of the way of understanding shall rest in the assembly of the dead" (rephaim).

All five refer to the lost and speak of their death, deceased, destruction, dead, not attaining unto the paths of life, resting with the dead. The dead are simply spoken of as being dead. Nothing is said about them being alive some other place. Nothing about a soul or a spirit that lives after the death of the body. THERE IS NOTHING IN ANY OF THE FIVE PASSAGES ABOVE THAT SAY ANYTHING ABOUT ANYONE BEING ALIVE IN HEAVEN, HELL, OR ABRAHAM'S BOSOM AT ANY TIME, NOT BEFORE OR AFTER THE JUDGMENT.

THREE OF THE EIGHT ARE IN ISAIAH. This is a book of many symbols, much like Revelation.

1. Isaiah 14:9-11 "Sheol from beneath is moved for you to meet you at your coming: it rises up the dead (rephaim) for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall answer and say unto you, Have you also become weak as we: have you become like unto us? Your pomp is brought down to Sheol, and the noise of your viols: the worm is spread under you, and worms cover

you." This is a description of the fall of Babylon and has nothing to do with a part of a person after death. In this metaphor, the past dead nations, nations that no longer existed were surprised to see a nation as strong as Babylon joining them. If the dead were alive, why would the dead in sheol be surprised to see another person join them when all that die would join them? It would make no sense if they were surprised to see anyone joining them. Even the trees join in with the dead nations and talk [14:8]. Only in a metaphor can past nations and trees talk [Isaiah 14:8].

2. Isaiah 26:14 "They [the Nations] are dead (rephaim), they shall not live; they are deceased, they shall not rise; therefore have you visited and destroyed them, and made all remembrance of them to perish." This is about nations that did not remember God. It has nothing to do with an "*immaterial, invisible part of man*" after death. It is hard to believe this passage is used to prove that a person has an immortal immaterial, invisible part of a person for if it were speaking of this part of a person then that part of a person is dead, deceased, shall not rise (no resurrection), and all remembrance of them has been made to perish. If this were an immortal soul, it would be nothing like the immoral soul of today's theology, it would teach there is no life or resurrection after death but some use this passage anyway.
3. Isaiah 26:19 "Your dead shall live; my dead bodies shall arise. Awake and sing, you that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast forth the dead" (rephaim). The nation that was dead, was not a nation but a slave in bondage to another nation because they had left God, had repented and was being restored.

WHAT DO MANY BELIEVE? These passage are used to prove all "souls" are "rephaim" both the good and the evil. Many who believe the dead go to Heaven or Hell at death use it although it would make the dead not be in Heaven or Hell as they believe the immaterial, invisible part of a person will be after death.

1. The Protestant version is that the dead are now in Heaven or Hell.
2. The after judgment version is that the dead are now in hades with some on the good side of hades and some on the bad side, but they use these passages and have the dead being in three places simultaneously.
3. The rephaim version is that both the good and the bad are together and exist only as shades or shadows not in Heaven or Hell. Yet, those who believe the Protestant version or the newer after judgment version of Hell sometimes use "rephaim" to prove "Hell" even though it would put all the dead together and not where they believe them to be, AND DEFINITELY NOTHING LIKE THE IMMORTAL SOUL OF TODAY'S THEOLOGY. The attack on Hell that is coming from many in most all churches is forcing them to take views not many Christians believe. It seems to be used only by those who are trying to prove a person has an immortal soul but are hard pushed to find any passage to prove it.

Which way do they go? Both use "rephaim" in a way that does not agree with what they believe and teach; that the saved will be in their eternal home with Christ in Heaven at death or comforted in Abraham's bosom. They step away from their belief and say both the saved and unsaved are together, and both have only a weak shadowy existence. Even if we did grant that rephaim is the "*immaterial, invisible part of man*" after death, it would contradict their beliefs about the "soul" being in Heaven, Hell, or Abraham's bosom. It makes all the dead be "shades" "shadows." Anyway you look at it, the eight times rephaim is used does more to refute the belief of going to Heaven or Abraham's bosom at death than it does to support them. They use rephaim in a way

that contradicts what they believe, also in a way that contradicts the Bible teaching of death being a sleep. Are they so desperately in need of proof that a person has an immaterial, invisible part that can never die that they reach for anything even if it is far from what they believe and want to find?

Robert Morey, an orthodox Protestant, has written one of the most accepted and used books in defense of the doctrine of Hell that has come out in recent years. In his book he makes an argument for Hell which I think shows just how desperate he is for any kind of proof. In "Death And The Afterlife," On page 79 he says FROM THE MEANING OF REPHAIM, WHEN THE BODY DIES, MAN ENTERS A NEW KIND OF EXISTENCE. HE THEN WILL EXIST AS A SPIRIT CREATURE AND EXPERIENCES WHAT ANGELS AND OTHER SPIRITS EXPERIENCE. JUST AS ANGELS ARE DISINCARNATE ENERGY BEINGS AND ARE COMPOSED ONLY OF MIND OR MENTAL ENERGY AND ARE CAPABLE OF THOUGHT AND SPEECH WITHOUT THE NEED OF AN EARTHLY BODY, WHEN MAN DIES, HE BECOMES A DISEMBODIED ENERGY BEING AND IS CAPABLE OF THOUGHT AND SPEECH WITHOUT THE NEED OF BODY. **This is nothing more than a desperate attempt to prove that the "immaterial, invisible part of man" has some kind of life somewhere before and without the resurrection.** NOT A ONE OF THE EIGHT PASSAGES REPHAIM IS USED IN SAYS ANYTHING ABOUT A REPHAIM BEING LIKE GOD AND ANGELS. He must have made that up out of thin air and hoped you would not see it is not in any of the eight passages.

I wonder if he sees how low he is making God if God were like the rephaim in the eight passages? That he is making God be only "shades," "shadows," "ghosts," "name of the dead in sheol."

1. HE HAS MADE GOD BE NOTHING MORE THAN AN "ENERGY BEING," NOTHING MORE THAN MENTAL THOUGHTS WITH NO SUBSTANCE. He has made God, angels, and mankind after the judgment to be nothing more than mental thoughts. Although he did not mention God, he has reduced God to being nothing more than thoughts, an "energy being." Morey's God has no body, no substance of any kind. Therefore, Morey's Heaven can exist only in the mind of God. It cannot be a real place.
2. HE HAS MADE GOD WEAK. He has made, man and angels be disembodied energy being capable of thought and speech without the need of body and they are described as "Are you also become weak as we: have you become like unto us?" "God is a Spirit" [John 4:24]; he has spirits without bodies described as weak and being nothing more than mental thoughts, which according to him would include God being described as weak and being nothing more than mental thoughts. Is his God just weak mental thoughts? Is that what your God is like?
3. HE HAS MADE THE ONLY DIFFERENCE IN A PERSON AFTER DEATH AND GOD TO BE ONLY A DIFFERENCE IN INTELLIGENCE. Both are nothing but mind. Thomas Jefferson in a letter to John Adams in 1820 said, "To say that God, angels, and the human soul, are immaterial, is to say they are nothing. At what age of the church the heresy of immaterialism crept in, I do not know; but a heresy is certainly is--Jesus taught nothing of it."
4. HE HAS MADE GOD LIMITED: There is no way out for those who believe an immortal spirit is now within a person for this spirit could have no solid substance of any kind.

If it did, then it could not now be inside of a person. God is spirit; therefore, according to Morey, God cannot have any substance, He must, then be only thoughts without a body. This has not entered the mind of most who believe a person now has an immortal spirit in him and if it did most would reject it, but their belief that an immortal spirit is now in a person, means a person, God, and all heavenly being are nothing more than thoughts without a body. Robert Morey and others who try to prove a person has an immortal spirit in him has been pushed into this belief. The belief that a person has a dual nature dictates what they can believe about the nature of God. They believe the immortal spirit in a person cannot be seen for it has no substance, therefore, because God is spirit, then He can have no substance; He can be only a mind with no body.

- He has developed Plato's doctrine that the body is a prison to the soul, which is set free by the death of the body, far beyond what Plato ever did. To put the soul (an "energy being" "mind") back in a body at the resurrection would be to put it back in a prison.
- Also, Morey's Hell could only be mental anguish. There would be no body to torment. He has made it impossible for Hell to be anything more than mental pain. Only something in the mind of persons who are nothing but mind. None of the other "orthodox Protestant" version of Hell could be possible, therefore, what most Protestants have believed for centuries was wrong.
- He has made Paul not know what he was talking about when he said, "It is sown a natural body; it is raised a spiritual body...there is also a spiritual **body**" (1 Corinthians 15:44). He cannot believe in the resurrection. How could he when he has made a person after death be composed only of "mind," just as he says the angels and God now are composed only of mind? There could not be a mortal that "must put on immortality" (1 Corinthians 15:54), for his "energy being" is just as it will always be, and like God and angels now are. There cannot be a resurrection of any kind of body, not one in the image of Adam or in the image of Christ. Not the earthly body or the new spiritual body for there will be nothing but "mind." There cannot be a resurrection of the "mind or mental energy" for at death it will be just as it will always be; therefore, THERE COULD NOT BE ANY KIND OF RESURRECTION.
- If the spiritual body that we will have is nothing but "mind," how is it that we do not now have the spiritual body? Do we not now have "mind"? Will the "mind" that we will have then, the spiritual body that we will put on at the resurrection [1 Corinthians 15:42-54], which according to Morey will be nothing but "mind," not be the same "mind" that we now have?

WHAT IS THEIR NO SUBSTANCE SOUL? What could it be if it has no substance? God made all things out of nothing. If the soul has no substance, it is still nothing. Are they saying God made nothing out of nothing? And this God who made nothing out of nothing is Himself nothing.

"The Hebrew rephaim denotes those who have 'sunk' to the unseen abode, descending into Hades as the sun goes down to a fiery death in the west; the rephaim are those who 'sank,' vanished, disappeared, passed away, departed. The best translation would be 'the departed.'" Paul Haupt
 "American Journal of Semitic Languages and Literature"

NOTE: I have tried to give the views of the majority in each in the above versions of Hell. In each of them, there are some individuals and/or small groups who believe in a variation of that believed by the majority.

WHICH HELL DO YOU BELIEVE IN?

The doctrine of Hell is forever changing, and therefore, it is difficult to say just what it is. It is very different from one time to another, and from one denomination to another.

SOME BELIEVE:

1. SOME BELIEVE SATAN IS THE TORMENTER. According to Jonathan Edwards and most Hell fire preachers; Satan will be doing the tormenting of all that are in Hell forever.
2. SOME BELIEVE GOD IS THE TORMENTER. Today many believe God will be doing the tormenting.
3. Some denominations believe it will be on this earth.
4. Others believe that it will last for a while; but will end with all that are in Hell being saved and going to Heaven.
5. Some believe that it will only last unto the ones in it have paid for their sins, and then they will be destroyed.
6. Some believe it is hot.
7. Some believe that it is cold.
8. Some believe it is dark.
9. Some believe it is Metaphorical, it is not literally hot, cold or dark; we cannot understand what it is really like and are given pictures to tell us how bad it is.
10. Some believe that Hell is only mental anguish.
11. Some believe that it is a place of separation from God without any torment from God.
12. Some believe that it is under the earth.
13. Some believe it is who knows where. Most, but not all, now realize there is not a place of torment under the earth and have moved it. Now who knows where they think it is, maybe somewhere out in space.
14. Some believe it exists now, and the lost dead are now being tormented in it.
15. Some believe it will not exist unto after the judgment.
16. Some believe that it now exists with the angels that sinned in it, but no person will be in it unto after the judgment.
17. Some believe God is omnipresent [present in all places at the same time], but He is not present in Hell. They believe those in Hell are separated from God, they believe death is separation from God and the second death is Hell, and at the same time they believe God is there tormenting them and gives them life. All life comes from God. He would have to be present and not present at the same time. The lost would be separated from God and not separated from God simultaneously, for He would be wherever they were separated from Him if He were doing the tormenting.
18. If you go back in time 50 or 100 years, most all preachers were teaching "Hell" to be a place of "fire and brimstone." Today "fire and brimstone" is almost never used by preach-

ers or in today's theology. Do you believe in the "Hell" of today or the "Hell" of 100 years ago?

19. **HELL HAS BEEN MOVED:** Pagan philosophers mostly believed the soul was somewhere underground until it was reincarnated. The first time Hell is used in the King James Version, it is on this earth, and is the punishment and scattering of Israel [Deuteronomy 32:22-26]. "Though they dig into Hell" [Amos 9:27 King James Version]. Most of the "church fathers," and the Church in the Dark Age, believed Hell was underground. Both the Catholic Church and the "Apostle's creed," which is used by many Protestants says Christ descended into Hell at His death; and preached to the souls in prison. Many encyclopedias and lexicons still say this. When I was a child, I heard repeatedly that the "Devil" lived under the ground and would get you if you were bad. Now Hell has been moved to some dark place on the backside of some far away no one knows where place. Most who believed Hell to be under the earth also believed the earth will end at the coming of Christ. I have never heard them explain how the earth will be destroyed, but the Hell that is somewhere under ground will last forever.

O-well, one is as good as another and one place is as good as any other for there is no Bible teaching for any of them. They are all man made, and believing any of them is to believe a lie. "But in vain do they worship me, teaching as their doctrines the precepts of men" [Matthew 15:9]. The only sure thing is that what men believe about Hell is that Hell is always changing to suit the times and the denominations.

Summary: Believers in Hell must:

- **Must do away with death.** If death is real, if when God said death, God meant what He said, then Hell cannot be.
- **Must prove that men are now immortal** Must prove that there is an immaterial, invisible part of a person that has no substance and this nothing, whatever "it" is, is now as immortal as it will be after the judgment; and this nothing is the only part of a person Christ will save and the only part of a person that will be in Heaven. If a person is now mortal, he cannot now be immortal.
- **Must make words like destroy, perish, die, death, lost be used only with a theological sense.** If they are used "in the fair, stipulated, and well-established meaning of the terms" then Hell cannot be.
- **Must prove that Hell is in the Bible. Both the name and the particular place they call Hell.** If they do not prove there is a Hell, but teach it, they have added to the Bible.
- **Must prove that the "nehphesh" animals have in Genesis 1:20; 1:21; 1:24; 1:30; 2:19 is mortal but the "nehphesh" men have in Genesis 2:7 is immortal.**

FROM WHERE DID HELL COME?

IT CAME FROM PAGAN PHILOSOPHERS, and was brought into the church along with Purgatory, the sale of indulgences, Limbo, worship of Mary and saints, Nether World, Holy Water, the rosary, forbidding Priests to marry, the crucifix, forbidding eating of meat on Friday, candle-burning, and many other teachings; and was opposed by such men as Luther, Tyndale, Moses

Lord, and many others. It came into the church in the Dark Age from Pagan Greek philosophers and writers like Dante Alighieri's (1265-1321) "The Divine Comedy" and Milton's "Paradise Lost" added things like Satan has a red suit, horns, and pitchfork and is forever tormenting the damned. Alighieri was a pagan who believed the teaching of Plato on the soul being immortal and it is basically Plato's view of the soul that is in "The Divine Comedy." This view of Hell was adopted in the Middle Age Church to create fear of leaving the church. The church in the Dark Age and the translators of the King James Bible were more influenced by this Pagan philosophy and writers of that time then they were from the teaching of God.

Growler 1995 Encyclopedia ASPS says, "In Greek Mythology, Hades is the underworld ruled by the god of that name, who is also known as Pluto; in Norse Mythology, Hel is a cold and shadowy subterranean realm." Both Hel and Hell are from the same root word- "Kel".

The American Heritage Dictionary, Page 2108 says, "KEL-1. O-grade from kal 1. A Hell, from Old English Hell, Hell; B HEL, from Old Norse Hel, the underworld, goddess of death."

Compton's 1995 Encyclopedia, "Hell and Hades" "The modern Western understanding of Hell derives from the latest period in ancient Israel's history, and it was more fully developed by early Christianity...There is no fully developed teaching about Hell in the New Testament, though there are frequent mentions of it. Only in the course of later church history was it elaborated into official church doctrine. Today the New Testament statements and their later explanation are taken literally by some Christians, regarded as allegory or myth by some, and denied altogether by others."

Encyclopedia Britannica, Volume 2, Page 402, "Old English. Hel, a Teutonic word from a root meaning 'to cover.'"

Encyclopedia Americana, Volume 14, Page 81, "Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and Gehenna by the word hell. The simple transliteration of these words by the translators of the revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception."

[1]. HEL AND OTHER PAGAN TEACHING WERE BROUGHT INTO THE BIBLE [as Hell] BY REINTERPRETING FOUR WORDS FIFTY-SEVEN TIMES IN THE King James Version, but much fewer times in later translations, and none at all in many translations. The American Standard Version, which many say is the most accurate translation ["This honored version of 1901, long held to be the most accurate translation in the English language" Star Bible catalog Page 3, 1996], uses it 13 times; and even then has a footnote which says, "Gr. Gehenna" or "Gr. Tartarus." Csonka says, "Every good Bible student know Hades is not Hell." Then why do so many in the Lord's church teach it is?

"The word Gehenna does not occur in the LXX or Greek literature...In contrast with later Christian writings and ideas, the torments of hell are not described in the NT...Neither does the NT contain the idea that Satan is the prince of gehenna, to whom sinners are handed over for punishment" The Dictionary of New Testament Theology, Volume 2, Page 208-209. One writer in the Lord's church [who believes in Hell] says, "The New Testament is loaded with metaphors

that describe Hell" and then he says Gehenna is one of the metaphors. On the page before he says that Gehenna is not used in secular Greek literature, not used in the Septuagint, and not by Josephus in the last part of the first century in any of his writings. When he says, "Gehenna" was not used by them; he is using it to mean Hell. Therefore, he is saying Hell was not used by any of the above. Neither is it in any of the Apocryphal books. The first time Gehenna is used by any Christian writer was by Justin Martyr in about A. D. 150 and he says the unrighteous will suffer and then pass out of existence.

[2]. NOT IN VOCABULARY. Heaven and Earth are named together about 30 times, and each is named separately 100's of times, but not one time is Hell named or even spoken of. Why? No doubt, it would have been if Hell were real and there is such a place. We are even told not to swear by Heaven or Earth [Matthew 5:34], but today men swear by Hell as much or more than anything. Why not then? Was it not because it is a word that was not in their vocabulary? No word with the meaning of today's English Hell was used in the ancient writing as a swear word or any other way. No such word was in their vocabulary, and they knew of no such place. No word with the meaning that the English word Hell now has was used or known about unto long after the last book of the Bible was written. It is not in Greek literature in New Testaments times or before, first century writers did not use it, Josephus or any other historian of that time did not use it, it is not in the Septuagint. A place where God will torment the lost forever after the Judgment Day was not known about. THE CONCEPT OF THE PLACE CALLED HELL, OR THE NAME HELL IS NOT IN THE BIBLE, AND DOES NOT OCCUR IN ANY WRITING OF EITHER THE HEBREWS OR THE GREEKS UNTO LONG AFTER THE BIBLE. THE OLD TESTAMENT HEBREW, OR THE NEW TESTAMENT GREEK, HAS NO WORD THAT IS EVEN CLOSE TO TODAY'S ENGLISH WORD "HELL." HOW DO WE KNOW ABOUT THIS PLACE CALLED HELL? WHERE DID HELL COME FROM? Not by faith that comes by hearing God's word. It is from the doctrines and precepts of men [Matthew 15:9]. It was not used in the first century because it was a word that was not in their vocabulary, and a place they know nothing about. The word "Hell" is of Saxon origin about the 3rd to 5th century A. D. and originally was a covered over place such as a grave. The nearest thing I can find to the English word Hell is in Greek Mythology and Norse Mythology [According to Socrates, Plato and other Greek philosopher], was a shadowy subterranean realm somewhere under the earth where souls went unto they could be reincarnated; but this shadowy place was far from being as terrible or as dreadful a place as today's Hell is, and "souls" would only be in it unto they were reincarnated. This underground place did not have the name Hell and is nothing like the Hell that grew out of it in the Dark Age.

"Hell has entirely changed its old harmless sense of dim under-world: and that meaning, as it now does, to myriads of readers...it conveys meanings which are not to be found in any of the New or Old Testament words for which it is presented as an equivalent" Canon Farrar, Excursus II, "Eternal Hope."

A doctrine as terrible as Hell must not be assumed, but demonstrated by unquestionable proof. Such proof is not in the Bible. Heaven is in the Bible over 600 times, but Hell not one time. Why? The Bible is full of warnings. Paul warned that many "shall not inherit the kingdom of God" [1 Corinthians 5:9], but he never said anyone would "go to Hell." **Paul said he declared the whole counsel of God [Acts 20:27]; yet not one time [even in the King James Version]**

did he use the word Hell. Why? T. L. Andrews says our English word Hell has come to mean the eternal abode of the sinner where this tormenting punishment takes place? Florida College Lectures, 1997, Page 168. When? The English word Hell did not exist in Paul's time. It therefore come to mean the eternal abode of sinners long after the New Testament; and came from man, not God. Therefore Paul could not, and did not use it. "Three hundred years or so ago the word 'Hell' was commonly used to refer to any dark or foreboding place. A grave could be referred to by that term without readers or hearers automatically envisioning 'the lake of fire, which is the second death' [Rev. 20:15]. The hole dug in the ground to receive the body of a deceased loved one is certainly a foreboding place. A prison, dungeon, lunatic asylum, or a valley such as the valley of Hinnom outside of Jerusalem with equal propriety could be spoken of as 'Hell' three or four hundred years ago. That is no longer so...in our time 'Hell' has a fairly settled meaning...its use conjures up visions of the awesome lake of fire judgment reserved for sinners." Russell Boatman, Dean at St. Louis Christian College, "What The Bible Says, The End Time," College Press, Page 305.

IF HELL WERE A REAL PLACE, WHICH WAS KNOWN ABOUT IN THE TIME OF CHRIST, OTHERS OF THAT TIME WOULD HAVE KNOWN ABOUT IT AND USED ITS NAME; BUT NONE DID. Gehenna was the name of a real place near Jerusalem [the city dump], which the people near Jerusalem would know about it, and would understand what Christ was saying when He used its name as a place of destruction. The rest of the world would not know about Jerusalem's trash dump or know what its name was, and would not have understood. If Paul had used the name Gehenna in Rome or in writing to Gentiles, it is unlikely that any would have known what Gehenna was. When the Greek philosophy about the underworld was brought into the church by the "church fathers," what Christ had said about Gehenna was made to order for them to misuse. "Gehenna" was soon mistranslated into Hell, probably it came from "Hel" [see above], for Hell is not in the secular Greek literature of the first century or before. Whatever is not taught in the Bible cannot be a Bible doctrine. If it is the doctrine of man, is it not sinful to teach it as God's word?

Hell is not a Bible word. It is a word chosen by Bible Translators to translate four Bible words, sheol, hades, Gehenna, and Tartarus. Not one of the four has the meaning of Hell as it is used today. Not only is there no Hebrew or Greek word for Hell, but also at first even the English word Hell did not mean a place of torment after death as it does today. In Old English it was a covered place. A farmer would say "I helled my potatoes" meaning he put them in a hole and covered them to keep them from the cold. Helling a house meant to cover it with a roof. Helmet, a covering for the head is derived from the same word. Hell was never the best translations of hades, but formerly it would have been acceptable in Old English. It is not an acceptable translation of hades in modern English and has been abandoned by many of the newer translations. When the King James Version was made, the doctrine of Hell was completely developed and the translation of sheol and hades into Hell were a mistranslation. Most likely a deliberate mistranslation for in 1611 it had taken on the modern meaning of a place of torment after death.

Those who believe in Hell use the word as if both the place and the name are used repeatedly in the Bible. Their "proof texts" are metaphors, parables, and symbolical language as is found in the book of Revelation. If there is a place as terrible as Hell, why is it never spoke of in clear words that the common person could not misunderstand? If Hell were real, it would be strange if a doc-

trine as important as Hell would be, would have to depend on an interpretation of a parable or symbolical language.

[3] NOT IN EARLY CREEDS The two earliest creeds, The Apostles Creed, traditionally ascribed to the 12 Apostles, and the Nicean Creed, 325 A. D., were both doctrinal statements saying what those that used them believed, but neither one contained the concept of Hell.

[4]. TODAY'S PREACHING - versus - FIRST CENTURY PREACHING. Heaven is taught throughout the Bible [used about 635 times in the New American Standard Bible], but there is nothing about today's Hell. Adam was warned that he would die if he ate, but not that he would go to Hell. Moses warned about death to those who did not keep the law, but he said nothing about Hell. The Bible is as silent as a tomb on it. **It is beyond belief that there would not be many clear and unmistakable warning about Hell if there were such a place. There are many clear and unmistakable warning that the wages of sin is death, but not a one about Hell.**

HOW HELL WAS PUT INTO AND IS BEING KEPT IN THE BIBLE

"Jesus said it [Hell] was a place where 'the fire...never shall be quenched...Hell is further described as a place where...' Whitlock, Seibles Road Church of Christ bulletin, August 9, 1998. Christ did not say anything about Hell, but was using Gehenna as a metaphor of destruction; but Whitlock uses Hell and in the same sentence he quotes only a part of a sentence used by Christ, adds to it, and makes it all one sentence. In doing so he has put the word Hell into the mouth of Christ; but he must deny that this is a metaphor. [1] He changes one proper noun into another proper noun, but does not tell us from where he got the proper noun "Hell." [2] He makes Christ say something He did not say. [3] He says, "Hell is further described as a place where," but he did not say where it is described as a place. Hell is not described as a place or is not described in any other way in the Bible. This is the very way the words of Christ were first misused by some of the so called church fathers in about the third century and after, long before it was mistranslated into any Bible translation. Unto after the end of the second century only a few of the "church fathers" taught that men have an immaterial, invisible part of a person that is immortal and it was not unto later that Hell came into being. The half converted "church fathers," looking for a way to put their philosophy into Christianity, used the words of Christ in the same way Whitlock did. The "church fathers" had to have a place to put their "immortal soul," which came from their Greek philosophy. Very often statements like the one John Benton made, that the same world aionios, "eternal" is used to describe both Heaven and Hell. "How Can a God of Love Send People to Hell?" Page 44, 1985. Dr. Bert Thompson says both Heaven and Hell are described with the exact same terminology in the Bible. Reason and Revelation, July 2000. The sad thing is that many will believe such a statements without question. The truth is that aionios, "eternal" is not used in any passage with sheol, hades or Gehenna, not in any passage that any of the three words that are translated "Hell" in the King James Version. To say aionios is used to describe "Hell" is an outright lie. It is not. Dr. Thompson did not give one passage where "Hell" is described with the same terminology as Heaven. There is not one.

Summary: In Pagan and Greek philosophy [Plato, Socrates and others], souls went to a place underground to "a cold and shadowy subterranean realm" unto they could be reincarnated. They believed in the soul being immortal and would be reincarnated, but they did not believe in Hell, a place of everlasting torment before or after the judgment was unknown to them; and they had no word for it. It was not unto long after the last page of the Bible were written that Hell, as we use the word today, a place of torment was believed and taught by anyone. The doctrine of Hell, as is believed today, became fully developed in the medieval Dark Age. The Catholic Church teaching that most go to Purgatory to be purified on their way to Heaven was fought by Tyndale and many others in the Protestant reformation, but "Hell" was accepted without Purgatory by most Protestant churches. It was preached in all its terror by the Jonathan Edwards type of Hell fire preacher and many Gospel preachers a few years back, with Satan tormenting the lost from the time of their death. Today it is almost never preached or written about by Gospel preachers; but when it is, it is almost always toned down from the Jonathan Edwards type of Hell fire preaching; and it is now God, not Satan, who will be doing the tormenting.

ANOTHER CHANGE: In the same way the King James Version changed Gehenna into Hell, it also changed the proper noun "Passover" into "Easter." "Pasha" is in the New Testament twenty-nine times. Twenty-eight times the King James Version translates it "Passover." Only one time [Acts 12:4] is it translated "Easter." There is no way the King James translators could not know Pasha is not "Easter." This is another deliberate change where a Proper Noun was changed into another Proper Noun, which has a completely different meaning. Most other translations have corrected this change

IF GEHENNA IS A METAPHOR, WHAT IS A METAPHOR OF? Present day preachers make it be a metaphor of a place unknown unto long after the last page of the Bible was written. BUT (after they change it's name) THEY CONTINUOUSLY USE IT AS IF IT IS A PLACE, NOT A METAPHOR.

CAN ONE METAPHOR HAVE SEVERAL OTHER METAPHORS THAT ARE METAPHORS OF IT? After saying Gehenna was a valley that was used as a place of refuse where fires were always needed to consume, Hamilton says, Jesus took the term and applied it to the place of eternal torment. C. Hamilton in Truth Commentaries, 1 Peter, Page 385. This is a typical example of how even well-educated men know how Christ used Gehenna, but they are compelled to use the mistranslation of the King James Version to prove their belief. Then he says Hell is represented by several metaphors. He says Gehenna is a metaphor, and then he says this metaphor (Gehenna) is represented by several metaphors. He has one metaphor that has several other metaphors that are metaphors of it. Then on the same page he says, Gehenna, Hell, means the place of punishment in the next life. First, he says Gehenna, a valley used for the destruction of the unwanted city garbage, is a metaphor of Hell, and then on the same page says Gehenna is Hell! Which one does he think it is? It comes down to what is the real thing, and what is the metaphor. He says all three, that Gehenna, the lake of fire, and the second death, are all metaphors. Then how could any of them be hell if they are all metaphors? How could he say Hell-Gehenna is a real place when he has just said it is a metaphor? His problem is that he knew Gehenna was the city dump (a real place), but needed to make it into another real place, namely Hell. He has the both the lake of fire and the second death being a metaphor of Gehenna-Jerusalem's trash dump. He says Hell is called the second death, and the lake of fire on page 385;

but he did not give one verse where either one is called Hell. He did not for there is not one. This is one of the biggest adding to the word of God that can be found anywhere by anyone. When was Gehenna changed into Hell? When was one place changed into another place? When did a place of destruction of unwanted trash become a place of eternal torment and damnation? The second death is not a metaphor of anything. If the second death is only a metaphor then the first death would also have to be only a metaphor; or there would not be the first and the second, but two different and unlike things. The second death is a real death, just as real as is the first death. He changed Gehenna into Hell and used it over and over as if it were a Bible name for a real place (but not the name of the city dump). He has done what many do, He has taken the name of a particular place [the city dump] and made it into another particular place, which does not exist in the Bible; and then made the second death into a metaphor of the place he has made. He has taken a thing [death-the second death] and then made this thing into a place and calls this place he had made out of death "Hell."

How could he know Gehenna is a metaphor of Hell? If it is, then he would have to know about Hell from some other place, for he could never know Gehenna was a metaphor of a place if the Bible said nothing about that place. We would never be able to understand a metaphor if it were about somewhere far out in space which we know nothing about if we are not told by revelation that there is such a place. This is just what he is doing if he does not know there is a Hell from another part of the Bible. From where did he learn of Hell? From where did he learn its name? Maybe from the very badly mistranslated King James Version, and the theology he has heard all his life, but not from any revelation from God for there is not a word in the Bible that has the meaning of today's English word hell. He says in one breath that Gehenna is a metaphor of Hell and in the next breath it is not a metaphor, but that it is Hell. He and most others that believe in Hell say Gehenna is a metaphor of Hell. **But if Gehenna, the city dump, is a metaphor of Hell why is this metaphor of Hell translated into Hell? If it is a metaphor of Hell, in what passage is "Hell" to be found? Without changing Gehenna into Hell, there is nowhere that Hell can be found in the Bible.** They seem to be between a rock and a hard place. They know Gehenna is a metaphor, but if it is then they have no place to get the name of Hell. Yet, they tell us it is a metaphor and then tell us it is not a metaphor but that they know it is an actual real place of eternal torment even if they cannot tell us what passage they know this from.

Here is a strange statement for one who believes Hell is found in revelation from God. Hamilton quotes Henry Thayer who says, "Gehenna, the name of a valley on the S. and E. of Jerusalem...which was so called from the cries of little children who were thrown into the fiery arms of Moloch...an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by King Josiah...that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by the putrefaction, it came to pass that the place was called Gehenna tou puros" A Greek-English lexicon of the New Testament, Page 111. Hamilton says the concept of hell is derived from a valley south and east of Jerusalem. Truth Commentaries, 1 Peter, Page 385. Who does he think had this "concept?" Man or God? Is he saying God or man had this concept from the misuses of a valley on this earth? When was this "concept"? A big part of the Old Testament was past history before the Jews so abhorred the place, Page 385. Was it just a late afterthought with God, which he derived from man's misuse of a valley? He overlooked the fact that "Hell" is

in the King James Version before the "Jews so abhorred the place after these horrible sacrifices." He said (1) Hell was unknown in much of the Old Testament and (2) "the concept of Hell is derived" by man. Do you see what he has done? **He has taken what Thayer said about the origin of the name of a real valley that is "S. and E. of Jerusalem" then he changed the name of this real valley from Gehenna to Hell, and then applied what was said in the lexicon about the valley of Gehenna to the origin to his Hell, which he says is a place not on this earth. He completely changed what Thayer said about the name of a valley on this earth to make it be proof of what he needed, but did not have.** If the lake of fire were prepared for the Devil and his angels (Matthew 25:41), how did it become a metaphor of Gehenna, a place that did not exist unto long after the creation of man, and very long after the fall of Satan and his angles? According to Hamilton, it did not exist unto after the Jews so abhorred the place. **THAYER SAYS WHERE THE NAME OF A VALLEY NEAR JERUSALEM (Gehenna) IS DERIVED FROM, BUT WHERE IS HELL (as we use the word today) DERIVED FROM? EITHER THE NAME OR THE PLACE?** The answer is clear that it came from pagan philosophy and was brought into the church by the so-called church fathers.

If Gehenna were a metaphor of Hell, a place of eternal torment, it would be a very poor one, for GEHENNA THE CITY DUMP WAS A PLACE OF DESTRUCTION WITH NO TORMENT; BUT HELL AS IT IS USED TODAY IS A PLACE OF TORMENT WITH NO DESTRUCTION. IN THE TIME OF CHRIST GEHENNA WAS A PLACE OF DESTRUCTION, NOT A PLACE OF TORMENT.

STEP AFTER STEP AFTER STEP

- First step: Many teach and believe that Gehenna was the valley outside of Jerusalem [the city dump].
- Second step: The name is changed to the name of another place, but not a place near Jerusalem. Changed from "Gehenna" near Jerusalem to "Hell" who knows where it is but not near Jerusalem, not on this earth.
- Third step: Then the place of destruction which is near Jerusalem named Gehenna is reinterpreted into a place of torment which is not on this earth and renamed Hell, and the very words (mistranslated words) of Christ are used to make Him be speaking of their Hell. Christ is made to be speaking of a place not of this earth, and not the Gehenna near Jerusalem. With this kind of reasoning anything can be proved. **THE PLACE CALLED "GEHENNA" BY CHRIST IS NOT THE PLACE THAT IS CALLED "HELL" TODAY.**

Summary: Major changes must be made to the Bible to teach a person now has an immortal immaterial, invisible part of a person that will be tormented in Hell.

1. **Destroy what? Soul [psukee] [a living creature] MUST BE CHANGED TO A FORMLESS, NO SUBSTANCE BEING THAT CANNOT DIE. A mortal living being (psukee) must be changed to an immortal being.** How did the translators know when it was one and when it was the other? The same word is used four times in Matthew 10:28-39 and is translated soul two times and life two times, and in Matthew 16:25-39 it is used four times and in the King James Version it is also translated soul two times and life two times, but life all four times in the American Standard Version. In verse 39 Christ says, "He that finds his life [psukee-life or soul] shall lose it; and he that loses his life [psukee-life or soul] for my sake shall find it." Although the translators have tried to make it sometimes refer to one part of a person and sometimes to another part of a per-

son, it always refers to the whole person, not just a part of him. When it refers to God, it is referring to all of God, not just an immortal inter part of Him. When both nehphesh in the Old Testament and psukee in the New Testament are used with reference to God, angels, man, or animals, it is always a living being, not just a part of a living being.

2. **Destroy where?** They were destroyed in Gehenna, not Hell. The twelve apostles were told to fear God who was able to destroy in Gehenna. A place where there was destruction but no torment must be changed to a place where there is torment but no destruction. CHRIST SAID DESTROY IN GEHENNA, BUT THIS MUST BE CHANGED TO TORMENT IN HELL.
3. **The name Gehenna** must be changed to another name, Hell. The name of the city dump of Jerusalem, a real place, must be changed to the name of another place which those who have made the change say is a place that is not on this earth. Many who say they speak where the Bible speaks and are silent where the Bible is silent make all these changes. IF THEY DO NOT CHANGE THE NAME "GEHENNA" TO "HELL" THERE IS NOTHING ABOUT "HELL" IN THE BIBLE.
4. **The fire of Gehenna** must be changed to the fire of "Hell" Our earthly bodies cannot be burned forever in a literal fire. Both our bodies and the fire would have to be changed in such a way that it would be something other than the bodies we now have, and it could not literal fire as we know it. Would it not mean God would make something new, then forever burn this new something as if it were our bodies in place of our bodies?
5. **Death must be changed to life for the lost to have eternal life in Hell.** "The wages of sin is death" [Romans 6:23]. "But for the fearful...their part shall be in the lake that burns with fire and brimstone; which is the second death" [Revelation 21:8].

Nowhere does the Bible say there is such a place as Hell, and it is up to those who teach it to prove there is a place in the Bible. This they have not, and cannot do. **MANY CHANGE "GEHENNA" INTO HELL, AND TEACH IT AS IF HELL IS TAUGHT IN THE BIBLE. THERE COULD BE NO BIGGER ADDING TO AND CHANGING GOD'S WORD. THEY HAVE ADDED A PLACE, GIVE IT A NAME, AND SOME PUT SATAN OVER IT; BUT THEY HAVE NOT ONE WORD ABOUT IT IN THE BIBLE.**

1. Not one passage that says most of mankind will be given to Satan to forever torment for his pleasure.
2. Not one passage that says most of mankind was made by a sadistic and fiendish God who knew before he made them that he would forever torment them.

CHAPTER FIVE

Sheol, Hades, Tartarus, and the Nether World

In the King James Bible, there are four words translated Hell [sheol, hades, Tartarus, and Gehenna]. Most Bible students now admit that sheol, hades and Tartarus should never have been translated into Hell, but many still hold onto the badly mistranslated King James Version, and Gospel preachers and Bible teachers do little or nothing to teach the truth. Many, who do all they can too correct any lesser error; just do not seem to care about this one.

[1] **SHEOL** in the King James Version is translated grave 31 times, Hell 31 times, and pit 3 times. The American Standard Version used the untranslated Hebrew word "sheol." The New International Version translated it "grave" 53 times and "death" 12 times. The New Century Version and others also translated it grave. The American Standard Version and other newer translations knew Hell as used today [a place of eternal punishment after the resurrection] was not right, but did not translate it "grave"; they left the Hebrew word untranslated. Maybe they thought it would make their translation unacceptable if they translated it, and it most likely would have. Neither sheol nor hades have any meaning in English and left all free to use any theological definition they wanted. Hamilton says contrary to popular opinion it does not mean Hell as we use this term, Page 384, Truth Commentaries.

The King James Version makes sheol be three different places. The grave, Hell, and a pit. How did they know the same word means three different places? "HELL" AS IT IS USED TODAY IS NOT A THIRTY-FIRST COUSIN TO GRAVE YET IT IS THE SAME WORD IN THE HEBREW OLD TESTAMENT. How did they know when the same word in one place was a grave for the dead, and when the same word was an entirely different place, a place of torment for those who can never be dead?

"THERE DOES NOT SEEM TO BE A VERY CLEAR DISTINCTION IN THE O. T. BETWEEN THE FINAL DESTINY OF THE GOOD AND THE EVIL. THEY ALL ALIKE GO TO THE GRAVE." Baker Encyclopedia of the Bible, "SHEOL," Volume 1, Page 953. The reason for there being no distinction in the Old Testament is that both the good and the evil go to the grave, and will not come out unto the resurrection.

The Hebrew word "sheol" is left untranslated all sixty-five times it is used in the American Standard Version, New American Standard Version, and many others. An untranslated Hebrew word in an English translation does not help the English reader understand what was said, but it is better than mistranslating it as the King James Version did and teaching a lie. Why do many translations translate all other words and leave this one untranslated? Was the reason that if sheol was translated, it would be contrary to what the translators believed, or is it an attempt to side step the question and not have to deal with it. Were the translators afraid that if they told us the truth their translation would not be accepted?

ALL SIXTY-FIVE TIMES SHEOL IS USED IN THE OLD TESTAMENT IN FOUR TRANSLATIONS.

SHEOL in Old Testament		KJV	NKJV	NASV	NIV
1.	Genesis 37:35 ..	grave	grave	Sheol	grave
2.	Genesis 42:38 ..	grave	grave	Sheol	grave
3.	Genesis 44:29 ..	grave	grave	Sheol	grave
4.	Genesis 44:31 ..	grave	grave	Sheol	grave
5.	Numbers 16:30 ..	pit	pit	Sheol	grave

6.	Numbers 16:33 ..	pit .	pit .	Sheol	grave
7.	Deuteronomy 32:22	Hell .	Hell .	Sheol	death
8.	1 Samuel 2:6 . .	grave	grave	Sheol	grave
9.	2 Samuel 22:6 (1)	HELL .	SHEOL	Sheol	grave
10.	1 Kings 2:6 . . .	grave	grave	Sheol	grave
11.	1 Kings 2:9 . . .	grave	grave	Sheol	grave
12.	Job 7:9	grave	grave	Sheol	grave
13.	Job 11:8 . . . (2)	HELL .	SHEOL	Sheol	grave
14.	Job 14:13	grave	grave	Sheol	grave
15.	Job 17:13	grave	grave	Sheol	grave
16.	Job 17:16 . . (3)	PIT .	SHEOL	Sheol	death
17.	Job 21:13	grave	grave	Sheol	grave
18.	Job 24:19	grave	grave	Sheol	grave
19.	Job 26:6 . . . (4)	HELL .	SHEOL	Sheol	death
20.	Psalms 6:5	grave	grave	Sheol	grave
21.	Psalms 9:17	Hell .	Hell .	Sheol	grave
22.	Psalms 16:10 . (5)	HELL .	SHEOL	Sheol	grave
23.	Psalms 18:5 . (6)	HELL .	SHEOL	Sheol	grave
24.	Psalms 30:3	grave	grave	Sheol	grave
25.	Psalms 31:17 . . .	grave	grave	Sheol	grave
26.	Psalms 49:14 . . .	grave	grave	Sheol	grave
27.	Psalms 49:14 . . .	grave	grave	Sheol	grave
28.	Psalms 49:15 . . .	grave	grave	Sheol	grave
29.	Psalms 55:15 . . .	Hell .	Hell .	Sheol	grave
30.	Psalms 86:13 . (7)	HELL .	SHEOL	Sheol	grave
31.	Psalms 88:3	grave	grave	Sheol	grave
32.	Psalms 89:48 . . .	grave	grave	Sheol	grave
33.	Psalms 116:3. (8)	HELL .	SHEOL	Sheol	grave
34.	Psalms 139:8 . . .	Hell .	Hell .	Sheol	depths
35.	Psalms 141:7 . . .	Grave's	Grave	Sheol	grave
36.	Proverbs 1:12 (9)	GRAVE	SHEOL	Sheol	grave
37.	Proverbs 5:5 . . .	Hell .	Hell .	Sheol	grave
38.	Proverbs 7:27 . . .	Hell .	Hell .	Sheol	grave
39.	Proverbs 9:18 . . .	Hell .	Hell .	Sheol	grave
40.	Proverbs 15:11 . .	Hell .	Hell .	Sheol	grave
41.	Proverbs 15:24 . .	Hell .	Hell .	Sheol	grave
42.	Proverbs 23:14 . .	Hell .	Hell .	Sheol	grave
43.	Proverbs 27:20 . .	Hell .	Hell .	Sheol	grave
44.	Proverbs 30:16 . .	grave	grave	Sheol	death
45.	Ecclesiastes 9:10	grave	grave	Sheol	grave
46.	Song 8:6	grave	grave	Sheol	grave
47.	Isaiah 5:14 . (10)	HELL .	SHEOL	Sheol	grave
48.	Isaiah 14:9 . (11)	Hell*	Hell .	Sheol	grave
49.	Isaiah 14:11 (12)	GRAVE	SHEOL	Sheol	grave
50.	Isaiah 14:15 (13)	HELL .	SHEOL	Sheol	grave
51.	Isaiah 28:15 (14)	HELL .	SHEOL	Sheol	grave
52.	Isaiah 28:18 (15)	HELL .	SHEOL	Sheol	grave
53.	Isaiah 38:10 (16)	GRAVE	SHEOL	Sheol	grave
54.	Isaiah 38:18 (17)	GRAVE	SHEOL	Sheol	grave
55.	Isaiah 57:9 . (18)	HELL .	SHEOL	Sheol	grave
56.	Ezekiel 31:15 . . .	GRAVE	HELL .	Sheol	grave
57.	Ezekiel 31:16 . . .	Hell .	Hell .	Sheol	grave
58.	Ezekiel 31:17 . . .	Hell .	Hell .	Sheol	grave
59.	Ezekiel 32:21 . . .	Hell .	Hell .	Sheol	grave
60.	Ezekiel 32:27 . . .	Hell .	Hell .	Sheol	grave
61.	Hosea 13:14	grave	grave	Sheol	grave
62.	Hosea 13:14	grave	grave	Sheol	grave
63.	Amos 9:2	Hell*	Hell .	Sheol	grave

64. Jonah 2:2 . . (19) | HELL* | SHEOL | Sheol | grave |
 65. Habakkuk 2:5 . . | Hell . | Hell . | Sheol | grave |

- * Margin reads "or the grave" in Isaiah 14:9, Amos 9:2, and Jonah 2:2 in the King James Version.
- THERE ARE NINETEEN REINTERPRETATIONS in the King James and the New King James [See (1) to (19) in the above chart]. If there were a way to know when to translate sheol into Hell and when not to, the translators of the only two of the major translations that have Hell in the Old Testament should know and be in agreement. Are they? The New King James Version takes Hell out of many passages where it is in the King James Version. When they translated a common noun [sheol-grave] into a proper noun [Hell], they did not agree often. Men never agree on what they want when they change the word of God.
- Sheol in Hebrew, hades in Greek, and grave in English are common nouns and should not be capitalized but some translations do.

OBVIOUSLY, IF "SHEOL" MEANS "HELL" IT SHOULD NEVER HAVE BEEN TRANSLATED "GRAVE" IN THE KING JAMES OR ANY OTHER TRANSLATIONS FOR THEY ARE DIFFERENT PLACES. IT IS ALSO OBVIOUS THAT IT DOES NOT MEAN BOTH, THEREFORE, IF "SHEOL" MEANS "GRAVE" IT SHOULD NEVER HAVE BEEN TRANSLATED "HELL."

W. E. Vine says, "First, the word means the state of death. 'For in death, there is no remembrance of thee: in the grave who shall give thee thanks' (Ps 6:5; cf. 18:5). It is the final resting place of all men: 'they spend their days in wealth, and in a moment go down to the grave' Job 21:13...second, 'sheol' is used of a place of conscious existence after death" "Vine's Complete Expository Dictionary Of Old And New Testament Words" Page 227. He could not (or anyone) ever know for sure when it was used the first or second way in any verse. How could they? Does everyone just use the one they want to? Although he is Protestant, this is not anything like the orthodox Protestant version of all going to Heaven or Hell at death. FIRST HE SAYS SHEOL IS THE STATE OF DEATH WHERE THERE IS NO REMEMBRANCE, SECOND HE USED THE SAME WORD FOR A PLACE OF CONSCIOUS EXISTENCE. HOW DOES HE THINK THE SAME PLACE COULD BE BOTH A PLACE OF DEATH WITH NO REMEMBRANCE AND AT THE SAME TIME A PLACE OF LIFE WITH CONSCIOUS EXISTENCE? He is speaking of conscious existence in sheol-the grave after death; therefore, he is saying the orthodox Protestant view of all going to Heaven or Hell at death is not true. He tries to prove the second with Genesis 3:7-35 "I will go down to sheol in mourning for my son" New American Standard Version. The New Century Version says, "unto the day I die." "You will not abandon my soul to Sheol; neither will thou allow your holy one to undergo decay" (Psalms 16:10 New American Standard Version). "And lie silent in the grave" (Psalms 31:17 New International Version). "As heat and drought snatch away the melted snow, so the grave snatches away those who have sinned" (Job 24:19 New International Version). "So man lies down and does not roused from their sleep. If only you would hide me in the grave" (Job 14:12-13 New International Version). In the very verses W. E. Vine uses to prove his second use of the word, God could not be saying the first any clearer. IN THESE PASSAGES AND OTHERS, IT IS SO CERTAIN AND UNDENIABLE THAT SHEOL IS THE GRAVE THAT MANY (LIKE W. E. VINE) HAD TO CREATE A NEW SHEOL. A DIFFERENT GOSPEL IS PREACHED WITH TWO SHEOLS (OR HADES). ONE FOR THE BODY TO "SLEEP" IN FROM DEATH UNTO THE RESUR-

RECTION, AND ONE FOR THE SOUL (OR THE LIVING DEAD) TO "LIVE" IN FROM DEATH UNTO THE RESURRECTION; AND THEN A THIRD PLACE MUST BE ADDED FOR THE LOST TO BE TORMENTED IN FOREVER AFTER THE JUDGMENT DAY.

Summary: The King James translators tried to put their preconceived belief of Hell in the Bible by mistranslating sheol, but could not consistently conceal the truth in all 65 times sheol is used. If they had:

1. **THEY WOULD HAVE PUT ALL MAN KIND IN HELL:** They found it impossible to translate sheol into Hell every time it is used. If they had been consistent in their mistranslation, they would have put the righteous in Hell. All go to sheol at death. Even with all their mistranslating, they sometimes ended up with the righteous in Hell.
 - a) Jacob goes to Hell (sheol). Genesis 37:35 "For I will go down to Hell (sheol) to my son mourning."
 - b) Job prayed to go to Hell (sheol) (Job 14:13). He was praying to go to the grave where his suffering would end, not to a place where it would be increased many times over and would last forever.
 - c) "My soul is full of troubles: and my life draws nigh unto the Hell" (sheol-grave in King James Version). Psalm 88:3. Sheol (the grave-a quiet place of unconsciousness sleep where both the righteous and the wicked go) is the nearest thing to today's Hell that the translators could find and then could translate it Hell less than half the time. For the thousands of years of the Old Testament, God told no one about a place called Hell.
2. **THEY WOULD HAVE MADE A RESURRECTION FROM HELL:** They would have caused themselves a problem by making some be resurrected from Hell. (1 Samuel 2:6; Job 21:23:32; 30:23; Psalms 30:3; 49:15; 86:13; Hosea 13:14; Nahum 1:14). All go to sheol. If sheol were Hell, any resurrection, even at the second coming of Christ, would have to be a resurrection from Hell. "But God will redeem my soul from the power of the Hell" (sheol-translated grave in King James Version) Psalm 49:14-15.
3. **THEY WOULD HAVE MADE THOSE IN HELL COMPLETELY UNCONSCIOUS** with "no work, nor device, nor knowledge, nor wisdom, in Hell (sheol-grave) where you go" (Ecclesiastes 9:10). Did they know that a person with no knowledge would not know he was being tormented?
4. W. E. Vine who is a Protestant seems to have abandoned the orthodox Protestant view and made many of the dead be in the grave. "Sheol" Page 277, Vine's Complete Expository Dictionary Of Old and New Testament Words.

WHERE ARE THE DEAD?

1. **ACCORDING TO THE KING JAMES VERSION:** The King James Version (a) Sometimes puts all the dead in sheol (the grave) with none in Heaven or Hell. (b) Sometimes put the dead in Hell. (c) Sometimes puts past nations in both sheol and Hell. (e) It puts none of those in sheol (grave) in Heaven, not even David, Abraham, or Job. (f) If sheol is Hell as it is translated in the King James Version, all go to Hell at death and none to

Heaven. Even Abraham, Isaac and Jacob went to the Hell of the King James Version and their spirit could not have "returned to God." In trying to put the evil in Hell, they had trouble keeping the good out of it. Much of the time, the King James Version translates it Hell when it is speaking of the evil, and grave when it is speaking of the good. The King James translators could put the name Hell in the Bible by mistranslating, but could not put in today's concept of Hell.

2. **ACCORDING TO THE OLD TESTAMENT** (most translations): All the dead are in the grave. The way sheol is used in the Old Testament it cannot be made to fit the Catholic or Protestant versions of Hell for if all go to sheol at death, no one could go to Heaven or Hell at death. The Hebrews believed that all, both good and evil together went to sheol [the grave] when they died. Examples: "You shall bring down my gray hairs with sorrow to the grave" [Genesis 37:35; 42:38; 44:29]. "O that you would hide me in the grave" [Job 14:13]. Not one of the sixty-five times "sheol" is used does it teach the Protestant version of Hell.
 - "Nowhere in the Old Testament is the abode of the dead regarded as a place of punishment or torment. The concept of an infernal 'hell' developed in Israel only during the Hellenistic period" The Interpreter's Dictionary of the Bible, Page 788.
3. **ACCORDING TO MOST PROTESTANTS AND CATHOLICS:** All will be in Heaven or Hell at death. Not all together in sheol. Many Protestants put all, even all in the Old Testament, in Heaven or Hell at death. If all go to Heaven or Hell AT DEATH, NO ONE HAD EVER BEEN IN SHEOL OR EVER WILL BE. There would be no time when they could be. All the passages in the King James Version where the translators translated sheol sometimes grave and sometimes Hell would be worse than meaningless; they would be untruthful, for they have put ALL, both the good and the evil together, sometimes ALL together in the grave and sometimes ALL together in Hell.
 - Sheol is translated "down to the grave" one time and "down to hell" two times in the same passage [Ezekiel 31:15-17]. Why such inconsistency? The Septuagint, a Greek version of the Old Testament made in the third century B. C. translated "sheol" into "hades." These Hebrew scholars put all (both the righteous and the unrighteous) together in hades just as both are together in sheol in the Hebrew Old Testament. Did the King James translators know more about the Hebrew language than the Hebrews? Why did they tell God He was wrong when He put both together in one place? The reason is obvious. They had to put some in their permanent home with Christ in Heaven at death and some permanently in Hell. They did a poor job of it for by their mistranslating they put some of those in sheol in Hell, but could not put some in Heaven. They had to leave them in sheol where God put them for they could not translate sheol into Hell in some passages and into Heaven in others passages.
4. **ACCORDING TO MANY PROTESTANTS:** All return to God in Heaven at death, both the saved and the lost. At death the spirit of all "will return to God who gave it" [Ecclesiastes 12:7]. If the spirit or the soul is the only part(s) of a person that lives after the death of the body and "The spirit returns to God who gives it" then the soul never goes to sheol or hades; therefore, if there were a place under the earth called "sheol" no person ever goes to it. Sheol could not be the receptacle or the place of abode of disembodied spirits if the spirit returns to God in Heaven at death. **NONE COULD BE IN HELL IF AT DEATH ALL RETURN TO GOD IN HEAVEN.** Today's theology repeatedly makes the

Bible speak of a place that does not exist. Nevertheless, we are repeatedly told the saved go to Heaven at death and the lost go to Hell at death. The same preachers put the dead in three places simultaneously.

- The spirit of all returns to God.
- The dead are in sheol which is believed by many to be somewhere under the earth.
- The soul of the saved go to Heaven at death and the soul of the lost go to Hell at death.

5. ACCORDING TO THE ABRAHAM'S BOSOM VERSION: Nor can sheol be made to fit the after judgment view. No one will be in Heaven or Hell at death, not unto after the resurrection and judgment. In this view Hell is a place where only the evil will go only after the judgment, but no one will be in Hell unto after the judgment, and no one in the Old Testament times was in Hell. Therefore, if sheol were Hell, none would go to it at death, therefore, no one in the Old Testament could have gone to sheol at death. But, even when it is completely contradictory to their view, most that believe the after judgment version of Hell use the mistranslation of sheol into Hell in the Old Testament of the King James Version to prove there is a Hell and that some were in it even in the Old Testament times. Can they not see how inconsistent they are being with their own view?

- It seems as if no one today believes what the Old Testament says about sheol. Not even the translators of the King James Version; they believed as most Protestants of their time did that all the lost are in Hell and all the saved are in Heaven, therefore, no one was in a place called sheol.

6. ACCORDING TO THE BIBLE: In both the Old Testament and the New Testament the dead are all asleep and will be unto the Resurrection.

[2] **HADES** in the New Testament: Hades is the same word in Greek as sheol is in Hebrew [Psalms 16:10-Acts 2:27]. It is used eleven times.

•	HADES in the N. T .	|	KJV .	|	NKJV .	|	ASV .	|	NIV ..	|	PHILLIPS
•	Matthew 11:23. . .	|	Hell	|	hades	|	hades	|	depths	|	dead .
•	Matthew 16:18 . . .	|	Hell	|	hades	|	hades	|	hades .	|	death
•	Luke 10:15 . . . .	|	Hell	|	hades	|	hades	|	depths	|	dead .
•	Luke 16:23 . . . .	|	Hell	|	hades	|	hades	|	Hell ,	|	dead .
•	Acts 2:27 . . . . .	|	Hell	|	hades	|	hades	|	grave ,	|	hades
•	Acts 2:31 . . . . .	|	Hell	|	hades	|	hades	|	grave ,	|	hades
•	1 Corinthians 15:55	|	grave	|	hades	|	death	|	death ,	|	death
•	Revelation 1:18 ..	|	Hell	|	hades	|	hades	|	grave ,	|	grave
•	Revelation 6:8 . .	|	Hell	|	hades	|	hades	|	hades ,	|	grave
•	Revelation 20:13 .	|	Hell	|	hades	|	hades	|	hades ,	|	grave
•	Revelation 20:14 .	|	Hell	|	hades	|	hades	|	hades ,	|	grave

- The translators believed in Hell, but could not get away from grave every time. The one time the King James translators did not try to put their Hell into the Bible; they translated it grave or pit. If they had translated hades into Hell in 1 Corinthians 15:55 as they did in the other ten passages, It would have said, "O Hell, were is your victory?" A victory of Hell over all would not do, they had to change "Hell" to "grave."

- THE KING JAMES IS ALL-ALONE IN TRANSLATING "HADES" INTO HELL. NOT EVEN THE NEW KING JAMES WOULD GO ALONG WITH THIS BAD TRANSLATION.

- The way hades is translated in four translations.

•		Hell		Grave		Death		Untranslated
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- King James Version|. 10 .|. .1 . | . 0 . | . . 0
- New King James Version . .|. .0 .|. .0 . | . 0 . | . . 11
- American Standard Version |. .0 .|. .0 . | . 1 . | . . 10
- Revised Standard Version .|. .0 .|. .0 . | . 2 . | . . 9
- The King James Version and the New King James Version have no agreement on how hades should be translated.

In the New Testament there are only two words the translators did not want to or would not translate into English words. They are baptizo (immersion) and hades (grave). Baptizo, if translated into English would be "immersion," which would not have fit into the theology of the King James translators. Many uphold and even use the mistranslation of hades in the King James Version, and the non-translation in the American Standard Version of both hades and sheol. Both are common nouns, which some use as if they were proper nouns [names of particular place] to have a biblical name for their non-biblical place. If any other word were put into the Bible, as was the word Hell, there would have been sermon after sermon and articles after articles showing it was a mistranslation, just as there has been on baptism. Although the translators of the New International Version believed in Hell, they were honest enough to translate sheol correctly but would not translate hades in four of the eleven times it is used. In many translations the Greek word hades was put into many English versions untranslated for if it had been translated it would not fit with the belief of the translators, or the belief of many they wanted to sell it to; but there is a correct translation, and even the King James Version had to translate it correctly part of the time. They do not want to translate hades, for them it would not say what they want it to say, therefore, the Greek word hades is either mistranslated into Hell in the King James; or is left untranslated in many others. They want "hades" to be the only Greek word in the New Testament that cannot be translated into English. Why? The problem was made because the translators did not want hades understood the way it was by Greek speaking people. DO YOU THINK GOD GIVE THEM A REVELATION THEY COULD NOT UNDERSTAND, OR THAT HE USED A WORD WE CANNOT TRANSLATE OR UNDERSTAND IN OUR OWN LANGUAGE?, IF HE DID, HE IS SAYING NOTHING TO US. The right translation of sheol and hades is grave and we can understand it. In the Old or New Testament, no one used or understood these names as we use them. We do not, and the world does not use or understand them in this way. The Hebrew "sheol" or the Greek "hades" have no meaning in English, therefore, English-speaking people would not understand them. Proper names like Jerusalem, New York, and Gehenna are the same in most languages and should not be translated but common nouns must be translated to be understood, not left untranslated. Both sheol and hades are common nouns and need to be translated just as all other common nouns were.

1. Baptizo transliterated into baptism because the translators believed in sprinkling and would not translate it.
2. Hades mistranslated into "Hell" because the translators believed the wages of sin is an eternal life of torment and sinners went to "Hell" at death, not to the grave.
3. Hades left untranslated into many English translations because the translators did not want it understood and would not translate it.

[3] **GEHENNA** See Chapter four for notes on the four occasions that Christ used Gehenna.

[4] **TARTARUS** 2 Peter 2:4 is the only time this word is used. Tartarus in the Greek, and was changed to Hell in the King James Version. "For if God spared not angels when they sinned, but cast them down to Tartarus ["Hell" in the King James Version], and committed them to pits of

darkness, **TO BE RESERVED UNTO JUDGMENT**" [2 Peter 2:4]. "And angels that kept not their own principality, but left their proper habitation, he has kept in everlasting bonds under darkness **UNTO THE JUDGMENT OF THE GREAT DAY**" [Jude 6]. This is the place where the angels that sinned **ARE NOW BEING KEPT UNTO THE JUDGMENT DAY**. THE Peter or Jude says nothing about fire, torment or pain, but those who believe in Hell most always add them. As far as we know, no man will ever be there and it will last only "unto the judgment." If, as many teach, the angels are now being tormented, why bring them out of torment for judgment only to put them back into torment? Note: This is a difficult passage to understand, and just as difficult to use, as many do, as the base of any theology in the light of the other passages on the angels that sinned. It is not my purpose to go into Demonology, but I think it is safe to say the angels that sinned are the demons of the New Testament. Just what the "everlasting bonds" ["chains" King James Version] are is difficult to say, but they are not chains of iron as we think of chains being. "Your adversary the devil as a roaring lion, walks about seeking whom he may devour" [1 Peter 5:8]. "His (Satan) ministers also fashion themselves as ministers of righteousness" [2 Corinthians 11:14]. Are they only in bonds in what they can do?

Forever in Jude.

- In speaking of the angels that sinned (verse 6), Jude used "aidion," which is used only one other time in the New Testament in Romans 1:20 where it is applied to God. If, as some assume aidion always means eternal, why is it never used with reference to the "eternal soul"? In the very next verse Jude changes from aidion to aionios (age) when speaking of eternal (aionios - age) punishment of Sodom. Why, if the writers of the New Testament had a word that always had the same meaning as eternal does today, why did they never use it with reference to man?
- In verse 7 he used "aionios" the adjective form of the noun "aion."
 - He changed from "aidion" when speaking of the angels in verse 6 to "aionios"-age in verse 7 when speaking of Sodom. "He has kept in EVERLASTING (aidion) bonds under darkness UNTO the judgment of the great day." This "EVERLASTING" (aidion) will last only "UNTO the judgment of the great day," therefore, it is clearly not endless for it will end at the judgment.
 - If, as some say without any authority, aidion means endless and aionios means age, then endless would be applied only to one time to God [Romans 1:20] and one time to angels [Jude 6], never to man. If aidion did mean endless, then throughout the New Testament "endless" is strictly avoided as descriptive of mankind.
- In verses 12 and 25 he used the noun "aion" (age).

JUST AS THEY DID WITH GEHENNA, THE KING JAMES TRANSLATORS CHANGED ONE PROPER NOUN, THE NAME OF ONE PARTICULAR PLACE THAT NOW EXISTS, INTO ANOTHER PROPER NOUN, THE NAME OF ANOTHER PARTICULAR PLACE THAT MANY BELIEVE WILL NOT EXIST UNTO AFTER THE JUDGMENT.

1. GEHENNA, a proper noun and the name of a particular place, HAS BEEN CHANGED INTO HELL, another proper noun, the name of another particular place, where some think angels plus evil men will go to after the judgment.
2. THE NAME OF A PLACE THAT NOW IS TARTARUS, a proper noun-a name of a particular place, WHERE THE ANGELS THAT SINNED ARE NOW AT, HAS BEEN

CHANGED INTO HELL, another proper noun, the name of another particular place, but not a place or name that is in the Bible.

3. THEY HAVE TWO "HELLS." ONE HELL THAT NOW IS WHERE THESE ANGELS ARE NOW AT, AND ONE HELL THAT SOME BELIEVE WILL NOT BE UNTO AFTER THE JUDGMENT. According to the King James Version, these angels are in one Hell now before they are judged; but they will come out of it at the Judgment Day, be judged and go into another Hell. They did what they had to do to have the name Hell into the Bible. That a group of men who were as learned in languages as they were would do this shows how far they were willing to go to keep their Hell. When we know that they were wrong, as many do, but use and teach their mistranslation to others, do we not sin? Do elders sin when they let such teaching go on and do nothing?
4. FIVE WORDS FROM ONE WORD, "*CAST THEM DOWN TO HELL*" IS TRANSLATED FROM ONE GREEK WORD, "*TARTARUS*." It looks as if the translators did not know what to do with this word, but they knew where they wanted the angels to be and put them there; but they used five English words to translate one Greek word to move these angels from Tartarus to "Hell" where they wanted them to be. They are "delivered into chains of darkness, to be reserved unto judgment." God also bounds Satan. In tempting Job, he was allowed to go so far and no farther. He has the power to tempt us, but not the power to make us do anything we do not want to. "Be sober, be watchful: your adversary the devil, as a roaring lion, walks about seeking whom he may devour" [1 Peter 5:8]. "And no marvel for even Satan fashions himself into an angel of light" [2 Corinthians 11:14]. Space will not allow a long discourse on demons, but most likely they are the angels that sinned. They are bound in what they can do just as Satan is, but neither Satan nor demons are now in a place called "Hell." If the King James Version were right and they were in "Hell," it would be great for us for then they could not tempt us, but they still do.

ARE THESE ANGELS NOW IN TARTARUS OR HELL? WHY ARE THESE ANGLES USED TO PROVE HELL? Jude 6; 2 Peter 2:4 "**UNTO the judgment**," not "after the judgment," for these angels are being kept in Tartarus **NOW** and will be kept there **UNTO** the judgment day. The place where these fallen angels are now at is changed into the place where some think these angels will be after the judgment. Many do not believe anyone will be in Hell unto after the judgment, but, the King James Version is mistranslated to say these angels are **NOW** in Hell before and without the judgment.

- The orthodox Protestant view is inconsistent in that they put lost in Hell now without the judgment, but the angles that sinned are being kept in Tartarus unto the judgment before they will be put in Hell. They have the lost in Hell before the angles that sinned will be there even though they say Hell was first made for the angles [Matthew 25:41].
- Those who believe in Abraham's bosom think that the lost will not be in Hell unto after the Judgment, and these angels are not now in Hell. They do not believe this passage teaches these angles are now in Hell, but they use it to teach that both lost men and angels will be in Hell after the Judgment Day is over.
 - This passage says where these angels are NOW but it says nothing about where they will be after the Judgment Day, or about where lost men will be, and IT SAYS NOTHING ABOUT A PLACE CALLED HELL.

- **CHANGED, THEN MOVED:** "Tartarus" is changed to "hell," and then is moved from where these angels are now unto where many think they will be after the judgment.

Many say it is a sin to change God's word, but despite this some have made many changes in it.

1. Changed a common noun [sheol-grave] into a proper noun [**SHEOL** changed into **HELL**].
2. Changed another common noun [hades-grave] into a proper noun [**HADES** changed into **HELL**].
3. Changed a proper noun [Gehenna] into another proper noun [**GEHENNA** changed into **HELL**].
4. Changed another proper noun [Tartarus] into another proper noun [**TARTARUS** changed into **HELL**].
5. Changed "Gehenna" that existed then into the Hell that they think will not exist unto after the Judgment day.
6. Changed "Tartarus" a prison that existed then into the Hell that they think will not exist unto after the Judgment day, then changed who is in it, the angels that sinned are changed unto both the angels and men that sinned.

THE THREE PROPER NOUNS THAT ARE CHANGED INTO ANOTHER PROPER NOUN IN THE KING JAMES VERSION.

1. **GEHENNA** changed into **HELL**
2. **TARTARUS** changed into **HELL**.
3. **PASHA** [Passover] changed into **EASTER** [Acts 12:4].

THE TWO COMMON NOUNS THAT ARE CHANGED INTO THE SAME PROPER NOUN IN THE KING JAMES VERSION.

- A common noun [sheol-grave] changed into a proper noun. [**SHEOL** changed into **HELL**].
- A common noun [hades-grave] changed into a proper noun. [**HADES** changed into **HELL**].
- A common noun [hades-grave] changed into a proper noun. [**HADES** changed into **NETHER WORLD**]. "Hades" is changed into "Nether World" in some of the newer translations of the Catholic Church. In the same passage (Acts 2:27) they used to change hades into Hell in older translations.

THE NETHER WORLD, IS IT THE NEW HELL?

More and more in today's writing, "The Neither World" is being used as if it is a Bible place that is clearly taught in the Bible; but I have yet to read where anyone told where it is in the Bible. Do both the "Nether World" and "Abraham's bosom" now exists at the same time? If so, how are they different? I have heard the same preachers preach one at one time and the other at another time. Where did this **world** come from? It is not in the Bible, therefore, how do we know about it? It came from the Catholic Church. Like Hell, they mistranslated it from hades to get it into the Bible. BOTH HELL AND NETHER WORLD WERE MISTRANSLATED FROM THE SAME

WORD (HADES) AND BOTH FROM THE SAME PASSAGE. See Acts 2:27 New American Bible "for you will not abandon my soul to the Nether World." Also Psalms 16:10 etc. THE NETHER WORLD IS A NEW NAME BEING PUT INTO THE BIBLE BY THE SAME PEOPLE (the Catholic Church) WHO PUT HELL INTO IT, AND IT IS BEING PUT INTO THE BIBLE IN THE SAME WAY, BY MISTRANSLATING THE SAME WORD THEY MIS-TRANSLATED TO PUT IN HELL. IT WORKED FOR THEM THE FIRST TIME, SO THEY TRIED IT A SECOND TIME. When they need to prove Hell, they use one mistranslation; and when they need to prove the "Nether World," they use another mistranslation of the same word in the same passage.

Summary: SHEOL, HADES, OR TARTARUS ARE OFTEN USED TO PROVE AN ETERNAL LIFE OF TORMENT IN HELL, BUT THEY HAVE NEVER HAD THE MEANING THAT HELL HAS TODAY AND SHOULD HAVE NEVER BEEN TRANSLATED HELL. THOSE WHO USE THEM ARE CHANGING THE BIBLE.

CHAPTER SIX

The sixty-five sheol passage and the eleven hades passages

A short outline of this chapter

- Sheol in the Old Testament
 - The three "pit" translations
 - The thirty-one "grave" translations
 - The passages about nations being in the grave, not individuals
 - The good in the grave
 - The good and bad together in the grave
 - The bad in the grave
 - The thirty-one "Hell" translations
 - The fifteen passages about nations being in Hell, not individuals
 - The good in Hell
 - The good and bad together in Hell
 - The bad in Hell
- Hades in the New Testament
 - Hades in the passages that have reference to the death of Christ
 - Hades in the passages that have reference to death
 - Hades in the passages that have reference to the destruction of cities or countries
 - Hades in the symbolic passages

SHEOL IN THE OLD TESTAMENT

The reinterpretation of the thirty-one passages where Hell is used in the King James Version. The only word that is translated Hell in the Old Testament is translated Hell only 31 of the 65 times it is used in the King James Version, and only 19 of the 65 times it is used in the New King James Version. In most cases, the King James translators put the wicked in Hell and the just in the grave even though many Protestants believe the just go to Heaven at death. The Hebrew Old Testament has them all in one place, the grave [sheol]. Almost all other translations have removed Hell from the Old Testament [American Standard Version, New American Standard Version, Revised Standard Version, New Revised Standard Version, New International Version and most others], but as long as the King James and New King James Versions are used, those who are new in Christ and those who still need milk and not solid food will be misled by them.

SHEOL IS NOT USE WITH "ETERNAL" IN ANY OF THE SIXTY-FIVE TIMES IT IS IN THE OLD TESTAMENT, AND THERE IS NO ETERNAL TORMENT IN ANY OF THEM.

- **18 passages with dead nations that no longer existed are spoken of as being in the grave (sheol)** Deuteronomy 32:22; Psalms 9:17; Isaiah 5:14; 14:9; 14:11; 14:15; 28:15; 28:18; 57:9; Ezekiel 31:15; 31:16; 31:17; 32:21; 32:27; Hosea 13:14; 13:14; Amos 9:2; Habakkuk 2:5.
- **18 passages with the good in the grave (sheol)** Genesis 37:35; 42:38; 44:29; 44:31; 2 Samuel 22:6; Job 14:13; 17:13; Psalms 16:10; 18:5; 30:3; 49:15; 86:13; 88:3; 116:3; 139:8; Isaiah 38:10; 88:10; Jonah 2:2.
- **13 passages with the good and bad together in the grave (sheol)** 1 Samuel 2:6; Job 7:9; 11:8; 26:6; Psalms 6:5; 89:48; 141:7; Proverbs 1:12; 30:16; 39:16; Ecclesiastes 9:19; Song Of Solomon 8:6; Isaiah 38:18.
- **16 passages with the bad in the grave (sheol)** Numbers 16:30; 16:33; Psalms 55:15; Proverbs 5:5; 7:27; 9:18; 15:14; 15:24; 23:14; 27:20; Psalms 31:17; 49:14; Job 17:16; 21:13; 24:19; 1 Kings 2:6; 2:9.
 - Sheol is not represented as a place of eternal torment in fire in any of the sixty-five passages, but today Hell always means eternal torment in fire.
 - Everlasting or eternal is not in any of the sixty-five passages.

THE SIXTY-FIVE TIMES SHEOL IS USED AS TRANSLATED IN THE KING JAMES VERSION

In the King James Version, three words are translated from one Hebrew word. The thirty-four times it is translated pit and grave give most no problem, but the thirty-one times it is translated Hell does. That the translators of the King James Version translated sheol into Hell less than half the time shows they found it not to fit with their theology. They made "sheol" be three different places. Grave, Pit, and Hell. **THEY DID NOT, AND MOST TODAY WHO BELIEVES IN HELL DO NOT BELIEVE THE GRAVE AND HELL TO BE THE SAME PLACE. HOW DID THEY KNOW WHEN THE SAME WORD WAS ONE PLACE OR WHEN IT WAS ONE OF THE OTHER TWO PLACES? SOME TIMES EVEN WHEN IT IS IN THE SAME PASSAGE, SHEOL WAS MADE TO BE TWO COMPLETELY DIFFERENT**

PLACES. Is it that they could not find a way to put their view, the Protestant view, into the Bible and had to settle for the best they could, even if it was not what they believed?

- The English "Hell" of today ----- versus - sheol of the Old Testament
- A place of remorse and suffering --- versus - "forgetfulness" Ps 88:11-12
- A place of endless fire ----- versus - "darkness" Job 10:21
- Of torment with shrieks and groans - versus - "silence" Psalms 115:17

THE THREE "PIT" TRANSLATIONS

(1) Numbers 16:30 *"But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them. And they go down quick into the PIT [sheol-Hell]."* They and all that belong to them fell into the pit in the ground. It is undeniable that the "pit" is a hole in the ground that they fell into. Does anyone think this hole in the ground is Hell? The translators of the King James Version did not seem to. They went down into sheol alive, their earthly bodies alive with all their belongings into the hole in the ground, which was their grave. Can the earthly body go alive to a place for the soul? Can anyone take all their earthly belongings with them to the spirit world? This simply says they were buried alive and all their belongings were buried with them, not that they took their belongings with them to Hell. Physical things, such as all their belongings and weapons of war [Ezekiel 32:26-27] are put in graves, but not in "Hell." Neither could they have taken their things to the bad side of hades that many believe in.

(2) Numbers 16:33 *"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them, went down alive into the PIT [sheol-Hell], and the earth closed upon them: and they perished from among the congregation."* They went into their grave while their earthly bodies were alive; they had not died at the time the earth closed upon them. Do any that believe in "Hell" think they went to "Hell" while their bodies were alive?

(3) Job 17:13-16 *"If I wait, the GRAVE [sheol-Hell] is mine house: I have made my bed in the darkness...They shall go down to the bars of the PIT [sheol-Hell], when our rest together is in the dust."* The dead rest in the dust, not the good or bad side of hades. The same word in the same context is translated both grave and pit.

THE THIRTY-ONE "GRAVE" TRANSLATIONS

It is hid from those who use the King James Version that "grave" in these thirty-one passages is the same word that is translated "Hell" in thirty-one other passages. Did the translators do this

deliberately? THE DEFINITION OF DEATH BY TODAY'S THEOLOGY IS THAT DEATH IS ONLY SEPARATION OF AN IMMORTAL SOUL FROM GOD. IF THAT WERE RIGHT THE SEPARATED SOUL COULD NOT BE IN SHEOL (THE GRAVE) FOR IF IT WERE THEN IT COULD NOT BE IN HELL WHERE THEY BELIEVE IT TO BE. The King James Version used the same word to put the dead in both the grave and Hell at the same time without and before the judgment, and by putting the dead in the grave it destroyed the Protestant view that ALL the dead are in Heaven or Hell and none are in sheol. The American Standard Version and many others left sheol untranslated and put ALL the dead in it with none in Heaven or Hell before the resurrection. The New International Version translated sheol into grave and puts ALL the dead in the grave. I read the Bible for many years without seeing this so I can understand how many read it and cannot see through their theology and see what God has said so clearly that now or at the judgment we can have no excuse for not understanding and believing His word. No excuse for teaching something in His name, which is in opposition to what He did say.

NATIONS IN THE GRAVE

PASSAGES THAT ARE SPEAKING OF THE DESTRUCTION OF NATIONS AND SAY NOTHING ABOUT INDIVIDUALS.

(1) Isaiah 14:11 *"Your pomp is brought down to the GRAVE [sheol-Hell], and the noise of your viols: the worm is spread under you, and the worms cover you."* The worms that eat the body are in the grave, not maggots in Heaven or Hell. "Maggots are spread out as your bed beneath you, and worms are your covering" New American Standard Bible. In the same context sheol is translated HELL in Isaiah 14:9, GRAVE in Isaiah 14:11, and HELL in Isaiah 14:15 in the King James Version and in all three it is Israel's *"taunt against the king of Babylon"* [Isaiah 14:4], and of the description of Babylon joining the other dead nations in sheol [Isaiah 14:9-10]. They do not seem to know whether they wanted to put Babylon in "Hell" or in the "grave." How inconsistent could they be? They were just as inconsistent throughout the Old Testament.

(2) Ezekiel 31:15 *"Thus says the Lord God; In the day when he went down to the GRAVE [sheol-Hell] I caused a mourning."* See notes on Ezekiel 31:16 where sheol is translated "Hell."

(3) Hosea 13:14 *"I will ransom them from the power to the GRAVE [sheol-Hell]; I will redeem them from death: O death, I will be your destruction."* God will destroy death by resurrecting the dead, not by bring those who are not dead back from Hell. The translators did not believe any would be redeemed from Hell, therefore, they have them being redeem from the grave, but if they are redeemed from the grave, how could they be in Heaven or Hell? This is God redeeming the nation of Israel from captivity. The whole chapter is about the nation of Israel. God brought them out of Egypt [13:4]. *"It is your destruction, O Israel, that you are against me, against your help"* [13:9]. *"O Israel, return unto Jehovah your God; for you have fallen by your iniquity"* [14:1].

(4) Hosea 13:14 *"O GRAVE [sheol-Hell], I will be your destruction."* Paul quotes this in 1 Corinthians 15:55. Hosea said, "O grave" Paul quotes it, "O death." "O death" and "O grave" are the

same. They could not translate this sheol into Hell for if they had, they would have had Hell being destroyed.

THE GOOD IN THE GRAVE

(5) Genesis 37:35, 42:38, 44:29, and 44:31 *"You shall bring down my gray hairs with sorrow to the GRAVE [sheol-Hell]."* The first time sheol is used, if it means Hell is Jacob saying his son is being tormented in Hell, and he will go down to "Hell to be with him?" No, he is saying he will go down to the grave. The King James translators know that Hell would not teach what they wanted to teach. They did not want Jacob in HELL. This and many others times they know they could not translate sheol into Hell.

- (6) Genesis 42:38 *"Then will you bring down my gray hairs with sorrow to the GRAVE [sheol-Hell]."*
- (7) Genesis 44:29 *"You will bring down my gray hairs with sorrow to the GRAVE [sheol-Hell]."*
- (8) Genesis 44:31 *"Shall bring down the gray hairs of your servant our father with sorrow to the GRAVE [sheol-Hell]."*

Some say that the "grave" is the abode of departed spirits. My question to them is where did they learn this? There is not one passage in the Bible that speaks of "a place" where all departed spirits go, and not one passage that speaks of "departed spirits." Do they out of thin air come up with both a place and departed spirits to put in that place? They manufacture terms and use them as if they were Biblical and expect all others to accept their manufactured terms without question.

If Jacob were going to Heaven at death, why did he say he was going DOWN to his son IN SORROW? If he were going to Heaven, he should have said he was going UP to his son REJOICING. Those today who speak of going to Heaven always speak of going UP, never DOWN.

(9) Job 14:13 *"O that you would hide me in the GRAVE [sheol-Hell], that you would keep me secret, until your wrath be past, that you would appoint me a set time, and remember me!"* Job was in so much pain that he wanted to go to the grave-sheol [Hell] for relief from his sufferings, but today's Hell is incomparably worse than the suffering he wanted relief from. The translators did not dare to make this Hell for them they would have Job asking to go to Hell. "There is none like him in the earth, a perfect and an upright man" [Job 1:8] asking to go to "Hell" to escape his sufferings. Those who believe in Hell teach the sufferings in it are much worse than anything in this life. Job certainly would not have wanted to escape from the painful time he was having by going to a place much more painful. "Why did I not from the womb? Why did I not give up the ghost when my mother bare me? Why did the knees receive me? Or why the breasts, that I should suck? For now should I have lain down and been quiet; I would have slept; then had I been at rest ... There the wicked cease from troubling: and there the weary are at rest" [Job 3:11-17]. Beyond any doubt, Job did not know about or believe in Hell as it is taught today. Job did not want to go to today's Hell and be tormented; he wanted to go the "grave" to avoid the torment he was in. WHY IS IT THAT NO PREACHER WHO BELIEVES IN "HELL" NEVER SPEAKS OF "HELL" IN THE WAY JOB DID? THE ANSWER IS SIMPLE, SHEOL DID NOT MEAN A

PLACE OF TORMENT, BUT A PLACE OF REST, AND THOSE WHO PREACH "HELL FIRE" TODAY JUST DO NOT BELIEVE JOB.

(10) Job 17:13 *"If I wait, the GRAVE [sheol-Hell] is my house: I have made my bed in darkness. I have said to corruption, you are my father: to the worm, you are my mother, and my sister. And where is my hope? As for my hope, who shall see it? They shall go down to the bars of the PIT [sheol-Hell], when our rest together is in the dust."* It was clear even to the King James translators that Job was not saying Hell was going to be his bed. He gives a description of the corruption and maggots of the grave. An undeniable statement that the grave was to be his house, not Heaven, Hell, or Abraham's bosom. He had no thought of being eternally tortured in the Dark Age Hell, but all of both the good and the bad resting together in the dust. Death is never said to be a gateway to Heaven. It is described as a place of darkness and forgetfulness. In the same passage they translated the same word, sheol, into both grave and pit.

- Verse 13: *"If I wait, the **GRAVE** [sheol-Hell] is my **HOUSE**"* A house is an abode, not a place of torment.
- Verse 13: *"I have made my **BED** in **DARKNESS**."* The darkness of the grave. Is a place of fire darkness?
- Verse 14: *"I have said to **CORRUPTION**, you are my father."* Corruption is in the grave.
- Verse 14: *"To the **WORM**, you are my mother, and my sister."* The worms that eat dead bodies are in the grave.
- Verse 16: *"They shall go down to the bars of the **PIT** [sheol-Hell], when our **REST** together **IS IN THE DUST**."* There is no rest in the "Hell" that is taught today, and I know of none that think "Hell" is in the dust of the earth [Job 17:13-16].

Scott P. Wiley in "Eternal Torment or Annihilation" makes the grave be the place where man puts bodies but he says sheol is not the grave but the place where God puts souls of the dead. This passage clearly puts the corruption of dead bodies and the worm that eats dead bodies in sheol; it also puts those in sheol "in the dust." Is he saying God keeps living souls in the dust of the earth? If the grave and sheol are not the same place, why is the same word translated into grave and pit in this one passage? Newer translations like the New American Standard that leaves sheol untranslated both times it is used in this passage make it even clearer that maggots and corruption are in sheol. Can there be corruption and maggots in sheol if sheol is a place for "souls" that are not corruptible? His view puts him in conflict with most Protestants who believe the soul goes to Heaven or Hell at death. A few years back, most who are members of the same church he is, the church of Christ, believed as he does, but now many no longer believe it for at most funerals the dead person is said to be alive in Heaven. Many in the church are going over to the view of going to Heaven or Hell at death. But worst of all, he seems to be in conflict with himself on his view of Luke 23:43. In his comments on 2 Corinthians he makes the Lord be with Paul in sheol or he makes Paul be in Heaven with Christ before the resurrection. It is hard to know whether he believes the dead are in sheol or if the dead are in Heaven. Most of the time he is saying they are in sheol but at times he seems to be saying both.

(11) Psalms 30:3 *"O lord, you have brought up my soul from the GRAVE [sheol-Hell]: you have kept me alive, that I should not go down to the pit."* David was not saying he had been dead, and his soul was in Hell. God had saved him from his foes and death, therefore, saved him from going to the grave. He did not come back from Hell. He was expressing his gratitude for his recovery.

ery. "You have kept me alive, that I should not go down to the pit" and " you have brought up my soul from the grave" is Hebrew dualism where the same thing is said in two ways.

(12) Psalms 49:15 *"But God will redeem my soul from the power of the GRAVE [sheol-Hell] for he shall receive me."* The translators did not believe God would redeem any from Hell. At the resurrection, his life will be redeemed from the grave, from death. If "sheol" were really "Hell," then this passage would be saying God will redeem from Hell, and the writer of this Psalm expected to be in Hell and redeemed from it.

(13) Psalms 88:3 *"And my life draws nigh unto the GRAVE [sheol-Hell]."* He would soon die, not soon be in Hell. This is one of the good guys with a white hat.

(14) Isaiah 38:10 *"I said in the cutting off of my days, I shall go to the gates of the GRAVE [sheol-Hell]: I am deprived of the residue of my years."* King Hezekiah thinks he will die before he is old. If Hell had been used in this passage, he would have said he expected to go into eternal torment in Hell.

THE GOOD AND BAD IN THE GRAVE TOGETHER

(15) 1 Samuel 2:6 *"The lord kills and makes alive: he brings down to the GRAVE [sheol-Hell], and brings up."* If they had translated this Hell, they would have the Lord brings up from Hell, but they believed no one could come out of Hell and have a second chance after they were in Hell, therefore, they did not use Hell. Coming out of Hell would not go with their theology.

(16) Job 7:9 *"As the cloud is consumed and vanishes away: so he that goes down to the GRAVE [sheol-Hell] shall come up no more."* ALL go down to the grave. They could not have translated this into Hell for then they would have put ALL in Hell together, both the good and the bad. Neither do they believe any in "Hell" will vanish away as bodies in the grave do.

(17) Psalms 6:5 *"For in death there is no remembrance of you: in the GRAVE [sheol-Hell] who shall give you thanks?"* David is not saying that only these in Hell have no remembrance of God, but that none of the dead have any remembrance or none can give Him thanks. If the bad were in Hell and the good in Heaven or Abraham's bosom, then both the bad and the good would have a remembrance of God. Do some think anyone could be in Heaven and have no remembrance of God or those who are being tormented in Hell will have no remembrance of the God who is tormenting them? If they had translated this Hell, they would have put ALL, both the good and the bad in Hell with no remembrance of why they were there or of the God that was tormenting them. THIS STATEMENT IS A FLAT CONTRADICTION OF TODAY'S THEOLOGY OF AN IMMORTAL SOUL THAT IS ONLY A PART OF A PERSON. That the dead are unconscious is so strongly stated in this passage that those who believe the dead are conscious have a hard time with it. This is shown in the Connelly-Field "Debate On The State Of The Dead" when Thomas P. Connelly says, "The desire expressed here is for salvation, in view of the fact that there is no chance of salvation in the grave; those who go to the grave unprepared give God no thanks, they do not remember the Lord, the term remembrance being used in the sense of obedience." David was asking God to save him from death "for in death there is no remembrance of You." It was

David who he said did believe in God that would have no remembrance of Him, not someone who went to the grave not believing in God. David was not, as he says, someone who went "to the grave unprepared."

- Although it may be out of place to bring up Psalm 146:3-4 at this time, but Connelly's statement on it again shows the dilemma of those who do not want to believe God. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goes forth, he returns to his earth; IN THAT VERY DAY HIS THOUGHTS PERISH." He says, "The term thoughts in this text, as is evident not only from the word used in the Septuagint, but from the context, means designs or purposes. We are exhorted not to trust in man, for though he may design to bless us, he is destined to die, when his purpose must fail--they must perish." The Christian Church, in which he is an Evangelist, believes no one can change God's word, but he changes "thoughts" into "purpose" when they are different words in the Hebrew and the word "thoughts" never means "purpose." and is never translated "purpose."

(18) Psalms 89:48 *"What man is he that lives and shall not see death? Shall he deliver his soul [life - nehphesh] from the hand of the GRAVE [sheol-Hell]."* Another Hebrew dualism that is used throughout Psalms. A person cannot keep himself from death and the grave. If this grave [sheol] were Hell, then no person could keep himself from Hell, not even the good guys. All die and go to the grave [sheol], but no one believes all go to Hell.

(19) Psalms 141:7 *"Our bones are scattered at the GRAVE'S [sheol-Hell] mouth, as when one cuts and cleaves wood upon the earth."* Will the bones of those in Hell be scattered at the mouth of Hell and not be in it? Whatever David means by grave's mouth, he is not saying that the inside of the grave [sheol/hades] has two sides, one for the good and one for the bad. Even the King James translators did not think so and translated it grave, not Hell.

(20) Proverbs 1:12 *"Let us swallow them up alive as the GRAVE [sheol-Hell]: and whole, as those that go down into the pit."*

(21) Proverbs 30:16 *"The GRAVE [sheol-Hell] says not 'It is enough.'"* No matter how many die, the point will never be reached when no more can die.

(22) Ecclesiastes 9:10 *"Whatsoever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the GRAVE [sheol-Hell], whether you go."* Those in the grave know nothing and will know nothing unto the resurrection. A Hell or a Heaven where those in them know nothing would not be the Hell, or the Heaven the Catholics or the Protestants believe the dead to be living in. Solomon is not speaking in figurative language. A more positive statement that the dead are now unconscious could not be made. It could not be said any plainer that death is death and no part of anyone is alive before the resurrection. In the same chapter Solomon says, "The dead know not any thing" [Ecclesiastes 9:5].

(23) Song of Solomon 8:6 *"Love is as strong as death; jealousy is cruel as the GRAVE [sheol-Hell]."* No distinction is made of the good or the bad. The bad and the good are the same to the grave.

(24) Isaiah 38:18 *"For the GRAVE [sheol-Hell] cannot praise you, death cannot celebrate you: they that go down into the pit cannot hope for your truth."* No distinction is made of the dead. Neither the good or bad dead can praise God. If the good dead are living in Heaven, why could they not praise God? Those who go down to the pit [the grave] are asleep and know nothing. They cannot hope for God's truth while they are asleep. Death, pit and grave (sheol) are used interchangeably in this passage.

THE BAD IN THE GRAVE

(25) 1 Kings 2:6 *"And let not his hoar head go down to the GRAVE [sheol-Hell] in peace."* No one could have peace while he was being burned by Satan or by God with a fire many times hotter than any fire on earth and tormented far worse than any torment known to anyone. The Hell preached today is not a place of peace. In 1 Kings 2:6-9 David is telling Solomon not to let Joab die peacefully because of the evil he had done. There is nothing about Joab being forever tormented in Hell in this. David knew Solomon had the power to bring Joab down the grave, but no one has the power to send anyone to "Hell" as the word is used today, but to make this teach their theology, they seem to be more than willing to give Solomon this power.

(26) 1 Kings 2:9 *"But his hoar head bring you down to the GRAVE [sheol-Hell] with blood."* See notes on 1 Kings 2:6 above. A man can shed the blood of another man and bring him down to the grave, but only God could say he was going to Hell if there were one.

(27) Job 21:13 *"They spend their day in wealth, and in a moment go down to the GRAVE [sheol-Hell]."* They "go DOWN to the grave," not to somewhere out in space or who knows where. At one time Hell was believed to be under the earth. In Greek philosophy after death the souls waiting to be reincarnated were under the earth; and Hell, which grew out of Greek philosophy had the souls in torment under the earth. From the Dark Age unto not many years ago, most who believed in Hell believed it was under or deep in the earth just as many who believed in pagan reincarnation believed it was under the earth. Most, but not all, now realize there is no place of torment under the earth and have moved it. Now who knows where they think it is, maybe somewhere out in space, but under the earth is no more unscriptural than any other place. Any torment in the grave [sheol] has to be read into this passage.

(28) Job 24:19 *"Drought and heat consume the snow waters: so does the GRAVE [sheol-Hell] those which have sinned."* Those who have sinned and are consumed by the grave just as heat does snow is a far cry from torment in a Hell where we are told that those that have sinned are never consumed. Job just did not understand and needed Jonathan Edwards to tell him that those, which have sinned, are not in the grave but are in Hell, a place of endless torment where they will never be consumed.

(29) Psalms 31:17 *"Let me not be ashamed, O Lord; for I have called upon you: let the wicked be ashamed, and let them be silent in the GRAVE [sheol-Hell]."* The translators knew David was not asking God not to let those in Hell cry out in pain as they were being tormented. He was asking for their end, not for them to be silent when they are being tormented in Hell. Most who believe in Hell believe that it will be anything but silent, but that there will be eternal yells in the pain

there. Those who believe in "Hell" teach that the wicked will be weeping, wailing and gnashing their teeth. Nothing silent about that. According to the view of Hell many believes today, David would be asking God to torment many, but most of the ones who teach eternal torment in Hell would condemn anyone who prayed in church for God to forever burn most in the hot fires of Hell.

(30) (31) Psalms 49:14 *"Like sheep they are lain in the GRAVE [sheol-Hell]; death shall feed on them"* Also Hebrew dualism. No one believes sheep will be in "Hell." *"And the upright shall have dominion over them in the morning; and their beauty shall consume in the GRAVE [sheol-Hell]."* No matter how much beauty a person may have when living, that beauty will consume in the grave. They will swell up and decay in the grave. This was not translated Hell for they do not believe anyone will decay, be consumed, in Hell. They believe an immortal soul is the part of a person that will always be the same, not consume or decay away with the swelling of the dead body. *"And their form shall be for Sheol to consume, so that they have no habitation"* [New American Standard Bible].

Note: There are four others words in the Hebrew Old Testament that are translated "grave" in the King James Version (kvooraf, kehver, shahagath, bgee), but to my knowledge none of them are used by anyone to prove there is any kind of life in the grave.

THE THIRTY-ONE "HELL" TRANSLATIONS

In the Hebrew, sheol is a common noun as is grave in English [**SHEOL** a common noun = **GRAVE** a common noun]. How can a common noun be translated into a proper noun [**SHEOL** a common noun = **HELL** a proper noun]? It is against all rules of translation to change a common noun into a proper noun. The King James Version left it a common noun thirty-four times, but thirty-one times they changed it into a proper noun. The same word is translated into two common nouns, grave and pit, and one proper noun, Hell. Which one did they think it is, common or proper? How did they know when it is a common noun and when they should change it to a proper noun? The New American Standard Version did not translate it but used the Hebrew word in the English translation, however, they capitalized it as if it were a proper noun. The New International Version translates the common noun "sheol" into the common noun "grave" sixty times and into the common noun "death" five times and did not capitalized it.

In none of the sixty-five passages where sheol is used is it said to be a place of fire or torment. It is said to be a place of silence and darkness but never fire. Sheol is never used with the word eternal or everlasting, and sheol will be destroyed [Hosea 13:14].

NATIONS IN HELL

FIFTEEN OF THE THIRTY-ONE PASSAGES TRANSLATED HELL IN THE KING JAMES VERSION ARE THE DESTRUCTION OF NATIONS AND HAVE NOTHING TO DO WITH INDIVIDUALS. ALTHOUGH WHAT IS SAID IN THESE FIFTEEN PASSAGES DO NOT IN

ANYWAY FIT WITH TODAY'S THEOLOGY OF "HELL," THEY ARE OFTEN USED ANYWAY, mostly by the Jonathan Edwards type of Hell fire preacher.

(1) Deuteronomy 32:22 GOD'S ANGER TOWARD ISRAEL. *"For a fire is kindled in mine anger, and shall burn unto the lowest HELL [sheol], and shall consume the earth with her increase, and set on fire the foundations of the mountains."* Hundreds of years from Genesis to Deuteronomy had passed, and it was not unto the seventh time sheol is used before the King James translators thought they could put the Hell they believed in into the Bible. But, what does this passage say? Jeshurun forsook God [32:15]. They (Israel) provoked God to jealousy with strange gods [32:16]. They (Israel) sacrificed unto devils [32:17]. They moved God to jealousy with that which is not a god and provoked Him to anger [32:21]. In God's anger, a fire is kindled which would burn to the lowest sheol [grave] and shall consume the earth. This fire is on earth, not in Hell. *"I will heap mischief upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men"* [Deuteronomy 23:23-26, Also 1 Thessalonians 2:16]. ALL THIS, INCLUDING THE FIRE UNTO THE LOWEST GRAVE IS GOD'S PUNISHMENT TO THEM AT THAT TIME. ALL THESE PUNISHMENTS ARE THOSE THAT CAN ONLY BE INFLICTED ON THE LIVING, NOT ON AN IMMATERIAL, INVISIBLE PART OF A PERSON THAT HAS NO SUBSTANCE. THERE IS NOT ONE WORD ABOUT ANYONE BURNING IN HELL AFTER DEATH OR AFTER THE JUDGMENT. If it were a Hell, there would be beast, poison serpents, swords, etc. in Hell. Suckling babies would be destroyed in Hell.

The "how" of this burning *"unto the lowest hell [grave-sheol],"* is described in Deuteronomy 32:21-26 in a way that it could not be the "Hell" that is believed in by many today, but is God's anger with the nation of Israel. This is almost a repeat of Leviticus 26:14ff of what would happen to Israel if they did not obey God.

- Verse 21 *"I will provoke them (Israel) to anger with a foolish nation."*
- Verse 22 *"And consumes the earth with it yield."*
- Verse 23 *"I will heap disasters upon them."*
- Verse 24 *"They shall be wasted with hunger, devoured with pestilence."* See 2 Samuel 24:13-15; Exodus 9:15; 2 Chronicles 21:14
- Verse 24 *"And the teeth of beasts I will send upon them, with the venom of crawling things of the dust."*
- Verse 25 *"The sword will destroy outside."*
- Verse 26 *"I would scatter them afar, I would make the remembrance of them to cease from among men."*

If "lowest Hell" spoken of in this passage were the "Hell" that is taught today, was David forever tormented by God in this "lowest Hell"? Or was he in it for a period of time and came out of it? See Psalm 86:13 below where David says he was delivered out of the lowest Hell in the King James Version.

FROM GENESIS TO DEUTERONOMY, CENTURIES HAD PASSED BEFORE THE KING JAMES TRANSLATORS FIRST PUT HELL IN THE BIBLE ALTHOUGH SHEOL HAD BEEN USED OFTEN. HUNDREDS MORE YEARS PASSED BEFORE THE NEW KING JAMES TRANSLATORS TRANSLATED SHEOL INTO HELL THE SECOND TIME.

FIVE OUT OF THIRTY-SIX The New King James Version translates "sheol" into Hell only five times out of the first thirty-six times "sheol" is used.

1. **THE 7TH TIME SHEOL IS USED IS THE FIRST TIME IT IS TRANSLATED "HELL"** Deuteronomy 32:22.
2. **THE 20TH TIME SHEOL IS USED IS THE SECOND TIME IT IS TRANSLATED "HELL"** Psalms 9:17.
 - Did it not mean Hell in eighteen of the first twenty times sheol is used? Did it mean "grave" a place on this earth for centuries and then the same word was changed to "Hell," a place not on this earth? A place where there is no life or torment changed to a place of eternal life in torment?
3. **THE 28TH TIME SHEOL IS USED IS THE THIRD TIME IT IS TRANSLATED "HELL"** Psalms 55:15
4. **THE 33RD TIME SHEOL IS USED IS THE FOURTH TIME IT IS TRANSLATED "HELL"** Psalms 139:8
5. **THE 36TH TIME SHEOL IS USED IS THE FIFTH TIME IT IS TRANSLATED "HELL"** Proverbs 5:5
 - All the other thirty one times sheol is used before this is either translated grave or pit. **EVEN IN "HELL'S BIBLE," THE KING JAMES VERSION, THE TRANSLATORS DID NOT THINK SHEOL MEANS "HELL" IN THIRTY-ONE OF THE FIRST THIRTY-SIX TIMES IT IS USED AND DID NOT TRANSLATE IT "HELL."**

(2) Psalms 9:17 *"The nations have sunk down in the pit which they have made...The Lord is known by the judgment which he executes: the wicked is snared in the work of his own hands ... The wicked shall be turned into HELL [grave-sheol], and all the nations that forget God" ["return to Sheol"]* New American Standard Bible, Psalms 9:15-17]. The same thing will happen to both the wicked persons and the nations that forget God. They both will go to sheol, the grave. Do some think evil nations live in torment in Hell after the nations no longer exists on this earth or that evil nations do not have some good people in them that would not be in Hell? Both will be in the grave, both will be dead, not both in eternal torment together in Hell. According to the American Standard Version the wicked are the wicked nations. *"The wicked shall be turned back unto sheol, even all the nations that forget God."* Psalms 9:15-20 is speaking of the nations that forget God. There is no threat of after-death punishment in this passage.

(3) Isaiah 5:14 *"Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore, HELL [grave-sheol] has enlarged herself and opened her mouth without measure."* Because they had left the Lord, they went into captivity. See Proverbs 27:20 above. Their captivity was a grave [sheol] to them as a nation.

(4) Isaiah 14:9 *"HELL [sheol "grave" in margin of King James Version] from beneath is moved for thee to meet you at your coming: it stirs up the dead [rephaim] for you, even all the chief ones of the earth; it has raised up from the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto you, Are you also become weak as we? are you become like unto us?"* This is a deception of the fall of Babylon and has nothing to do with the soul after death. In this metaphor, the past dead nations were surprised to see a nation as strong as Babylon joining them. If the dead were alive in sheol, why would they be surprised to see other persons joining them when all would? Isaiah 26:14 *"They [the Nations] are dead, [rephaim] they shall not live; they are deceased, they shall not rise; therefore has you visited and destroyed them, and made all remembrance of them to perish."* This is about nations that did not remember God. It has nothing to do with an immortal immaterial part of a person after death. Because dead nations (not dead souls) are speaking in verse 9, the King James Version translated it Hell but verse 11 has worms and they feed on dead bodies not an immortal part of a man, therefore, they translated it "grave." This parable where dead nations speak is not to be taken literally any more than the parable before it where the trees speak [Isaiah 14:8]. If it were taken literally, it would be a completely different Hell than any Hell that is taught today. How did the translators think they could get the Hell they believed in out of this passage?

(5) Isaiah 14:15 *"Yet you shall be brought down to HELL [grave-sheol]."* See Isaiah 14:9 above. The picture of maggots and worms covering the king of Babylon [Isaiah 14:15] and warriors lying with their swords under their heads [Ezekiel 32:27] is a picture of the grave, and is far from what the Hell is that is taught today.

(6) Isaiah 28:15 and

(7) Isaiah 28:18 *"Wherefore hear the word of the Lord, you scornful men, that rule this people which is in Jerusalem. Because you have said, we have made a covenant with death, and with HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us."* Isaiah 28:18 *"And your covenant with death shall be disannulled, and your agreement with HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it."* When the "overflowing scourge" passed through, many would die, but they thought they could escape death and the grave. This is the nation of Israel that had made a covenant with some and thought they were safe but were not; it is not about individuals going to Hell.

(8) Isaiah 57:9 *"And you went to the king with ointment, and did increase your perfumes, and did send your messengers far off, and did debase yourself even unto HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION]."* See Isaiah 57:8 and notes on Proverbs 15:24 above. Israel is spoken of as a woman who is unfaithful to her husband (God). Ultimately, this leads to the death of any nation. Does anyone believe nations will be forever tormented in Hell? Nothing is said about an individual going to Hell.

(9) Ezekiel 31:16 In this chapter God is saying to Egypt, *"Do you remember Assyria, a great nation strong as a cedar. I made the nations to shake at the sound of his fall, when I cast him down to SHEOL [the grave]."* This chapter of Ezekiel is about a nation, Assyria, which God had cast down and it was no more, not people. See notes on Isaiah 14:9-20 above.

(10) Ezekiel 31:17 *"They also went down into HELL [grave-sheol] with him unto them that be slain with the sword; and they that were his arm, that dwelled under his shadow in the midst of the heathen,"* The nations around Assyria also perished. In the same context, the King James Version translated the same Hebrew word both Hell and grave [GRAVE in 31:15 and HELL in both 31:16 and 31:17]. They put nations in both the grave and in Hell at the same time.

(11) Ezekiel 32:21 *"The strong among the mighty shall speak to him out of the midst of HELL [grave-sheol]."* Egypt will join the other mighty nations in SHEOL [the grave]. Ezekiel is talking about nations, not individual people.

(12) Ezekiel 32:27 *"There is Meshech, Tubal, and all her multitude: her graves are round about him: all to the uncircumcised slain by the sword, through they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to HELL [grave-sheol] with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones."* Swords under their heads refer to ancient practice of burying the weapons of warriors with them. Their weapons of war could be under their heads in the grave but not taken with them after death to Hell. Those who believe in Hell do not believe any belongings from this life can be taken to Hell.

(13) Amos 9:2 *"I saw the Lord standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that flees of them shall not flee away, and he that escapes of them shall not be delivered. Though they dig into HELL [grave-sheol], thence shall mine hand take them."* There was no place where they could flee from God. Even if they dug into the grave [sheol] God would find them. Many of the graves were caves or a room dug out of rock and sealed up. Does anyone think that a living person can dig into the place where they say the *"immaterial invisible"* souls of the lost are being tormented after their death? DOES ANYONE SERIOUSLY BELIEVE ANY LIVING PERSON CAN DIG INTO HELL? Can "souls" in Hell flee and be slain with the sword? Will there be a sword in Hell? Anyone can see that this is the living that are the enemies of God that cannot find a place to hide from His wrath, not even by hiding in a grave or pit. The very idea of digging into the Hell that is taught today is absurd. Amos 8 and 9 may be speaking of God punishing a nation, not individuals. *"Have I not brought up Israel from the land of Egypt...And I will destroy it from the face of the earth"* [Amos 9:7-10].

(14) Habakkuk 2:5 *"Yea also, because he transgress by wine, he is a proud man, neither keeps at home, who enlarges his desire as HELL [grave-sheol], and is as death, and cannot be satisfied."* Habakkuk is a book of prophecy about Chaldea. Chapter 2:4-17 Chaldea conquered many nations. *"He enlarges his appetite like Sheol...He also gathers to himself all nations"* Habakkuk 2:5 New American Standard Bible. They were like a man intoxicated with power and his desire is as the grave [sheol] that can never be satisfied. See Proverbs 27:20.

The grave [sheol] is said to be under the earth all through the Old Testament. Is Hell under ground?

THE GOOD IN HELL

(15) 2 Samuel 22:6 *"When the waves of death compassed me, the floods of ungodly men made me afraid; The sorrows of HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] compassed me about; the snares of death prevented me."* Up to the time of David, Hell is used in the King James Version only one time. **FROM GENESIS ONE TO THE TIME OF DAVID IN 2 SAMUEL, OVER THREE THOUSAND YEARS HAD PASSED BEFORE THE SECOND TIME THE WORD HELL WAS PUT INTO THE KING JAMES VERSION; BUT, EVEN THEN, THE NEW KING JAMES TAKES IT OUT.** 2 Samuel 22:5-6 is David speaking about troubles and fears he had, including fear of death for he was running from Saul who was trying to kill him. It is difficult to see why the King James Version put "Hell" in this passage for when they did, it is far from being what those who believe in "Hell" believe. Was David running from Saul because he thought Saul would send him to the grave or would send him to Hell? Even those who believe in Hell do not believe Saul could have sent David to it. THERE IS NOTHING IN IT ABOUT ANYTHING AFTER DEATH OR AFTER THE JUDGMENT DAY. Matthew Henry says, "This is expressed figuratively. He was surrounded with death on every side, threatened to be overwhelmed, and saw no way of escape." Matthew Henry's Commentary, Page 357. *"The sorrows of HELL compassed me about"* and *"the snares of death prevented me"* are Hebrew dualism.

(16) Psalms 16:10 *"For you will not leave my soul in HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION]: neither wilt you suffer your Holy One to see corruption."* This is used in Acts 2 and is about Christ. See "The 11 'hades' translations" below. The translators put most of the saved in the grave, not in Hell, but this says his soul was not left in sheol. They could not put a "soul" (as the word is used today-an immaterial, invisible nothing) in the grave. If Christ were alive in Hell, He was alive and never was dead, therefore, there was no resurrection of Christ. Did God raise Christ from the dead, or did He just take the living Christ who was not dead out of Hell?

(17) Psalms 18:5 *"I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of HELL [grave-sheol "grave" in margin of King James Version] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him even into his ears."* This is David saying about the same thing that he said in 2 Samuel 22:5-6. See notes there. This is Hebrew dualism where the same thing is said in two ways. "The sorrows of sheol compassed me about" and "the snares of death prevented me" are two ways of saying the same thing. If Hell were a place of eternal torment after death and David had been compassed about by it, he would not have been alive on earth to write this. This is one of the good guys who came near unto death, not near unto Hell.

(18) Psalms 86:13 *"For great is your mercy toward me: and you have delivered my soul from the lowest HELL [grave-sheol]."* [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION]. [Footnote in King James Version: "Or, grave"] Neither the Catholic, Protestant, nor the after judgment versions of Hell believe that a person can go the Hell and come back to live on Earth. The writer of this Psalm is thanking God for saving his life from the grave, not for bringing him back from Hell. The New Revised Standard Version says, *"You have delivered my soul from*

the depths of Sheol" [*sheol-grave*]. AT THE TIME DAVID WAS WRITING THIS HE HAD NOT BEEN TO HELL TO BE DELIVERED FROM IT FOR THE HELL THAT IS TAUGHT TODAY IS A PLACE OF ETERNAL TORMENT FROM WHICH NONE WILL EVER BE DELIVERED. It is no wonder that the New King James took "Hell" out of this passage.

IF THIS PASSAGE WERE BELIEVED AS IT IS TRANSLATED IN THE KING JAMES VERSION, USING THE WORDS "SOUL" AND "HELL" AS THEY ARE USED AND UNDERSTOOD TODAY, IT WOULD TEACH:

- **THE SOUL CAN BE IN HELL AND BEING TORMENTED WHEN THE PERSON IS STILL LIVING ON EARTH, BEFORE DEATH.**
- **THE SOUL CAN COME BACK FROM HELL.** A soul in Hell can be delivered from Hell! Also 1 Samuel 2:6; Psalms 16:10; 30:3 49:15; 88:3.
- **THERE IS MORE THAN ONE HELL.** If there were a "lowest hell," there would have to be one or more Hells above it. Does anyone believe that are many Hells?
- **THE SOUL OF THE RIGHTEOUS CAN BE IN HELL.**
- **SOULS ARE IN HELL BEFORE THE JUDGMENT DAY.**

In trying to put Hell in the Bible, they made a mess of things, a mess that no one believes, not even the translators that made the mess. In the next verse it is clearly indicated that this is deliverance from a threat of death from those who sought his life. *"O God, arrogant men have risen up against me, and a band of violent men have sought my life [nehphesh]"* [New American Standard Bible].

(19) Psalms 116:3 *"The sorrows of death compassed me, and the pains of HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul."* The writer could see that death and the grave may be close. When they translated sheol into Hell did they not put the righteous in Hell? Did he pray that his soul be taken out of Hell while he was living, when according to today's teaching his soul would not have been in Hell? The New King James Version did not think so and changed Hell to sheol. His trouble and sorrow were in this life, and he called upon the name of the Lord to deliver him from death and the grave, not to deliver him from Hell when he was not in Hell.

(20) Psalms 139:8 *"If I ascend up into heaven, you are there: if I make my bed in HELL [grave-sheol], behold, you are there."* He is saying God is everywhere, He is omnipresent. There is nowhere one can go away from God. He can reach into the grave and raise the dead. The King James Version makes God be in Hell. If He were, then those in Hell would not be away from the presence of God and death would not be a separation from God as some teach it is. Sleep is used as a metaphor of death throughout the Bible. Those who believe in Hell do not believe those in Hell will have a bed and sleep. *"If I make my bed in Sheol"* [*Hell* in the King James Version]. If David had made his bed in Hell, this would be saying one of the good guys was asleep in Hell? See GATHERED TO HIS PEOPLE - WAKENING UP AT THE RESURRECTION in chapter three on the use of sleep in the Bible.

- Also 2 Samuel 22:5-6; Psalms 18:3-6 David was in fear of death (not in fear of Hell as is translated in the King James Version) and was running from Saul who was trying to kill him. Also Psalms 86:13; 116:3-4; Jonah 2:2

- Most of the times when sheol is referring to the good it is translated grave. See Genesis 37:35; 42:38; 44:29; 44:31; Job 14:13; 17:13-16; Psalms 49:15 etc.

(21) Jonah 2:2 *"And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of HELL [grave-sheol] ["grave" in margin of King James Version] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] cried I, and you heard my voice."* In the belly of the great fish was a dark covered place as the grave is. He was not dead, and neither the Catholics, Protestants, nor the after judgment versions of Hell believe that a person can be in Hell before his death or that he can come back to this world from Hell. For 374 years [from 1611 to 1985] the readers of the King James Version were told Jonah was in Hell, then the New Kings James Version came along and said not so, he was in sheol. This passage is also, as are many others, difficult to see how the King James translators thought they could get their view of "Hell" out of it even when they mistranslated it.

1. NO ONE BELIEVES HELL IS IN THE BELLY OF A GREAT FISH.
 2. DO ANY BELIEVE A LIVING PERSON IN THE FLESH CAN EVER BE IN HELL?
 3. OR THAT ANYONE THAT DOES GO TO HELL WILL EVER COME OUT OF IT TO LIVE ON THIS EARTH?
- BUT THE KING JAMES VERSION MAKES ALL THREE OF THESE TRUE. DID THE TRANSLATORS BELIEVE WHAT THEY MADE THIS PASSAGE SAY? DOES ANY ONE THAT BELIEVES IN HELL BELIEVE WHAT THEY MADE IT SAY?

THE GOOD AND BAD IN HELL TOGETHER

(22) Job 11:8 *"It is as high as heaven; what can you do? Deeper than HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION]; what can you know?"* *"They are higher than the heavens-what can you do? They are deeper than the depths of the grave-what can you know?"* New International Version. This is one of Job's comforters, Zophar. God said, *"My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has"* [Job 42:7]. Can the words of Job's friends, which God says are not "right," be used to prove any truth? WHAT IS HIGHER THAN THE HEAVENS AND DEEPER THAN THE DEPTHS OF THE GRAVE? THE MYSTERIES OF GOD AND THE LIMITS OF THE ALMIGHTY [11:7]. All though Job's friend might not have been speaking what was right, there still is nothing in what they said about anything after death or after the judgment. In this, as in all the sixty-five uses of sheol, there is no torment after death.

(23) Job 26:6 *"HELL [grave-sheol] [HELL CHANGED TO SHEOL IN NEW KING JAMES VERSION] is naked before him, and destruction has no covering."*

THE BAD IN HELL

(24) Psalms 55:15 *"Let death seize upon them, and let them go down quick into HELL [sheol-grave in the margin of the King James Version]: for wickedness is in their dwellings, and among*

them." David is asking that they die and go to SHEOL [the grave] quickly. He is not asking that they be tormented in Hell forever. Those who believe in the after judgment Hell do not believe the wicked go quickly to Hell at death, but some of them are desperate enough for proof of their Hell that they use this and other verses like it. Though this is the twenty-ninth time sheol is used, it is only the eighth time Hell is in the New King James Version. Numbers 16:29-33 is similar. *"If these men die the death of all men, or if they suffer the fate of all men, then the Lord has not sent me. But, if the Lord brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into SHEOL [grave-sheol, PIT in King James Version], then you will understand that these men have spurned the Lord. Then it came about as he finished speaking all these words, that the ground that was under them split opened; and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah, with their possession, So they and all that belonged to them went down alive to SHEOL [sheol-grave-pit in King James Version]; and they perished from the midst of the assembly"* New American Standard Bible. Their possessions went into the grave with them, but those who believe in Hell do not believe anyone can take their possessions to Hell. If they had translated this "sheol" into "Hell," it would have put Hell in a hole in the ground and on this earth.

- Psalms 55:15 *"Let death seize upon them, and let them go down quick into HELL [sheol] for wickedness is in their dwellings."*
- Psalms 32:17 *"Let the wicked be ashamed, and let them be silent in the GRAVE [sheol]."* The King James translators did not know whether they wanted the wicked in the grave or in Hell. They most certainly are not the same place. Did they divide up the dead and put some in Hell, some in the grave, and some in a hole in the ground?

Hebrew dualism where the same thing is said in two ways is used throughout Psalms and Proverbs. Sheol is used in dualism repeatedly.

- Psalms 30:3
 1. *"O lord, you have brought up my soul from the GRAVE [sheol-Hell]:*
 2. *you have kept me alive."*
- Psalms 55:15
 1. *"Let death seize upon them,*
 2. *and let them go down quick into HELL [sheol-grave]."*
- Psalms 89:48
 1. *"What man is he that lives and shall not see death?*
 2. *Shall he deliver his soul from the hand of the GRAVE [sheol-Hell]."*
- Psalms 116:3-4
 1. *"The sorrows of death compassed me,*
 2. *and the pains of HELL [sheol-grave] gat hold upon me."*
- Proverbs 5:5
 1. *"Her feet go down to death:*
 2. *her steps take hold on HELL [sheol-grave]."*
- Proverbs 7:27
 1. *"Her house is the way to HELL [sheol-grave],"*
 2. *"going down to the chambers of death."*
- Proverbs 9:18

- 1. *"But he knows not that the dead are there;*
 - 2. *and that her guests are in the depths of HELL [sheol-grave]."*
- Proverbs 15:10-11
 - 1. *"He that hates reproof shall die.*
 - 2. *HELL [sheol-grave] and destruction are before the Lord."*
- Isaiah 38:18
 - 1. *"For the GRAVE [sheol-Hell] cannot praise you,*
 - 2. *death cannot celebrate you."*

(25) Proverbs 5:5 *"Her feet go down to death: her steps take hold on HELL [grave-sheol]."* Through out the poetry books, a statement is made and then for emphasis will be repeated in a different way. *"Her feet going down to death"* is repeated for emphasis *"her steps taking hold on sheol [the grave]."* In Proverbs 1:12, it was the victims of the evil, therefore, the King James Version puts the victims in the grave; but in Proverbs 5:5, it is the evil women, therefore, the King James Version puts her in Hell.

(26) Proverbs 7:27 *"Her house is the way to HELL [grave-sheol],"* is repeated for emphasis *"going down to the chambers of death."* Hebrew dualism where the same thing is said in two ways. Going down to the chambers of death is the same as the way to the grave [sheol].

(27) Proverbs 9:18 *"But he knows not that the dead are there; and that her guests are in the depths of HELL [grave-sheol]."* *"The dead are there"* is repeated for emphasis *"her guests are in the depths of sheol [the grave]"* is a repeat of the same thing. This was when there was no cure for sexual diseases and many of her guests went to a premature grave. Proverbs 5 is about prostitutes, and it says of those that go to them, *"And you groan at your latter end, when your flesh and your body are consumed"* [Proverbs 5:11].

(28) Proverbs 15:11 *"Correction is grievous unto him that forsakes the way: and he that hates reproof shall die. HELL [grave-sheol] and destruction are before the Lord."* The *"grave and destruction"* is also Hebrew dualism where the same thing is said in two ways, a repeat for emphasis of *"shall die."* The grave and destruction are not a picture of Hell as it is painted by today's Theology.

(29) Proverbs 15:24 *"The way of life is above to the wise, that he may depart from the HELL [grave-sheol] beneath."* Protestants do not believe that any will depart from Hell once they are there. See Psalms 18:3-6 and Psalms 55:15. The writers of Psalms, Proverbs and all the Old Testament believed God would reward and save the righteous and punish the evil even with death in their lifetime. Israel went into captivity frequently and many of them died in captivity. When they would repent God would bring them out. The wrath of God is on the sinner now in this life [Romans 1:18; 2 Peter 2:9].

(30) Proverbs 23:14 *"You shall beat him with the rod, and shall deliver his soul from HELL [grave-sheol]."* A child that is not punished when it does wrong will not keep the law and may be punished even with death [see note on Proverbs 15:10-11 above]. *"You shall beat him with the rod, and deliver (save) his life from the grave."* No child can be delivered from the Hell that is taught today by beating him with the rod, so why did they put "Hell" in this passage?

(31) Proverbs 27:20 "*HELL* [grave-sheol] *and destruction are never full.*" "*And he that hates reproof shall die* [Proverbs 15:24]. *Hell* [grave-sheol] *and destruction are before the Lord*" [Proverbs 15:10-11]. No matter how many die, as long as time goes on, there will be room for more. In Proverbs 30:16 the translators translated the same thought as grave. "*The GRAVE* [sheol]...*says not 'It is enough.'*" This is not saying Hell is so large a place that it can never be filled. This passage is like the other 64 passages that have sheol in them, nothing is said about torment in Hell.

Mr. Stuart, who believes in "Hell" says, "The inconsistency with which they have sometimes rendered the word Sheol, in the same connection and with the same sense, is a striking circumstance which cannot but be regarded with some wonder by an attentive inquirer."

PASSAGES FROM WHICH THE NEW KING JAMES VERSION REMOVED "HELL" THAT WAS IN THE KING JAMES VERSION The New King James Version took Hell out of thirteen of the thirty-one times it is in the King James Version. It changed the way sheol was translated in the King James Version 19 of the 65 times sheol is used. It also changed the 3 words used in the King James Version to 4 words; pit, grave, Hell, and sheol.

·	· · · · ·	|	KJV	·	NKJV	|
·	2 Samuel 22:6	|	Hell	|	Sheol	|
·	Job 11:8 . . .	|	Hell	|	Sheol	|
·	Job 26:6 . . .	|	Hell	|	Sheol	|
·	Psalms 16:10 .	|	Hell	|	Sheol	|
·	Psalms 18:5 .	|	Hell	|	Sheol	|
·	Psalms 86:13 .	|	Hell	|	Sheol	|
·	Psalms 116:3 .	|	Hell	|	Sheol	|
·	Isaiah 5:14 .	|	Hell	|	Sheol	|
·	Isaiah 14:15 .	|	Hell	|	Sheol	|
·	Isaiah 28:15 .	|	Hell	|	Sheol	|
·	Isaiah 28:18 .	|	Hell	|	Sheol	|
·	Isaiah 57:9 .	|	Hell	|	Sheol	|
·	Jonah 2:2 . .	|	Hell	|	Sheol	|
·	More Changes					
·	Job 17:16 . .	|	Pit.	|	Sheol	|
·	Ezekiel 31:15	|	Grave	|	Hell	|
·	Isaiah 14:11 .	|	Grave	|	Sheol	|
·	Isaiah 38:10 .	|	Grave	|	Sheol	|
·	Isaiah 38:18 .	|	Grave	|	Sheol	|
·	Proverbs 1:12	|	Grave	|	Sheol	|

The New King James Version removes much of the foundation on which the belief in Hell was built, and the American Standard Version and most others removed the foundation completely from the Old Testament, but the belief now still stands without it.

After looking at the sixty-five passages where sheol is used in the Old Testament, there is only one conclusion that we can come to, death really is death for both the good and the evil, and there is no life for anyone or any part of anyone before the resurrection. THERE IS NO HINT OF AN ETERNAL LIFE OF TORMENT AFTER DEATH OR AFTER THE JUDGMENT IN ANY OF THE SIXTY-FIVE PASSAGES. THE OLD TESTAMENT DOES NOT CONTAIN TODAY'S CONCEPT OF HELL. THERE IS NO WORD IN THE OLD TESTAMENT THAT EVEN COMES CLOSE TO THE MEANING THAT HELL HAS TODAY.

TWO DEFINITIONS: Webster's New World Dictionary, (1) A place in the ground where a dead body is buried. Any place where a dead body is laid or comes to rest." (2) Today's theology, "A place where the living that can never be dead are tormented forever by Satan or by God." HOW

DID THE TRANSLATORS GET TWO WORDS, GRAVE AND HELL, WITH SUCH A VAST DIFFERENCE IN MEANING FROM THE SAME HEBREW WORD? It is as if the same word [sheol] means "white" in thirty-four passage and "black" in thirty-one passages. TO MIS-TRANSLATE THE WAY THE KING JAMES TRANSLATORS DID IS NOT ONLY A BAD TRANSLATION, IT IS SINFUL TO SO MISUSE GOD'S WORD, BOTH SINFUL FOR THE TRANSLATORS AND SINFUL FOR THOSE WHO KNOW IT IS WRONG BUT USE IT ANYWAY AND DO NOT SPEAK OUT ABOUT WHAT THEY KNOW TO BE WRONG. What will they say to God at the judgment? L. Ray Smith says, "I do not even contend that this is bad scholarship. This is NO scholarship at all. This is nothing less than FRAUD-a Christian HOAX! Show me where else in historic academia we find such reckless abandonment of the facts? I am not contending for my personal preference in translating the scriptures, but to merely translate accurately and consistently what we find in all the Hebrew and Greek manuscripts."

Often, the person who teaches sheol is somewhere beneath the surface of the earth and the dead all to sheol, will, at other times, teach all go to Heaven or Hell at death. The Old Testament teaching of all the dead being asleep in sheol, the grave, is in direct contradiction to today's teaching of going to Heaven at death, yet many teach both, depending, I guess on what their needs are at any given time, but most seem to be unaware of what they are doing, unaware that they are changing back and forth between two contradictory teachings.

HADES IN THE NEW TESTAMENT

The Greek word hades in the New Testament corresponds to sheol in the Old Testament. Hades is used in the Septuagint Version, a translation of the Old Testament into Greek, sixty of the sixty-five times where sheol is used. It is used in the New Testament when the Old Testament is quoted [Psalms 16:10; Acts 2:27]. HADES DOES NOT HAVE ANY REFERENCE TO THE SOUL OF ANYONE IN ANY OF THE ELEVEN PASSAGES WHERE IT IS USED. NOR DOES IT HAVE ANY REFERENCE TO TORMENT IN HELL. An examination of every passage where hades is used in the New Testament shows that not one of them says anything about everlasting conscious torment or of eternal punishment. Not a one of them says anything about what will be after the judgment day.

Hades in the passages that have reference to the death of Christ.

(1) Matthew 16:18 *"And I say also unto you, that you are Peter, and upon this rock I will build my church: and the gates of **HELL** [the grave-hades] shall not prevail against it."* *"And the gates of HADES shall not prevail against it"* New King James Version. When Christ was put into the grave, it looked as if His death had prevailed against His building His Church, but God raised Him on the third day and His church was built in Acts 2. "Death shall neither destroy the organic church which is in the world, nor the members thereof which go down into the grave." J. W. McGarvey, The Fourfold Gospel, Standard Publishing Company, Page 412. There is no mention of eternal torment after death.

- *"And the gates of **HELL** shall not prevail against it"* King James.

- "And the gates of HADES shall not prevail against it" New King James.
 - Which one do you believe? There is no way that both could be right. According to today's theology Hell and Hades are two entirely different places, but these two translations are in conflict with each other on the place all through the New Testament.

(2) Acts 2:27 "*Because you will not leave my soul in HELL [the grave-hades], neither will you suffer your Holy One to see corruption.*" Hades is the Greek translation of the Hebrew sheol. In Acts 2:27, hades is a translation of sheol from Psalm 16:10, and in 1 Corinthians 15:54-55 is an allusion to Isaiah 15:8. Only the King James Version translates hades into Hell. Most translations, even the New King James Version, have not translated hades into Hell. Many would not translate it and therefore left the untranslated Greek word in the English translation. This does not help the English reader who does not know Greek; but it was left untranslated because those who believe the soul is immortal and believe in Hell do not want neither sheol in the Old Testament or hades in the New Testament to be translated.

(3) Acts 2:31 "*He seeing this before spoke of the resurrection of Christ, that his soul was not left in HELL [the grave-hades]; neither his flesh did see corruption.*" "*That His soul was not left in HADES*" New King James Version. This is a quotation of Psalms 16:10. David "*both died and were buried, and his tomb is with us unto this day*" [Acts 2:29]. If David were living at this time and he was not in the tomb, Peter had no point or argument, and what he said had no meaning. "*From the day that the fathers fell asleep*" 2 Peter 3:4. This shows that David is still asleep, along with all other's that "*are fallen asleep*" 1 Corinthians 15:6. To say that David is not dead or has been raised is to say the resurrection is passed, and Christ was not the "*first fruits*" 1 Corinthians 15:20, or the "*first born*" Colossians 1:18, Revelation 1:5. To say that David was never dead is to make a resurrection impossible. The resurrection at the coming of Christ is the subject, and nothing is said about what will be from death to the resurrection. Jesus was in His grave until God resurrected Him, and David will be in his grave until the resurrection. David and all who have died except Christ are still in the grave [in sheol-hades] and will be unto the Resurrection. The King James Version has the "soul" of David being taken out of Hell but those who believe in Hell do not believe that a "soul" that has gone to Hell will ever be taken out of it. If His soul [Hebrew-nehphesh; Greek-psukee] "*was not left in hades [the grave],*" then His soul, the part of Him that cannot die, according to those who say the soul is immortal, was in the grave [hades].

Hades in the passages that have reference to death

(4) 1 Corinthians 15:55 "*O death [thanatos], where is your sting; **O grave** [hades], where is your victory?*" It is so obvious that a place of torment after death is not what Paul was speaking of that even the King James translators could not translate this into Hell See Revelation 20:13-14 below. This is the only time in the King James Version that hades is translated grave. The New American Standard and many others translate both "thanatos" and "hades" into "death." "*Death [thanatos] is swallowed up in victory. O death [thanatos], where is your victory? **O death** [hades], where is your sting? The sting of death [thanatos] is sin*" [1 Corinthians 15:54-56]. They translate "thanatos" into death many places, but this is the only time they translate "hades" into death. Why the inconsistency? Was it not because translating either sheol or hades into grave would not

fit with their theology everywhere else? If death is only separation of an immortal soul from God, the separated soul could not be in the grave. If it were, then it could not be in Hell where they believe it to be.

This is a quote from Hosea 13:14 where the King James Version translated "sheol" into "grave," not "death." *"I will ransom them from the power of the **grave** [sheol]; I will redeem them from death; O death, I will be your plagues; **O grave** [sheol], I will be thy destruction."* The New Kings James left *hades* untranslated.

"1 Corinthians 15:55 is parallel to Hosea 13:14, where the destruction of Hades is prophesied. Whatever Hades means, it is not to endure forever. It is destined to be destroyed. It cannot be endless torment. That its inhabitants are to be delivered from its dominion, is seen from Rev. 20:13. 'And Death and Hell delivered up the dead that were in them.'...It does not retain its victims always, and hence, whatever it may mean, it does not denote endless imprisonment. Hence the next verse reads, 'And death and Hell were cast into the lake of fire.' Can a more striking description of utter destruction be given than this?" J. W. Hanson, "The Bible Hell."

Hades in the passages that have reference to the destruction of cities or nations

(5) Matthew 11:23 *"And you, Capernaum, which are exalted unto heaven, shall be brought down to HELL [grave-hades]: for if the mighty works, which have been done in you, had been done in Sodom, it would have remained until this day."*

(6) Luke 10:15 *"And you, Capernaum, which are exalted to heaven, shall be thrust down to HELL [grave-hades]."* They were favored more than most cities by seeing and hearing Christ *"exalted unto heaven,"* but because of their unbelief they were brought down to the grave. Capernaum ceased to exalt and was covered by sand of Galilee's seashore, its grave. Not even those who believe in Hell believe cities will go to Heaven or Hell, yet they use this passage to prove that lost souls will go to Hell just as the King James translators sends Capernaum to Hell. Cities do cease to exalt [brought down to *hades*-the grave]: as both Capernaum and Sodom have been. There is nothing said about eternal torment of cities or nations. JUST AS CAPERNAUM WAS NEVER LITERALLY IN HEAVEN, IT WAS NEVER LITERALLY IN "HELL."

"And you, Capernaum, which are [present tense] exalted to heaven, shall be [future tense] be brought down to the grave." I know of no one who believes Capernaum, was at the time Christ was speaking [present tense], was in Heaven with God, but would be [future tense] brought down to Hell to be with Satan, yet this is what this passage would have to be saying if it proved "Hell."

Albert Barnes, who believes in Hell ["Hell" in the King James Version he was using], admits that in this passage Hell does not mean Hell. He says, "This does not mean that all the people should go to hell; but that the city which had flourished so prosperously, should lose its prosperity, and occupy the lowest place among cities. The word hell is used here, not to denote a place of punishment in the future world, but a state of desolation and destruction as a city" Note on Matthew 11:23.

Hades in the symbolic passages

(7) Luke 16:23 *"And in HELL [grave-hades] he lift up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom."* This is one of the first passages most go to, to prove there is torment after death. See THE INTERMEDIATE BOSOM in chapter eight for notes on this parable.

(8) Revelation 1:18 *"I am he that lives and was dead; and behold, I am alive for evermore, Amen: and have the keys of HELL [grave-hades] and of death."* Many do not believe Hell will exist unto after the judgment, but they make Him be saying He has the keys to a place that does not yet exist.

What this passage does not and does say:

- If it exists now or will not exist unto then, most all who believe in Hell do not believe Christ will use the keys to open Hell and take out any who are in it. They believe that once a person is in Hell he is there forever. It does not say any will be taken out of Hell.
- It does say Christ will use the keys to take all out of the grave [hades] at the resurrection.

(9) Revelation 6:8 *"And I looked, and behold a pale horse: and his name that set on him was Death, and HELL [grave-hades] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."* This is a symbolic passage, but to prove Hell it is taken out of context and made literal, but when they do, they have Hell, which they believe to be a place of torment after death, killing the living before their death. Definitely not what they believe. If those in Hell will be killed with the sword and with hunger, how can they be tormented forever? If this were made literal, then death and Hell would have power over only one fourth of mankind. Will the other three fourths live forever without dying and never go to Hell? If so, then they had no need of the death of Christ to save them from death or Hell.

(10) Revelation 20:13 *"And the sea gave up the dead which were in it; and death and HELL [hades-footnote in King James Version says "the grave"] delivered up the dead which were in them: and they were judged every man according to their works."* Will the "Hell" that is taught today give up those who are in it? If made literal, this also would not be today's theology. This passage makes a distinction between the dead in the sea and the dead in the grave [hades]. If hades were a place where all the dead go, the good to one side of hades (Abraham's bosom) and the lost to the other side of hades, all the dead would be in hades and none in the sea. Neither the Catholics, Protestant versions of Hell believe any will come out of Hell, but the way the King James Version is translated ALL that are in Hell do come out of Hell when this is made literal, which many do when they are trying to prove Hell is real.

(11) Revelation 20:14 *"And death and HELL [grave-hades] were cast into the lake of fire. This is the second death."* NEITHER DO THEY BELIEVE HELL WILL BE CAST INTO THE LAKE OF FIRE. THEY BELIEVE HELL IS THE LAKE OF FIRE. If it were, then the King James Version would have Hell being cast into Hell, but John says it is death and the grave that are being cast into the lake of fire, not Hell cast into Hell. THE GRAVE, NOT HELL, WILL DELIVER UP THE DEAD AT THE COMING OF CHRIST. The victory of death over mankind will have

ended [See I Corinthians 15:55 above]. MOST ALL THAT USE THIS MISTRANSLATION IN THE KING JAMES VERSION DO NOT BELIEVE WHAT THE KING JAMES VERSION SAYS, THAT HELL WILL DELIVER UP THOSE IN IT, FOR IF IT DID, THEIR HELL WOULD NOT BE ETERNAL. This mistranslation in the King James Version makes Hell end at the resurrection.

Dr. George Campbell: "It is very that neither in the Septuagint version of the Old Testament, nor in the New, does the word *hades* convey the meaning which the present English word *hell*, in the Christian usage, always conveys to our minds." Diss. vi., Page 181.

Conscious in sheol-hades or Conscious in Heaven or Hell. Some believe and teach two contradictory beliefs at the same time.

1. **CONSCIOUS IN SHEOL-HADES.** A disembodied soul in sheol that will be transmigrated back to its earthly body at the judgment. They believe sheol to be under the Earth or who knows where, but anyone in sheol is not in Heaven or Hell.
2. **OR CONSCIOUS IN HEAVEN OR HELL.** A living soul in Heaven or Hell, which will leave there and come back to Earth for judgment, then go back to Heaven or Hell after the judgment. If the dead are in Heaven or Hell, they are not in sheol.
 - Both cannot be right, but I have heard preachers say one at one time, then the other at another time. Did they just forget what they had said the first time? If they prove one, they disprove the other. They spend much time and use many passages of scripture to prove both. Which one do they believe? MANY THAT BELIEVE THE PROTESTANT VERSION WORK HARD TO PROVE THERE IS CONSCIOUSNESS IN SHEOL BUT WHY? IF THE LOST GO TO HELL AND THE SAVED GO TO THEIR ETERNAL HOME IN HEAVEN AT DEATH, THEN THEIR IMMORTAL SOULS CANNOT BE IN SHEOL. THEY COULD NOT BE IN TWO PLACES AT THE SAME TIME. IF THEY DID PROVE THE DEAD ARE ALIVE IN SHEOL, THEY WOULD PROVE THAT THE DEAD ARE NOT IN HELL OR HEAVEN. ARE THEY TRYING TO DISPROVE THEIR OWN BELIEF? HOW CAN THEY NOT SEE HOW INCONSISTENT THEY ARE?

"Christians, when they speak of hell, adopt the phraseology used about Sheol and Hades rather than Gehenna, though it is contended that Gehenna is the word which signifies the place of endless misery. I shall explain what I mean. For example, it is evident, from an inspection of the passages in which Sheol, Hades, and Gehenna occur, that Gehenna for depth is never contrasted with heaven for height, like Sheol and Hades. Nor do we read of persons going down to Gehenna; of the depths of Gehenna, or of the lowest Gehenna. Neither do we read of the gates of Gehenna. All these things are said of Sheol and Hades...Besides, no representation are given of Gehenna, as of Sheol and Hades, that all the dead, or even the wicked, are there. No persons are ever represented as alive in Gehenna, as speaking out of Gehenna, or as tormented in its flames. It is never, like Sheol and Hades, represented as a dark, concealed place, under the earth. No; it is represented as on a level with the persons addressed concerning it. These facts show a remarkable difference in the scripture representations of the two places. Such a marked difference must strike every man's mind with great force, who takes the trouble to examine this subject. An examination of the twelve places in which Gehenna occurs in the New Testament will show that what I have stated is strictly correct. In them we read of the judgment of Gehenna or hell; persons are said to be in danger of it; they are threatened with going into it, or being cast into it; but we never read that any one was alive in it, and lifter up his eyes in its torments. Now, comparing all these different forms of speech, about Sheol and Hades, with those of Gehenna, the difference is

not only manifest, but very significant." Walter Balfour, "An Inquiry Into The Scriptural Import Of The Words, Sheol, Hades, Tartarus and Gehenna," 1854.

Summary of chapter six: Passages with both sheol and hades are often quoted for the purpose of proving Hell. Is this not a perversion of the truth? **BY MISTRANSLATING THE KING JAMES VERSION PUT HELL INTO THE BIBLE OFTEN; BUT MOST OTHER TRANSLATIONS HAVE TAKEN IT OUT OF THE OLD TESTAMENT, AND MOSTLY OUT OF THE NEW TESTAMENT. IT IS IN THE AMERICAN STANDARD VERSION ONLY 13 TIMES, AND IS NOT IN THE OLD TESTAMENT. YOUNG'S LITERAL TRANSLATION AND MANY OTHER TRANSLATIONS HAVE NOT TRANSLATED ANY WORD INTO HELL. TO TRANSLATE SHEOL, GEHENNA, HADES, OR TARTARUS INTO HELL, IS A TOTAL PERVERSION OF THE TRUTH; AND IS AN INTENTIONAL MISTRANSLATION. IF WE USE IT OR TEACH IT, CAN THERE BE ANY HOPE FOR US? HELL IS A VERY DIFFERENT GOSPEL [GALATIANS 1:9]. IT IS CERTAINLY MORE DIFFERENT THAN ANYTHING THAT WAS PREACHED IN PAUL'S TIME.**

CHAPTER SEVEN

A STRANGE AND UNEXPLAINABLE SILENCE

The reinterpreting of life, death, torment, destruction, destroy, perish, die, and end.

THE SILENCE OF THE OLD TESTAMENT ON PUNISHMENT AFTER DEATH

In the Old Testament the penalty for disobedience is always in this lifetime. There is no allusion made to any punishment after this lifetime. **THE PUNISHMENTS WERE TEMPORAL, NOT ENDLESS BUT LIMITED PUNISHMENTS, NOT PUNISHMENTS IN THE HEREAFTER BUT IN THIS LIFETIME.**

From Adam to Moses

[1] ADAM: God told Adam in the day he ate he would die. The day he ate was the beginning of the dying process ["Dying you shall die"]. The death that came into the world by Adam's sin is the same death that he died for eating, a physical death. His punishment was having to work to live, and dying. It was not the death of Adam's "soul," an inward immortal never dying part of

Adam that could not die. He was not told that after his death he would be subjected to endless torment in Hell, but endless torment is almost always read into this. The complete silence of any punishment after death would be unthinkable if the doctrine of Hell were true.

[2] CAIN: His sin was the first murder, which by most is believed to be the greatest of all sins. What was his punishment? Today, he would be told that he would go to Hell if he did not repent, but his punishment was that he was to be a fugitive and a vagabond in his lifetime on the earth. Not one word about any punishment after his death. The punishment for anyone who killed Cain would be SEVEN TIMES GREATER than the punishment of Cain. How could anything be seven times greater than today's Hell?

[3] THE FLOOD: The people had become so evil that God destroyed them. Only eight were saved. What was their punishment? Read the Bible. It was death. There is no mention of any punishment after their death. They were not told they had lost their souls or that they would go to Hell. Their punishment was not something that would be after the flood; it was the flood and their death. "And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. And the Lord said, 'I will BLOT OUT MAN whom I have created from the face of the land'" [Genesis 6:6-7 New American Standard]. "And all flesh DIED that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creeping that creeps upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land DIED. And every living thing was DESTROYED that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were DESTROYED from the earth" [Genesis 7:21-23]. The same thing happened to "every man" also happened to every beast. Their punishment was death, not eternal torment. If the punishment of Hell awaited all those who drown in the flood, the punishment given to them utterly pales into insignificance when it compared to an eternal life of torment in Hell, yet absolutely nothing is said about it.

"I establish my covenant with you, and with your seed after you; and with every living creature (soul-nehphash) that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to DESTROY the earth" [Genesis 9:9-11]. All the souls, both of beast and man were destroyed, not forever tormented.

"For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amid water, by the word of God; by which means the world that then was, being overflowed with water, PERISHED [apollumi]" [2 Peter 3:5-6]. American Standard Version. "WAS DESTROYED" New American Standard Bible. Nothing is said about endless torment or any torment after death.

[4] THE DESTRUCTION OF SODOM AND GOMORRAH: Genesis 13 and 14: These cities were literally burnt up [Psalms 11:6; Isaiah 34:9], not still burning with the people walking around in torment. Their end was complete [total destruction] and is an example of the total destruction that is coming to the ungodly at the judgment.

[5] FROM ADAM TO MOSES: For about twenty-five centuries, from Adam to Moses, Lot's wife, Pharaoh, building of Babel, etc., punishment was always in this life, not in life after death.

[6] THE LAW OF MOSES, ALL THESE BLESSING, ALL THESE CURSING: "Now it shall be, if you will diligently obey the Lord our God, being careful to do all His commandments which I command you today, the Lord your God will set you high above all the nations of the earth. AND ALL THESE BLESSING SHALL COME UPON YOU AND OVERTAKE YOU, if you will obey the Lord your God" [Deuteronomy 28:1-2]. "Moses was instructed in all the wisdom of the Egyptians" [Acts 7:22], therefore, he knew of their teaching of life after death, but he did not put a word of it in the Law.

ALL THESE BLESSINGS of the Law were in this lifetime, not after death. If they kept the Law [Deuteronomy 28:11]. NOT ONE WORD ABOUT A BLESSING AFTER DEATH.

- God would set Israel high above all nations [Deuteronomy 28:1].
- Blessing in the city and in the country [Deuteronomy 28:4].
- Blessing in children, cattle, and the ground [Deuteronomy 28:5].
- Blessing in full barns [Deuteronomy 28:8].
- Blessing in all they set their hand to do [Deuteronomy 28:8].
- The Lord will establish them as a holy people to Himself [Deuteronomy 28:9].
- All nations will see and be afraid of you [Deuteronomy 28:10].
- They will abound in prosperity, in children, and the fruit of the land [Deuteronomy 28:11-12].
- They will lend to many nations and not borrow, be the head and not the tail [Deuteronomy 28:12-13].

ALL THESE CURSES of the Law, if they did not keep it, were in this lifetime [Deuteronomy 28:18-19]. NOT ONE WORD ABOUT A CURSE AFTER THIS LIFETIME. "But it shall come about, if you will not obey the Lord your God, to observe to do all His commandments and His statutes with which I charge you today, that ALL THESE CURSES SHALL COME UPON YOU AND OVERTAKE YOU" [Deuteronomy 28:15].

- Cursed in the city and the country [Deuteronomy 28:16].
- Cursed in your basket and kneading bowl [Deuteronomy 28:17].
- Cursed in their children, the produce of their ground, the increase of their herd [Deuteronomy 28:18].
- Cursed when they come in and when they went out [Deuteronomy 28:19].
- Confusion, rebuke, in all they did unto they were destroyed [Deuteronomy 28:20].
- Cursed with pestilence until they were consumed from the land [Deuteronomy 28:21].
- Smite with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, with mildew, and pursued unto they perished [Deuteronomy 28:22].
- The heaven over their head as bronze and the earth under them as iron [Deuteronomy 28:23].
- The rain on their land made as power and dust unto they were destroyed [Deuteronomy 28:24].
- Defeated before their enemies and their carcasses shall be food for birds [Deuteronomy 28:25-26].

- Smite with boils of Egypt, with tumors, with scab, with an itch, which cannot be healed, with blindness, madness and bewilderment of heart [Deuteronomy 28:27-28].
- They would not prosper and would be oppressed and robbed continually [Deuteronomy 28:29].
- Their wives would be violated, and they would build a house and not live in it, plant a vineyard but not use it [Deuteronomy 28:30].
- Many more curses if they did not obey the Lord [Deuteronomy 28:31-68]. Those who came out of Egypt and provoked the Lord died in the wilderness. Death was their punishment, not eternal torment after death [Numbers 14; Hebrews 3:16-19].

"I declare unto you this day, that you shall surely PERISH; you shall not prolong your days in the land" [Deuteronomy 30:18]. "So they, and all that appertained to them, went down alive into Sheol: and the earth closed upon them, and they PERISHED from among the assembly" [Numbers 16:33]. "And whatsoever soul it be that does any manner of work in that same day, that soul will I DESTROY from among his people" [Leviticus 23:30]. Throughout the Old Testament perish and destroy means dying and has nothing to do with any kind of torment after death. It would be past comprehension that God would give them such detail of what would happen to them in this lifetime and say nothing of the unending pain He was going to forever heap on them in Hell that awaited them.

"One of the first phenomena which draws attention in the Pentateuch is the omission, both in the historical and perceptive portions of it, of any mention of the immortality of the soul. If this view of man's nature be true in our time, it was true from the beginning, and true in the time of Moses. And if it be as important as it is supposed to be now, it was equally important then. Yet no single indication of it is discoverable in the writings of Moses...There is but one tolerable explanation of this silence. Moses was withheld by divine control from teaching what was not true; a doctrine which was radically opposed to the fundamental facts of man's sin and mortality, on which redemption proceeds" Edward White, *Life In Christ*, Third Edition, Page 148, 1878.

The fifth commandment is the "first commandment with promise" [Ephesians 6:2]. What was the promise? Was it that one would be rewarded in Heaven? No, it had nothing to do with life after death, but life on earth, "That your days may be prolonged, and that it may go well with you on the land which the Lord your God gives you" [Deuteronomy 5:16].

UNDER THE JUDGES AND KINGS: Both under the Judges and later under the Kings the history of the Jews is one of rebellion against God followed by defeat and captivity. When they repented and turned back to God, they came out of exile and prospered.

"The entire history of the Jewish people as a nation, and as individuals, from generation to generation, shows with what exactness the threatening of the law was fulfilled in judgment. When they were obedient, the Lord prospered them, and rewarded them with fruitful seasons, with increasing wealth and power, and made them superior to their enemies. But, when they were rebellious and wicked, then followed adversity, defeat, captivity, and all the physical calamities threatened in the Law. But, all this while we have not one syllable of an endless woe, which is to be added to all the other woes. In no instance of rebellion against God, not when their corruption and idolatry were at the highest reaches of crime and blasphemy, do we find them threatened

with the torments of a hell beyond the present life." Thomas Thayer, "Origin And History Of The Doctrine Of Endless Punishment"

All the blessings and all the punishments of the Law were physical in their lifetime. Punishment or reward after death is not promised. For thousands of years throughout the Old Testament, God warned of punishments in this lifetime if anyone did not keep the Law, but not one warning that anyone would "go to Hell." Death [mooth] is used hundreds of times and except the few times it is used in a symbolic passage it always means an actual physical death. The concept of Heaven is in the Old Testament but only as the dwelling place of God [Psalms 11:4; 33:13-14] and of angels [Genesis 21:17; 22:11; 28:12]. Heaven in the Old Testament was not a place where any person would ever be and where they would live forever. The God of Israel was a God who would protect them, give them blessings in this lifetime if they were faithful to Him and punish them only in this lifetime if they were not. The savior they looked for was A PERSON (not the Son of God) who would restore Israel as a nation and make it be superior to other nations. Even after His death and resurrection His apostles still thought the Christ they and all Israel looked for would restore the nation of Israel and rule it [Acts 1:6]. **A resurrection to immortality and life in Heaven was a new teaching by Christ [2 Timothy 1:10] and was unknown in the Old Testament.** The word resurrection is used forty-one times in the New Testament but not once in the Old Testament. One of the great difficulties with the eternal torment view is the profound silence of the Old Testament about it. How could God have warned Israel in detail about punishments in this life, droughts, plagues, and other punishments and not say one word about an eternal Hell which would be the worst of all punishments? The TOTAL SILENCE of the Old Testament for thousands of years about this endless torment is proof that it does not exist.

"For man to endure unending pain (characterized by fire) is a doctrine so awful to contemplate, that it is reasonable to conclude it would be revealed to man from the beginning, and so revealed that he could by no possibility misapprehend the consequences of sinning against his Maker; and we might expect to find the terrible sentence reiterated from time to time throughout the Scriptures, especially upon occasions of aggravated sin and wickedness" W. T. Berger, *The Wages Of Sin And Everlasting Punishment*, 1886.

"First. If their belief was the same as in our day, why did they never express themselves as people now do in books, sermons, and common conversation. None can deny the wide difference in the language used, or that the difference is proof that the new language had its origin in new views concerning the future. An unscriptural doctrine always give rise to unscriptural language; for the words of Scripture are the very best which could be chosen to express the will of God to man. If the doctrine were of God, the words of Scripture would be sufficient to express it. As we do not find this new phraseology in the Bible, we infer that the doctrine it was introduced to teach is not there. *Second.* How is it to be accounted for that the fears and feeling and exertions of good people, under the old dispensation, were so different from the fears and feelings and exertions of Christians in our day, about saving men from hell? **I do not find that they express and fear of hell, and it is fair to conclude that they had none. I find no examples of their fears about their children, their relations, their neighbors, or the world at large, going to eternal misery.** As to their feelings, I do not find a sigh heaved, a tear shed, a groan uttered, a prayer offered, or any exertions made, as if they believed men were exposed to endless misery. We see parents, and others, deeply affected at the loss of their children and friends by death; we see pious people grieved on account of their disobedience to God's laws; **but we find no expression of feeling arising from the belief that such persons would lift up their eyes in endless misery.** Now, is it not strange that all this should be the state of the fears and feelings of good people, if they believed such misery was to be the portion of the wicked? The whole race of mankind was swept from the earth by a flood, Noah and his family excepted; but does this good man deplore, in any shape, that as many precious souls

should be sent to hell? God also destroyed the cities of the plain. Abraham interceded that they might be spared, but used no argument with God that the people might not go to hell to suffer eternal misery. If Abraham believed this doctrine, it is possible he should have failed to urge it as an argument, that all those wicked persons must go to hell, if God destroyed them? No notice is taken of the very argument, which, in our day, would be most urged in prayer to God, if anything similar was to take place. All who have read the Old Testament know what vast numbers were cut off in a day, by war and pestilence, and other means; yet do you ever hear it deplored by a single individual, as is often done in our day, that so many were sent out of the world to eternal misery? **If, in short, this doctrine was then believed, a dead silence and the most stoical apathy were maintained even by good men about it.**

Under the Old Testament dispensation the sinful condition of the heathen nations is often spoken of. But do we ever find the inspired writers representing those nations as all going to eternal misery, or did they use similar exertions to save them from it as are used in the present day? If the doctrine of eternal misery was known and believed in those days, is it not unaccountable that so many ages should pass away before God commanded the gospel to be preached to every creature, and before those who knew their danger should use exertions to save them from it? If the doctrine be false, we may cease to wonder at this; but if it be true, it is not easy to reconcile these things with the well known character of God, and the feelings of every good man. **What an immense multitude of human beings, during four thousand years, must have lived and died ignorant that such a place of misery awaited them!"** Walter Balfour, "An Inquiry Into The Scriptural Import Of The Words, Sheol, Hades, Tartarus And Gehenna" 1854.

The Law of Moses offered no atonement of reconciliation, if it had, the death of Jesus would not have been needed. Then Jesus, our High Priest, would not have presented his sacrifice to the Father, and would not have brought life and immortality to light through the gospel [2 Timothy 1:10].

Hebrew 11: Some seem to have had some knowledge and faith in life after death, not in an immortal soul [see Hebrews 11:13-16; 11:35 and Job 14:14-14], but there is nothing about it in the promises made to Abraham or the first covenant given to Moses. Nothing recorded in the Old Testament giving any promise of life after death. All other rewards spoken of in Hebrew 11 were rewards in this lifetime and have no promise of a reward after death.

From the first page to the last page of the Old Testament God warns no one of an eternal life of torment after death if they were not faithful to Him.

The belief of the Pharisees and of the Sadducees. There is much conflict and confusion in what has been written about the beliefs of both the Pharisee and the Sadducees. Below is a brief outline of their beliefs, which is in agreement with most writers.

- **THE SADDUCEES:** They believed in a strict following of the Law and believed that the Law said nothing about an immortal soul, or about the resurrection of the dead. See "The God of Abraham" in chapter one.
- **THE PHARISEES:** The Pharisees originated in the time of the Maccabees and died out soon after A. D. 70. A belief in some kind of resurrection was established among some of the Jews in the time of Christ, but was not believed by most; but the teaching of Christ in Mark 12:26-27, on anyone having eternal life and immortality after death was new to them [2 Timothy 1:10]. The Pharisees seem to have believed much of Rabbinic Judaism, mostly writings that were written between the Testaments that were influenced by Greek pagan teaching. Some form of an immortal soul was believed by the Greeks and is in some of the Rabbinical writings. The Pharisees did believe in both the resurrection of the dead, and in spirits and angels [Acts 23:8] and they did believe the teaching of eternal life was found in the Scriptures and searched the scriptures for proof [John 5:39]. But, what

did they believe about the resurrection? The only resurrections in the Old Testament were resurrections of earthly body back to a mortal life that was no different from the mortal life of those who had not been resurrected. The New Testament teaching of a resurrection to immortality was unknown to them. Death was abolished by Christ, and He "brought life and immortality to light through the gospel" [2 Timothy 1:10-11]. A resurrection to immortality was unknown in the Old Testament, therefore, how could they have known about something God had not made known? They looked for the Christ to restore Israel as a great nation and to set on the throne of David in Jerusalem, not to be killed and resurrected and set on His throne in Heaven. They may have thought Abraham, David and others would be resurrected in restored Israel. **WHATEVER THEY BELIEVED ABOUT A RESURRECTION, IT COULD NOT HAVE BEEN THE RESURRECTION TO ETERNAL LIFE IN HEAVEN WHICH WAS NOT KNOWN ABOUT BEFORE CHRIST.**

They had many traditions and were rebuked for making the Law void by their traditions. Jesus said to them, "You hypocrites, well did Isaiah prophesy of you, saying, this people honors me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precept of men" [Matthew 15:7-9]. Much of the teaching of Christ was a rebuke to them. See Matthew 19.

- "In the resurrection; therefore, whose wife shall she be of the seven?" [Matthew 22:28]. Although there were resurrections of the earthly body back to life just as it was before the death of the person resurrected in the Old Testament, there is nothing of a resurrection to immortality life with a spiritual body without the earthly body. The fact that they thought she would be the wife of one of the seven points out that they were thinking of a resurrection of an earthly body with life on this earth as it is now with husbands, wives, and children. This reply by Christ is one of, if not the first suggestion of a resurrection that will not be a resurrection back to a mortal life. This was a new teaching of Christ that was not known about before He brought it to light through the gospel [2 Timothy 1:10], therefore, could not have been known about by the Pharisees.
- Today most Jews believe more like the Sadducees did, and do not believe the Old Testament says anything about an immortal soul or anything about anyone going to Heaven at anytime after death.
- Alexander Campbell says, "1. That before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. 2. But after the Hebrews mingled with the Greeks and Romans, they insensibly aided into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent." Appendix to "The Living Oracles" Page 59.

THE SILENCE OF THE NEW TESTAMENT ON PUNISHMENT AFTER DEATH

Gehenna was used on four occasions by Christ and recorded in three of the four Gospels, and one time by James. In the rest of the New Testament "Gehenna" was not used, as Gentiles would not understand it; and the people not living near Jerusalem would not know what Gehenna was, that it was the name of the trash dump of Jerusalem. Just as I and most who read this would not know

the name of the trash dump of London. John did not use Gehenna in his gospel for when he wrote the destruction of Jerusalem was passed and most believe his gospel was written to Gentiles, and Paul was an apostle to the Gentiles. Therefore, neither John nor Paul used Gehenna. EVERY TIME CHRIST USED GEHENNA, ON ALL FOUR OCCASIONS IT WAS SPOKEN TO THE JEWS. Gentiles are not once threatened with destruction in Gehenna.

Today, those who believe in Hell are always warning unbelievers about going to Hell if they do not believe. Acts covers about thirty years of preaching, but not one time is anything said about Hell. Paul said he did not keep back anything that was profitable [Acts 20:20] and that he declared the whole counsel of God [Acts 20:27], yet in none of his letters did he say anything about Hell. In about thirty years of preaching to many in many countries, he never told any that they would be forever tormented in Hell if they did not believe. Why? He certainly would not have omitted such a doctrine as Hell. Today it is preached as a most profitable teaching, and the fear of Hell is used to keep many going to church. Paul did not declare anything about Hell for the same reason he did not declare anything about purgatory; there are no such places.

If the lost shall be forever tormented in Hell, it is only reasonably to believe there would be many warning about it, but there are none. The Hell, which is preached today was not a part of the teaching of the apostles and early church. This same strange silence is found through out the Old Testament. Did God just forget to warn a person of the awful place some are always preaching about?

Those who believe in Hell, try to prove it by their interpretation of metaphors and symbols for they have not one plain statement in the whole Bible. The name they give it (Hell) is not in the Bible. The place they preach about is not in the Bible under any name. It's origin is Pagan to the core.

With no revelation from God about Hell, how could we: (1) Know about it. (2) Know what it is. (3) Know its name. (4) Know there will be torment in it. (5) Know it will last forever. (6) Know who or if anyone will be in it. (7) Who told us these things? God has given us not one word of revelation on it.

GOD WAS NOT SILENT ON THE FATE OF THE LOST

The apostles did tell what would be the fate of the unbelieving, but the words they used are very different than what is preached today. Most churches would throw a preacher out if he preached the lost would be destroyed, perish, die, death, or end. Death is very different than everlasting life in Hell [see chapter two, "Life and Death"]. The words used to describe the fate of the lost are miles apart from much of today's preaching.

SOME OF THE NONE SYMBOLIC GREEK WORDS USED TO DESCRIBE THE FATE OF THE LOST ARE:

[1] DEATH "For the wages of sin is **DEATH**" [Romans 6:23]. See chapter two "Life or Death."
DEATH IS DEATH, NOT EVERLASTING LIFE WITH TORMENT. LIFE AND DEATH ARE OPPOSITES, NOT TWO KINDS OF LIFE.

Unconditional immortality makes both life and death into life in a different place. Death has been reinterpreted to be life.

- To them, death is eternal life in Hell
- To them, the only difference in life and death is the place where all will have eternal life. Neither one means to be dead. Both the saved and the lost will be alive and have eternal life, they just will not live at the same place.

Death deprives us of all life. It does not give more life than we now have. It is not just a continuation of life in a different form. The resurrection restores the life death took away. It is a return to life from the dead, not a return of the undead to still being undead just as they were before the resurrection. The resurrection is our only hope of life after death. A change from one state of being to another state of being, moving from one place to another place, is not a resurrection.

1. Moving from earth to Abraham's bosom and then moving from Abraham's bosom to Heaven is not a death or a resurrection.
2. Moving from earth to Heaven or Hell is not a death or a resurrection.
 - To them, no one dies; they just change their address.

DEATH IS THE BIG PROBLEM FOR UNCONDITIONAL IMMORALISTS. Innate immortality says whether it is a sinner or saint, an immortal soul cannot die and cannot be subject to death. They **MUST** prove that death is not death but is only a change from one kind of life to another kind of life. **THEY MUST PROVE THAT DEATH IS ETERNAL LIFE AND NOT DEATH**, but if they did, then they would have proven that Christ could not have died and that He has not been raised from the dead. Unconditional immoralists have taken all resurrections, both of Christ and ours, out of the Gospel. Without the resurrection death is the end of life and means our utter destruction.

The immortal soul doctrine says death is not the enemy Paul thought it to be [1 Corinthians 15:26], but the friend Plato and Greek philosophy thought it to be. **IN GREEK PHILOSOPHY THE PREACHING OF THE RESURRECTION WAS FOOLISHNESS FOR DEATH WAS A GATEWAY TO A BETTER LIFE. IN TODAY TEACHING DEATH HAS REPLACED THE RESURRECTION BY BEING THE GATEWAY TO A BETTER LIFE IN HEAVEN.**

"The words of the Bible contain all the ideas in it. These words, then, rightly understood, and the ideas are clearly perceived. The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for, when God spoke to man in his own language, He spoke as one person converses with another-**IN THE FAIR, STIPULATED, AND WELL-ESTABLISHED MEANING OF THE TERMS.** This is essential to its character, as a revelation from God; otherwise, it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind." A. Campbell, "The Christian System," Page 3, Gospel Advocate, 1970. In today's teaching of an immortal part of a person that is not subject to death, and death cannot be used **"IN THE FAIR, STIPULATED, AND WELL-ESTABLISHED MEANING OF THE TERMS."** Death must be reinterpreted to be life.

- "The END of these things is death" Romans 6:21
- "Whose END is destruction" Philippians 3:19
- "Whose END is to be burned" Hebrews 6:18
- "Sin, when it is fullgrown, brings forth DEATH" James 1:15
- "Sin unto DEATH" Romans 6:16
- "Wages of sin is DEATH" Romans 6:23

THE WORLD'S GREATEST SCHOLARSHIP IS COLLECTIVELY SEEN IN THE TRANSLATIONS AS TO THE MEANING OF [1] DEATH [2] APOLLUMI [3] APOLIA [4] OLETHROS [5] PHTHIRO [6] PHTHORA [7] KATAPHILEO [8] "PASSES AWAY...ABIDES FOREVER" [9] EXOLOTHREUO [10] KATARGEIO, AND [11] DESTROY BY THE WAY THEY TRANSLATED THEM. **THE TRANSLATORS CHOSE WORDS THAT TO THE AVERAGE MIND CONVEY THE END OF LIFE, NOT LIFE IN ANOTHER LOCATION.** Some say hundreds of the world's greatest scholars failed. The Bible is not a physics textbook and does not give a scientific definition of annihilation, but God could not have been any clearer on what will happen to the lost, and the translators of most versions give us a true translation of the above words.

Robert Dozier gives us a true picture of the way many try to prove these scholars wrong. He says, "The scripture in Mt. 10:28 is translated 'destroy.' But I don't want to believe that, as it contradicts my preconceived ideas. So I go to the lexicon and find out if the translators and translation is correct. I know little of the language compared to the translators, but I do find out that the Greek word translated 'destroy' is defined by the lexicons. The first definition is, 'to destroy' but that won't work for me. If I accept that, the translators are correct. Also included in the definition is 'to put out of the way entirely.' That is just not precise enough. Next is 'abolish' but that is not much better than destroy. Then, 'put an end to.' Nope, that may be the worst yet! Then 'ruin.' Finally! Something I can work with! I am not saying that James or others are consciously or deliberately trying to avoid the meaning of words or discredit the scholarship of the translations, but if we start out with a false premise and then try to defend it, we can find ourselves making some unreasonable arguments and claims along the way. That all the translators made huge blunders over and over regarding the end of the lost is such a claim. The men who wrote the lexicons rendered it 'destroy' in our Bible, and defined it the same way, but if that won't fit our idea, we must point out their error and be thankful that they left us one word in a lexicon to grasp at. **While the word 'annihilation' is not in our scripture, the words translated are much closer to it than they are to 'never ending conscious torment.'** that's for sure...Even the rendering of 'ruined' doesn't help that much. It may neutralize that text from being one that favors annihilation, but it sure doesn't teach 'never ending conscious torment.'" Robert Dozier-James Johnson Debate on eternal punishment at: <http://www.religiousdebates.com/>

BUT, WHAT DO LEXICONS MEAN BY "RUIN"?

1. A book that is burned up is "ruined." As a book it does not exist anymore. It has been destroyed. The ashes are not a book.
2. A school teacher has a good reputation. Then everyone finds that she is working at a house of prostitution at night. Her good reputation is "ruined." It is destroyed, it does not exist anymore.

[2] **APOLLUMI** Used 92 times in the New Testament. "Englishman's Greek Concordance," Page 74. In King James Version, it is translated [1] *Destroy* 19 times, [2] *Destroyed* 7 times, [3]

Perish 25 times, [4] *Perished* 8 times, [5] *Lost* 13 times, [6] *Lose* 18 times, [7] *Die* 1 time, [8] *Be marred* 1 time (perished in American Standard Version).

All from the same Greek word. ["TO DESTROY UTTERLY, TO MURDER, TO KILL, TO LAY WASTE; FROM OLLUMI, TO DESTROY, TO CONSUME, TO MAKE AN END OF, TO PERISH, TO COME TO AN END, TO DIE" Liddell and Scott]. "Bottles **perish**" (apollumi) [Matthew 9:17]. "**Lose** (apollumi) his reward" [1 Peter 1:7]. The Heavens and Earth "shall **perish**"; (apollumi see 2 Peter 3:10). Even those who believe in eternal torment do not believe these things will be tormented forever, but will come to an end: yet, when the same word is used for people [Romans 2:12, 1 Corinthians 1:18, 2 Corinthians 2:15, 4:3], some teach they will not and cannot come to an end; but must live forever in torment. **It would be hard to say any plainer that "apollumi" means to perish, to come to an end, to be destroyed than the King James Version says it.** "Slain" and "perished" [apollumi] are used interchangeably in Acts 6:36:37.

1) **To destroy (apollumi) is to kill.** Matthew 2:13; 12:14; 21:41; 22:7; 27:20; Mark 3:6; 9:22; 11:18; 12:9; Luke 11:51; 17:27; 17:29; 19:47; 20:16; Jude 5; 2 Peter 3:6

2) **To perish (apollumi) is to die.** Matthew 8:25; Mark 4:38; Luke 8:24; 13:33; 15:17; John 18:14; Acts 5:37; 1 Corinthians 10:9; 15:18; Hebrews 11:31. **Perish must be changed to live.** When it is the body that perishes, as in Mark 4:38 "Teacher, do you not care that we are perishing [apollumi]," even those who say to perish does not mean to die if it is the soul, must admit that when the same word is unquestionably applied to the body of a person or to a tree, it means the person and the tree dies. **They want the body that perishes to be dead, but the soul that perishes to be alive.** I marvel that they cannot see their inconsistency, but then I remember that when I believed as they do, I could not see it either. "Theudas was slain" Acts 5:34-36. A Pharisee, named Gamaliel said Theudas died [was slain]. "Judas...also perished. Both apollumi [perished] and slain are same thing, both mean dead. Neither Theudas who was slain, nor Judas who perished, was alive and being tormented. MOST ADMIT IT IS ACTUAL DEATH WHEN IT REFERS TO THE EARTHLY BODY BEING DESTROYED OR PERISHING BUT SAY IT MEANS TO PRESERVE ALIVE FOREVER WHEN IT REFERS TO THE "SOUL" BEING DESTROYED OR PERISHING. They first assume mankind has a "soul" that can never die, then they must change the meaning of any word that would be in conflict with what they have assumed. However, they see that it cannot be changed to preserve alive in the many times the same words are used when it refers to the earthly body being dead. The same questions must be asked again, how do they know it must be changed and how do they know what it must be changed to? What new revelation do they have? How would those who Paul was writing to know when Paul used it one way and when he used it the other way?

3) **"In like manner perish (apollumi)"** "Now there were some present at that very season who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think you that these Galilaeans were sinners above all the Galilaeans, because they have suffered these things? I tell you, No: but, except you repent, you shall all in like manner perish (**apollumi**). Or those eighteen, upon whom the tower in Siloam fell, and **killed them**, think you that they were offenders above all the men that dwell in Jerusalem? I tell you, No: but, except you repent, **you shall all likewise perish** *(**apollumi**)" [Luke 13:1-5]. Both groups literally died, and all who do not repent will literally likewise perish [apollumi], not liter-

ally live forever in torment. "Killed" and "perish" are the same thing in this passage. **They are being told that all who do not repent will likewise be killed, will literally lose their life (after the judgment, not their earthly life).**

2 PETER 3:6 APOLLUMI-PERISHED. The world before the flood "perished" [2 Peter 3:6]. When the Lord comes, the heavens "shall pass away...shall be dissolved...burned up" [2 Peter 3:10]. "To be dissolved...shall be dissolved" [2 Peter 3:12]. "Shall melt" [2 Peter 3:12]. Just as those who "perished" [2 Peter 3:6] when the flood came, the lost "perished" with the world that then was, the lost "Shall...surely be destroyed" [2 Peter 2:12]. Peter could not have said any clearer that the heavens and the lost will come to the same end at the same time at the Judgment Day. Theology says, "Not so Peter, God can destroy the heavens and the earth; but He cannot destroy the immaterial, invisible, inner part of a person; for our theology says it is immortal, therefore, He must torment this immaterial part of a person." "Burned up" in 2 Peter 3:10 is from the Greek word "katakaio." The same thing that happened to the chaff and tares will happen to the earth and those who perish. "He will *burn up* (*katakaio*) the chaff" [Matthew 3:12; Luke 3:17]. Not, "He will eternally torment the chaff." "The tares are gathered and *burned* (*katakaio*)" [Matthew 12:40].

- "Pass away" is from the Greek word "parerchomai"
 - Both the flower of the grass and the rich shall "pass away" [parerchomai] [James 1:10].
 - The fast was now already "passed" [parerchomai] [Acts 27:9].
 - "Heaven and earth shall "pass away" [parerchomai] but my words shall not "pass away" [parerchomai]. [Luke 21:33].
 - Earth **shall "pass away"** -- but -- my word **shall not "pass away"**.
 - "But the day of the Lord...in which the heavens shall pass away" [parerchomai]. [Peter 3:10].
 - There is no sense of being made new in "parerchomai."

"In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will PERISH [Apollumi], but you will remain" [Hebrews 1:11]. THE QUESTION IS, WHAT WOULD THE GREEK PEOPLE IN THE TIME OF THE NEW TESTAMENT UNDERSTAND BY THE ONE WORD ALL NINETY-TWO TIMES THAT APOLLUME IS USED AND IS THERE A WORD IN ENGLISH THAT WOULD BE UNDERSTOOD IN THE SAME WAY?

[3] **APOLIA** a noun derived from aplooumi and is used 20 times. Wigram, Page 79. In the King James Version it is translated [1] *Destruction* 5 times, [2] *Waste* 2 times, [3] *Perdition* 8 times, [4] *Perish* 1 time, [5] *Damnation* 1 time, [6] *Damnable* 1 time, [7] *Pernicious ways* 1 time, [8] *To die* 1 times.

- "Waste (apolia) of the ointment" [Mark 14:4]
- "Vessels of wrath fitted to destruction (apolia)" [Romans 9:22]
- "Money perish (apolia)" [Acts 8:22 King James Version] "Your silver perish (apolia) with you" [American Standard Version]. If perish (apolia) means that Simon is going to have an eternal life of torment, then his silver that will perish (apolia) with him is going to have an eternal life of torment.

These "things" will come to an end, not be tormented for eternity. If you destroy something, it does not then exist in another higher state of being; but this is just what those who believe in unconditional immortality believe will happen.

PHILIPPIANS 3:19 APOLIA DESTRUCTION

- "Whose END is DESTRUCTION (apolia)" King James Version, New King James Version, and New American Standard Version.
- "Whose END is PERDITION (apolia)" American Standard Version. [A Latin word in an English translation! WHY?]
- "Their END is DESTRUCTION (apolia)" Revised Standard Version and New Revised Standard Version.
- "Their DESTINY is DESTRUCTION (apolia)" New International Version.
- "Their DOOM is DESTRUCTION (apolia)" William's. New Testament
- "They are HEADING FOR DESTRUCTION (apolia)" Revised English Bible
- "Men...for UTTER DESTRUCTION (apolia)" Phillips New Testament
- "Their COMPLETION is DESTRUCTION (apolia)" The Christian Bible.
- "In the END they will be DESTROYED (apolia)" Beck
- "Whose END is DESTRUCTION (apolia)" Campbell, MacKnight and Doddridge. Gospel Advocate Co.
- "Their END is DESTRUCTION (apolia)" McCord's New Testament Translation, Freed Hardeman Press.

Put the translators of the major translations together, and you have hundreds of the most learned men on the New Testament Greek. Most if not all the translators of these translations did not believe a soul could be destroyed and most if not all of them believed in Hell, but they did not translate Apolia into "torment." If all of them translate a word in a way that disproves something those who did the translating believed in, there could be no stronger proof of the way that word should be translated. This is just what happened with the word "destruction." **SOME OF THE WORLD'S BEST SCHOLARSHIP SAYS APOLIA IS THEIR UTTER DESTRUCTION, THEIR END, THEIR DOOM, THEIR DESTINY, AND COMPLETION EVEN WHEN THEY DID BELIEVE A PERSON HAS A SOUL THAT CANNOT BE DESTROYED AND WILL NOT COME TO AN END. THERE IS NO WAY GOD COULD HAVE SAID IT ANY CLEARER OR STRONGER.** Some are openly saying God is wrong when they teach the lost will have no end, or completion, or doom; but will have an everlasting life of extreme pain and anguish. Men are driven to absurd reasoning when they try to avoid plain Bible teaching.

PHILIPPIANS 1:28 APOLIA-DESTRUCTION

- "Which is a sign of DESTRUCTION (apolia) for them, but of SALVATION for you" New American Standard Version.
- "A sure sign to them that DESTRUCTION (apolia) is in store for them and SALVATION for you" Revised English Bible.
- "Evidence of their DESTRUCTION (apolia), but of your SALVATION" New Revised Standard Version.
- "A clear omen to them of their DESTRUCTION (apolia), but of your SALVATION" Revised Standard Version.

- "A sign to them that they will be DESTROYED (apolia), but that you will be SAVED" New International Version.

This clearly says the wicked will be destroyed and the righteous saved. The only way anyone can get around it is to use the word with a theological meaning, which it does not have in English or Greek. Both the destruction and the salvation are at the Judgment Day. Paul is not telling the Philippians that their enemies are going to be destroyed or go away in this life, or that their salvation will be in this life.

- If the lost are now in Hell, what more "destruction is in store for them" at the resurrection and judgment? [Revised English Bible].
- If the saved are now in Heaven, what more salvation will there be for them at the resurrection and judgment?

HEBREWS 10:39 APOLIA - DESTRUCTION

- "But we are not of those who shrink back and are DESTROYED (apolia), but of those who believe and are SAVED" New International Version.
- "But we are not among those who shrink back and so are LOST (apolia), but among those who have faith and so are SAVED" New Revised Standard Version.
- "But we are not those who turn back and are LOST (apolia). We are people who have faith and are SAVED" New Century Version.
- We are not among those who draw back and PERISH (apolia), but among those who have faith and LIVE" New American Bible [Catholic].
- "But we are not among those who shrink back and are LOST (apolia); we have the faith to preserve our LIFE" Revised English Bible.

2 PETER 2:1 APOLIA - SWIFT DESTRUCTION

- "And bring on themselves SWIFT DESTRUCTION (apolia) " New King James Version.
- "Bringing SWIFT DESTRUCTION (apolia) upon themselves" New American Standard Version.

2 PETER 3:7 APOLIA - DESTRUCTION The destruction BY FIRE of "the ungodly" AND "the heavens that now are, and the earth" will BOTH be at:

- "DAY of JUDGMENT and DESTRUCTION (apolia) of ungodly man" American Standard Version, New American Standard Version, Revised Standard Version, New International Version, and Living Oracles by Campbell.
- "DAY of JUDGMENT and DESTRUCTION (apolia) of the Godless" New Revised Standard Version.
- "DAY of JUDGMENT and PERDITION (apolia) [perdition is a Latin word which means "utter destruction"] of ungodly men" King James Version, and New King James Version.
- "DAY of JUDGMENT when the godless WILL BE DESTROYED (apolia)" Revised English Bible.
- "DAY of JUDGMENT and DESTRUCTION (apolia) of ungodly people" Amplified Bible.
- "DAY of JUDGMENT and DESTRUCTION (apolia) of godless men" McCord's New Testament Translation, Hardeman College.

- "The DAY of JUDGMENT, the DAY when godless men WILL BE DESTROYED (apolia)" New American Bible.
- "Are being kept for the JUDGMENT DAY AND THE DESTRUCTION (apolia) of all who are against God" New Century Bible.

IN 2 PETER CHAPTER 3 THE DESTRUCTION OF THE EARTH AND THE DESTRUCTION OF UNGODLY MEN IS THE SAME. WHAT HAPPENS TO ONE WILL HAPPEN TO THE OTHER. BOTH ARE TO BE DESTROYED BY FIRE AT THE SAME TIME, ON THE DAY OF JUDGMENT. Some use the same word in the same context with two different meanings, namely; God will destroy the earth but will torment men. God could not have said any clearer that He will destroy both? Do you believe God or man?

"PASSES AWAY...ABIDES FOREVER" 1 John 2:17. This is a contrast showing that the world with those who are of the world shall pass away, but "he that does the will of God abides forever." Those who are of the world shall pass away with the world, and do not "abides forever." The world "shall pass away...be dissolved...be burned up...dissolved...shall melt with fervent heat" [2 Peter 3:10-11]. The unsaved are "not of the Father, but is of the world, and the world passes away" [1 John 2:17]. There is no way to say any stronger or clearer that the lost shall pass away [come to an end] just as the world will come to an end. "BUT THE HEAVENS THAT NOW ARE, AND THE EARTH, BY THE SAME WORD HAVE BEEN STORED UP FOR FIRE, BEING RESERVED AGAINST THE DAY OF JUDGMENT AND DESTRUCTION OF UNGODLY MAN" [2 Peter 3:7]. Both are destroyed "in the day of," not one [the earth] destroyed "in the day of," and one [the lost] being destroyed for all eternity but never destroyed; not that they will be just as undestroyed after a million years as they were at it's beginning and will be undestroyed for all eternity. Not the destruction of one and the everlasting torment of the other one, but it is the same destruction of both at the same time.

THE DESTRUCTION OF THE EARTH AND THE UNGODLY IS ON THE JUDGMENT DAY, THE THEOLOGY OF TODAY SAYS, "NOT SO, SINNERS WILL HAVE NO DESTRUCTION, BUT WILL LIVE FOREVER IN TORMENT FOR THEY CAN NEVER BE DESTROYED."

JOHN 3:16 APOLIA - PERISH "Should not PERISH, (apolia) but have ETERNAL LIFE" This verse certainly teaches that God sent His Son that a person may have eternal life, not just a reward to those who are born with eternal life. It does not teach that a person is born with a soul that cannot die, and this part of a person had eternal life before Christ came and without the death of Christ. John 3:16 teaches those who believe on Christ will have life, and those who do not will have death, not life in Hell.

ACTS 8:20 APOLIA - PERISH "May your silver PERISH (apolia) with you" [Acts 8:20]. The SAME THING that happens to the silver happens to the person ["PERISH WITH YOU"]. Is the silver being tormented WITH HIM or did both perish?

The King James and New King James translators try to cover this up by using "perdition." Apolia is translated "perdition" Eight times in the King James Version, and comes from the Latin Bible used by the Catholic Church, not from the Greek. Does this show the unwillingness of the translator's to translate it honestly? Were they trying to hide its true meaning? If not, WHY DID THEY TRANSLATE THIS GREEK WORD INTO A LATIN WORD IN AN ENGLISH

TRANSLATION? Was it because they did not want it understood? Perdition in Latin is not a synonym for endless torture. Perdition means "utter destruction," but not many English readers would know this. It hides the true meaning from all who do not understand Latin but nonetheless lets the translators say they did not mistranslate it. Apolia is translated "perdition" in both the King James Version and the American Standard Version in John 17:12; Philippians 1:28; 2 Thessalonians 2:3; 1 Timothy 6:9; Hebrews 10:39; Revelation 17:8; 17:11. In 2 Peter 3:7 the King James Version says "perdition" and the American Standard Version says, "destruction." The New Revised Standard Version, New International Version and most other translations have been more truthful to the English readers and taken "perdition" out and replaced it with "destruction."

[4] **OLETHROS** is used 4 times. Translated *DESTRUCTION* all 4 times. Wigram, Page 528.

2 Thessalonians 1:9 "Who shall be punished with EVERLASTING DESTRUCTION [olethros] from the presence of the Lord." WE ARE TOLD CLEARLY AND EXACTLY:

- (A) WHAT THE PUNISHMENT IS: EVERLASTING DESTRUCTION. Not punished with everlasting torment, but PUNISHED WITH EVERLASTING DESTRUCTION. "Punishment, even eternal destruction." American Standard Version, 2 Thessalonians 1:9. "And these will pay the penalty of eternal destruction" New American Standard Version.
- (B) Also when it shall be: [2 Thessalonians 1:10] "when He shall come" [not forever or in "Hell"]. "At the revelation of the Lord Jesus from heaven with the angels of his power" [2 Thessalonians 1:7].

Two views of 2 Thessalonians 1:9.

One view) THE EVERLASTING DESTRUCTION COMES **FROM THE PRESENCE OF THE LORD**. The "everlasting destruction" comes "from [apo] the presence of the Lord and from the glory of His power" New King James Version. This destruction is the penalty for sin [death] to those who are not in Christ and are not saved by His death. Henry Thayer says, "Destruction proceeding from the [incensed, wrathful] countenance of the Lord, 2 Th 1.9." A Greek-English Lexicon of the New Testament, Page 59. In Jeremiah 4:26, the origin of the destruction is from God. In Isaiah 2:10; 2:19; and 2:21 the Septuagint, a Greek version of the Old Testament made in third century BC, has the same Greek words ["from the presence of the Lord"] used by Peter in Acts 3:19 where it is used as proceeding from the Lord.

- "And fire came out FROM [apo] THE PRESENCE OF THE LORD and consumed them, than they died before the Lord" [Leviticus 10:2].
- "Fire also came forth FROM [apo] THE LORD and consumed the two hundred and fifty men" [Numbers 16:35].
- "We would see a sign FROM [apo] you" Matthew 12:38
- "Suffer many things OF [apo] the elders" Matthew 16:21 "FROM [apo] the elders" New American Standard Version
- "So there may come seasons of refreshing FROM [apo] THE PRESENCE OF THE LORD" [Acts 3:19].
- "Everlasting destruction FROM [apo] THE PRESENCE OF THE LORD and from the glory of His power" [2 Thessalonians 1:9 New King James Version].

A second view) THE DESTRUCTION **IS TO BE SENT AWAY FROM THE PRESENCE OF THE LORD**. Unconditional immoralists add "away." "Is to be sent away from the presence of the

Lord." They want this destruction to be only being sent *away* from the presence of God [as if there were such a place]. To be *away* from the presence of God is to be nowhere at all. Not to be. To have no existence at all anywhere. To be alive anywhere is to be where God is [Psalms 139:7-9]; and with God sustaining the life they have, for there can be no life that is not sustained by God. There cannot be a place where there is life *away* from the presence of God. Today's theology denies the omnipresence of God by saying there is a place where God is not present, then says mankind can forever live there without God being there to sustain their life. The destruction comes from God. It is "destruction from the presence of the Lord," not to be given eternal life but then "being sent *away* from the presence of the Lord."

A sign, many things, destruction, and seasons of refreshing are all things that came FROM God, not things that were SENT AWAY from God.

TWO PASSAGES THAT ARE USED BY SOME TO PROVE TORMENT IN HELL, 2 Thessalonians 1:8-9 and Revelation 14:10-11. Where is Hell? Those who believe in Hell use 2 Thessalonians 1:9 to prove Hell is away from the presence of God and that death, the wages of sin is separation from God, but not a real death. Yet, they make Revelation 14:10-11 be literal to prove Hell, but when they make this torment be literal torment, they literally make it be in Heaven, not Hell. "FROM THE PRESENCE OF THE LORD" or "IN THE PRESENCE OF THE LORD." Both are used to prove Hell by those who believe in Hell. They teach both "from" and "in" the presence of the Lord are where the torment in Hell will be, they clearly contradict themselves. Is Hell in Christ's presence or away from His presence? They say death is separation from God. They have it both ways with the dead both separated from God and at the same time in the presence of God.

Robert Peterson commenting of 2 Thessalonians 1:9 in "Hell on Trial" says:

- Peterson: A person EXISTS but remains excluded from God's good presence.
- Paul "Who shall be punished with everlasting DESTRUCTION from the presence of the Lord."
 - He changed "destruction" to "exists." From what dictionary does Peterson find "destruction" to mean "exists"? The English or the Greek word does not mean to exist. Nothing can exist and be destroyed at the same time. There is no passage in the Bible that says a part of a person will exist apart from God before or after the judgment. He changed "everlasting destruction" to "exists."
 - Anything that exists has not been destroyed.
 - Anything that has been destroyed does not exist.

DESTRUCTION HAS BEEN CHANGED TO EXIST. To exist in some faraway place where God does not exist. Who made this place? Did God make it and then abandoned it to exist on it own just as those sent there must exist on their own and sustain their own life without the help of God who is not there? WHERE IS THE REVELATION FROM WHICH ANYONE COULD KNOW DESTRUCTION MEANS TO EXIST AWAY FROM GOD AND WITHOUT GOD?

They know that if destruction is destruction, then those who are destroyed do not exist any longer, therefore, they must change the word God used to exist. They must say to God, "Not so God, even despite the fact that You said they will be destroyed, no one can be destroyed." This is an example of how far Peterson and all who believe this heathen teaching are willing to go to save their theology. BEING PERMANENTLY APART FROM GOD MAKES LIFE IMPOSSIBLE. IT MAKES TO EXIST IN ANY WAY IMPOSSIBLE.

For this passage to prove God will forever be tormenting most of mankind, "eternal destruction" must be changed to "eternally destroying." God is made to be like a man that sets out to destroy a house by tearing it down, but works on it all his lifetime, and not one part of the house is destroyed. They have God spending eternity destroying a soul but never will destroy any part of that soul. "Destroy" and "torment" are different things and cannot be made to be the same thing.

1 Thessalonians 5:2-4 "For yourselves know perfectly that the day of the Lord so comes as a thief in the night. When they (those of the world) are saying, Peace and safety, then sudden destruction (olethros) comes upon them, as travail upon a woman with child; and they shall in no wise escape. But you, brethren, are not in darkness, that day should overtake you as a thief." The sudden destruction, which "they shall in no wise escape" is on "THAT DAY," not eternal torment after "that day." Also 1 Timothy 6:9; 2 Corinthians 5:1-5.

Roger E. Dickson says, "2 Thessalonians 1:9 should thus be translated that 'these shall be punished with destruction that has unending result.' The word 'destruction' means something is terminated, that the action of destruction would not continuously go on forever and ever...The result of the destruction would continue forever. In other words, those destroyed would not come back into existence. Taken literally, they are destroyed." "Life, Death and Beyond" Biblical Research Library, Volume 11, 1998, Page 160.

[5] PHTHIRO is used 8 times: Wigram, Page 786. It is translated [1] *Destroy* 2 times, [2] *Corrupt* 4 times, [3] *Corruption* 2 times.

"If any man DESTROYS (phthiro) the temple of God, God will DESTROY (phthiro) him" 1 Corinthians 3:17 New American Standard Version. Against all rules of interpretation, the same word is used in the same sentence with two completely different meanings. By today's theology it is changed to be, "If any man DESTROYS (phthiro) the temple of God, God will TORMENT (phthiro) him." They change horses in the middle of the stream. Why such inconsistency?

[6] PHTHORA is used 9 times: Wigram, Page 786. It is translated [1] *Corruption* 7 times, [2] *Perish* 1 time, [3] *Destroyed* 1 time.

- "All which things are to PERISH (phthiro) with the using" [Colossians 2:22 American Standard Version]. Things are not going to be tormented, but will come to an end. Yet, when the same word is used in reference to a person, some say, "Not so, a person cannot perish; and not even God can destroy him, for a person is eternal and therefore cannot be destroyed."
- "Beast, made to be taken and DESTROYED (phthiro) " [2 Peter 2:12] King James Version].
- "Shall UTTERLY PERISH (kataphileo) in their own CORRUPTION (phthiro) " [2 Peter 2:12] King James Version. "DESTROYED" New American Standard Version.
- "But these, like unreasoning animals, born as creatures of instinct to be captured and KILLED, (phthiro) reviling where they have no knowledge, will in the DESTRUCTION (kataphileo) of these creatures also be DESTROYED (phthiro) " New American Standard Version. This is reinterpreted to say animals will be killed [phthiro], but men will be tormented (phthiro). When this passage is reinterpreted, the same word must be given two different interpretations in the same sentence to keep animals from having souls.

[7] **KATAPHILEO** is used 2 times: Wigram, Page 416, Translated [1] *Utterly perish* 1 time, 2 Peter 2:12, [2] *Corrupt* 1 time, 2 Timothy 3:8.

- "But these [men] as natural brute beast made to be taken and destroyed...**SHALL UTTERLY PERISH** [kataphileo Wigram, Page 416] in their own **CORRUPTION** (phthiro)," King James Version. Both evil men and beast shall utterly perish.
- "Animals to be taken and **DESTROYED** (kataphileo)...shall in their [men] destroying surely be **DESTROYED** (phthiro)." [At end of world]. American Standard Version.
- "Creatures...to be captured and killed...will in the **DESTRUCTION** (kataphileo) of these creatures also be **DESTROYED** [phthiro]" New American Standard Version.
- "These people, however, are like irrational animals...born to be caught and **KILLED** (phthiro) and when these creatures are **DESTROYED** (kataphileo), they [men] also will be **DESTROYED** (phthiro) " New Revised Standard Version.
- "They, creatures of instinct, born only to be caught and are like brute beast, creatures of instinct, born only to be caught and **DESTROYED** (kataphileo) and like beasts they [men] too will **PERISH** (phthiro)." New International Version.
- "These [men] (like unreasoning wild animals born to be captured and **DESTROYED** (phthiro), ranting in their ignorance) will also be **DESTROYED** in their destroying." Hugo McCord, New Testament Translation, Printed by Freed-Hardeman College.
- "Animals...destruction...[men] shall be **UTTERLY DESTROYED**" (kataphileo) Living Oracles, A Campbell, Gospel Advocate Co.

"Truth Commentaries" on 2 Peter 2:12 changes what Peter said about the same thing shall happen to these men that happened to the beast, and tried to side step by saying they only act as if they are of the same nature. **NOTHING IS SAID ABOUT A PERSON AND BEAST HAVING THE SAME NATURE, BUT THAT THEY WILL HAVE THE SAME END:** "BE **DESTROYED**" American Standard Version. The writer could not get around this so he changed what Peter said from both beast and corrupt men having the same end, to both having the same nature; and then says they do not even have the same nature, but only act as if they do? The "same end" is not the same thing as "same nature." From where did he get "same nature"? Is he not a county mile from what Peter did say? Does he think only the "nature" of a person or beast is to be destroyed (phthora)? Psalms 49:20.

[8] **EXOLOTHREUO** is used only one time. "And it shall be, that every soul [psukee] that shall not hearken to that prophet, shall be **UTTERLY DESTROYED** from among the people" [Acts 3:23]. It is the "psukee" [soul, living being, person] that shall be "utterly destroyed." The very thing many say is immortal from birth and cannot be destroyed is "utterly destroyed." In Acts 3:22-23 Peter is speaking of anyone who will not hear Christ shall be "utterly destroyed," not forever preserved alive.

"Exolothreuo is found in this one passage. This is the strongest word in Greek for the action of God towards man in his evil. There is not a shade of modification from the idea or absolute eradication. The word means clearly 'the wiping out of existence.' Even the translators used an adjective, 'utterly' to convey the idea of eradication. It clearly refers to all those who reject Christ as being eradicated." G. A. Adams, "The Judgment," Page 25.

When the strongest words in the Greek language that signify destroy or destruction are made to mean an everlasting existence in torment; there cannot be a grosser misinterpretation of language.

[9] KATARGEO is used 27 times. Wigram, Page 415. Translated [1] *Abolished*, [2] *Vanish away*, [3] *Bring to nought* (nothing), [4] *Do away with*, [5] *Destroy* [6] *Destroyed*, [7] *Be done away*, [8] *Ceased*, [9] etc.

- Death " **SHALL BE ABOLISHED** (katargeo)" [1 Corinthians 15:26]. No one thinks death will exist forever in torment. If a person were immortal, there would be no death to be abolished.
- Knowledge "**SHALL VANISH AWAY** (katargeo)" [1 Corinthians 13:8]. Not be tormented.
- "God **SHALL BRING TO NAUGHT** (katargeo) both it and **THEM**" [1 Corinthians 6:13]. **GOD WILL BRING TO NAUGHT** [bring to nothing] **BOTH THEIR BELLY AND THEM**. "Do away with both" New American Standard Version. "Destroy both" New Revised Standard Version. Their belly will go back to the dust from which it came and cease to be just as they will. God will bring to nothing "both it (their belly) and them."
- "That through death he might **BRING TO NAUGHT** (katargeo) him that had the power of death, that is, the devil" [Hebrews 2:14], Satan is to be brought to nothing, not forever tormented. How? By being cast into the lake of fire [Revelation 20:10] "which is the second death" [Revelation 21:8]. God made Satan, man and all that was made out of nothing and both Satan and all lost men will return to nothing.
- "**HAVING ABOLISHED** (katargeo) in his flesh the enmity, even the law of commandments" [Ephesians 2:15]. No one thinks the law of commandments is being tormented forever. It was brought to naught (nothing), vanished away, was abolished just as Satan and all the lost will be. The same word is used for the end of death, knowledge, the belly, Satan, the Law of Moses, and the lost. Whatever happens to one happens to the others.

[10] DESTROY like death, is used in a way it is not used in any English Dictionary, or is not used in everyday language by us or the world, but only by some in their special theological way. The English word "destroy" does not mean "torment." If the Greek word did, then "destroy" would be a very bad mistranslation. None of the Bible translations translate it "torment."

If, as many teach, destroy means banishment to Hell, then it means the same for all the creatures named in Genesis 7:21-23 where all mankind was destroyed along with all living beings not in the ark. "Destroyed" in King James Version, "blotted out" in the New American Standard. I know of no one who believes all living creatures will be in Hell.

[11] THE DEVOURING, CONSUMING, DESTROYING FIRE Hebrews 10:27. "But a certain terrifying expectation of judgment and the fury of a fire that will consume the adversaries" [New American Standard Version]. Some have made the wicked into a burning bush that is not consumed [Exodus 3:2], and have put out the consuming fire of God [Hebrews 12:29]. Therefore, God is no more a consuming fire. They use consume by fire to mean to burn up [see 1 Kings 18:38; Leviticus 9:24; Deuteronomy 28:38], except when it is God consuming the evil, for then it would not fit with their teaching. Therefore, they must use consume with two different meanings. They must make consume mean eternal torment, but it has never meant torment.

- "Judgment and fiery indignation, which SHALL DEVOUR the adversaries" King James Version.
- "Judgment, and fiery indignation which WILL DEVOUR the adversaries" New King James Version.
- "Judgment, and a fierceness of fire which SHALL DEVOUR the adversaries" American Standard Version.
- "Judgment and the fury of a fire which WILL CONSUME the adversaries" New American Standard Version.
- "Judgment, and a fury of fire which WILL CONSUME the adversaries" Revised Standard Version.
- "Judgment, and a fury of fire that WILL CONSUME the adversaries" New Revised Standard Version.
- "Judgment and of raging fire that WILL CONSUME the enemies of God" New International Version.
- "Judgment and a fierce fire which WILL CONSUME God's enemies" New English Bible.
- "Judgment, of a fierce fire which WILL CONSUME God's enemies" Revised English Bible.
- "Judgment and the fierce fire which WILL DESTROY those who oppose God" Today's English Version.
- "Judgment and the fire of God's indignation, which WILL CONSUME all that sets itself against him" Phillips Modern English.
- "Judgment and a flaming fire TO CONSUME the adversaries of God" New American Bible.
- "Judgment, and of a fiery indignation, which SHALL DEVOUR the adversaries" Living Oracles, Campbell.
- "Judgment and fierceness of fire which is READY TO CONSUME the enemies" McCord's New Testament Translation, Freed-Hardeman College.

The fury of fire is at the judgment and is a consuming, devouring, destroying fire, not an everlasting tormenting fire that cannot consume. There is a big difference. The adversaries of God will be judged and will be devoured, consumed, destroyed by the lake of fire, which is the second death, and will never be raised again. It is a death from which there will never be a resurrection

THE DEVOURING, CONSUMING, DESTROYING FIRE

THE CHAFF [Matthew 3:11-12] The wheat is those who responded to Christ. The chaff is the useless parts of the wheat, those who do not respond to Christ, are "burned up." Peter used the same words when he said the world and its works will be "burned up" [2 Peter 3:10]. Neither the world nor the chaff will be tormented forever.

WEEDS, TARES AND BAD FISH [Matthew 13:30-50]. Both the wheat and the tares (the children of the devil) exist together in the world, but at the judgment, God will burn the tares and save the wheat. In the parables, both the tares and bad fish represent people at the end of the age (aion-age, not world).

DRY BRANCHES [John 15:1-10] Jesus is the vine. Any branches that do not bear fruit are cut off. The dry dead branches are cast into the fire and burnt up. When dead lifeless branches are burnt up, the branches do not exist, there is nothing left but ashes. "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned" [John 15:6].

HOW FIRE IS USED IN THE OLD TESTAMENT

TO CONSUME NEVER TO TORMENT

"Then fire came out from before the Lord and CONSUMED the burnt offering and the positions of fat on the altar...And fire came out from the presence of the Lord and CONSUMED them, and they died before the Lord" [Leviticus 9:24-10:2].

"Fire also came forth from the Lord and CONSUMED the two hundred and fifty men who were offering the incense" [Numbers 16:35].

"So I will send fire upon the wall of Gaza, and it will CONSUME her citadels" [Amos 1:7]. "And it will CONSUME her citadels" [Amos 1:14]. "But I will send a fire on its cities that it may CONSUME its palatial dwellings" [Hoses 9:14].

"And Elijah answered and said to the captain of fifty. 'If I am a man of God, let fire come down from heaven and CONSUME you and your fifty.' Then fire came down from heaven and CONSUMED him and his fifty" [2 kings 1:10].

"But a certain terrifying expectation of judgment and the fury of a fire that will CONSUME the adversaries" Hebrews 10:27.

HEBREWS 10:29 On the Judgment Day, when all the saved and the lost will most likely be able to see what Heaven will be like, and the lost to know that they are going to die; and know there will not be another resurrection, that they have forever missed being in Heaven, it will be a death very much sorer than physical death. It is not said that the "sorer punishment" is to be tormented forever; but some read this into it, and teach it as if it is a Bible truth; and that everlasting torment in Hell is the only "sorer punishment" that is possible. TO DIE FOREVER AFTER THE JUDGMENT IS A MUCH SORER PUNISHMENT THAN TO DIE ONLY UNTO THE RESURRECTION AND JUDGMENT WHEN THEY WILL BE RAISED FROM THE DEAD. That death is not endless for there will be a resurrection, but the second death will be without end and there will never be a resurrection from it.

HEBREWS 11:31 Rahab "PERISHED NOT with them that were disobedient." If we know what happened to those who were disobedient then we will know what did not happen to her. "And

they UTTERLY DESTROYED everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword" [Joshua 6:21]. To perish is to be utterly destroyed, not to have eternal life and be tormented forever. THE SAME THING HAPPENED TO BOTH AN OX AND A MAN. BOTH PERISHED. BOTH WERE UTTERLY DESTROYED WITH THE EDGE OF THE SWORD.

ROMANS 9:22 "Vessels of wrath fitted unto destruction." Many of today's preachers do not like the way God said this and change it to, "Vessels of wrath fitted unto an eternal life of torment." After all, "An immortal soul" cannot be destroyed.

The response I get more than all others combined is that "if there is no Hell, then it does not make any difference what we do." I do not think most find life that useless. Most will do anything they can to live. Those who are sick do all they can to live a little longer. Only a few, who must not be right in the head, would not care if they did not live. Those who teach Hell are like a drowning man reaching for a straw. They reach for anything to save their theology. This theology belittles the death of Christ. God thought it important enough to give His only Son. Christ gave His life that we could live, but some say His gift of life to us is not important if there is no Hell to be tormented in. To die is O.K. with them. This is the same as saying, "If I will not go to Hell, then I do not care if I die and do not go to Heaven, for I only want to go to Heaven to keep from going to Hell." Fear of Hell has made many hypocrites who go to church and think that they are Christians, but it has never made one true Christian. Never saved one person, but it has made many hypocrites and will go on making them as long as it is taught. Anyone who goes to church because they fear Hell and would not go without this fear, is a hypocrite, not a Christian. Would they cheat on their wife, lie, and steal if it were not for fear they would be found out? If it is not from love of God, going to church for any other reason will do no good. If one is not a Christian because of the love of God and the hope of eternal life, he cannot be a Christian because of the fear of going to Hell. The Lord does not add anyone to the church because of fear of the nonexistence pagan Hell. Some would say, "Has not the fear of Hell made many Christian?" No, the believing of Satan's lie over God has made many be lost even while they think they are saved. No one can be frightened into Heaven. Hellfire preaching is the gospel of fear used by men like Jonathan Edwards. It cannot save.

The Judgment Day will be a fearful day for the lost [Hebrews 10:26-31]. Maybe more fearful than anything a person has ever known. We will all stand before the judgment seat of God. Those who have not obeyed the Gospel, or have not remained faithful will face God's wrath at the judgment.

Summary: IT WOULD NOT BE POSSIBLE TO SAY ANY CLEARER THAT EVIL MEN WILL BE KILLED, UTTERLY PERISH, BE UTTERLY DESTROYED JUST LIKE AND WITH THE ANIMALS AND THINGS AT THE END OF THE WORLD. ALL THE RIGHT WORDS, BOTH IN THE GREEK AND IN THE ENGLISH TRANSLATION, ARE USED TO SHOW EVIL MEN WILL DIE, COME TO AN END. IT COULD NOT BE SAID ANY STRONGER OR CLEARER. ON THE OTHER HAND, NONE OF THE WORDS USED SO OFTEN TODAY ARE USED, AN UNDYING SOUL, AN IMMORTAL SOUL TO SAVE, EVERLASTING TORMENT, ETERNAL HELL, YOU ARE GOING TO HELL WHEN YOU DIE, ETC. THESE WORDS, WHICH ARE USED REPEATEDLY FROM TODAY'S PULPITS

WOULD BE AN ABSOLUTE MUST TO PROVE TODAY'S TEACHING OF HELL, BUT THEY ARE TOTALLY ABSENT IN THE BIBLE. If you think you could say it better, try it. There are no better words in our language. There is not anything that shows a person will live forever in torment. **The parables and metaphors Christ used clearly show destruction, not torment.** Did the Holy Spirit do a poor job of choosing words when He was guiding into all truth? Luckily He has some with their theology to help Him out lest the new convert understand the English words the way they are translated. When anyone puts their "theological" meaning into words, as many do, we would need to be inspired to know what God has said to us. Is it not unreasonable to make words in the Bible have a meaning attached to them that is unlike their use in any other book in the world?

THE WRATH OF GOD

"Vengeance belongs unto me, I will recompense and again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" Hebrews 10:30-31. See Romans 2:1-16; 1 Thessalonians 1:10. The Day of Judgment will be a fearful day to the lost, when they must give an account to God. The theology of many makes it essential that the wrath of God keeps the fire of Hell hot, and forever tormenting the lost in extreme pain and anguish. The Bible does not one time say His wrath will mean He will inflict everlasting pain and anguish on the lost.

1) WRATH OF GOD IN THIS LIFE: MANY OF THE SCRIPTURES ON THE WRATH OF GOD IS HIS WRATH ON THE SINNER NOW IN THIS LIFE [Romans 1:18; 2 Peter 2:9]. Sodom was destroyed. It was totally annihilated with all that were in it. In the flood all life not in the ark was totally destroyed, annihilated, abolished, not tormented. Throughout the Old Testament God's wrath has been on people, cities, and nations that disobey Him. They were destroyed by fire, sword, wars, floods, famines, pestilences, but never forever tormented. Capernaum was thrust down to the grave. It does not exist today.

2) WRATH OF GOD "IN THE DAY OF JUDGMENT." OTHERS SCRIPTURES ARE ABOUT HIS WRATH IS AT THE JUDGMENT DAY "Wrath IN THE DAY OF WRATH and revelation of the righteous judgment of God...but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worked evil...IN THE DAY when God shall judge the secrets of man" [Romans 2:5-16 American Standard Version].

- "For if we sin willfully after that we have received the knowledge of the truth, there remains no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that has set at naught Moses law died without compassion on the word of two or three witnesses: of how much sorer punishment, think you, shall he be judged worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant wherewith he was sanctified and unholy thing, and has done despite unto the Spirit of grace? For we know him that said, vengeance belongs unto me, I will recompense, And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" [Hebrews 10:26-31].

- "And inasmuch as it is appointed unto men once to die, and after this comes judgment" [Hebrews 9:27].
- "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him" [Romans 5:9].
- "Inasmuch as he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained" [Acts 17:31].

3) WRATH OF GOD AFTER THE JUDGMENT There is not one word about the wrath of God after the judgment. MANY MIX THE FIRST TWO TOGETHER AND MISAPPLY MOST OF THEM TO THEIR HELL AFTER JUDGMENT DAY which they must prove at all cost. Is it that they want them burning in Hell while we are in Heaven? NOTHING IS SAID ABOUT GOD TORMENTING ANYONE AFTER THE JUDGMENT DAY IS OVER, OR ABOUT HIS WRATH AFTER THAT DAY; BUT IT IS TAUGHT AS IF IT WERE A GOSPEL FACT. God's wrath will be on the Judgment Day [Matthew 16:27; Luke 14:4; John 5:27-29; Acts 17:31; 1 Corinthians 4:5; 2 Timothy 4:1; 2 Peter 3:7; Malachi 4:1-3]. The tares are burned "in the end of the age" [Matthew 13:36-50]. Not "in Hell after the judgment." WHAT DOES THE BIBLE SAY ABOUT GOD'S WRATH AFTER THE JUDGMENT IS OVER? NOT ONE WORD.

THE TYPES OF THE JUDGMENT

The types and shadows all teach death, not an eternal life of torment. The punishment for sin is always death.

1. THE FLOOD 2 Peter 2:5 Eight lived; but for the rest of mankind there was only death in the flood, not a life of torment. Genesis 7:13-23 "And God said unto Noah, The END of all flesh is come before me... AND BEHOLD, I WILL DESTROY THEM WITH THE EARTH...And I, behold, I do bring the flood of waters upon the earth, to DESTROY all flesh, wherein is the breath of life, from under heaven; everything that is in the earth SHALL DIE...And all flesh that moved on the earth PERISHED, [died, King James Version] birds, and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; of all that was on the dry land, all in whose nostrils was the breath of the spirit of life DIED. Thus, He BLOTTED OUT [was destroyed, American Standard Version] every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were BLOTTED OUT [was destroyed, American Standard Version] from the earth; and only Noah was left [alive] and they that were with him in the ark" [New American Standard Version]. DIED, PERISHED. WAS DESTROYED, BLOTTED OUT, AND NOT LEFT ALIVE WAS LITERALLY THE END OF THEM, ALL IN WHOSE NOSTRILS WAS THE BREATH OF THE SPIRIT OF LIFE DIED. Does anyone think "birds and cattle and beasts and every swarming thing..." etc., did not perish when they died, and are living in some third world somewhere with these evil men that did not perish when they died? The flood is a type of the judgment. THE WICKED WILL LITERALLY PERISH, DIE, BE BLOTTED OUT, AND NOT BE LEFT ALIVE; AND ONLY THE SAVED WILL "REMAINED" ALIVE. "For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, PERISHED: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the DAY OF

JUDGMENT AND DESTRUCTION OF UNGODLY MAN" [2 Peter 3: 5-7]. Just as those outside of the ark were all destroyed by the flood and none, animals or man, were left alive and tormented, all those outside of Christ will be destroyed. There is no question or doubt that destroy, perish, die, and end was the end of all life at the time of the flood. **THIS IS AN EXAMPLE [type] OF THE JUDGMENT TO COME. ONLY THOSE IN THE ARK [Christ] WILL BE LEFT ALIVE.**

2. SODOM AND GOMORRAH Jude 7 "ARE SET FORTH AS AN EXAMPLE, SUFFERING THE PUNISHMENT OF ETERNAL FIRE" [American Standard Version]. GOD "CON-DEMNEED THEM TO EXTINCTION AND MADE THEM AN EXAMPLE OF WHAT IS COMING TO THE UNGODLY " [2 Peter 2:6 New Revised Standard Version]. These cities were literally burnt up, not still burning with the people walking around in torment. **THEIR END [EXTINCTION] WAS COMPLETE TOTAL DESTRUCTION AND ETERNAL; AND IS AN EXAMPLE OF THE TOTAL DESTRUCTION THAT IS COMING TO THE UNGODLY AT THE JUDGMENT. SODOM HAS CEASED TO EXIST. SO THOROUGH WAS ITS DESTRUCTION THAT ITS LOCATION IS NOT KNOWN.** Some believe it was under what is now the Dead Sea, some that it was other places. THE ANNIHILATION, END, DESTRUCTION, EXTINCTION OF THE UNGODLY WILL BE TOTAL AND ETERNAL, JUST AS IT WAS OF SODOM AND GOMORRAH. THEY WILL CEASE TO EXIST. This is the first use of "fire and brimstone" and the only time it was literally rained on anyone. It was the total destruction of the two cities, and is later used as a symbol of total and eternal destruction. [Psalms 11:6; Isaiah 34:9; Revelation 19:20; 20:10; 21:8]. "By turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example of what is coming to the ungodly" [New Revised Standard Version]. That they were reduced to ashes and the fire went out is also a part of the example of what will happen to the ungodly. The fire did not preserve them in eternal torment, but eternity destroyed them. Where does any find the revelation that changes this example of total destruction by a fire that went out when the destruction was complete into an example of destruction that will never be complete and the fire will never go out?

- "And if by turning the cities of Sodom and Gomorrah to ashes **HE CONDEMNED THEM TO EXTINCTION** AND MADE THEM AN EXAMPLE OF WHAT IS COMING TO THE UNGODLY " New Revised Standard Version.
- "And turning the cities of Sodom and Gomorrah into ashes condemned them with a overthrow, **HAVING MADE THEM AN EXAMPLE UNTO THOSE THAT SHOULD LIVE UNGODLY**" American Standard Version.
- "He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, **HAVING MADE THEM AN EXAMPLE TO THOSE WHO WOULD LIVE UNGODLY THEREAFTER**" New American Standard Version.
- "He condemned the cities of Sodom and Gomorrah by burning them to ashes, **AND MADE THEM AN EXAMPLE OF WHAT IS GOING TO HAPPEN TO THE UNGODLY** " New International Version.
- "And turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, **MAKING THEM AN EXAMPLE TO THOSE WHO AFTERWARD WOULD LIVE UNGODLY** " New King James Version.

- "And God also destroyed the evil cities of Sodom and Gomorrah by burning them until they were ashes. HE MADE THESE CITIES AN EXAMPLE OF WHAT WILL HAPPEN TO THOSE WHO ARE AGAINST GOD" New Century Bible.
- "And He condemned to ruin and extinction the cities of Sodom and Gomorrah, reducing them to ashes [AND THUS] SET THEM FORTH AS AN EXAMPLE TO THOSE WHO WOULD BE UNGODLY" The Amplified Bible.
- "God reduced the cities of Sodom and Gomorrah to ashes, condemning them to total ruin AS AN OBJECT LESSON FOR THE UNGODLY IN FUTURE DAYS " Revised English Bible.

If Sodom and Gomorrah are an example of what is going to happen to the ungodly, how could the ungodly have an eternal life of torment? These cities were both reduced to ashes and when there was nothing more to burn, the fire went out. They are an example of extinction, of total destruction, not of eternal torment.

What is Sodom an example of?

- "Condemned them too extinction" -- Sodom -- or an eternal life of torment?
- "Condemned them too extinction" -- ungodly - or an eternal life of torment?

Does anyone think Sodom is now being tormented in Hell today? If it is not, then how is it an example of being tormented in Hell?

WILL THERE BE DEGREES OF PUNISHMENT IN HELL? Christ spoke of the Day of Judgment for lands or cities.

- More tolerable for Sodom and Gomorrah than for Chorazin, Bethsaida, and Capernaum [Matthew 11:21-24, Luke 10:10-12].
- More tolerable for Sodom and Gomorrah than for the cities that did not receive those He sent out [Matthew 10:14-15, Mark 6:11, Luke 10:10-12].

There is no mention of eternal punishment of any individual and no mention of Hell in any of these passages. The punishment spoken of is of cities and takes place IN THE DAY OF JUDGMENT, NOT IN HELL. If the punishment of these cities takes place in the Day of Judgment, then it cannot take place in Hell after the judgment is over. HELL OR ETERNAL PUNISHMENT IS NOT MENTIONED IN ANY OF THESE PASSAGES. Those who believe in Hell read it in. WHEN ARE CITIES AND NATIONS JUDGED? WHEN IS THEIR DAY OF JUDGMENT TO BE? "And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades" [Matthew 11:23]. It was a great city but would go down to hades-the grave. Today, there are only a few ruins of Capernaum. They went from greatness to non-existence. From exalted to heaven to the grave [hades].

Nations and cities will not be judged at the judgment at the coming of Christ. Matthew 24 is of the judgment of Jerusalem [Matthew 23:36-38]. ALL THESE CITIES HAVE HAD A DAY OF JUDGMENT AND WERE BROUGHT DOWN TO THE GRAVE. THE DAY OF JUDGMENT FOR THEM IS PAST. The destruction of Sodom was quick and soon over. The destruction of Jerusalem, which saw and rejected Christ was long and drawn out with much more suffering, therefore, much less tolerable. The Day of Judgment for a city or a nation is the time when God will cause it to be destroyed. The Old Testament is full of God's day of judgment of nations and cities.

"Punished by death and destruction, neither Sodom nor Gomorrah ever again became a living city. Rather, the two joined as one became a symbol of total destruction as used by Moses and the prophets (Deuteronomy 29:23; Isaiah 1:9; 3:9; Jeremiah. 49:18; Amos 4:11; Zephaniah 2:9), By Jesus (Luke 17:29), and by the apostles (II Peter 2:6; Jude 7; Romans 9:29)." Homer Hailey, "God's Judgments and Punishments of Nations and Individuals" Page 30.

"From that day until this day, Sodom and Gomorrah have symbolized God's fierce hatred of all immorality...The grave of Sodom and Gomorrah is not covered with fertile soil bearing grass, forests, and crops like other cities of antiquity, No, its grave is covered by the Salt Sea, the Dead Sea...God has utilized this symbol of his wrath over and over throughout the history of the world...Sodom represents brazen evil followed by the judgment of God from which none can escape...Thus, Sodom symbolizes utter ruin and desolation...When God rained 'brimstone and fire' upon Sodom, He literally turned the city 'into ashes.'" Ron Halbrook, "Sodom and Gomorrah..." Page 594, Guardian of Truth, October 3, 1991.

"AS AN EXAMPLE" Jude 7. If they are an example, what do they teach if not that those who suffer the punishment of eternal fire will no longer exist.

1. "They were overthrown in the wilderness" - They died in the wilderness [1 Corinthians 10:5].
2. "Fell in one day three and twenty thousand" - Twenty-three thousand died in one day [1 Corinthians 10:8].
3. "Some of them made trial, and PERISHED by the serpents" - Those bit by the serpents died [1 Corinthians 10:9].
4. "Some of them murmured, and PERISHED by the destroyer" - They were killed [1 Corinthians 10:10].
5. "Unto the day that Noah entered into the ark, and the flood came and DESTROYED them all" [Luke 17:27]. They died in the flood, not still being tormented by it.
 - "Perished" and "destroyed" means death, not torment.

A PROBLEM: Some seem to think there will there be a resurrection and judgment of cities? If so, will the individuals of these cities be judged as individuals or as a part of the cities or both? If cities will be judged at the judgment day at the coming of Christ, then God would be condemning people for where they live, not for what they did or did not do themselves. BUT, EITHER WAY (1) If this is God's judgment day on their cities when they were destroyed (2) or even if God did judge cities in the judgment day at the coming of Christ, there is nothing said about an immortal soul or about God tormenting anyone in Hell. Hell is read into it. If the judgment is "in the Day of Judgment," it could not be in Hell after the Day of Judgment is over.

ANOTHER PASSAGE THAT IS SOMETIMES USED TO TEACH THERE BE DEGREES OF PUNISHMENT IN HELL. When will the many or few stripes be? The master "will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces" [Luke 12:46]. THIS WILL BE WHEN THE MASTER COMES. Nothing is said about the stripes being in Hell. Hell is read into it. If the stripes will be given forever, the few would last as long as the many, therefore, they would be the same. A few would not be a few if they were given forever; both would be a countless number. There would be no difference in the few and the many for both would last forever and have no end. Many and few are not specific as to how many, but

both are a limited number of stripes, therefore could not last forever. Neither Hell nor forever are in this passage but both are read into it.

Anyone must reject many plain statements of the Bible to believe man has an immortal soul that will forever be tormented in Hell. **The Bible does not support today's Hell fire preaching. It flatly opposes it.**

THE NOTHING CAN BE DESTROYED ARGUMENT

In his reply to my article "From Where Came Hell" Csonka says, "They [bottles, gold, and sheep...spirits] would be in a state of detriment and not annihilation" [Truth Magazine, 1995, Page 17]. He makes broken bottles, and our spirits after death have the same "state." Will the bottles be "annihilation" after the earth is destroyed, or will they still be in the same "state" as our spirit? Does he think earthly bottles will be in Heaven? All the elements [atoms] in a tree come from the soil, and were created when God made the earth; and when a tree is burnt, the elements go back to the earth. They existed before the tree did, and will exist after the tree unto the end of the earth [Peter 3:12]. Does he think that a tree was a tree before the seed came up? But worst of all, does he think the all wise and all knowing God could not have used symbols that taught what He wanted to teach? He is saying matter cannot be destroyed, not even when it is burnt up, it just changes back to the base elements from which the bottle was made, therefore, the soul can never be destroyed. **WHAT BASE ELEMENTS DOES HE THINK THE SOUL [the "immaterial, invisible part of man"] IS MADE OF THAT IT WILL GO BACK TO AT THE DEATH OF THE BODY? WHEN SOMETHING BURNS UP, ARE THE ASHES THAT REMAIN CONSCIOUS AND IN TORMENT?** When a bottle changes back to the base elements, it is no longer a bottle. What does he think the soul is if it has changed from a soul to its base elements, and what does he think are the base elements of a soul that he believes has no substance? Is he saying only the materials of which souls are made are in existence? A bottle has substance, but according to today's theology the soul has no substance. He is making a comparison of something he says has no substance with the substance of a bottle that was destroyed. Is he saying only the base element of a soul that has no base element, no substance, is in Abraham's bosom? He has made death be nothing but "a loss of well-being," or "a loss of all the quality of life." Therefore, life can be nothing but "well-being." The elements of tree and the elements that a person are made of existed before the tree or the person and will exist after their death, but they were not a person before his or her birth and are not after his or her death. The elements that make up my body existed from the time God made the earth, but I did not exist before my birth. If a dead body is burned, the smoke and ashes remain but are they still the person? The base elements of all things were made out of nothing and will go back to nothing at the end of the world, therefore, his argument, that nothing can be destroyed is not true for all things will be destroyed. When anyone tries to prove an error, they have to fall back on human wisdom and misusing or changing God's word. With all love and respect, this is one of the most far out arguments I have ever heard. He must have needed something very badly with which to prove his teaching. **THE IMPACT OF THE TEACHINGS OF CHRIST IN THESE PARABLES IS SO STRONG THAT SOME WOULD MAKE THE WORDS OF CHRIST BE SAYING NOTHING JUST TO GET AWAY FROM IT.** If a tree cannot be destroyed, then Christ the master teacher is saying nothing. They make Christ

to be just a "vain babblers," speaking things that cannot be; for if they do not, then their Hell could not be.

The same science that tells us nothing can be destroyed also tells us that nothing can be created out of nothing. This science does not realize that the God that made all things out of nothing can send that which He made out of nothing, back to nothing. **THOSE WHO USE THE NOTHING CAN BE DESTROYED ARGUMENT TO PROVE A PERSON HAS A PART THAT CANNOT BE DESTROYED GIVES GOD THE POWER TO CREATE OUT OF NOTHING BUT DENIES HIM THE POWER TO DESTROY WHAT HE HAS CREATED OUT OF NOTHING.** If all the elements that were in a person's body existing after his death proves that he is still alive somewhere, it would also prove he was alive somewhere before his birth for all the elements in his body also existed before his birth. The elements are not a body after it's death any more than they were a body before birth. **BUT, WHY ARE THEY USING ELEMENTS OF THIS EARTH TO PROVE SOMETHING ABOUT SOULS THAT THEY SAY ARE NOT MADE OF ELEMENTS OF THIS EARTH?** This is like a drowning man reaching for a straw.

Csonka says, "five of these passages are parables that do not describe what will literally happen; but, explain in the closest terms the things that will take place in the spiritual parallel." Csonka, Page 16. Unless a tree is tormented, there is no close parallel to the teaching of eternal torment.

- If trees that are burnt up by the farmer are DESTROYED;
- And the lost that are burnt up by the Lake of Fire are DESTROYED; there is a parallel. It is the end of both.
- -----
- If trees that are burnt up by the farmer are DESTROYED;
- And the lost that are burnt up by the Lake of Fire are TORMENTED; If one [a tree] is destroyed, and the other one [a lost man] is tormented, there is no parallel. It is the end of one but not the other.

Summary: When we burn up something, are the ashes in conscious torment? Skins, bottles that perish [Matthew 9:17], moths destroyed cloth [Luke 12:33], foods that perished [John 6:27] are not in conscious torment after they are destroyed or perished, yet traditionalists use these to prove conscious torment after death because these materials are not annihilated. By using the same logic, the bodies of beasts are not annihilated after their death for all the elements of their bodies still exist, therefore, they are now conscious even though they are destroyed.

We are told "that which think and remembers cannot be matter, therefore, a person must have a soul, which is composed of some other substance." Animals can "thinks and remember," some of them can think and remember very good, therefore, animals "must have a soul, which is composed of some other substance."

THE JUSTICE OF GOD

The argument of some is that God would not be a just God if He did not punish the sinner. They then jump from justice demands punishment to Hell being the only way God can punish the sinner; most of the time without any kind of an attempt to prove there is a Hell. They are so indoc-

trinated that they assume the only kind of punishment there could be is their Hell, and are blind to what God does say. The question is how do they know the punishment will be in Hell when there is not one word about it in the Bible? There is much on the punishment being death, but nothing on it being Hell. Death is the worst kind of punishment, but some cannot see it as a punishment because they are so blinded by their Hell theology.

It is almost beyond belief that not one time in any of the major translations of the Bible, made by men who believed in eternal torment, is any of these words ever translated torment. NOT ONE TIME IS IT SAID THAT GOD OR SATAN WILL TORTURE ANYONE FOREVER; BUT IT IS SAID REPEATEDLY, USING MANY DIFFERENT GREEK WORDS, THAT GOD WILL DESTROY THOSE WHO ARE NOT HIS CHILDREN.

CHAPTER EIGHT

The interpretation of figurative language, metaphors and symbolic passages.

1. PART ONE: Israel's destruction, her weeping, gnashing of teeth, outer darkness, Matthew 24.
2. PART TWO: The intermediate bosom: The rich man and Lazarus. Does hades have a good side and a bad side?
3. PART THREE: The symbolic pictures of Revelation versus a literal interpretation.

Those who believe in the Pagan doctrine of an immortal soul from birth and Hell have no plain statements. **That they must reinterpret figurative language, metaphors and symbolic passages into literal statements SHOWS THE WEAKNESS OF THEIR BELIEF**, that it is from man and not from God. Parables and figurative language are made to be superior over plain statements. The clear language must be made to agree with what is thought to be said in the symbolic language, therefore, **THE LITERAL PASSAGES MUST BE MADE FIGURATIVE TO KEEP THEM FROM BEING IN CONFLICT**. Many of the metaphors about the destruction of Israel have been discussed in the first seven chapters. This chapter is a close look at some of the other symbolic passages that must be made into literal statements.

PART ONE

SCRIPTURES ABOUT THE DESTRUCTION OF ISRAEL THAT ARE MISAPPLIED TO HELL

Israel's destruction, her weeping, gnashing of teeth, outer darkness

Many of the passages spoken by John the Baptist and by Jesus about Israel's rejection of Christ and its destruction are misapplied to Hell. Matthew 24 is often misused to prove Israel will be restored, and Christ will return to earth and rule the world forever from Jerusalem and that the saved will forever live on this earth, not in Heaven.

THE JEWS THAT CAME TO JOHN THE BAPTIST. "But when he saw the PHARISEES AND SADDUCEES coming to his baptism, HE SAID UNTO THEM, YOU offspring of vipers, WHO WARNED YOU TO FLEE FROM THE WRATH TO COME? Bring forth; therefore, fruit worthy of repentance: and think not to say within yourselves, WE HAVE ABRAHAM TO OUR FATHER: for I say unto you, that God is able of these stones to rise up children unto Abraham. AND EVEN NOW THE AXE LIES AT THE ROOT OF THE TREES: every tree; therefore, that brings not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance; but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, BUT THE CHAFF HE WILL BURN UP WITH UNQUENCHABLE FIRE" [Matthew 3:7-12]. John was the Elijah that was to come [Matthew 17:11; 11:10]. Cutting down a tree or forest is a common symbol of judgment and destruction of cities and nations in the Old Testament [Isaiah 10:34; Jeremiah 46:22-23; 22:7-8; Ezekiel 31:3-14]. If a tree is cut down, there is hope that it will sprout again from the stump [Job 14:7-8; Isaiah 11:1], but when the axe is put to the root there is no hope that the tree will ever sprout again.

Adam Clarke says this is "the desolation which was about to fall on the Jewish nation."

Lightfoot: "By the axe being now laid to the root of the tree, may fitly be understood, first, the certainty of their desolation; and second, the nearness, in that the instrument of their destruction as already prepared, and brought close to them; the Romans that should ruin their city and nation, being already master and rulers over them."

B. W. Johnson: "*Think not to say...we have Abraham to our father.* They believed that Abraham's race was to be saved, if all else was destroyed...'The axe is laid at the root of the tree.' A sign that the tree is to be cut down. The tree meant is the Jewish nation. *Every tree.* A fruitless fig tree was afterward made by our Lord to representative of the whole Jewish nation (Luke 13:6)." Also, Matthew 3:10-12 "*And with fire.* The term fire is used in verse 10, and there means a destroying agency; it is used again in verse 12 in the same sense; it is used in verse 11, also, the intervening verse, and must be used in exactly the same sense as in the other two verses. It cannot mean a curse in verses 10 and 12, and a blessing in verse 11, without a word of explanation. It is strange, therefore, that all commentators should not agree that the baptism of fire is a baptism of trial and

suffering. THERE WERE TWO CLASSES BEFORE JOHN. SOME WOULD REPENT AND BE BAPTIZED FINALLY IN THE HOLY SPIRIT; THERE WERE OTHERS WHO WOULD REMAIN IMPENITENT, AND BE BAPTIZED IN THE AWFUL TRIALS THAT WOULD COME UPON ISRAEL" B. W. Johnson, "The People New Testament With Notes," 1889, Gospel Light Publishing Company.

"But the **SONS OF THE KINGDOM** shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth" [Matthew 8:12]. Even according to those who believe in Hell, no one is cast out of Heaven, BUT WHEN THIS "WEEPING AND THE GNASHING OF TEETH" IS MADE TO BE AFTER THE JUDGMENT IN HELL, IT IS THE "SONS OF THE KINGDOM" THAT ARE CAST INTO THE OUTER DARKNESS. IN TRYING TO PROVE THE OUTER DARKNESS IS HELL, SOME ARE MADE TO BE CAST OUT OF HEAVEN INTO HELL AFTER THE JUDGMENT. If "and yourselves cast forth without" is cast into Hell where those who believe in Hell say the "weeping and gnashing of tenth" will be, THEN THIS MAKES THOSE FROM THE EAST AND WEST GO TO HEAVEN AFTER THE JUDGMENT DAY. THEY HAVE SOME GOING INTO HEAVEN, AND SOME BEING CAST OUT OF HEAVEN AFTER THE KINGDOM HAS BEEN DELIVERED UP TO GOD, THEREFORE, AFTER THE JUDGMENT. This is more than those trying to prove Hell want to prove, for they do not think any will be cast out of Heaven after the judgment and no one who is in Heaven after the judgment will go to Hell so why is this passage used in a way that makes it prove there will be some cast out of Heaven after the judgment?

J. W. McGarvey, Matthew 8:11: "AND I SAY UNTO YOU, THAT MANY SHALL COME FROM THE EAST AND THE WEST, AND SHALL SIT DOWN WITH ABRAHAM, AND ISAAC, AND JACOB, IN THE KINGDOM OF HEAVEN [Jesus here predicts the conversion of the Gentiles, since that fact is suggested to him by the faith of this centurion. The east and the west represent the extreme points of the compass in the directions in which the world was most thickly inhabited. But Jesus refers rather to spiritual separation than to geographical distances--Mal. i. 11; Isa. xlix. 19; Jer. xvi. 19; Zech. viii. 22.] 12 But The Sons Of The Kingdom [The child of anything in Hebrew phraseology expressed the idea of special property which one has in the thing specified, as, for instance, children of disobedience (Eph. ii. 2). Jesus here means, then, the Jews, to whom the kingdom belonged by hereditary descent--Rom. ix. 4] SHALL BE CAST FORTH INTO THE OUTER DARKNESS: THERE SHALL BE THE WEEPING AND THE GNASHING OF TEETH. [In this paragraph Christ's kingdom is set forth under the simile of a great feast, a familiar simile with Jesus (Matt. xxvi. 29; Luke xxii. 30). The Jews were accustomed to speak of the delights of the Messianic kingdom as a feast with the patriarchs (Luke xiv. 15), but lost sight of the fact that Gentiles should share in its cheer and fellowship (Isa. xxv. 6). Marriage feasts and other great feasts of the Jews were usually held in the evening. Inside, therefore, there would be joy and light and gladness, but outside there would be darkness and disappointment, tears and bitter self-reproach (Matt. xxv. 10-13). The despised outcasts should be brought in and placed at the festal board, while the long-invited guests-the natural and fleshly heirs of Abraham's invitation-would be excluded (Matt. xxi. 43)]" The Fourfold Gospel, Page 272, 1914, Standard Publishing Company.

J. W. McGarvey, Luke 13:28 28: "There shall be the weeping and the gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, AND

YOURSELVES CAST FORTH without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. 30 And behold [little as you may think it], they are last who shall be first, and they are first who shall be last. [A familiar proverb of Christ's (Matt. xix. 30; xx. 10), to be interpreted by such passages as Matt. xxi. 31 and Rom. ix. 30, 31. The Jew who thought the Gentile had no hope at all, and that he himself was sure of salvation, would be surprised to find that his opinion was the very reverse of the real fact as time developed it]." The Fourfold Gospel, 1914, Standard Publishing Company. The Jews were cast forth OUT OF THE KINGDOM, but nothing is said about CASTING INTO "HELL."

B. W. Johnson, Matthew 8:12: "BUT THE CHILDREN OF THE KINGDOM. The Jews, the natural children of Abraham, the 'Father of the faithful,' heirs of the promises made to him. CAST OUT because they rejected the Messiah, in whom all the promises center. INTO OUTER DARKNESS" The People's New Testament With Notes, Gospel Light Publishing Company. THE THREE TIMES "OUTER DARKNESS" IS USED BY CHRIST [Matthew 8:12; 22:13; 25:30], ARE IN THREE PARABLES, WHICH REFER TO GOD'S DEALING WITH THE JEWS BEING CAST OUT AS GOD'S CHOSEN PEOPLE. IT HAS BEEN CHANGED TO BE THE LOST IN HELL ARE IN OUTER DARKNESS. THE SEVEN TIMES [Matthew 8:12; 13:42; 13:50; 22:13; 24:51; 25:30; Luke 13:28] "WEEPING AND GNASHING OF TEETH" ARE USED BY CHRIST ARE ALSO ABOUT THE JEWS BEING CAST OUT AS GOD'S CHOSEN PEOPLE. IT ALSO HAS BEEN CHANGED TO BE THE LOST IN HELL THAT ARE WEEPING AND GNASHING THEIR TEETH. Although many of the wisest preachers and writers whose writings have stood the test of time like B. W. Johnson, J. W. McGarvey, Adam Clarke, Lightfoot, H. Leo Boles, Barnes, R. C. H. Lenski and many others say the "weeping and gnashing of teeth" is speaking of the Jews being rejected as God's chosen people, some still misuse this as did Stephen Wiggins in the Firm Foundation, 2006, Page 6. Gehenna is not even in any of the same passages. If he did any study, it would be difficult to believe he did not know the weeping and gnashing of teeth has no reference to "Hell." Is this not just a desperate attempt to find a passage that teaches eternal torment?

SIX PARABLES CONDEMNING ISRAEL

[1]. ISRAEL, THE FRUITLESS FIG TREE [Luke 13:6-9]. "And he spoke this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, behold, these three years I came seeking fruit on this fig tree, and found none: cut it down; why does it also cumber the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; BUT IF NOT, YOU SHALL CUT IT DOWN." Barren national Israel would be cut down. "And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he said unto it, Let there be no fruit from you hence forward forever." [Matthew 21:18-19].

[2]. THE RICH MAN AND LAZARUS [Luke 16:19-31] See "Part Two" of this chapter.

[3]. THE TWO SONS [Matthew 21:28-32]. "But what do you think? A man had two sons, and he came to the first and said, Son, go work today in the vineyard. And he answered and said, I will, sir; and he did not go. And he came to the second and said the same thing. But, he answered and said, I will not; yet he afterward regretted it and went. Which of the two did the will of his

father? They said, the latter. Jesus said to them, Truly I say to YOU the tax-gatherers and harlots will get into the kingdom of God before YOU. For John came to YOU in the way of righteousness and YOU did not believe him; but the tax-gatherers and harlots did believe him; and YOU, seeing this, did not ever feel remorse afterward so as to believe him."

[4]. ISRAEL, THE HUSBANDMAN [Matthew 21:33-45]. "Hear another parable: there was a man that was a householder, who planted a vineyard, and set a hedge about it, and dug a winepress in it, and built a tower, and let it out to husbandman, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandman, to receive his fruits. And the husbandman took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But, afterward he sent unto them his son, saying, they will reverence my son. But the husbandman, when they saw the son, said among themselves, this is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out to the vineyard, and killed him. When; therefore, the lord of the vineyard shall come, what will he do unto these husbandman? They say unto him, HE WILL MISERABLY DESTROY THOSE MISERABLE MEN, AND WILL LET OUT THE VINEYARD UNTO OTHER HUSBANDMEN, who shall render him the fruits in their seasons, Jesus said unto them, did you never read in the scriptures, the stone which the builders rejected, the same was made the head of the corner: this was from the Lord, and it is marvelous in our eyes? THEREFORE SAY I UNTO YOU, THE KINGDOM OF GOD SHALL BE TAKEN AWAY FROM YOU, AND SHALL BE GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF. And he that falls on this stone shall be broken to pieces: BUT, ON WHOMSOEVER IT SHALL FALL, IT WILL SCATTER HIM AS DUST. And when the chief priests and the Pharisees heard his parables, THEY PERCEIVED THAT HE SPOKE OF THEM" Israel was scattered as dust in A. D. 70 when no Jews were left in Jerusalem or the country around it. Most millennialists admit that this refers to the Jewish rejection of Christ. THE KINGDOM WAS TAKEN FROM THE JEWS AND GIVEN TO THE GENTILES AT THE DEATH AND RESURRECTION OF JESUS. Millennialists say it will be taken from the Gentiles and given back to the Jews.

[5]. THE MARRIAGE FEAST Matthew 22:1-14: "And Jesus answered and spoke to them again in parables, saying, The kingdom of heaven may be compared to a king, who gave a wedding feast for his son. And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. Again, he sent out other slaves saying, Tell those who have been invited, Behold, I have prepared my dinner; my oxen and fattened livestock are all butchered and everything is ready; come to the wedding feast. But, they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them. BUT, THE KING WAS ENRAGED AND SENT HIS ARMIES, AND DESTROYED THOSE MURDERS, AND SET THEIR CITY ON FIRE. Then he said to his slaves, The wedding is ready, but those who were invited were not worthy. Go therefore to the main highways, and as many as you find there, invite to the wedding feast. And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. But, when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, and he said to him, Friend, how did you come in here without wedding clothes? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him into the outer darkness; in that place there shall

be weeping and gnashing of teeth. For many are called, but few are chosen." The Jews killed the prophets God send to them, and they and their city were destroyed and the Gentiles were brought into the kingdom.

[6]. THE NARROW DOOR Luke 13:24-30 "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and has shut the door, and begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not where you are; then shall you begin to say, we did eat and drink in your presence, and you did teach in our streets; and he shall say, I tell you, I know not where you are; depart from me, all you workers of iniquity. There shall be the weeping and the gnashing of teeth, **WHEN YOU SHALL SEE ABRAHAM, AND ISAAC, AND JACOB, AND ALL THE PROPHETS, IN THE KINGDOM OF GOD, AND YOURSELVES CAST FORTH WITHOUT. AND THERE SHALL COME FROM THE EAST AND THE WEST, AND FROM THE NORTH AND THE SOUTH, AND SHALL SIT DOWN IN THE KINGDOM OF GOD. AND BEHOLD, THERE ARE LAST WHO SHALL BE THE FIRST, AND THERE ARE FIRST WHO SHALL BE LAST**" This is about the coming rejection of Israel and the Gentiles being accepted into the kingdom of Heaven, which is the church. Not about some being cast out of Heaven, which is what it would be if the weeping and gnashing of teeth were in Hell. **ISRAEL WAS THE "SONS OF THE KINGDOM"** ["children of the kingdom" King James Version] **THAT WAS CAST INTO OUTER DARKNESS, NOT THOSE WHO NEVER BELIEVED. THE JEWS, WHO WERE THEN THE CHILDREN OF THE KINGDOM, WERE CAST OUT OF THE LIGHT AND ARE NO LONGER GOD'S CHOSEN PEOPLE, INTO THE DARKNESS OF THE WORLD WITHOUT THE LIGHT OF GOD'S REVELATION. "O JERUSALEM...BEHOLD YOUR HOUSE IS LEFT UNTO YOU DESOLATE"** [Luke 13:34-35]. Those who believe in Hell leave out the rest of what Christ said in the next two versus when He says the Gentiles will come into the kingdom, and verse 30 the Gentles who were last become first. If this were after the judgment, the Gentiles would be coming into the kingdom in Heaven after the judgment.

"Therefore say I unto you, the kingdom of God shall be taken away from you [the Jews], and shall be given to a nation bringing forth the fruits thereof" [Matthew 21:43].

WEeping AND GNASHING OF TEETH are both used in the Old and New Testament.

1]. WEeping for miseries and grief, both for personal miseries and as a nation [too often to list them: use any good concordance]. It is used in the New Testament the same way it was in the Old Testament. See Matthew 2:18; Mark 5:28; Luke 7:38; 8:52; John 11:33; 20:11 Acts 9:39; 21:13; Philippians 3:18 and James 5:1. The weeping is the Jews when they see Israel being cast out as God's chosen people, and Jerusalem and the Temple being destroyed, and the end of their national identity See Matthew 24, Daniel 9 and 10.

2]. GNASHING OF TEETH shows anger and rage, and is used in both the Old and New Testament. "They hiss and gnash the teeth" Lamentations 2:16, See Psalms 35:16; Micah 3:5. Used the same way in the New Testament. "And they gnashed on him with their teeth" [Acts 7:54]. Those who stoned Stephen were angry with him, not in pain; they were not dead and in Hell, they were alive and on this earth. If gnashing of teeth were in Hell, as many teach it is, who are they going to gnash with their teeth? Does anyone believe some in Hell will be angry with others in Hell and gnash them with their teeth? The gnashing of teeth is their anger and rage towards those doing the destroying [the Roman army], and maybe even toward God for letting it happen.

GNASHING OF TEETH IS BECAUSE OF ANGER OR RAGE. IT IS NOT BECAUSE OF THE PERSON DOING THE GNASHING OF HIS OR HER TEETH ARE BEING TORMENTED IN HELL. IN THE BIBLE GNASHING OF TEETH IS ALWAYS BECAUSE OF ANGER IN BOTH THE OLD AND THE NEW TESTAMENT. IT IS MISUSED TODAY TO SHOW TORMENT IN "HELL."

- In the Old Testament: Gnashing of teeth is because of anger on the part of the one doing the gnashing.
- In the New Testament: Gnashing of teeth must be changed to be a person in Hell gnashing his or her teeth because of pain.

Weeping and gnashing of teeth are two different things, which are sometimes both found together, but most often are not together. Neither one ever occurs in the same passages with hades or Gehenna. That either one or both will be in Hell is an assumption that is preached over and over. Could an immaterial, invisible part of a person gnash its teeth?

THE CENTURION GENTILE Matthew 8:5-13: "And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lying in the house sick of the palsy, grievously tormented. 7 And he said unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that you should come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. And when Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, NOT IN ISRAEL. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: BUT THE SONS OF THE KINGDOM SHALL BE CAST FORTH INTO THE OUTER DARKNESS: THERE SHALL BE THE WEeping AND THE GNASHING OF TEETH. And Jesus said unto the centurion, Go your way; as you have believed, [so] be it done unto you. And the servant was healed in that hour." After seeing the faith of this Gentile, Jesus says the Gentiles will sit in the kingdom and the sons [Jews] will be cast forth. The same as at the marriage feast (above), the Jews, because they rejected Christ as their king was cast out of the kingdom. The church, not Israel, is now God's kingdom. Those who teach Hell read the prophecies of Christ about the judgment of Israel in AD 70 and move the weeping and gnashing of teeth to Hell after the Judgment Day is over. They have not found one passage that says anything about the lost after the judgment. Nothing can happen to nothing. After the second death there could be nothing said, for there will be nothing to say anything about. There is a first death, a resurrection from the first death, then the second death, but nothing is said about a third life after the second death. They need something to prove their Hell, and try to make it look as if weeping and gnashing of teeth could only be in Hell; although both weeping and gnashing of teeth are used throughout the Old Testament and those who believe in Hell do not believe weeping and gnashing of teeth in the Old Testament have any reference to a time of punishment after the Judgment Day, but they assume that in the New Testament both are used in reference to punishment in Hell after the judgment day. Weeping and gnashing of teeth has a reference to Hell only when they want or need them to.

WEeping AND GNASHING OF TEETH: God says the "wages of sin is death," not an eternal life of weeping and gnashing of teeth in Hell and will go on forever, for there is no death for the soul that cannot die. We would never be able to know that this weeping will be in Hell unless:

- FIRST: Many say that there is a Hell, but there is not one word about it in the Bible.
- SECOND: Then they tell us that this weeping shall be in Hell. How could they know this when there is no passage that says it is in "Hell"?

Some of the words used by Christ to describe the Jews: blind guides, hypocrites, murderers, adulterous, transgressors, faithless, perverse, fools, generation of snakes. **"O JERUSALEM, JERUSALEM...BEHOLD, YOUR HOUSE (the temple Christ had just left) IS LEFT UNTO YOU DESOLATE"** [Matthew 23:38].

B. W. Johnson, Matthew 23:33-39. "The People's New Testament With Notes" Gospel Light Publishing Company, 1889.

- 33. *You generations of vipers, how can you escape? Etc.* Brood of vipers, full of venom, deadly as serpents, treacherous as the lurking serpent. So John had called them nearly four years before (Matt. 3:7).
- 34. *Wherefore, I send unto you prophets and wise men.* In Luke 11:49, is a passage much like this. The men sent were inspired apostles and evangelists. By giving the Jews still further opportunities after the sin of the cross, the guilt of those continued to reject the crucified Lord was aggravated. *Prophets.* Inspired teachers, like the apostles, Philip, Stephen, etc. *Wise men.* Faithful, devout and learned, but uninspired preachers. Scribes. Usually, those who copy and teach the wisdom of others, but I suppose also embracing those who wrote the New Testament Scriptures. *Some of them you shall kill and crucify.* Literally fulfilled in the next few years.
- 35. *That upon you may come all the righteous blood.* Thus would they fill the measure full and become guilty of all the righteous blood shed by the whole army of martyrs. *Unto the blood of Zacharias.* The reference is probably to 2 Chron. 24:20.
- 36. **VERILY, I SAY UNTO YOU, ALL THESE THINGS SHALL COME UPON THIS GENERATION.** As the Amorites were spared until "their iniquity was full" (Gen. 15:16), so the iniquity of Israel was allowed to accumulate from age to age, till in that generation it came to the full, and the collected vengeance of justice broke at once upon it. So it is often in the destruction of a nation. The French Revolution of 1793 is another example.
- 37. *Jerusalem, Jerusalem, you that kills the prophets.* The intense feeling that spoke in this utterance comes out first in the redoubling of the word Jerusalem; next in the picture of the sins of the city which he draws--a city so wicked that it was not content with rejecting the messengers of God, but even slew them. I know of nothing more touching than this apostrophe. *How often would I have gathered your children together.* Not only had the city been warned again and again by the prophets, but the Lord had visited it at least six or seven times, and had for months taught in its streets. Nor did his solicitude end with the cross. His long suffering, patience and love are shown by his charge in the commission to the apostles: "To preach repentance and remission in his name among all nations, beginning at Jerusalem." *You would not.* "Would not" explains the cause of the rejection of the gospel. It is not because God in Christ is not ready: he would gather them. It is not because men cannot come, but because they will not come. Christ wished the

salvation of Jerusalem; his will was for them to be saved: he sought to influence their wills to make a choice of salvation, but they would not. So God still "is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9), but there are many "who will not come to Christ that they might have life" (John 5:40). While God wills the salvation of men, he does not destroy free agency by coercing the human will, but says: "Whosoever will, let him come."

- 38. *Behold, your house is left unto you desolate.* This was the consequence of refusing to come to Christ. The temple is the house meant. God will abandon it and leave it desolate. He will no longer accept its worship.
- 39. *You shall not see me henceforth.* This seems to imply that the temple shall be deserted when he leaves it. With his departure the presence of God departs. He was the Lord of the temple. Till you shall say. These were his last words in the temple precincts, but they do not shut out all hope. Even yet when the Jews shall join in the hosannas of those who, on the Sunday before, had sung his praises, and cry, "Blessed is he that cometh in the name of the Lord," they may be permitted to behold their Messiah...When Christ abandoned the temple in Jerusalem, it was only fit for the destroyer.

"That which Israel seeks for, that he obtained not; but the election obtained it, and the rest were hardened" [Romans 11:7]. Whatever Israel did not obtain, **THE ELECT HAD OBTAINED IT AT THE TIME PAUL WROTE THIS.** It is not something that will be obtained after the coming of Christ by Israel or anyone. How is anyone saved today, Jew or Gentile? By the Gospel. I was saved when I heard the Gospel and obeyed it. All that are saved are saved in the same way. ***"For I am not ashamed of the gospel, for it is THE POWER of God for salvation to EVERYONE who believes, TO THE JEW FIRST and also to the Greek"*** [Romans 1:16]. Neither a Jew nor a Greek can be saved without believing and obeying the gospel. Today a nation cannot be saved as a nation (Israel or any other nation). All the individuals must believe and obey the Gospel. There is no other way. *"But if SOME OF THE BRANCHES were broken off, ["some of the branches," plural, are individuals Jews, not "some of the nations"] and you, being a wild olive, was grafted in among them [among some of the branches, the Jews that believed and were not broken off]...Well; by their unbelief they were broken off, and you stand by your faith...for if God spared not the natural branches [individuals Jews], neither will he spare you [individuals Gentiles, not nations]. Behold then the goodness and severity of God: toward them that fell (individuals, not nations), severity; but toward you, God's goodness; otherwise, you also shall be cut off. And they [individuals Jews] also, if they continue not in their unbelief, shall be grafted in"* [Romans 11:17-24]. Many of the believers in the early church were Jews. Paul was a Jew, and he said, "Even so than at this present time also there is a remnant according to the election of grace [at the time Paul was writing this and today some Jews believed]" [Romans 11:4]. Salvation is always available to Jews or Gentiles if they will accept Christ. The law was only a shadow of that which was to come. Israel cannot be restored as a nation without restoring the shadow, including restoring animal sacrifice, etc.

- "There is an individuality about the Christian religion that cannot be dispensed with. Those who accept Christ must do it as individuals, not as a nation. Each one must come to Christ on his own individual faith. He can come in no other way. In this way he can come now; and this is the only way a Gentile, or anyone else can come. The Jews were broken off for unbelief, and they must come in faith. This opportunity they have now, and

have always had--they need not expect, or wait for any thing more." Dr T. W. Brents, Gospel Sermons, Page 329, 1918, Gospel Advocate Publishing Co.

*"Woe unto you! For you build the tombs of the prophets, and your fathers killed them. So you are witnesses and consent unto the works of your fathers: for they kill them, and you build their tombs. Therefore, also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, **MAY BE REQUIRED OF THIS GENERATION**; from the blood of Abel unto the blood of Zechariah, who perished between the altar and the sanctuary: yea, I say unto you, **IT SHALL BE REQUIRED OF THIS GENERATION**" [Luke 11:47-51].*

[1] THE LORD'S LAMENT OVER JERUSALEM WHEN HE WAS ON THE ROAD TO JERUSALEM: In Luke 19:41-44 When Jesus drew nigh Jerusalem He wept over the city and tells His disciples of the destruction of it in which His language is similar to Luke 21:5-33. *"And when he drew nigh, he saw the city and wept over it, saying, If you had known in this day, even you, the things which belong unto peace! But, now they are hid from your eyes. **FOR THE DAYS SHALL COME UPON YOU, WHEN YOUR ENEMIES WILL THROW UP A BANK ABOUT YOU, AND SURROUND YOU, AND HEM YOU IN ON EVERY SIDE, AND WILL LEVEL YOU TO THE GROUND AND YOUR CHILDREN WITHIN YOU; AND THEY SHALL NOT LEAVE IN YOU ONE STONE UPON ANOTHER**; because you did not recognize the time of your visitation"* [Luke 19:41-44 New American Standard Version].

[2] IN AN ADDRESS TO THE SCRIBES AND PHARISEE AT JERUSALEM: In Matthew 23 Jesus gives seven woes to the scribes and Pharisees [Matthew 23:13, 15, 16, 23, 25, 27 29] and ends the address with *"Verily I say unto you, **ALL THESE THINGS SHALL COME UPON THIS GENERATION. O Jerusalem, Jerusalem that kills the prophets, and stones them that are sent unto her! How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE**"* [Matthew 23:36-38]. In Matthew 24:34 He again says, *"**THIS GENERATION SHALL NOT PASS AWAY, TILL ALL THESE THINGS BE ACCOMPLISHED.**"* **All the woes in Matthew 23 and all the signs of Matthew 24 were to come upon that generation, before that generation passed away.**

"ALL THESE THINGS SHALL COME UPON THIS GENERATION" Christ used "generation" **twenty-five times IN REFERENCE TO THE JEWS OF HIS DAY, nine of the twenty-five are in Matthew** [Matthew 11:16; 12:39; 12:41; 12:42; 12:45; 16:4; 17:17; 23:36; 24:24]. "But first he (Christ) must suffer many things and be rejected of THIS GENERATION" [Luke 17:25; also Mark 8:12; 8:12; 8:38; 9:19; 13:30; Luke 7:31; 9:41; 11:29; 11:30; 11:31; 11:32; 11:50; 11:51; 16:8; 17:25; 21:32]. "Genea," the Greek word from which "generation" is translated never means "race" as the millennialists contend that it does in Matthew 24:34.

- "Verily I say unto you, THIS GENERATION shall not pass, till all these things be fulfilled" King James.
- "I tell you this: THE PRESENT GENERATION will live to see it all." New English Bible.
- "Remember this! All these things will happen before THE PEOPLE NOW LIVING have all died" Today's English Version.

- "I tell you truly, THE PRESENT GENERATION will not pass away, till all this happens" Moffatt's Translation.
- "I tell you in solemn truth that THE PRESENT GENERATION will certainly not pass away until all this has taken place" Weymouth's Translation.
- "THIS GENERATION will not disappear till all this has taken place" Phillips Translation.
- "All these things will take place before THIS PRESENT GENERATION passes on" Modern Language Bible.
- "THE PRESENT GENERATION will not pass away until all this takes place" New American Bible.
- "THE PRESENT GENERATION will not pass away, till all this happens" James

Moffat.

"THIS GENERATION" The generation of Jews in the time of Christ.

- John the Baptist: "O GENERATION OF VIPERS, who warned you to flee from the wrath to come?" [Luke 3:7].
- Christ: "O GENERATION OF VIPERS, how can you, being evil, speak what is good?" [Matthew 12:34].
- "But to what shall I liken THIS GENERATION? It is like children sitting in the market places, who call out to the other children, and say, We played the flute for you, and you did not dance; we song a dirge, and you did not mourn" [Matthew 11:16-19; Luke 7:31-33].
 - Likened to Tyre and Sodom, which would have repented if they had seen the works did in Israel but Israel would not repent [Matthew 11:20-24].
 - "The men of Nineveh shall stand up with THIS GENERATION at the judgment, AND SHALL CONDEMN IT because they repented at the preaching Jonah; and behold, something greater than Jonah is here" [Matthew 12:41].
 - "The Queen of the South shall rise up with THIS GENERATION at the judgment AND SHALL CONDEMN IT, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here" [Luke 12:42].
 - Likened to a man which an unclean spirit went out but returned with seven other spirits that were more wicked. "This is the way it will also be with THIS EVIL GENERATION" [LUKE 12:43-45].
- "Why does THIS GENERATION seek for a sign? Truly I say to you, no sign shall be to THIS GENERATION" [Mark 8:12]
- "An EVIL AND ADULTEROUS GENERATION seeks after a sign; and no sign will not be given it, except the sign of Jonah" [Matthew 12:39; 16:4].
- "O UNBELIEVING AND PERVERTED GENERATION, how long shall I be with you? How long shall I put up with you?" [Matthew 17:17; Mark 9:19; Luke 9:41].
- "Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; the blood of all the prophets, which were shed from the foundation of the world, MAY BE REQUIRED OF THIS GENERATION; from the blood of Abel unto the blood of Zechariah, who perished between the altar and the sanctuary: yea, I say unto you, IT SHALL BE REQUIRED OF THIS GENERATION" [Luke 11:49-51].

- "You serpents, you GENERATION OF VIPERS, (King James Version) how can you escape the judgment of Gehenna?" [Matthew 23:33].
- "Truly I say to you, **all these things shall come upon THIS GENERATION**" [Matthew 23:36].
- "Truly I say unto you, **THIS GENERATION shall not pass away till all these things be accomplished**" [Matthew 24:34].
- "Truly I say to you, **THIS GENERATION shall not pass away until all these things take place**" [Mark 13:30].
 - "But first He must suffer many things and be rejected by **THIS GENERATION**"

[Luke 17:25].

- "Be saved from **THIS PERVERSE GENERATION**" [Acts 3:40]. This was said before A. D. 70
- "That you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of **A CROOKED AND PERVERSE GENERATION**" [Philippians 2:15].

If "this generation" means "this race" as some millennialists teach, are there forty-two "races" spoken of in Matthew 1:1-17?

The use of "**YOU**" clearly identified the "generation" Jesus was speaking to in Matthew 24. When speaking to His disciples Jesus said:

- "Do **YOU** not see all these things? Truly I say to **YOU**, not one stone here shall be left upon another" Verse 2.
- "See to it that no one misleads **YOU**" Verse 4.
- "**YOU** will be hearing of wars and rumors of wars" Verse 6. Not someone today will hear of wars.
- "See that **YOU** are not frightened" Verse 6.
- "They will deliver **YOU** to tribulation and will kill **YOU**, and **YOU** will be hated by all nations" Verse 9.
- "When **YOU** see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place" Verse 15. "When **YOU** see Jerusalem compassed with armies" Luke 21:20. Not when someone today sees this. **JERUSALEM COMPASSED WITH ARMIES, WHICH WERE SPOKEN OF BY DANIEL [Daniel 9:27] WAS TO BE IN THEIR TIME AND SEEN BY THEM.**
- "Even so **YOU** too, when **YOU** see all these things, know **YOU** that He is nigh, even at the door" Verse 33. Not when someone today sees all these things.
- "Truly I say unto **YOU**, this generation will not pass away until all these things take place" Verse 34.
- "For this reason **YOU** be ready too; for the Son of Man is coming at an hour when **YOU** do not think He will" Verse 44.

[3] THEN AN ADDRESS TO HIS DISCIPLES ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM: Matthew 24:1-51. There have been thousands of speculations made on Matthew 24 over the centuries, and it is perhaps been abused more than any other passage.

THE CONTEXT OF MATTHEW 24

- **The Two Sons** [Matthew 21:27-32] Israel believed not Christ
- **The Wicked Husbandman** [Matthew 21:33-46]. (a) "He will miserably destroy those miserable men" (b) The stone, Christ, rejected by Israel and Israel scattered as dust
- **The Marriage Feast** [Matthew 22:1-14] "They that were bidden (Israel) was not worthy"
- **The Seven Woes** [Matthew 23:1-36] "All these things shall come upon this generation"
- **Their House (the Temple) left desolate** [Matthew 23:27-39]
- **Not One Stone Upon Another** [Matthew 24:1-2] The Temple to be destroyed
 - Their question about what He had just said [Matthew 24:3]
 - His answer [Matthew 24:4-31]
- **The Fig Tree** [Matthew 24:32-36] "This generation shall not pass away, till all these things be accomplished"
- **Israel The Unfaithful Servant** [Matthew 24:45-25:30]

Matthew 24:1-2 "And Jesus went out from the temple, and his disciples came to him TO SHOW HIM THE BUILDINGS OF THE TEMPLE, but he answered and said unto them, see you not all these things? **Verily I say unto you, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.**" The stones were the "buildings of the temple." THESE WORDS ARE THE REASON FOR THE QUESTIONS BY HIS DISCIPLES AND THE REASON FOR THE DISCOURSE THAT FOLLOWED. The purpose of this discourse was not to give His disciples signs of His coming at the end of the world but signs of the destruction of Jerusalem, to warn believers in that generation of the coming destruction of Jerusalem and to give them a sign for them to flee from the destruction coming in their lifetime. "But when you see Jerusalem surrounded by armies, then recognize that her desolation is nigh" [Luke 21:20; Matthew 24:15].

Matthew 24:3 "And as he sat on the Mount of Olives, the disciples came unto him privately, saying, Tell us":

- Matthew 24:3
 - Question one: "Tell us, when shall THESE THINGS be?"
 - Question two: "And what shall be the sign of your coming, and of the end of the age?"
 - Except for the bad translation of the King James Version ("end of the world") no one would see the end of the world in these two questions. The Greek says, "end of the age" (aion); not "end of the world" (kosmos). Not even the New King James Version would go along with the King James Version on this bad translation.
- Mark 13:4
 - Question one: "Tell us, when shall THESE THINGS be?"
 - Question two: "And what shall be the sign when THESE THINGS are all about to be accomplished?"
- Luke 21:6-7
 - Question one: "When therefore shall THESE THINGS be?"
 - Question two: "And what shall be the sign when THESE THINGS are about to come to pass?"
- Question two as given in the three parallel accounts. All are the same question.
 - Matthew "And what shall be the sign of your coming, and of the end of the age?"

- Mark "And what shall be the sign when THESE THINGS are all about to be accomplished?"
- Luke "And what shall be the sign when THESE THINGS are about to come to pass?"
 - "THESE THINGS" were the things Christ had just said, "And Jesus said unto him, Do you see these great buildings? There shall not be left here one stone upon another, which shall not be thrown down. And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall THESE THINGS be?" [Mark 13:2-3].

The disciples, thinking of what the Lord had said, asked two questions, which they supposed both would be at the same time. *When shall THESE THINGS You speak of be and what shall be the sign that THESE THINGS are about to come to pass?* NEITHER IN WHAT CHRIST SAID OR IN THE QUESTIONS THE DISCIPLES ASKED IS THERE ANY REFERENCE TO THE SECOND COMING OR TO A GREAT TRIBULATION THOUSANDS OF YEARS AFTER "THESE THING." **AT THE TIME THEY ASKED THESE QUESTIONS THEY DID NOT BELIEVE OR KNOW THAT JESUS WOULD BE PUT TO DEATH OR THAT HE WOULD BE GOING BACK TO HEAVEN AND COMING A SECOND TIME. THE DISCIPLES STILL THOUGHT THE CHRIST WOULD RESTORE THE EARTHY KINGDOM OF ISRAEL JUST AS ALL THE JEWS DID.**

1. "And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said" [Luke 18:34; also Luke 19:11; 24:21-27; John 16:16-18; 20:9].
2. When that asked these two questions they did not know or believe Christ would die and be resurrected from the dead or know or believe anything about the second coming of Christ or the judgment day.
3. On the day of His resurrection they did not know it was the resurrected Christ they were talking to and said to Him, "But we hoped (past tense) that it was he who should REDEEM ISRAEL" [Luke 24:21].
4. Forty days after He was raised from the dead they still did not understand therefore, they still did not expect Christ to go away and return to earth a second time at the end of the world; they expected Him to restore the kingdom to Israel "They therefore, when they were come together, asked him, saying, Lord, do you at this time restore the kingdom to Israel?" [Acts 1:6].
 - **AT THE TIME THEY ASKED THIS, THEY DID NOT BELIEVE JUST AS THE JEWS DID, THAT THE MESSIAH WOULD NOT BE KILLED, BUT THAT HE WOULD SET UP AN EARTHLY KINGDOM OF ISRAEL. HOW COULD THEY BE ASKING ABOUT HIS SECOND COMING WHEY THEY DID NOT KNOW THERE WOULD BE A SECOND COMING? MILLENNIALISTS MUST MAKE THE DISCIPLES BE ASKING A QUESTION ABOUT THE SECOND COMING OF CHRIST THAT THE DISCIPLES DID NOT UNDERSTAND ABOUT OR BELIEVE AT THAT TIME, BUT THEY MUST HAVE THE DISCIPLES ASKING QUESTIONS ABOUT THE MILLENNIAL AND THE RAPTURE TO MAKE THIS CHAPTER TEACH THEIR VIEW.** I have never seen where any Premillennial-

ists say how these disciples that did not know that Christ was to die and be raised from the dead and forty days later ascend to Heaven explain how the same disciples could know anything about the rapture and the thousand years. From where do they think these disciples had this knowledge? Lindsay says, "The 'coming' referred to in the question above is commonly referred to as the second advent of Christ. It was only natural that they wanted to know what signs would indicate his return to set up God's promised kingdom." "The Late Great Planet Earth" page 52, Zondervan Publishing House, 1970.

A) SIGNS OF THE THINGS THAT WERE TO COME TO PASS THAT CHRISTIANS WERE TO WATCH FOR.

Matthew 24:4-15: "And Jesus answered (His answer was to the questions they had asked about the destruction of the temple, not about His second coming) and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And you shall hear of wars and rumors of wars; see that you are not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But, all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and you shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold. But, he that endures to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. When; therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that reads understand)."

B) NATURAL DISASTERS TO ISRAEL AND ROME.

- (a). WARS AND RUMORS OF WARS [Matthew 24:6] with nations and kingdoms rising against each other [Matthew 24:7]. There were many conflicts and battles before A. D. 70 in which thousands of Jews were killed. In one battle with the Syrians about 5,000 Jews were killed. From A. D. 66 to 70 there were many wars and rumors of wars. Many thousands were killed in the many wars in the 5 years before the destruction of the temple and Israel in A. D. 70. "The Jewish war began in A. D. 66, and ended five years after. During this period all the Roman Empire was filled with commotion. Nero, the emperor, was overthrown by Galba; six months after, Galba was overthrown by Otho; a few months after, Otho was overthrown by Vitellius; a little later, he was overthrown by Vespasian. All of these but the last, who ascended the throne shortly before Jerusalem was destroyed, died violent deaths... Tacitus, the Roman historian, says of this period: 'It was full of calamities, horrible with battles, rent with seditions, savage in peace itself.'" B. W. Johnson, "The People's New Testament With Notes" Gospel Light Publishing Company, 1889. From the writing of Josephus we learn that the Jews were divided into parties fighting among themselves and Jews killed others Jews in numbers far greater than those killed by the Roman soldiers and villages of Syria and elsewhere were burnt to the ground in the five years of war before the Romans laid siege to Jerusalem. During the siege many more Jews were killed by warring bands of Jews in Jerusalem, and Josephus says the Jews suf-

fered far more from one another inside the walls of the city than from the Romans outside. Thousand more were killed by bands of robbers.

- "When Christ was born, there was a universal peace in the empire...From the time that the Jews rejected Christ, and he left their house desolate, the sword did never depart from their house, the sword of the Lord was never quiet, because he had given it a charge against a hypocritical nation and the people of his wrath, and by it brought ruin upon them." Matthew Henry, Matthew 24:6. Zondervan Publishing House, 1721.
- (b). FAMINES IN DIVERS PLACES [Matthew 24:7]. In the years between the death of Christ and the destruction of Jerusalem there were severe famines especially in the area of Jerusalem. Paul took up a contribution for the poor among the saints at Jerusalem [Romans 15:25; 1 Corinthians 16:1-4] which many churches took part in. Agabus signified by the Spirit that there would be a great famine over all the world, which came to pass in the days of Claudius, and the disciples sent relief unto the disciples in Judea [Acts 11:28-29].
- (c). PESTILENCES [Matthew 24:7 King James Version]. Pestilences tend to come with famine. There was a great one in AD 40 in Babylon when many Jews died and many more fled because of it. Another one in AD 65 in Rome when many died. I have seen no history that tells how many died by wars, famines, pestilences and earthquakes in the years before the destruction of Jerusalem, but no doubt it was many thousands. During the siege of Jerusalem but before the fall, the dead from famines and pestilences filled all the room for burial within the walls of the city and Josephus claims 600,000 more bodies were thrown out of the gates of Jerusalem and left unburied.
- (d). EARTHQUAKES IN DIVERS PLACES [Matthew 24:7]. The earthquakes are spoken of as a dreadful judgment against the nation of Israel, "But all these things are the beginning of travail" [Matthew 24:8]. "Of these significant emblems of political commotions, there occurred several within the scene of this prophecy, and, as our Savior predicted, in divers places in the reign of Claudius there was one at Rome, and another at Apamea in Syria, where many Jews resided. The earthquake at the latter place was so destructive, that the emperor, in order to relieve the distresses of the inhabitants, remitted its tribute for five years. Both these earthquakes are recorded by Tacitus. There was one also, in the same reign in Crete that is mentioned by Philostratus, in his Life of Apollonius, who says, that 'there were others at Smyrna, Miletus, Chios, and Samos; IN ALL WHICH PLACES JEWS HAD SETTLED.' In the reign of Nero there was an earthquake at Laodicea. Tacitus records this also. It is likewise mentioned by Eusebius and Orosius, who add that Hieropolis and Colose, as well as Laodicea, were overthrown by an earthquake. There was also one in Campania in this reign (of this both Tacitus and Seneca speak) and another at Rome in the reign of Galba, recorded by Suetonius." George P. Holford, "The Destruction Of Jerusalem," 1805. Some cities of Israel were totaled destroyed by earthquakes before the destruction of Jerusalem. I have not found an estimate of how many Jews died by earthquakes but like both the famines and the pestilences, without doubt many more thousands died in the earthquakes before A. D. 70.

Dr. Philip Schaff says there is scarcely another period in history so full of corruption, vice, and disaster as the six years between Neronian persecution in A. D. 64 and the destruction of Jerusalem in A. D. 70, History Of the Christian Church, New Schaff-Herzog Encyclopedia of Religious Knowledge.

FOR MANY YEARS EARTHQUAKES, FAMINES, WARS, PESTILENCES HAVE REPEATEDLY BEEN MADE INTO A SURE SIGN THAT THE END IS AT HAND BY MANY WRITERS OF FICTION.

C) PERSECUTION FIRST FROM JEWS AND THEN ROME. THE SPREAD OF THE GOSPEL.

- (a). "BUT ALL THESE THINGS ARE THE BEGINNING OF TRAVAIL" [Matthew 24:9].
- (b). CHRISTIANS WOULD BE DELIVERED UP, KILLED AND HATED BY ALL THE NATIONS [Matthew 24:9]. The persecution of believers came first from the Jews. Acts 4:3; 4:18; 4:21; 5:18; 5:28; 6:12-14; 7:58-60; 8:1; 8:3; 9:1-2; 13:44-51; 14:2; 14:19; 17:5-8; 17:13; 26:9-10; Paul was one of the persecutors and then one of the persecuted. "Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned...I have been in...dangers from my countrymen" [2 Corinthians 11:24-26]. "For you also suffer the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophet, and drove out us" [1 Thessalonians 2:14-15]. It was soon followed by the persecution of Nero of believers, which began about A. D. 64. After the fire in Rome Nero attempted to clear himself by blaming it on the Christians. He then persecuted the Christians with such cruelty that even many of his fellow Romans were taken back by his cruelty "But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prison, bringing you before kings and governors for my name's sake" [Luke 21:12]. See Hebrews 10:32-34. Both the persecution from the Jews and the persecution from Rome were severe. I have just touched the hem of the garment.
- (c). MANY SHALL STUMBLE, DELIVER UP ONE ANOTHER, AND HATE ONE ANOTHER [Matthew 24:10]. As a result of the persecutions the weak stumbled. "And brother will deliver up brother to death, and a father his child; and children will rise up against parents, and cause them to be put to death. And you will be hated by all on account of My name...and a man's enemies will be the members of his household" [Matthew 10:22-36].
- (d). MANY FALSE PROPHETS [Matthew 24:11]. See 2 Peter 2:1; 1 John 4:1; 2:18; Galatians 1:7. Many false teachers saying they were the Christ [Matthew 24:5]. Josephus says that they did come about the time of the end of Jerusalem.
- (e). LIGHTNING "For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be" [Matthew 24:27]. For the use of "lightning" in the Old Testament for God's angry and judgment see Exodus 19:16; 2 Samuel 22:7-15; Isaiah 30:27. It is also used symbolically in Revelation of judgments. Revelation 4:5; 11:19; 16:18. The false prophets saying they were the Christ were only seen by a few. The coming of Christ in judgment on Israel with the total destruction of Israel as a country was seen in all the known world just as lightning in the east is seen in the west.
- (f). MANY DISCIPLES WILL FALL AWAY, BUT THOSE WHO REMAIN FAITHFUL SHALL BE SAVED [Matthew 24:13-14].
- (g). THE GOSPEL SHALL BE PREACHED TO THE WHOLE WORLD [Matthew 24:14]. The persecution against the church in Jerusalem scattered the saints abroad, and they went about preaching the word everywhere. [Acts 8:1-4]. The gospel was preached

throughout the world, as it was known before A. D. 70. "The hope of the gospel which you heard, which was preached in all creation under heaven" [Colossians 1:23]. Paul says to the Romans, "Your faith is proclaimed throughout the whole world" [Romans 1:8]. In Romans 10:18 he says, "Their voice has gone out into all the earth, and their words to the ends of the world." "World" as it is used in the New Testament is all the civilized world of that day, all the known world. See Luke 2:1; Acts 11:28.

- "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven" [Acts 2:5]. The devout Jews came from all over the world to Jerusalem for Pentecost and when Pentecost was over, they returned to all nations under heaven and some that believed the preaching of Peter and others took the Gospel with them.
- "The mystery...has been made known to all the nations" [Romans 16:25-26].

D) THEN COMES THE END OF THE NATION OF ISRAEL.

- (a). THEN COMES THE END WHEN THEY SEE THE ROMANS IN JERUSALEM. "When; therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet [Daniel 9:27], standing in the holy place" [Matthew 24:14-15]. The parallel passage in Luke 21:20 says, "**But when you see Jerusalem compassed with armies, then know that her desolation is at hand.**" There will be no armies in Jerusalem to see at the second coming of Jesus. In the Old Testament the worship of other gods is an "abomination" [Deuteronomy 7:25; 12:31; 17:3]. The Romans worshiped many gods. The idolatrous army of Rome in Jerusalem was an "abomination of desolation" to them. Daniel speaks of this "abomination of desolation" at the time when the regular sacrifice is abolished [Daniel 12:11; 9:27].
- (b). "THEN LET THEM THAT ARE IN JUDAEA FLEE UNTO THE MOUNTAINS" [Matthew 24:16]. The last signs the disciples were to look for was the Roman army in Jerusalem. After going through the country around about Jerusalem and destroying the cities and killing many thousand of the Jews, Cestius Gallus came to within one mile of Jerusalem, then after about four days entered the city but fled with many Jews pursuing him. THE DISCIPLES WERE TO FLEE UNTO THE MOUNTAINS WHEN THEY SAW ALL THE ABOVE SIGNS. If this passage were speaking of the second coming of Christ, as many Premillennialists say it is, why were Christians told to flee to the mountains? In Luke Christ is speaking of the coming destruction of Jerusalem and tells the disciples, "But watch at every season, making supplication, that you may prevail TO ESCAPE all these things that shall come to pass, and to stand before the Son of man" [Luke 21:36]. They did watch and escape by fleeing to the mountains beyond the cities of Israel.
 - "After this disaster had befallen Cestius, the more opulent of the Jews (says Josephus) forsook Jerusalem as men do a sinking ship. And it is with reason supposed that on this occasion many Christians, or converted Jews, who dwelt there, recollecting the warnings of their divine Master, retired to Pella, a place beyond Jordan, situated in a mountainous country, whither (according to Eusebius, who resided near the spot) they came from Jerusalem, and settled, before the war (under Vespasian) began. Other providential opportunities for escaping afterwards occurred, of which, it is probable, those who were now left behind availed themselves; for it is a striking act, and such as cannot be contemplated by the pious

mind without sentiments of devout admiration, THAT HISTORY DOES NOT RECORD THAT EVEN ONE CHRISTIAN PERISHED IN THE SIEGE OF JERUSALEM. Enduring to the end faithful to their blessed master, they, gave credit to his predictions, and escaped the calamity. Thus were fulfilled the words of our Lord, Matt. 24. 13. 'He that shall endure unto the end (i. e. of the scene of this prophecy) shall be saved,' i. e. from the calamities which will involve all those who shall continue obstinate in unbelief" George P. Holford, "The Destruction of Jerusalem."

- "It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestis Gallus invested the city; and, had he persevered in the siege, he would soon have rendered himself master of it; but, when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape." Adam Clarke, Commentary on Matthew.
- At the second coming of Jesus no one will see the Roman army and flee to the mountains. Premillennialists believe and teach that the rapture will be at the time of this great tribulation, therefore, the saints could not flee to the mountains for they would be "up in the sky with Christ" in the rapture; but Jesus clearly told them to flee to the mountains when the tribulation begins. Christians were to (and did) flee from Jerusalem; from the very place where Premillennialists say Christ will come to and set up His kingdom, and if this passage were about a millennial coming, they were told to flee from Jerusalem at the very time when they say He will be coming to Jerusalem to set up His kingdom. If this chapter were about Christ coming to set up His kingdom in Jerusalem, as many Premillennialists teach it is and Christ just happens to leave some Christians behind in Jerusalem at the rapture, why would those left behind be told to flee from the very place Premillennialists teach Christ is to come to set up His kingdom at the time when He is to come?
 - That this is not the second coming of Christ is shown by the fact that both living and dead believers did not meet the Lord in the air, but that only the living believers were to flee to the mountains.

E) INSTRUCTIONS AND WARNING TO THE DISCIPLES Matthew 24:17-20. "Let him that is on the housetop not go down to take out the things that are in his house: (18) and let him that is in the field not return back to take his cloak. (19) But woe unto them that give suck in those days! (20) And pray you that your flight be not in the winter, neither on a Sabbath; for then shall be great tribulation, such as has not been from the beginning of the world (aion-age) until now, no, not ever shall be. (22) And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. (23) Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. (24) For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. (25) Behold, I have told you beforehand. (26) If; therefore, they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. (27) For as the lightning comes forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. (28) Wheresoever the carcass is, there will the eagles be gathered together."

"For then shall be great tribulation, such as has not been from the beginning of the world (aion-age) until now, no, not ever shall be." Some believe this is speaking of the Jewish age, not all time. Not of the destruction of the flood before the Jewish age and not speaking of any war after the end of the Jewish age. Daniel 12:1 says, "And there will be a time of distress such as never occurred since there was a nation until that time." They believe Daniel vision was about Israel and Michael was speaking only of Israel and should be understood as "since there was a nation of Israel." It is believed to be speaking only of the wars and captivities of Israel. I am not persuaded this is the right view but it may be something that needs be looked into.

- (a). They were to flee without taking time to take things from their house, and those in field were not to take the time to return to their house for things [Matthew 24:18-19].
 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand. Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city" [Luke 20:20-21].
 - No one, saved or lost, will be able to flee to the mountains to escape at the second coming of Jesus. The saved will not want to and the lost will not be able to. Neither will Jerusalem be surrounded by armies at the second coming of Christ. Nevertheless, Millennialists attempt to make this be an army of Satan surrounding Christ and His saints in the Millennial Kingdom. Would those who were with Christ in Jerusalem be told to flee to the mountains to escape the army of Satan? If they were, it would give Satan more power than Christ has for He would not be able to protect them from Satan.
 - The saints that were to flee to the mountains would be in the mountains at the time of rapture, not ruptured to Heaven where the Millennialists say they will be. Although this is a key passage to the Millennia theory it is an undeniable contradiction to the rapture theory.
- (b). Woe unto them that have a small child [Matthew 24:29]. Those with a child would have hardships in fleeing to the mountains, but at the end of the world this will be no problem, no woe to those who will be caught up to meet Jesus in the air.
- (c). They were to pray that it not be in the winter or on a Sabbath for the gates of Jerusalem were closed, and no one could depart from the city [Matthew 24:20]. Because the streams were then impassable from the heavy rains, the cold wet weather would be hard on those who were fleeing. The gates of Jerusalem have never been closed after A. D. 70 and it will be no problem if the gates of Jerusalem, or any city was closed at the second coming nor will impassable streams or cold weather be a problem at the second coming.
 - Hindrances to flight from Jerusalem in A. D. 70 that would be no hindrances at second coming.
 - Having a small child [Matthew 24:19]
 - In the winter [Matthew 24:20]
 - On a Sabbath day [Matthew 24:20]
- (d). There would be a greater tribulation than had ever been [Matthew 24:20-22].
- (e). There would be many false Christs and prophets that would show great signs [Matthew 24:23-27]. But, when Christ came in judgment on Israel, He through His judgment was seen by all. False Christs and prophets will not be a sign of His second coming at the end of the world.

- (f). Wheresoever the dead body of Israel (the carcass) was the eagles would gather [Matthew 24:28]. The Jewish nation was a dead and rotting carcass with its birds of prey.
 - First: many false Christs.
 - Second: Christ coming seen by all. That Christ being seen by all is the coming of Christ in judgment on Israel and not His second coming is shown by it being between the false Christs and the dead carcass of Jerusalem.
 - Third: Then the dead carcass of Israel.

"For these are days of vengeance, that all things which are written may be fulfilled" [Luke 21:22]. Jeremiah ends his prophecy made in Gehenna [valley of Topheth] outside of Jerusalem with, "Thus says the Lord of hosts, the God of Israel, 'Behold, I am about to bring on this city and all its towns the entire calamity that I have declared against it because they have stiffened their necks so as not to heed My words'" [Jeremiah 19:15].

FIRST CENTURY OR TODAY?

(a). "Let him that is on the housetop not go down." Most first century houses in Jerusalem had flat roofs, and a person could travel from one housetop to the next. Today there are almost none with flat roofs and what few there may be would not be useful as a roadway to the gate of the city.

(b). Not on the Sabbath. The gates would be closed, and no one would be able to leave the city. Today there are no gates. The Law forbids going more than a Sabbath day journey, which is less than a mile, and others Jews might have stopped them for breaking the Law.

(c). Not in the winter. Travel would be hard then but not today with today's ways of travel.

(d). "For the days shall come upon you when your enemies shall cast up a bank about you, and compass you round, and keep you on in on every side" [Luke 19:43-44]. Then the common way that was used by the Romans to take a walled city was to build an embankment next to the wall for the army to walk up to the top of the wall. Today's cities, not even Jerusalem, do not have walls as they would be useless with modern planes and explosives.

(f). "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." After Jerusalem was completely destroyed, the cities of Israel that had not been destroyed before Jerusalem was also destroyed. If the Roman army had kept going, the fateful Jews beyond the mountains where Christians had fled to would have also been destroyed. This would make no sense when it is applied to the second coming of Christ as it is by many millennialists.

Luke 21:24 "And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." In A. D. 70 all the Jews that were in Israel that was not killed were led captive into all the nations.

The siege of Jerusalem was at the time of the Passover when millions were within the walls of the city. "Of the Jews destroyed during the siege, Josephus reckons not less than ONE MILLION AND ONE HUNDRED THOUSAND, to which must be added, above TWO-HUNDRED AND THIRTY-SEVEN THOUSAND who perished in other places, AND INNUMERABLE MULTITUDES WHO WERE SWEEPED AWAY BY FAMINE, AND PESTILENCE, AND OF WHICH NO CALCULATION COULD BE MADE. Not less than two thousand laid violent hands upon themselves. Of the captives the whole was about NINETY-SEVEN THOUSAND." George P. Holford, "The Destruction of Jerusalem." He also says that at this time bands of robbers and murderers plundered the other towns and slew the resistance of many of the towns.

"No history can furnish us with a parallel to the calamities and miseries of the Jews:-rape, murder, famine, and pestilence within: fire and sword, and all the horrors of war, without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also." Adam Clarke, Commentary on Matthew.

"The destruction of Jerusalem was more terrible than anything that the world has ever witnessed, either before or since. Even Titus seemed to see in his cruel work the hand of an avenging God." C.H. Spurgeon, Commentary on Matthew, Page 412.

"And indeed the multitude of carcasses that lay in heaps one upon another was a horrible sight, and produced a pestilential stench, which was a hindrance to those that would make sallies out of the city, and fight the enemy: but as those were to go in battle-array, who had been already use to ten thousand murders, and must tread upon those dead bodies as they marched along, so they were not terrified, nor did they pity men as they marched over them." Josephus, The Wars Of The Jews Or The History Of The Destruction Of Jerusalem, Book VI, Page 1. This is only a small sample of the pages in Josephus's history of the destruction of the Jews as a nation, of the wars of the Jews with the Romans before, during, and after the destruction of Jerusalem, of the famines and earthquakes through out all Israel unto the entire nation was destroyed. It is not for those with a weak stomach.

"The Roman leaders endeavored to strike terror to the Jews and thus, cause them to surrender. Those prisoners, who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the Valley Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terrible was the visited that awful imprecation uttered before the judgment seat of Pilate: 'His blood be on us, and on our children Matthew 27:25'" The Great Controversy. The nation of Israel sowed a cross and reaped thousands of crosses.

"Verily I say unto you, there shall not be left here one stone upon another" [Matthew 24:2]. Titus wanted to save the temple and give command that it be not destroyed, but Christ had said it would be. It was set on fire against the command of Titus, and the gold melted and ran down into the foundation stones, and the soldiers dug up the foundation stones looking for the gold. Not one stone was left. In Luke's account of this [Luke 19:41-44] he says the temple would be even with the ground. After the destruction of Jerusalem one could not know by looking at the spot

that the temple had been on it. A Moslem Mosque, called the Dome of the Rock, is now on the spot where the temple was.

"Daniel also wrote concerning the Roman government, and that our country should be made desolate by them." Josephus, "Antiquities of the Jews" 10.11.7.

IN THEIR BOOKS OF FICTION THE MILLENNIUM TRIBULATION IS OFTEN BASED ON MATTHEW 24 WHICH DID COME IN A. D. 70 BEFORE THAT GENERATION PASSED AWAY [MATTHEW 24:34]. "For then shall be great tribulation, such as has not been from the beginning of the world (aion-age)." The purpose of this discourse was not to give his disciples signs of His coming at the end of the world but signs of the destruction of Jerusalem, to warn believers in that generation of the coming destruction of Jerusalem and to give them a sign for them to flee from the destruction coming in their lifetime. [Matthew 24:21]. Millennialists say, "Not so Christ, the great tribulation in the Millennium will be much greater then the tribulation at the destruction of Jerusalem and Israel.

THE CARCASS OF ISRAEL

"Wheresoever the carcass is, there will the eagles be gathered together" Matthew 24:28. "I wonder and can any understand these words of pious men flying to Christ, [in the rapture] when the discourse here is of quite a different thing: they are thus connected to the forgoing: Christ shall be revealed with a sudden vengeance; for when God shall cast of the city and people, grown ripe for destruction, like a carcass thrown out, the Roman soldiers, like eagles, shall straight fly to it with their eagles (ensigns) to tear and devour it." John Lightfoot, Matthew 24:28 "A Commentary on Matthew." NOT JERUSALEM ONLY BUT ALL THE NATION OF ISRAEL WAS DESTROYED, AND ALL THE LAND THAT WAS THE NATION OF ISRAEL WAS TAKEN OVER BY OTHER PEOPLE. THE NATION OF ISRAEL CAME TO AN END. The Jewish religion was centered round and totally dependence on the sacrifices which could only be performed at the Temple and only by the Levitical priesthood. Both came to an end and have not been restored to this day.

IMMEDIATELY AFTER THE DESTRUCTION OF JERUSALEM AND ALL ISRAEL

Matthew 24:29-31: "But immediately after the tribulation of those days the sun shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: (30) and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. (31) And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Matthew 24:1-28 is speaking of the destruction of Jerusalem. Then in the next verse Christ says, "But immediately after the tribulation of those days" and gives a list in verses 29-31 of things that are to happen then, immediately after the destruction, not at His second coming. Then in verses 32-44 He gives us the parable of Israel the fig tree in which His coming was "nigh, even at the doors." These verses are highly symbolic of something that took place immediately after the destruction of Jerusalem. In symbolic language the sun is a great ruler on this earth, and the stars are lesser rulers. There were no rulers or teachers in Israel immediately after the destruction of Jerusalem and all the cities of Israel. All was darkness for Israel. "And then shall all the tribes of the earth mourn" (see Matthew 10:23 where the coming of Christ is in judgment on Israel). In the next parable, Christ is "nigh, even at the doors" and "this generation shall not pass away till all these things be accomplished." Though not literally, Christ did come in judgment in the destruction of Jerusalem. If this were at the judgment when all will be raised from the dead for judgment by Christ, I find it difficult to see how any could think that He will not give forth His light at the Judgment, and what then are the stars that shall fall from Heaven? If verses 30 and 31 were speaking of the second coming, they would be out of place for the second coming was not "immediately after the tribulation of those days" (verse 29) and not in the "generation that shall not pass away till all these things be accomplished" (verse 34). Many teach that the things in Matthew 24 are events that are happening today, but if so, there would some very old people be living today.

The "great tribulation" of Matthew 24:21 is now past history, not something still to come. "But IMMEDIATELY AFTER THE TRIBULATION OF THESE DAY the sun shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" [Matthew 24:29]. Jesus used the same symbolic language to describe the fall of Israel that Isaiah used to describe the fall of Babylon [Ezekiel 32:7-9] and is commonly used in the Old Testament. "For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises, and the moon will not shed its light" [Isaiah 13:10]. Luke adds, "And upon the earth distress of nations" [Luke 21:21]. **There is no way to get around the sun being darkened was immediately after the tribulation Christ was speaking of, which was in A. D. 70; not a tribulation yet to come after the second coming of Christ. MOST MILLENNIALISTS MAKE THE SUN BEING DARKENED BE THE GREAT TRIBULATION; THEY MOVE IT FROM IMMEDIATELY AFTER THE TRIBULATION TO BEING THE TRIBULATION.**

- The same figurative language of the sun, moon and stars being darken or falling from heaven is also used of the fall of Judea [a national judgment] in Jeremiah 4:1-28.
- Of the fall of Israel [Amos 8:6-9; 8:18-20].
- Of the fall of Israel [Zephaniah 1:14-18].
- Of the fall of the Nations [Joel 3:15-16; 2:31].
- Of the fall of Egypt [Ezekiel 30:3-4; 32:7-8; Isaiah 19:1].
- Of the fall of Babylon [Isaiah 13:10-20].
- Of the fall of Edom [Isaiah 34:4-6].
- Of the city of Arier in Israel [Isaiah 29:5-6].
- Of the fall of "My people" [Isaiah 51:5-6].
- Also see Joel 2:1-31; 30:31; Haggai 2:6-7; Amos 8:9; Jeremiah 15:9 46:7; 49:23-24; Isaiah 17:12-13; 19:1; 47:20; 64:3; Daniel 7:2-17; Exodus 19:16; 13:21-22; 14:19-31;

Psalms 18:13; 104:3; Ezekiel 34:4; Nahum 1:3. THIS WAS FAMILIAR LANGUAGE TO THOSE JESUS WAS SPEAKING TO AND THEY WOULD HAVE UNDERSTOOD HIM TO BE SPEAKING OF THE FALL OF A NATION, NOT OF THE END OF THE WORLD. It is similar to that in Deuteronomy 23:22-28 and both are a judgment on Israel.

- Compare Matthew 24:29-30 to the fall of Egypt. "And when I extinguish you, I will cover the heavens, and darken their stars; I will cover the sun with a cloud, and the moon shall not give its light. All the shining lights in the heavens I will darken over you and will set darkness on your land, declares the Lord God. I will also trouble the hearts of many peoples, when I bring your destruction among the nations" [Ezekiel 32:7-9]. As far as these nations were concerned the lights went out.

Matthew 24:30: "Then shall appear the sign of the Son of Man in Heaven." "In Heaven" is where the Son of Man is, not where the sign would appear. What did appear was the destruction of Israel. The sign proves that the man Israel rejected is the Lord and is the ruler over all nations, and He has the power to destroy the nations that reject Him.

In speaking of God's coming in judgment on Egypt Isaiah says, "The oracle concerning Egypt. Behold, the Lord is riding on a swift cloud, and is about to come to Egypt" [Isaiah 19:1; also Jeremiah 4:13; Ezekiel 30:3-4]. This is not God literally riding a cloud into Egypt, but is figurative language of His coming in judgment on Egypt. When they saw Jerusalem destroyed, they were seeing Jesus coming in judgment on that city. Jesus told the high priest, "YOU SHALL SEE THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING ON THE CLOUDS OF HEAVEN" [Mark 14:62]. The high priest did not literally see Jesus in Heaven, but he and all Israel did see the coming of Jesus in judgment on Israel.

"The signs in the heavens, the darkening sun and falling stars, refer to the falling of Jewish dignitaries, casting down of authorities and powers, long established, and signified the darkness that settled upon the Jewish state, the sun of the Hebrew temple was darkened, the moon of the Jewish commonwealth was as blood, the stars of Sanhedrin fell from their high seats of authority...The sign of the Son of man in the heaven was a signal, the evidence of divine visitation and intervention in the downfall of the Jewish authorities and in all the transpiring events. The mourning of all the tribes of the earth refers to the lamentation of the Jewish families all over the world because of the destruction of their city and their temple and their state. The coming of the Son of man in the clouds of heaven is not a reference to the second coming of Christ but to the coming foretold by Jesus to Caiaphas in Matthew 26:64: 'Hereafter shall you see the Son of man sitting on the right hand of power and coming in the clouds of Heaven.' Jesus told Caiaphas that he would see it, he would be living witness to these events" Foy E. Wallace Jr., "The Book of Revelation" Page 354.

"And then shall all the tribes of the earth mourn." When their country was destroyed, the Jews that were in other parts of the earth would mourn. The word translated "earth" is "gee" and in the King James Version is translated "land" forty-one times, "ground" eighteen times and "country" two times. "Gee" is translated land in Matthew 2:6; 2:20; 2:21; 4:15; 9:26; 11:24; 14:34; 27:45; Mark 4:1; 6:47; 6:53; 15:33; Luke 4:25; 5:3; 5:11; 5:24; 8:27; 14:35; 21:23; John 3:22; 6:21; 21:8; 21:9; 21:11; Acts 7:3; 7:4; 7:4; 7:6; 7:11; 7:29; 7:33; 7:36; 7:40; 13:17; 13:19; 13:19; Hebrews 8:9; 11:9; Jude 5. "Gee" is translated "ground" in Matthew 9:29; 13:8; 13:23; 15:35; Mark

4:8; 4:20; 4:26; 8:6; 9:20; 24:35; Luke 8:8; 8:15; 22:44; John 8:6; 8:8; 12:24; Acts 7:33. "Gee" is translated "country" in Matthew 9:31 and Acts 7:3. Had it been translated "land" in Matthew 24:30, "And then shall all the tribes of the land [gee] mourn" most of the confusion would not have existed. See Zechariah 12:11-12.

"And he will send forth His angels with a great trumpet, and they will gather together His elect from the four winds, from one end of the sky to the other" [Matthew 24:31]. Still speaking in figurative language Jesus is saying He will send His messengers into all the world with His Gospel and gather them to Him in His kingdom, the church. Just as there was not literally a "great trumpet" that was heard in Egypt and Assyria [Isaiah 27:13], there was not literally a "great trumpet" after the fall of Jerusalem. "And they will gather together His elect from the four winds, from one end of the sky to the other," is figurative from all over the earth, just as is "from east and west, and from north and south" [Luke 13:29 also see Matthew 24:14]. All the saved "His elect" are now gathered together in His kingdom, the church.

Those in the first century would understand "blood, fire, vapor and smoke" to be used as it was in the Old Testament [Acts 2:19; Joel 2:28-32], but would never have understood it to be referring to a nuclear war as many millennialists apply it. Christ used the symbolic language of the Old Testament as it was used in the Old Testament, as those hearing Him would have understood, not something in today's newspapers.

- Literally, that day was an ordinary day. The moon was not literally turned into blood, but spiritually it was an earth shaking day. Even the Millennialists who say all scripture must be interpreted literally do not believe the moon will ever literally be turned to blood.

THE SON OF MAN SEEN COMING IN HIS KINGDOM "Truly I say to you, there are some of those who are standing here who shall not taste death until they SEE THE SON OF MAN COMING in His kingdom" [Matthew 16:28]. The parallel passage in Mark says, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power" [Mark 9:1]. His kingdom came in Acts 2; therefore, Christ was seen coming in His kingdom in power and glory in A. D. 30. Christ came both in the coming of His kingdom and in judgment on Israel, but neither one was a visible coming as the second coming will be that all, both the living and the dead will see. The problem many have when they read Matthew 24 is that they see only His second coming and therefore must interpret much of Matthew 24 to be speaking of the end of time. Neither His coming in His kingdom in A. D. 30, nor His coming in judgment on Israel in A. D. 70 was the second coming when the saved will put on immortality and forever be with Him.

COMING OF CHRIST BEFORE HIS DISCIPLES HAD GONE THROUGH THE CITIES OF ISRAEL. Matthew 10:16-23. "Behold, I send you forth as sheep in the midst of wolves: be you therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in theirs synagogues they will scourge you; and before governors and kings shall you be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what you shall speak: for it shall be given you in that hour what you shall speak. For it is not you that speak, but the Spirit of your Father that speaks in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And you shall be hated of all men for my

name's sake: but he that endures to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, You shall not have gone through the cities of Israel, till the Son of man be come."

"After the destruction of Jerusalem seventeen hundred Jews who surrendered at Macherus were slain, and of fugitives not less than three thousand in the woods of Jardes. Titus having marched his army to Caesarea, he (Titus) there, with great splendor, celebrated the birthday of his brother Domitian; and according to the barbarous manner of those times, punished many Jews in honor of it. The number who was burnt, and who fell by fighting with wild beasts, and in mutual combats, exceeded two thousand five hundred." G. Holford, *The Destruction of Jerusalem*.

Adam Clarke lists some that were killed at other places. "By the inhabitants of Caesarea, above 20,000. At Scythopolis, above 13,000. At Ascalon, 2,500. At Ptolemais, 2,000. At Alexandria, 50,000. At Joppa, when taken by Cestius Gallus, 8,400. In a mountain called Asamon, near Sephoris, above 2,000. At Damascus, 10,000. In a battle with the Romans at Ascalon, 10,000. In an ambush near the same place, 8,000. At Japha, 15,000. Of the Samaritans, on Mount Gerizim, 11,600. At Jotapa, 40,000. At Joppa, when taken by Vespasian, 4,200. At Tarichea, 6,500. And after the city was taken, 1,200. At Gamala, 4,000, besides 5,000 who threw themselves down a precipice. Of those who fled with John, of Gischala, 6,000. Of the Gadarenes, 15,000 slain, besides countless multitudes drowned. In the village of Idumea, above 10,000 slain. At Gerasa, 1,000. At Machaerus, 1,700. In the wood of Jardes, 3,000. In the castle of Masada, 960. In Cyrene, by Catullus the governor, 3,000. Besides these, many of every age, sex, and condition, were slain in the war, who are not reckoned; but, of those who are reckoned, the number amounts to upwards of 1,357,660, which would have appeared incredible, if their own historian had not so particularly enumerated them." Clarke's *Commentary on Matthew*. The unknown number that was destroyed throughout the country by pestilence, famine, earthquakes and robbers throughout the reign both before the destruction of Jerusalem, during the destruction, and the years after it must be added to this. Also, Adam Clarke says most of those taken captive "above seventeen years old were distributed through the Roman provinces, to be destroyed in their theaters by the sword, and by the wild beasts."

AFTER TITUS CAME ADRIAN

"In the reign of Adrian,' say Bishop Newton, 'nine hundred and eighty-five of their best towns were sacked and demolished, five hundred and eighty thousand men fell by the sword, in battle, besides, an infinite multitude who perished by, famine, and sickness, and fire; so that Judea was depopulated, and an almost incredible number of every age and of each sex, were sold like horses and dispersed over the face of the earth' - (Newton, vol. I, Page xviii.) The war which gave rise to these calamities happened about forty-four years after the destruction of Jerusalem" G. Holford, *The Destruction of Jerusalem*.

"Therefore, behold, the days come, says Jehovah, that it shall no more be called Topheth, not the Valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place to bury. And the dead bodies of this people shall be food for the birds of the heavens,

and for the beasts of the earth; and none shall frighten them away. THEN WILL I CAUSE TO CEASE FROM THE CITIES OF JUDAH, AND FROM THE STREETS OF JERUSALEM, THE VOICE OF MIRTH AND THE VOICE OF GLADNESS, THE VOICE OF THE BRIDE-GROOM AND THE VOICE OF THE BRIDE; **FOR THE LAND SHALL BECOME A WASTE**" [Jeremiah 7:32-34].

John Calvin, "For within fifty years the city was destroyed and the temple ruined, **THE WHOLE COUNTRY WAS REDUCED TO A HIDEOUS DESERT.**" "Commentary on a Harmony of the Evangelist, Matthew, Mark, and Luke." All Israel, the whole nation, not just the temple was totally destroyed, "reduced to a hideous desert."

David Chilton, "Let Him be Crucified! Let Him be Crucified! His blood be on us, and on our children!" the apostates had cried forty years earlier (Matthew 27:22-25); and when it was all over, more than a million Jews had been killed in the siege of Jerusalem; close to a million more were sold into slavery throughout the empire, **and whole of Judea lay smoldering in ruins, virtually depopulate.**" "The Great Tribulation" 1987, Dominion Press.

Josephus says, "The countryside, like the city, was a pitiful sight, for where once there had been a multitude of trees and parks, there was now an utter wilderness stripped bare of timber; and no stranger who has seen the old Judea and the glorious suburbs of her capital, and now beheld utter desolation, could refrain from tears or suppress a groan at so terrible a change. the war had blotted out every trace of beauty, and no one who had known it in the past and came upon it suddenly would have recognized the place, for though he was already there, he would still have been looking for the city" The Jewish War.

"The Dead Sea too was filled with corpses which the river (the Jordan River) carried down to it by the thousands" Josephus.

"And except these days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened" [Matthew 24:22]. If the war had gone on it would have reached beyond Israel unto Pella and other cities in the mountains where many Christians were that had left Israel; but it was stopped before it reached them. "No flesh" will be saved at the second coming. "Flesh and blood cannot inherit the kingdom of God" [1 Corinthians 15:50]. That the days were shortened and some flesh was saved proves this is not speaking of the second coming of Christ.

[4] HE (CHRIST) IS NIGH, EVEN AT THE DOORS: Matthew 24:32-44. "Now from the fig tree learn her parable: when her branch is now become tender, and puts forth its leaves, you know that the summer is nigh; (33) even so you also, **WHEN YOU SEE ALL THESE THINGS, KNOW YOU THAT HE IS NIGH, EVEN AT THE DOORS.** (34) **VERILY I SAY UNTO YOU, THIS GENERATION SHALL NOT PASS AWAY, TILL ALL THESE THINGS BE ACCOMPLISHED.** (35) Heaven and earth shall pass away, but my words shall not pass away. (36) But of that day and hour knows no one, not even the angels of heaven, neither the Son, but the Father only. (37) And as were the days of Noah, so shall be the coming of the Son of man. (38) For in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, (39) and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. (40) Then shall two men be in the field; one is taken, and one is left; (41) two women shall be grinding at the

mill; one is taken, and one is left. (42) Watch; therefore: for you know not on what day your Lord comes. (43) But know this that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. (44) Therefore be you also ready; for in an hour that you think not the Son of man comes." This makes it clear that all Jesus had said before this applies to the destruction of Jerusalem and not to His second coming for "this generation" has long ago passed away. "ALL THESE THINGS" are the things He has just told them. When they saw the signs coming to pass, they know that the end of the temple and Israel was at hand. Although we are to watch and always be ready, we are not given any signs, as they were, that we can see and know that His coming is soon, not even that it will be in our lifetime or in the next thousand or ten thousand years. Commentaries on verses 35-44 are divided on whether this is speaking of the coming of Christ in judgment on Israel or His second coming. It seems unlikely to me that He would have changed from speaking of judgment on Israel in verse 34, then His second coming in verse 35, and back to judgment on Israel in verse 40 with nothing to show He changed. He was speaking to His disciples at this time [Matthew 24:1], and telling them they were to watch for the signs He gave them of His coming in judgment on Israel. We are given no signs but are always to be ready for His second coming.

"ALL THESE THINGS" Is things before 70 A. D., not at the second coming of Jesus. Luke says, "But when THESE THINGS begin to come to pass, look up, and lift up your heads; because your redemption draws nigh" [Luke 21:38]. This redemption draws nigh to those of that generation. It was a redemption from the persecution of the Jews. "This generation shall not pass away, till ALL THINGS be accomplished" Luke 21:32. Not the redemption of the U. S. from Russia or any other redemption today.

- "But before all THESE THINGS, they shall lay hands on you, and shall persecute you, delivering you up to the synagogues and prisons" Luke 21:12.
- "This generation shall not pass away, till ALL THINGS be accomplished" Luke 21:32, Matthew 24:34.
- "As for THESE THINGS which you behold (The temple and how it was adorned) the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down" Luke 21:5.
- "When therefore shall THESE THINGS be?" (Not one stone upon another) Luke 21:7.
- "And what shall be the sign when THESE THINGS are about to come to pass?" Luke 21:7.
- "And when you shall hear of wars and tumults, be not terrified: for THESE THINGS must needs come to pass first; but the end is not immediately" Luke 21:9.
- "But when THESE THINGS begin to come to pass" Luke 21:28.
- "Even so you also, when you see THESE THINGS coming to pass" Luke 21:31.
- "But watch you at every season, making supplication, that you may prevail to escape all THESE THINGS that shall come to pass" Luke 21:36.

Matthew 24:34 is a key to understanding all that came to pass before it, all that has been said up to this point must come before "this generation" would pass away. Not at the second coming of Jesus at the end of the world. A generation is about 40 years. It is the same "generation" spoken of in Matthew 23:36.

Matthew 24:35 "Heaven and earth shall pass away, but my words shall not pass away." He had assured them that the end of Jerusalem was coming, now He assured them that His word would come to pass, that the heavens would end and the earth would pass away but not His word; the end of Jerusalem was sure. He may be speaking of the end of the Jewish heavens and earth, the end of their nation, not the end of the world. They did not know the season when the end would come but was told to pray that it be not in the winter season nor did they know the day but were told to pray that it not be on a Sabbath Day. "But watch you at every season, making supplication, THAT YOU MAY PREVAIL TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, and to stand before the Son of man" [Luke 21:36; Matthew 24:42-44; Mark 13:35-37]. The Christians did watch and did escape all these things, all the things He has just warned them about that were coming to Israel; but no one will escape the judgment to come.

Just as Noah warned of the destruction of the world but did not give the exact time and all went on with their lives and did not pay attention to the warning, the warning of Christ was not heeded by the Jews and the end came when they were not looking for it. As in the flood only the evil was destroyed and the righteous saved, the unbelieving Jews were destroyed and the believers were saved; "two men in the field; one will be taken, and one will be left." The righteous would be left.

JOSEPHUS, the Jewish first century historian, recorded concerning the year 70, "Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit to the signs that were so evident and did so plainly foretell their future desolation; but, like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them." Josephus, who was not a Christian, understood these signs to be related to the soon coming judgment. This coming in judgment was fulfilled in the destruction of the temple, the city of Jerusalem, and all the nation of Israel.

JOHN LIGHTFOOT (1859) "This generation shall not pass." Hence, it appears plain enough that the foregoing verses are not to be understood of the last judgment but, as we said, of the destruction of Jerusalem." (A Commentary of The New Testament, Volume 2, Page 320).

JOHN WESLEY (1754) "This generation of men now living shall not pass till all these things be done - The expression implies that great part of that generation would be passed away, but not the whole. Just so it was; for the city and temple were destroyed thirty-nine or forty years after."

MATTHEW HENRY "As to these things, the wars, seductions, and persecutions, here foretold, and especially of the ruin of the Jewish nation; "This generation shall not pass away, till all these things be fulfilled (Mt 24:34); there are those now alive that shall see Jerusalem destroyed, AND THE JEWISH CHURCH BROUGHT TO AN END." One Volume Commentary on the Whole Bible.

JAMES D. BALES "And the destruction of the whole Jewish economy was the fulfillment of the rest of it (Joel's prophecy of the last days Acts 2:16-21). If there was one thing the Jew felt sure of it was that Jerusalem was the favored city of God, that its future supremacy among the nations was as certain to come as the sunrise. Its sacrifices would always be acceptable offered on the altars by the sons of Levi. Now we see the national life of Israel forever ended; the temple forever closed; the sacrifices become useless; the priesthood forgotten; and Israel no more to God than any other nation...If you could think of a pious Jew having gone to sleep three years before

Christ was crucified and then wakened in a few years after the destruction of Jerusalem, what an utter bewilderment he would have! All that he supposed to be permanent was gone, and in place of it a company of men preaching God's love to all men, worshiping in all places, and claiming earthly dominion in none. He would well say this in indeed what Joel said to us." The Hub Of The Bible Or Acts Two Analyzed, Page 70, 1960.

[5] ISRAEL THE UNFAITHFUL SERVANT: Matthew 24:45-51. "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? (46) Blessed is that servant, whom his lord when he comes shall find so doing. (47) Verily I say unto you, that he will set him over all that he has. (48) But if that evil servant shall say in his heart, My lord terries; (49) and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; (50) the lord of that servant shall come in a day when he expects not, and in an hour when he knows not, (51) and shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth." Like all parables, all that are in them are not to be taken literally. They teach a lesson which is the main point of the parable. The point of this one is that Israel had been unfaithful and a judgment was coming.

[6] UNPROFITABLE SERVANT - OUTER DARKNESS: Matthew 25:30; 8:12; 22:13. IT WAS THE "UNPROFITABLE SERVANT" AND "SONS OF THE KINGDOM" THAT WERE CAST INTO OUTER DARKNESS, NOT THE ONES WHO NEVER BELIEVED, NOT THE LOST FOR THEY WERE NEVER IN THE KINGDOM. The Jews who rejected Christ were cast out of the light, no longer to be God's chosen people, into the darkness of the world without the light of God's revelation. Christ said many [the Gentiles] shall "came from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast forth into outer darkness: there shall be the weeping and the gnashing of teeth." This says nothing about there being outer darkness in Hell. Fire and darkness do not go together. "O Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent unto her! How often would I have gathered your children together, even as a hen gathers her own brood under her wings, and you would not! Behold, your house is left unto you desolate" [Luke 13:33-34]. Their house without God in it is darkness.

[7] THE WRATH IS COME UPON THEM TO THE UTTERMOST: "And all the people answered and said, His blood be on us and on our children!" [Matthew 27:25]. "For you also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: **BUT THE WRATH IS COME UPON THEM TO THE UTTERMOST**" [1 Thessalonians 2:14-16]. This was written about A. D. 53, just a few years before the destruction of the nation of Israel in A. D. 70.

[8] MORE TOLERABLE: Christ spoke of the Day of Judgment for lands or cities. More tolerable for Sodom and Gomorrah than for the cities that did not receive those He sent out [Matthew 10:14-15, Mark 6:11, Luke 10:10-12]. More tolerable for Sodom and Gomorrah than for Chorazin, Bethsaida, and Capernaum [Matthew 11:21-24, Luke 10:10-12]. **WHEN ARE CITIES AND NATIONS JUDGED? WHEN IS THEIR DAY OF JUDGMENT TO BE?** "And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades" [Matthew

11:23]. It was a great city but would go down to hades-the grave. Today, there are only a few ruins of Capernaum. They went from greatness (exalted to heaven) to non-existence (hades-the grave). Individuals, not nations and cities will be judged at the judgment at the second coming of Christ. Matthew 24 is of the judgment of Jerusalem [Matthew 23:36-38]. **ALL THESE CITIES HAVE HAD A DAY OF JUDGMENT AND WERE BROUGHT DOWN TO THE GRAVE. THE DAY OF JUDGMENT FOR THEM IS PAST.** The destruction of Sodom was quick and soon over. The destruction of Jerusalem, which saw and rejected Christ was long and drawn out with much more suffering, therefore, much less tolerable. The Day of Judgment for a city or a nation is the time when God will cause it to be destroyed. The Old Testament is full of God's judgment of cities and nations. **THE DESTRUCTION OF THE CITIES THAT REJECTED CHRIST AND HIS APOSTLES WERE WORSE (Matthew 24:21) THAN THE DESTRUCTION OF THOSE IN THE OLD TESTAMENT.** "These twelve Jesus sent out after instructing them, saying, Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather to the lost sheep of the house of Israel. And as you go, preach, saying the kingdom of heaven is at hand...And as you enter the house, give it your greeting. And if the house is worthy, let your greeting of peace come upon it; but if it is not worthy, let your greeting of peace return to you. And whoever does not receive you, not heed your word, as you go out of that house or that city, shake off the dust of your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves. But, beware of men; for they will deliver you up to the courts, and scourge you in their synagogues; and you shall even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But, when they deliver you up, do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak. For it is not you who speak, but it is the Spirit of your Father who speaks in you. And brother will deliver up brother to death, and father his child; and children will rise up against parents, and cause them to be put to death. And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved. But whenever they persecute you in this city, flee to the next; for truly I say to you, **YOU SHALL NOT FINISH GOING THROUGH THE CITIES OF ISRAEL, UNTIL THE SON OF MAN COMES**" [Matthew 10:5-23]. In this part Jesus seems to be speaking of when they would be sent out after His resurrection more than at the time He was speaking to them (before His death), for at that time they were not to go to the Gentiles, but after the resurrection they were. Also, they were brought before governors and kings and were hated and put to death after the resurrection, not before. He did come in a judgment on these cities and though all were destroyed, the destruction of Old Testament cities was much less terrible than was the destruction of Israel and her cities. Christ coming in judgment on a city or nation in the Old Testament or the New Testament is not the second coming of Christ when the saved will put on immortality.

[9] DAUGHTERS OF JERUSALEM: Luke 23:27-31. When Jesus was being led to be crucified "there followed him a great multitude of the people, and of whom men who bewailed and lamented him. But, Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never give suck. Then shall they begin to say to the mountains, Fall on us; and the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?" Even at the time of His death the sufferings and the great tribulation that were coming to Israel was on His mind. See Hosea

19:7-8 where they cry to the mountains to cover them in the destruction of Samaria, which is an Old Testament expression of wanting to escape destruction.

[10] "YOU HOUSE IS LEFT UNTO YOU DESOLATE" [Matthew 23:38; Luke 13:35] God left the temple. "And behold, the veil of the temple was torn in two from top to bottom" [Matthew 27:51]. As it is sometimes said today when an entertainer has finished, "God has left the building." After they put to death their savior, God gives them forty years to repent, but the book of Acts is a history of the "generation of vipers" persecuting and putting to death those who God sent to save them. They brought upon themselves a retribution of such severity that it was as if they had killed all the prophets God had sent to turn Israel from their sin [Matthew 23:34-35].

IS MATTHEW 24:36 A "TRANSITION TEXT?" Many think Matthew 24:36 is the "time text" or "transition text" where Jesus changes from the destruction of Israel to the second coming at the end of the world. Luke gives this view a problem. In his discourse to the disciples a few days before His discourse at Jerusalem, Luke put both the "two women" [Luke 17:35-36] and "as it was in the days of Noah" [Luke 17:26-27] before this "time text" [Luke 17:37]. If this were the "transition text" Matthew put both after the "transition text" and Luke put both before it. Luke also used "that day" in reference to the destruction of Israel, not of the second coming [Luke 17:31, Matthew 24:17].

The A. D. 70 doctrine that all the passages which speak of the second coming were fulfilled in A. D. 70 is not true. It is not my intention to go into this doctrine; therefore, I will give only two of many passages that could be used. "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" [Hebrews 9:28] and "I go to prepare a place for you. And if I go to prepare a place for you, I come again, and will receive you unto myself; that where I am, there you may be also" [John 14:2-3]. No one went to the place Christ went to prepare in A. D. 70 and no one will go to it before the resurrection.

SUMMARY:

- Christ came when He set up His kingdom [Matthew 16:28; Mark 9:1] on the day of Pentecost [Acts 2].
- Christ came in judgment on Israel in A. D. 70.
- But, neither of these is His coming in person at the end of this age [1 Thessalonians 3:13-18].
- The destruction of the temple put an end to the worship of Israel, the destruction of their genealogical records put an end to their identity and an end to their existence as a nation.

THE A. D. 70 DOCTRINE

WAS A. D. 70 THE SECOND AND FINAL COMING OF CHRIST? OR IS THE SECOND COMING OF CHRIST AND THE JUDGMENT OF ALL YET TO COME?

Preritism, also called Realized Eschatology, Preterit Eschatology, and the A. D. 70 doctrine is the doctrine that:

- The second coming of Christ was in A. D. 70 and He will not come again. There is no resurrection and judgment day to come for all at the coming of Christ.
- All the Old Testament saints were resurrected in A. D. 70.
- After A. D. 70 all that die in Christ go to their eternal reward at death.
- The Great Commission given in Matthew 28:18-19 has been completely fulfilled; therefore, it is not for us today.
- The old heavens and earth have passed away, and the new heavens and earth are now here.
- All the New Testament was written before A. D. 70 and there is no revelation about anything that will happen after A. D. 70; therefore, there is no revelation about when or even if the earth will ever end.

There was revelation given in the Old Testament on the establishment of the kingdom [Micah 4:1] and the resurrection of Christ was given in types and shadows as Moses lifting up the serpent in the wilderness [John 3:14]; which few if any understood, but the doctrine of the resurrection, life, and immortality, which Christ taught, were new. The words, resurrection, immortal, and immortality are not in the Old Testament in the King James Version or the American Standard Version. The resurrection was new to the heathen world, which believed in an immortal soul that had no need for a resurrection. The first coming of Christ, His suffering and rejection, His death and resurrection were told about in the Old Testament; but there is nothing about His second coming in it. The second coming of Christ, the resurrection, the judgment of all at His second coming and the promise of life after death in Heaven were new to the New Testament.

THE NEW TESTAMENT CLEARLY TEACHES THAT THE SECOND COMING, THE RESURRECTION OF ALL, AND THE JUDGMENT OF ALL HAS NOT CAME. All the lost will awake from the dead and the saved will awake to eternal life at the same time. IT WILL BE A RESURRECTION OF THE DEAD, NOT AS REALIZED ESCHATOLOGY TEACHES, DEATH IS ONLY A CHANGE FROM ONE KIND OF LIFE TO ANOTHER KIND OF LIFE, WHICH WOULD NOT BE A RESURRECTION AND WOULD MAKE A RESURRECTION IMPOSSIBLE.

John 5:28-29: "For **an hour is coming**, in which **all** who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment." ALL, both the good and the evil will BE RESURRECTED FROM THE DEAD IN THE SAME HOUR, NOT CHANGED FROM ONE FORM OF LIFE TO ANOTHER FORM OF LIFE AT DEATH WITHOUT A RESURRECTION.

Philippians 3:20-21: "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself." Our body being transformed into conformity with His body is at His coming from Heaven, not at our death. Christ does not come from Heaven every time a person dies.

That there will be a resurrection and judgment of all at the second coming of Christ is discussed throughout this book and in the review below.

A REVIEW OF "THE RESURRECTION OF THE DEAD" By Samuel Dawson

A web page in which he attempts to prove from 1 Corinthians 15

that the Old Testament does teach that the dead will be resurrected to eternal life

and that this resurrection was in A. D. 70.

Dawson says, "I think West inadvertently gives the Old Testament's teaching of the subject short shrift. You can be a good guy and do that because I've done exactly the same thing." Below is an examination of how he thinks I give the Old Testament teaching of the resurrection short shrift.

Some point to restoring of the nation of Israel as a nation as being a resurrection, but the restoring or resurrection of Israel as a nation is not the resurrection of the New Testament. It is not the resurrecting of a person to eternal life or immortality. Not even the resurrection of a nation to immortality or to eternal life. IT IS NOT EVEN CLOSE TO BEING THE RESURRECTION TAUGHT IN THE NEW TESTAMENT. "Behold, I will cause breath to enter you that you may come to life" [Ezekiel 37:5] is speaking of a nation being restored as a nation, the people that were alive but in captivity being restored to their land and coming to life as a nation, this is not of the resurrection of a single person that was dead; there is nothing in it about anyone or any nation being given immortality. THE RESURRECTION TAUGHT IN THE NEW TESTAMENT IS NOT THE RESURRECTION OF A NATION (RESTORING THAT NATION ONLY FOR A SHORT TIME) BUT IS THE RESURRECTION OF INDIVIDUALS TO ETERNAL LIFE AND THERE IS NOTHING LIKE IT IN THE OLD TESTAMENT. There is nothing in 1 Corinthians 15, or any of the New Testament about the resurrection of "fleshly bodies" at the coming of Christ. No one put on immortality in A. D. 70, and no one's corruptible (fleshly) bodies were changed to incorruption, and all that were living in A. D. 70 died, death was not "swallowed up in victory" [1 Corinthians 15:54] as it will be at the coming of Christ. IF PAUL WERE NOT SPEAKING OF A RESURRECTION THAT WILL COME AFTER THIS LIFETIME, THEN WHEN HE SAID, "THEN THEY ALSO THAT ARE FALLEN ASLEEP IN CHRIST HAVE PERISHED" **THEY HAD PERISHED** (depicting a process that had pass before Paul wrote this, not "an on going process" They had perished - died before he wrote, not were perishing - dying at the time he wrote) [1 Corinthians 15:18]; he was speaking of some that had died, past tense, but still would be raised with a spiritual body at the coming of Christ. PAUL WAS NOT SPEAKING OF A RESURRECTION THAT HAD PASSED OR THAT WAS TAKING PLACE AT THAT TIME, BUT OF THE RESURRECTION TO LIFE AND IMMORTALITY THAT WILL NOT TAKE PLACE UNTO THE COMING OF CHRIST. At the coming of Christ, all the saved that have died ("fallen asleep") "the dead in Christ shall rise" and the living saints will be

changed and both shall be caught up to meet the Lord in the air and shall "ever be with the Lord" [1 Thessalonians 3:14-17]; this did not happen in A. D. 70, and those who are fallen asleep are not yet with Christ. PAUL SAYS THE RESURRECTION OF THOSE WHO ARE ASLEEP IN CHRIST AND PUTTING OF OF IMMOORTALITY THOSE WHO ARE LIVING WILL **BOTH BE AT THE SAME MOMENT, BOTH IN THE TWINKLING OF AN EYE.** REALIZED ESCHATOLOGY SAYS, "NOT SO PAUL, THE RESURRECTION OF THE OLD TESTAMENT SAINT WAS IN A. D. 70, BUT THERE WILL BE NO RESURRECTION FOR US AS WE WILL BE CHANGED AT THE MOMENT OF DEATH, **BOTH ARE NOT IN THE SAME MOMENT.**" "Faithful is the saying: For if we died with him, we shall also live with him...Hymenaeus and Philetus; men who concerning the truth have erred, saying the resurrection is past already" [2 Timothy 10-19]. **ISRAEL WAS NOT DELIVERED IN A. D. 70, BUT WAS JUDGED AND DESTROYED.** THERE IS NOTHING IN 1 CORINTHIANS 15, MATTHEW 24, OR ANYOTHER PASSAGE ABOUT ISRAEL BEING RESURRECTED OR RESTORED IN A. D. 70.

On page 6 he says, "Behold, I will cause breath to enter you that you may come to life" Ezekiel 37 refers to the death of Israel, then says, "West is absolutely right that the word 'resurrection' isn't there, but what word should we call the process whereby Israel was dead, and God's purpose was to bring them to life." He needs to see that when the Old Testament speaks of restoring or resurrecting a nation to life as a nation that would die again, it is not speaking of the resurrection to eternal life of even one dead person. Not one dead person was restored to life and given immortality. There is no promise that anyone would ever be given immortality in the Old Testament. No nation, not even Israel, will ever be given immortality; but the saved individuals of all nations will at the resurrection. **HOW CAN HE NOT SEE THAT THE RESURRECTION OR RESTORING OF ISRAEL AS A NATION FOR ONLY A SHORT TIME IN EZEKIEL 37 IS NOTHING LIKE THE RESURRECTION OF INDIVIDUALS TO IMMORTALITY PAUL WAS SPEAKING OF IN 1 CORINTHIANS 15?** When Israel was restored as a nation after the seventy-year captivity in Daniel, it was not even the same individuals in "the resurrection" of the nation that were in Israel before the captivity from which the nation was resurrected. One group of Jews went into the captivity, another group of Jews came out of the captivity. The many restorations of Israel as a nation from captivity in the Old Testament, which were one hundred percent physical earthly restoring of a nation, is not the resurrection to eternal life for those who are in Christ, not the resurrection OF THE DEAD in 1 Corinthians 15. **NOT ONE DEAD PERSON WAS RESURRECTED TO ETERNAL LIFE IN ANY OF THE RESURRECTIONS OR RESTORING OF ISRAEL AS A NATION; THERE IS NOTHING SAID IN ANY OF ISRAEL'S RESURRECTION AS A NATION ABOUT ANY PERSON EVER BEING GIVEN IMMORTALITY.**

Page 89 : "'We all shall not sleep, but we shall all be changed' Here's a time statement. When Paul said, 'We shall not all sleep,' he affirmed that not all of those in Corinth were going to die physically before the resurrection happened" Samuel G. Dawson. **IF PAUL WERE SAYING NOT ALL WOULD DIE PHYSICALLY BEFORE THE RESURRECTION HAPPENED IN A. D. 70, THEN HE WAS ALSO SAYING ALL THOSE IN CORINTH AND ALL LIVING CHRISTIANS WOULD BE CHANGED FROM PHYSICAL BODIES TO SPIRITUAL BODIES WHEN THE RESURRECTION DID HAPPEN IN A. D. 70. LIVING CHRISTIANS WAS NOT CHANGED AT THAT TIME, AND BOTH CHRISTIANS AND NON CHRISTIANS STILL HAD PHYSICAL BODIES AFTER A. D.70 JUST AS THEY DID BEFORE IT, AND**

ALL STILL HAVE PHYSICAL BODIES TODAY. THIS TEACHING WOULD HAVE MADE THE CHURCH ON EARTH GO OUT OF EXISTENCE ON EARTH IN A. D. 70. NO ONE WILL HAVE THE SPIRITUAL BODY BEFORE THE RESURRECTION. Read this "time statement" in the context, "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" [1 Corinthians 15:51-53]. The "time" is when "the trumpet shall sound." At the sound of the trumpet, "the dead shall be raised incorruptible" AND "we shall be changed," **BOTH THE LIVING AND THE DEAD IN THE SAME MOMENT, BOTH THE LIVING AND THE DEAD IN THE SAME TWINKLING OF AN EYE, BOTH THE LIVING AND THE DEAD AT THE SOUND OF THE SAME TRUMPET. ALL LIVING CHRISTIANS WILL BE CHANGED FROM PHYSICAL BODIES TO SPIRITUAL BODIES IN THE SAME MOMENT THE DEAD ARE RESURRECTED WITH SPIRITUAL BODIES.** If this had happened in A. D. 70, there would have been no Christians for the Romans to put to death. He changed, "and we shall all be changed" to "not all of those in Corinth were going to die physically before the resurrection happened" with nothing happening to them in A. D. 70, with nothing happening to them at the time of the resurrection, nothing "in the same moment." If I understand him, he says the living Christians in Corinth were not going to be changed "in the same moment" but each one changed in a different moment, the moment of their death, which for many of them would not be in A. D. 70; and each Christian is changed to a spiritual body at a different moment than all other Christians. On page 57 he again changed "we shall all be changed in a moment" to the Old Covenant faithful being taken from the unseen Hadean state into the presence of Christ in the twinkling of an eye. It seems that Paul's "we" must be changed to "them." "Behold, I tell you a mystery. **We** shall not all sleep, but **we** (them?) shall all (only all of "them," not "we") be changed in a moment, in the twinkling of an eye, at the last trump" [1 Corinthians 15:51]. Does he think the first "we" is us but the second "we" them? If the first "we" is "them," some of the "them" did not all sleep, then some of the Old Covenant faithful were alive in when Paul was writing this in A. D. 67 or 68, alive before A. D. 70.

- "We that are alive." It is believed that Paul was put to death in about A. D. 67 or 68. If Christ had come in A. D. 70 or if the resurrection is yet to come, Paul is not in the "we that are alive" at His coming.

But some one will ask, How are the dead raised. and with what manner of body do they come?" [1 Corinthians 15:35].? Paul was reassuring the Corinthians that the Corinthians that had "fallen asleep in Christ" had not perished, that their hope of the resurrection did not depend on them being alive at the time of the resurrection [1 Corinthians 15:18-19]. Dawson says, "Who were these 'dead ones?' They were the same Old Covenant dead ones Paul discussed throughout the chapter." HE SAYS, "WHEN WE CHANGE WHO THE 'WE' WAS, WE TOTALLY MISS THE TIME ELEMENT IN PAUL'S TEACHING." THEN HE CHANGED THE "WE" FROM "WE" TO "THEM"; HE CHANGES FROM THE ONES PAUL WAS WRITING TO AT CORINTH ABOUT THOSE IN CORINTH WHO HAD FALLEN ASLEEP "IN CHRIST" TO THOSE WHO HAD BEEN DEAD FOR MANY YEARS; HE CHANGED THE "WE" TO ABRAHAM AND ALL THE OLD TESTAMENT SAINTS. He "totally miss the time element in Paul's teach-

ing" by changing the "**we**" from those who were alive at the time Paul was writing to "**them**," to those who had been dead for many years. The "dead ones" are the Corinthians that had fallen asleep in Christ, not Old Testament saints who are not even mentioned in 1 Corinthians 15. In pages 85 -88 he attempts to make the "natural body" be Old Testament Israel and the "spiritual body" be the new Israel. In about A. D. 57, 13 years before A. D. 70, he has the old Israel "being sown a natural body, it is being raised a spiritual body." Paul said, "And as **WE HAVE** borne the image of the earthly (Adam, 15:45 a natural or earthly corruptible body), **WE SHALL** also bear the image of the heavenly (Christ, a spiritual incorruptible body)" [1 Corinthians 15:49]. He changes the "we have borne" to "is being sown" and "we shall also bear the image" to "is being raised." Then changes "we" to "it."

On page 77 he says, "Literally, Paul asked, 'How are the dead ones being raised?'" 1 Corinthians 15 was written about 13 years before A. D. 70, - 13 years before he says Christ came, 13 years before he says the Old Covenant saints were raised he has Paul asking, "How are the dead ones being raised?" Did he forget that he had used "**then they that are Christ's at His coming**" and applied it to the resurrection of the Old Covenant faithful? Did he forget that he had applied, "Behold, I tell you a mystery. **We** shall not all sleep, but **we** (them?) shall all (them) be changed in a moment, in the twinkling of an eye, at the last trump" [1 Corinthians 15:51]. Yet he has them being raised 13 years before the moment, before the twinkling of an eye. On page 85 he says, "Literally, it is 'it is being sown a natural body, it is being raised a spiritual body'" If he is not saying Old Covenant saints were being sown with a natural body and being raised with a spiritual body about 13 years before he says Christ came a second time, about 13 years before he says the resurrection occurred. Does he really believe Old Covenant saints were being sown with a natural body in about A. D. 57 when Paul was writing this. "Presently 'is being raised'" is used on page 91 and throughout the 110 pages. He puts "is being raised" in quotation marks. Paul said, "Shall be raised incorruptible" [1 Corinthians 15:52]. "Presently 'is being raised'" is in no translation but his and then it puts the resurrection as taking place 13 years to soon for the Realized Eschatology view that the resurrection took place in A. D. 70.

On page 99 he quotes Christ says 6 times of those who believe Him, "I will raise him up at the last day" [John 6:39; 6:40; 6:44; 6:54; 11:24; 12:48]. Which one does he believe? That the Old Testament faithful was being raised in A. D. 57 when Paul wrote 1 Corinthians or "at the last day" which he says was in A. D. 70? Christ is saying this to ALL THAT BELIEVE HIM, not just to the Jews that believe Him. Dawson says the Old Covenant had a last day but the New Covenant will not have a last day. Christ was not speaking of the last day of the Old or the New Covenant. He was speaking of the last day of the earth, "The day of the Lord" spoken of in 2 Peter 3:10 (see "The Day Of The Lord" below). Both John and Revelation (and other New Testament books) were written after A. D. 70.

1 Corinthians 15:45-49: On page 87 he changes the "natural" and "spiritual" to the Old Testament faithful being changed "from natural to spiritual as the result of the gospel" and this is in about A. D. 57 when Paul said this, before A. D. 70, which he says is when the second coming of Christ was, and before when he says the resurrection of the Old Testament faithful ones did take place. How he could think that "the first man Adam became a living soul" is speaking of the Old Testament faithful is beyond my understanding. There is nothing in this passage about Adam being Israel. "Then the Lord God formed man (Adam) of the dust from the ground, and breathed

into his (Adam) nostrils the breath of life; and man (Adam) became a living soul" [Genesis 2:7]. Adam was the first man, not the nation of Israel. Adam was the natural man made "of the earth," not Israel. Both Adam and Christ (when He was on earth) were "a man," Israel was a nation. Christ is (present tense) "the second man is of heaven" [1 Corinthians 15:47]. By pointing out that this is present tense, he is saying that "the second man is of heaven" cannot be Christ, that the "second man" of heaven is the Old Testament faithful ones. If this is not what he is saying, then I cannot understand what he is saying; is he not saying that Christ is not of heaven, present tense in A. D. 57; is he not saying the Old Testament faithful ones was "the second man of heaven" 13 years before their resurrection in A. D. 70? This seems to me to be nothing more than a desperate attempt to make the resurrection be passed even if he has to use something that was, present tense, 13 years to soon for it to be speaking of something that was to be, future tense, in A. D. 70.

On page 92 and others pages, it seems to me that **he basis his whole argument on all that believe the resurrection is yet to come must also believe the resurrection is to be "a physical resurrection out of the dust."** He is taking what some men teach and making it be the teaching of the Bible for his argument depends on it. **THERE IS NOTHING IN 1 CORINTHIANS 15 ABOUT "A PHYSICAL RESURRECTION OUT OF THE DUST."** It could not be said any clearer that it is "sown in corruption (a physical body of dust) it is raised in incorruption (NOT a physical body of dust)" [1 Corinthians 15:42]. **HE MAKES A PHYSICAL RESURRECTION A MUST FOR HIS ARGUMENT, BUT THERE IS NOTHING IN THE NEW TESTAMENT THAT TEACHES A PHYSICAL BODY OF DUST IS TO BE RAISED AT THE SECOND COMING OF CHRIST.** He repeatedly accused others of believing in "a physical resurrection out of the dirt, although we can't read that interpretation back into Isaiah," but then on the same page (page 92) quotes Isaiah, "Your dead shall arise. Your dead will live; Their corpses will rise, You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits" [Isaiah 26:19]. Then says the resurrection of those lying in the dust sounds identical to Daniel 12:2, which says, "And many of those who sleep in the dust of the ground will awake." When he said no serious student of the prophets believes a physical resurrection of a physical body is depicted in Isaiah 25 he was right. Just as Ezekiel's valley of bones coming to life in Ezekiel 37 is figuratively language of the nation being restored to life as a nation, Isaiah 26:19 is figuratively language. Neither one is teaching the resurrection to eternal life that is taught in the New Testament. Nevertheless, he attempts to somehow use Isaiah to prove Paul was not speaking of the resurrection of the dead at the coming of Christ but Paul was only speaking of the resurrection of the Old Testament faithful in 1 Corinthians 15.

"But thanks be to God, who giveth US the victory through OUR Lord Jesus Christ. Wherefore, my beloved brethren, be YOU stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as YOU know that YOUR labor is not vain in the Lord" [1 Corinthians 15:57-58]. Throughout chapter 15 Paul is speaking to the Corinthians about their resurrection, not the resurrection of those in the Old Testament.

"But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout,

with the voice of the archangel and with the trumpet of God, **and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord**" [1 Thessalonians 4:13-17]. **THE CHRISTIANS WHO WERE ALIVE IN A. D. 70 WERE NOT AT THAT TIME CHANGED FROM PHYSICAL TO SPIRITUAL BODIES.** I do not believe Dawson believes they were. I believe he was not trying to prove anyone alive was changed to a spiritual body in A. D. 70, but was trying to prove the Old Testament saints were resurrected and changed in A. D. 70, and after that time all saints are changed at the time of their death. not "caught up TOGETHER with them in the clouds to meet the Lord in the air."

WHEN DID THE OLD COVENANT END? At the death of Christ or in A. D. 70?

"Having been buried with him in baptism, wherein you were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; **having blotted out the bond written in ordinances that was against us, which was contrary to us: AND HE HAS TAKEN IT OUT OF THE WAY, NAILING IT TO THE CROSS;** having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day" [Colossians 2:12-15]. I know of no way any one could say any clearer that the Law of Moses was blotted out and nailed to the cross **AT THE DEATH OF CHRIST**, not in A. D. 70. This was written by Paul when he was in prison at Rome, about A. D. 62, was before Realized Eschatology say the Old Covenant Law ended. They tell us that there was an over lapping of the two and the Old Covenant did not end unto A. D. 70. Dawson used "the abomination of desolation" [Matthew 14:15; Daniel 9:27] to prove the resurrection took place in A. D. 70. Christ came in judgment on Israel at that time just as He did in judgment on nations in the Old Testament. On Israel [Zephaniah 1:14-18]. On the Nations [Joel 3:16-16]. On Egypt [Ezekiel 30:3-4; 32:7-8; Isaiah 19:1]. On Babylon [Isaiah 13:10-20]. On Edom [Isaiah 34:4-6]. On Arier in Israel [Isaiah 29:5-6]. Israel was destroyed in the Jewish war with Rome which last for years and ended in A. D. 70. **JUDGMENT DID COME ON ISRAEL IN THAT GENERATION [Matthew 23:36], AND ISRAEL WAS DESTROYED IN THIS JUDGMENT, BUT THERE IS NOT ONE THING SAID ABOUT THE RESURRECTION OF ANYONE OR ANY NATION; NOTHING IS SAID ABOUT THE RESURRECTION OF THE OLD TESTAMENT SAINTS WHEN THE NATION WAS DESTROYED.** A resurrection in A. D. 70, the only resurrection there will ever be had to have been at that time for realized Eschatology to be true; it is based entirely on a resurrection that is not in the Bible.

"The Galatian letter is an indignant protest against and refutation of Judaizing teachers" B. W. Johnson, The People's New testament With Notes, Volume 2, Page 163. Speaking to Jews [Galatians 2:14-15] Paul said, "Even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law" and "You are severed from Christ, you who would be justified by the law; you are fallen away from grace" [Galatians 2:16 and 5:4]. This was written in about A. D. 57 when the law would have been in effect and keeping the law would have justified if that had been a over lapping of the two unto A. D. 70.

Sam and I have been in communication with each other a few times by e-mail and I have thought of him as being a friend that I have not seen in person; I think the things he had written in the past are among the best books I have. He says on page 2, "I'm certainly not disparaging Robert, as he's only saying what most of us tacitly believe, that the subject of the resurrection is predominantly (or even exclusively) a New Testament subject. I believed the same thing until 2005 myself." My prayer is that he will see that Realized Eschatology is not the truth before it is too late.

THE RESURRECTION ON THE LAST DAY

THE DAY OF THE LORD

All this in one day, the day Christ comes. The day of the Lord.

- The second coming of Christ [2 Peter 3:10].
- The resurrection and judgment of the righteous [Acts 24:15; John 5:28-29; 6:40-41].
- The resurrection and judgment of the wicked [John 12:48].
- The final judgment [Acts 17:31; 2 Thessalonians 1:6-10].
- The total destruction of the earth and the heavens which were made from nothing and will return to nothing [2 Peter 3:7-11].
- The total destruction of the lost [2 Peter 2:12; 3:7].
- The second death [Revelation 2:11].
- Death will be abolished [1 Corinthians 15:24-16].
- The saved forever with the Lord [1 Thessalonians 4:14-17].
- The kingdom will be delivered up to God [1 Corinthians 15:24-26].
- Christ will bring the lawless one to an end by the appearance of His coming [2 Thessalonians 2:1-9].
- "Wrath in the day of wrath and revelation of the righteous judgment of God" [2 Thessalonians 1:7-10].

[1] ON THE DAY OF THE LORD - THE SECOND COMING OF CHRIST

- "But the day of the Lord will come as a thief" [2 Peter 3:10]. No one knows when the "day of the Lord" will come, but when it comes, EVERYONE on earth, living or dead, will know it. Coming "as a thief" shows the unexpectedness of His coming; no one knows what day or year. No one will be resurrected before the day of the Lord comes, all will be resurrected when it comes.

[2] ON THE DAY OF THE LORD - THE RESURRECTION AND JUDGMENT OF THE RIGHTEOUS IN THE LAST DAY

- "There shall be a resurrection both of the just and unjust" [Acts 24:15]. Both the righteous and the wicked will be raised and judged at the same time on the same day, not a thousand years apart.

- "Marvel not at this; for the hour comes in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment" [John 5:28-29]. All will be raised in the same "hour." Not the saved raised and then the lost raised a thousand years later.
- "And this is the will of him that sent me, that of all that which he has given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that everyone that beholds the Son, and believes on him, should have eternal life; and I will raise him up **at the last day**" [John 6:40-41]. Not a thousand years before the last day.

[3] ON THE DAY OF THE LORD - THE RESURRECTION AND JUDGMENT OF THE WICKED IN THE LAST DAY

- "He that rejects me, and receives not my sayings, has one that judges him: the word that I speak, the same shall judge him **in the last day**" [John 12:48].

[4] ON THE DAY OF THE LORD - THE FINAL JUDGMENT.

Millennialists must divide the judgment into two parts. If it is shown that the judgment of both those in Christ and those who are not in Christ is one judgment of both at the same time and on the same day, not separated by a thousand years, it makes their view not be possible. In the passages above the judgment, it is not a broken judgment with the two parts a thousand years apart.

- "He has appointed **a day** in which he will judge the world" [Acts 17:31].
- "If so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, **AT THE REVELATION OF THE LORD JESUS FROM HEAVEN** with the angels of his power in flaming fire, **RENDERING VENGEANCE TO THEM THAT KNOW NOT GOD, AND TO THEM THAT OBEY NOT THE GOSPEL OF OUR LORD JESUS WHO SHALL SUFFER PUNISHMENT, EVEN ETERNAL DESTRUCTION** from the face of the Lord and from the glory of his might, **WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS**, and marveled at in all them that believe (because our testimony unto you was believed) **IN THAT DAY**" [2 Thessalonians 1:6-10].
 - This passage tells
 - **WHAT** is to be done to both
 - Them that know not God, "Shall suffer punishment, even eternal destruction."
 - His saints: "Counted worthy of the kingdom of God" Verse 5.
 - **WHEN** it is to be done to both
 - "At the revelation of the Lord Jesus from Heaven...**WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS...IN THAT DAY**"
 - There is no way this passage can be broken apart and made to be speaking to things that will be a thousand years apart. It is speaking of what will happen to both "in that day," not a thousand years apart. If all the Bible is to be taken literally as the Millennialists say it is, could any passage say any clearer than this one that the resurrection and judgment are simultaneously on the same day?

- "Do not marvel at this; for THE HOUR IS COMING, IN WHICH ALL WHO ARE IN THE TOMBS SHALL HEAR HIS VOICE AND SHALL COME FORTH; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" [John 5:28-29].
- "But after your hardness and unrepentant heart treasures up for yourself wrath in the day of wrath and revelation of the righteous judgment of God; **who will render to every man according to his works**: to them that be patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that works evil" [Romans 2:5-6]. This will be "**in the day**" when God shall judge the secrets of men, according to my gospel, by Jesus Christ" [Romans 2:16].
 - "For we shall all stand before the judgment-seat of God" [Romans 14:10].
 - "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he had done, whether it be good or bad" [2 Corinthians 5:10].
 - The Premillennialists time table has the judgment a thousand years after the day of the Lord.
- Also Matthew 25:46; Hebrews 10:27; Romans 14:10; 2:5-16; 1 Thessalonians 5:2-3; 2 Peter 2:12; 3:7-11; 2:10; Revelation 2:11; 21:8

[5] ON THE DAY OF THE LORD - THE TOTAL DESTRUCTION OF THE EARTH AND THE HEAVENS WHICH WERE MADE FROM NOTHING AND WILL RETURN TO NOTHING. "Heaven and earth shall pass away, but my words shall not pass away" [Matthew 24:35; Psalms 102:25-27].

- "But the day of the Lord will come as a thief: in which the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men...But the day of the Lord will come as a thief; **IN THE WHICH THE HEAVENS SHALL PASS AWAY WITH A GREAT NOISE, AND THE ELEMENTS SHALL BE DISSOLVED WITH FERVENT HEAT** (The elements are all the things of which the earth is made, the air, the water, etc. These shall be dissolved, burned up), **AND THE EARTH AND WORKS THAT ARE THEREIN SHALL BE BURNED UP. SEEING THAT THESE THINGS ARE THUS ALL TO BE DISSOLVED**" [2 Peter 3:7-11].
 - "The heavens **SHALL PASS AWAY** with a great noise, and the elements **SHALL MELT** with fervent heat, the earth also and the works that are therein shall be burned up. Seeing than that all these things shall be dissolved" King James Version.
 - "The heavens **SHALL PASS AWAY** with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall **BE BURNED UP**. Seeing that these things are thus, all **TO BE DISSOLVED**" American Standard Version.
 - "The heavens **WILL PASS AWAY** with a roar, and the elements will **BE DESTROYED** with intense heat, and the earth and its works will be burned up. Since all these things Are **TO BE DESTROYED** in this way" New American Standard Version.

- "And then the heavens **WILL PASS AWAY** with a loud noise, **AND THE ELEMENTS WILL BE DISSOLVED** with fire, and the earth and everything that is done on it. **WILL BE DISSOLVED**. Since all these things Are **TO BE DISSOLVED** in this way" New Revised Standard Version.
- "**THE HEAVENS WILL DISAPPEAR** with a roar; **THE ELEMENTS WILL BE DESTROYED** by fire, and the earth and everything in it **WILL BE LAIN BARE**" New International Version.
- "The heavens **WILL PASS AWAY** with a terrible noise and the heavenly bodies **WILL DISAPPEAR** in fire, and the earth and everything on it will **BE BURNED UP**. And so since **EVERYTHING AROUND US IS GOING TO MELT AWAY**" The Living Bible.
- "The skies **WILL DISAPPEAR** with a loud noise, everything in them will **BE DESTROYED** by fire, and the earth and everything in it will **BE BURNED UP**. In that way everything **WILL BE DESTROYED**" New Century Version.
- "In that day the heavens **WILL VANISH** in a tearing blast, the very elements **WILL DISINTEGRATE** in heat and the earth and all its works **WILL DISAPPEAR**. In view of the fact that all these things are to **BE DISSOLVED**" J. B. Phillips.
 - If this passage does not say the heavens (the sky) and the earth shall pass away, all be dissolved, be burned up, will disappear, disintegrate, there is no way God could have said the heavens (the sky) and the earth will not be after the day of the Lord? **THERE IS NO WAY TO READ THE EARTH WILL BE RESTORED TO BE THE WAY IT WAS BEFORE ADAM SINNED IN THIS PASSAGE. "DISAPPEAR" "MELT AWAY" "VANISH" "BE DESTROYED" "BE DISSOLVED" "PASS AWAY" "BURNED UP" DOES NOT MEAN "BE RESTORED."** According to Premillennialists this cannot be at the coming of Christ for there is to be a thousand years of the Millennium after His coming.
- Figurative language of the sun, moon and stars being darken or falling from heaven is used of the fall of Judea [a national judgment] in Jeremiah 4:1-28, and "The sun shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" [Matthew 24:29]. Compare Matthew 24:29-30 to the fall of Egypt. "And when I extinguish you, I will cover the heavens, and darken their stars; I will cover the sun with a cloud, and the moon shall not give its light. All the shining lights in the heavens I will darken over you and will set darkness on your land, declares the Lord God. I will also trouble the hearts of many peoples, when I bring your destruction among the nations" [Ezekiel 32:7-9]. However, Peter speaks of the utter destruction, passing away, disappearing, disintegrating, being dissolved of "the elements" on the day of the Lord; not just being darken and not giving their light. He is not using figurative language of the passing of a nation, but giving a literal description of the earth and the heavens passing away in one day.
 - Whichever way you make this [1] a figurative description, a figurative description of the end of a nation. [2] Or a literal description, as a literal description of the end of the heavens and earth in the day of the Lord, it is a description of the end of something, not the restoring and making some-

thing better. The earth being restored is not in this passage; in it the earth is destroyed, not restored.

- "You, Lord, in the beginning did lay the foundation of THE EARTH, AND THE HEAVENS are the works of your hands: THEY SHALL PERISH; BUT YOU CONTINUE: and they all shall wax old as does a garment; and as a mantle shall you roll them up, as a garment, and they shall be changed; but you are the same, and your years will not come to an end" [Hebrews 1:10-12]. There is no way the writer of Hebrews could have said any stronger that the Earth will end but Jesus will have no end.
- Millennialists say no the earth will not end "on the day of the Lord," for after the day of the Lord there must be the seven years, then the thousand years, then the "little season." Even then many other Millennialists say no the earth will not end but Christ will rule on it forever and the saved will live on the earth forever, not in Heaven.

[6] ON THE DAY OF THE LORD - THE TOTAL DESTRUCTION OF THE LOST [2 Peter 2:12; 3:7].

- "For yourselves know perfectly THAT THE DAY OF THE LORD so comes as a thief in the night. When they are saying, peace and safety, then sudden destruction comes upon them...But you, brethren, are not in darkness, that THAT DAY should overtake you as a thief; for you are all sons of light" [1 Thessalonians 5:2-3, See 2 Peter 3:10]. Both are on the same day.
- "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in the saints" [2 Thessalonians 1:7-10]. There is no thousand year gap between the coming of Christ and the destruction of the wicked. Both are "in the day of the Lord."

"BUT WHEN THE SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE ANGELS WITH HIM...HE SHALL SEPARATE THEM ONE FROM ANOTHER, AS THE SHEPHERD SEPARATES THE SHEEP FROM THE GOATS...AND THESE [the goats] SHALL GO AWAY INTO ETERNAL PUNISHMENT: BUT THE RIGHTEOUS [the sheep] INTO ETERNAL LIFE" [Matthew 25:46]. NO THOUSAND YEARS BETWEEN THE GOATS AND THE SHEEP. BOTH ARE AT THE SAME TIME. BOTH ARE, "WHEN THE SON OF MAN SHALL COME IN HIS GLORY." PREMILLENNIALISTS CANNOT EXPLAIN AWAY THIS PASSAGE AND MANY OTHERS THAT DO NOT FIT WITH THEIR VIEW.

[7] ON THE DAY OF THE LORD - THE SECOND DEATH - used four times, all in Revelation. Another way of saying the total destruction of the lost.

- He that overcomes shall not be hurt of the second death [Revelation 2:11]. The saved will not have a part in the second death, only the lost, only these who are not in Christ. Those who are buried and raised with Christ [Romans 6] in the first resurrection, "Over these the second death has no power" [Revelation 20:6].
- Death and hades, and any not found written in the book of life are cast into the lake of fire; which is the second death. All three come to the same end. All three end in death [Revelation 20:14-15].

- He that overcomes shall inherit and be God's son. For all other, "Their part shall be in the lake that burns with fire and brimstone; which is the second death" [Revelation 21:8]. No ransom has been offered for the second death. It is forever
- Lake of fire - which is the second death
 - IN PLAIN UNSYMBOLICAL LANGUAGE: "There remains no more a sacrifice for sins, but a certain fearful expectation of JUDGMENT, and a fierceness of fire which shall DEVOUR the adversaries" [Hebrews 10:27]. For the lost [1] Judgment then [2] Devour - the second death. Not judgment, then torment in Hell, as it is often preached today, or forever or going to Hell at death without a judgment.
- FIRST RESURRECTION - SECOND DEATH: "He that over comes shall not be hurt of the second death" [Revelation 2:11, 20:6]. The first resurrection is when a person is "born anew...born of the water and the Spirit" [John 3:3-5]. "And you did he make ALIVE when you were dead...made us ALIVE together with Christ [by grace have you been saved], and RAISED us up with him" [Ephesians 2:1-6; Galatians 2:18-19; 3:1]. The first resurrection is when, "We were buried therefore with him through baptism into death: that like as Christ was RAISED from the dead" [Romans 6:3-4]. "There are only two alternatives, the crown of life--eternal life--or the second death." Homer Hailey, Page 128, Revelation, Baker Book House.
- If, as some teach, the first resurrection is the resurrection of the soul in paradise where the soul lives with Christ, then the first resurrection takes place at death and paradise would be in hades. They believe both the good and bad wake up in hades at death, therefore, all, both the saved and the lost, take part in the first resurrection. All that are raised in the first resurrection will not have a part in the second death. This is more than they want to teach, but they try to get around it by making hades have a good and a bad side.
- All will die. "It is appointed unto man once to die, and after this comes judgment" [Hebrews 9:27]. All that are in the grave, both saved and lost, will hear His voice and come forth at the resurrection. All will be raised for judgment. All who are born again, made alive by being raised with Christ through Baptism; and live faithful shall not be hurt of the second death after the judgment. Christ paid the wages of sin for them. All others will pay their own wages of sin, which is death [Romans 6:23]. "But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burns with fire and brimstone; WHICH IS THE SECOND DEATH" [Revelation 21:8]. From this death there will never be a resurrection. The results will be eternal. The Dark Age doctrine of an endless life of torment is not a second death. It is eternal life with torment. IT BEARS NO RESEMBLANCE TO A DEATH. To feel pain, those in Hell would have to be just as alive as those in Heaven are. Eternal death is not life.
- "As there is a second higher life, so there is also a second and deeper death. And as after that life there is no more death, SO AFTER THAT DEATH THERE IS NO MORE LIFE" Afford, quoted by Homer Hailey in "Revelation." The resurrection of all at the coming of Christ makes death be a sleep from which all will awake, but there will be no resurrection from the second death. It will be permanent and everlasting.
- There is no room in "the day of the Lord" for one resurrection of a few when He comes and another resurrection of most of mankind after a thousand years as is taught by many.
- "To him that overcomes, to him will I give to eat of the tree of life...He that overcomes shall not be hurt of the second death...He that overcome shall be arrayed in white gar-

ments; and I will in no wise blot his name out of the book of life" [Revelation 2:7-3:5]. The first resurrection is when one is born again. These are the only ones that will not be hurt of the second death. The overcoming is in this lifetime, not as the Premillennialists teach that the first resurrection will be at the coming of Christ.

[8] ON THE DAY OF THE LORD - DEATH WILL BE ABOLISHED "Then comes the end, when he shall deliver up the kingdom to God, even the father; when he shall have abolished all rule and all authority and power, for he MUST REIGN, till he has put all his enemies under his feet. THE LAST ENEMY THAT SHALL BE ABOLISHED IS DEATH" [1 Corinthians 15:24-16]. For all that overcomes and "shall not be hurt of the second death" [Revelation 2:7] there will be no more death. Premillennialists believe Christ is not now reigning and will not reign unto the thousand years when He will reign on the throne of David in Jerusalem, at which time many of them believe all the saved will be in Heaven and will not return to earth unto after the thousand years. Is there any way death being abolished in the day of the Lord not be a problem for them?

[9] THE DAY OF THE LORD - THE SAVED FOREVER WITH THE LORD.

- "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" [1 Thessalonians 4:14-17].
- "When the Lord shall be revealed from heaven...when he shall come to be glorified in his saints, and to be marveled at in all them that believed...in that day" [2 Thessalonians 1:7-10]. Both the "shall be punished" and "to be marveled at in all them that believed" are "when the Lord shall be revealed from heaven...in that day," not two difference days that are a thousand years apart.

[10] ON THE DAY OF THE LORD - THE KINGDOM WILL BE DELIVERED UP TO GOD.

- "Christ the first fruits, after that those who are Christ's AT HIS COMING, THEN COMES THE END, WHEN HE DELIVERS UP THE KINGDOM TO THE GOD AND FATHER, when he has abolished all rule and all authority and power. For HE MUST REIGN until He has put all His enemies under His feet. The last enemy that will be abolished is death" [1 Corinthians 15:24-26].
 - When the Kingdom was established-- or-- When the Kingdom will be established has been made by Premillennialists into a key question as to where the saved will spend eternity.
 - The Kingdom has been established and will be delivered up to God in the day of the Lord-- or-- The Kingdom will be established on earth after the day of the Lord.
 - Will we have a "spiritual body" in Heaven with Christ-- or-- Will we have an earthly body on earth and Christ also an earthly body and rule the earth from Jerusalem for eternity?

[11] ON THE DAY OF THE LORD - CHRIST WILL BRING THE LAWLESS ONE TO AN END BY THE APPEARANCE OF HIS COMING. "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ...as that the day of the Lord is just at hand...for it will not be, except the falling away come first, and the man of lawlessness be revealed, the son of destruction...And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nothing by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power" [2 Thessalonians 2:1-9]. Who or whatever the lawless one is; he will end in the day of the Lord. Some Premillennialists believe the lawless one to be the "Antichrist." If they were right, CHRIST WILL BRING TO AN END IN THE DAY OF THE LORD, AT HIS SECOND COMING, NOT A THOUSAND YEARS AFTER THE DAY OF THE LORD. Some believe him to be the pope. If so, Christ will bring him to and end THAT DAY. Whatever "the lawless one" is, Christ will bring him or it to and end ON THE DAY He comes. If "the lawless one" is the "Antichrist" as many Premillennialists believe, the "Antichrist" will come to an end on the day of the second coming of Christ. **WHAT EVER OR WHO EVER THE LAWLESS ONE IS, CHRIST WILL BRING IT TO AN END ON THE DAY OF HIS COMING. IT OR HE WILL NOT EXIST FOR A THOUSAND YEARS AFTER COMING OF CHRIST. IF THERE WERE A MILLENNIUM, THE LAWLESS ONE COULD NOT BE IN IT.**

[12] ON THE DAY OF JUDGMENT - WRATH OF GOD. A day of wrath, not seven years or a thousand years of wrath.

"And to you that are afflicted rest with us, AT THE REVELATION OF THE LORD JESUS FROM HEAVEN with the angels of His power in flaming fire, RENDERING VENGEANCE TO THEM THAT KNOW NOT GOD, AND TO THEM THAT OBEY NOT THE GOSPEL OF OUR LORD JESUS; **WHO SHALL SUFFER PUNISHMENT EVEN ETERNAL DESTRUCTION** from the face of the Lord and from the glory of His might, WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, and to be marveled at in all them that believe...**IN THAT DAY**" [2 Thessalonians 1:7-10]. "Eternal destruction" for the lost is "in that day," is the same day "when he shall come to be marveled at by them that believed."

"**Wrath in the day of wrath** and revelation of the righteous judgment of God...but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worked evil...in the day when God shall judge the secrets of man" [Romans 2:5-16 American Standard Version].

"For if we sin willfully after that we have received the knowledge of the truth, there remains no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that has set at naught Moses law died without compassion on the word of two or three witnesses: of how much sorer punishment, think you, shall he be judged worthy, who has trodden underfoot the Son of God, and has counted the blood of the covenant wherewith he was sanctified and unholy thing, and has done despite unto the Spirit of grace? For we know him that said, vengeance belongs unto me, I will recompense, and again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" [Hebrews 10:26-31].

"And inasmuch as it is appointed unto men once to die, and after this comes judgment" [Hebrews 9:27].

"But I would not have you ignorant, brethren, concerning them that fall asleep; that you sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no will precede them that are fallen asleep, For the Lord himself shall descend from heaven, and with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But concerning the times and the seasons, brethren, you have no need that anything be written unto you. For yourselves know perfectly that the day of the Lord so comes as a thief in the night. When they are saying, Peace and safety, then sudden destruction comes open them, as travail upon a woman with child: and they shall in no wise escape. But you brethren, are not in darkness, that day should overtake you as a thief" [1 Thessalonians 4:13-5:5].

IN THIS PASSAGE THE DAY OF THE LORD IS CALLED:

1. The day of the Lord coming
2. The day the living saints being caught up (called "rapture" by many),
3. The day of the resurrection of those that are fallen asleep,
4. The day the judgment all take place
5. The day of the Lord
6. The day when "the Lord himself shall descend from Heaven"

"Where is the promise of His coming...But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against **the day of judgment and destruction of ungodly men**...But **the day of the Lord** will come as a thief: in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" [2 Peter 3:4-13].

All on the same day. There is no thousand years [365,000 days] or seven years after any of the above. They are all on "that day." "Inasmuch as he has appointed **a day** in which he will judge the world in righteousness by the man whom he has ordained" [Acts 17:31]. Those who believe and teach Premillennial doctrines must deny the clear teaching on the Bible on the day of the Lord.

PART TWO

The interpretation of figurative language, metaphors and symbolic passages

THE INTERMEDIATE BOSOM: THE RICH MAN AND LAZARUS Luke 16:19-31.

Does hades have a good side and a bad side? This parable is one of the most used scriptures to prove a person has a part of him that goes to Heaven or Hell or that this part of a person goes into a holding place unto the resurrection. If it were a literal story and not a parable, as many believe it is, it would be both in conflict with and a contradiction of the belief that all go to Heaven or Hell at death.

Many realizing that the Orthodox teaching that a person goes to Heaven or Hell at death is not from the Bible, and no one will be in Heaven before and without a resurrection and judgment, knew they had to have an intermediate place that is not Heaven or Hell, a third place to put their immortal soul from death unto the resurrection. Is the best they can do is to try to make a parable into a true story, making Abraham's bosom into a holding place unto the resurrection? In doing this, they must set aside the plain teaching on death and the resurrection as if they did not exist. Making this into a real story and not a parable may be a life or death struggle with them, for the Bible gives them nowhere for the living soul to be living in before the resurrection, no other place, and they need to make this into a real place. If they do not, they have living souls with nowhere for them to be living in before the resurrection and judgment. They cannot have them in Heaven or their Hell unto the resurrection; but they must have somewhere to keep them. They cannot even agree among themselves, for some say it is a parable, and some say, "No it is a true story." Many that think it is a parable will use it as if it were a true story. They say it teaches the same thing either way. "Notes On The Parables Of Our Lord" by R. C. Trench is ranked as one of the best on the parables. He not only says this is a parable, but on page 17 says parables are not to be made the first sources to teach a doctrine. To go from the clear to the obscure has been recognized as the law of Scriptural interpretation, but this has been forgotten by those looking for an argument to sustain a weak position, and often invent for themselves support in parables. On page 162 Trench says it is most important to keep in mind that this parable has as it's central thought the rebuke of unbelief. Nevertheless, this parable is used as the first and only source to teach a doctrine that is not found in any other part of the Bible.

Some that believe in Hell often point to Luke 16 to prove there is torment after death; but when pushed, most of them will admit hades is not Hell; but they need to prove there is torment in Hell and therefore use the torment of the rich man in hades in this parable and hope in some way to transfer the torment in hades to torment in Hell. **EVEN IF THIS WERE A TRUE STORY AND NOT A PARABLE, IT MAY PROVE THAT THERE IS TORMENT BEFORE THE RESURRECTION; BUT IT WOULD PROVE NOTHING ABOUT WHAT WILL BE AFTER THE RESURRECTION; OR THAT THERE WILL EVEN BE A HELL AFTER THE RESURRECTION;** yet, Luke 16 is one of the most used passages to try to prove there is a Hell and there is torment in it even though there is nothing about Hell in the parable. They are desperately looking for proof of Hell, which they cannot find. It says nothing of Heaven. Hell, or a soul. The complete silence of the scriptures about the dead being anywhere before the resurrection other than the grave is a deathblow to the doctrine of an immortal soul. **THOSE WHO MAKE THIS PARABLE INTO A LITERAL STORY AND ARE TRYING TO PROVE THE ABRA-**

HAM'S BOSOM VIEW, OR TO PROVE HELL, USE IT TO PUT ASIDE HUNDREDS OF PLAIN PASSAGES OF SCRIPTURE.

This is the last in a series of five parables all spoken to the Pharisee and Scribes in this speech.

1. The lost sheep [Luke 15:3-7].
2. The lost coin [Luke 15:8-10] not called a parable.
3. The lost son [Luke 15:11-32] "a certain man" not called a parable.
4. The unjust steward [Luke 16:1-13] "a certain rich man" not called a parable.
5. The rich man and Lazarus [Luke 16:19-31] "a certain rich man" not called a parable.
 - Four of the five are not called a parable.
 - Three of the five begin with "a certain...man."
 - Two of the five have "a certain rich man."
 - No one makes the other four be a true story, but they desperately need the rich man and Lazarus to be a true story to have proof of their doctrine.

Five "a certain" in a row.

- [1] "A certain man" [Luke 14:16].
- [2] "A certain man" [Luke 15:11]. No one questions these two being a parable.
- [3] "**A certain rich man**" [Luke 16:1]. And no one questions this being a parable.
- [4] "**A certain rich man**" [Luke 16:19]. Why do many question this being a parable?
- [5] "And a certain beggar named Lazarus" [Luke 16:20].
- **Christ used "a certain" 18 times, and all 18 are in parables** [Matthew 18:23; 21:28; 31:23; 22:2; Mark 12:1; Luke 7:41; 10:30; 10:31; 10:33; 12:16; 13:6; 14:16; 15:11; 16:1; 16:19; 16:20; 19:12; 20:9]. No one questions that the other 16 times "a certain" is used as being in parables, only the two in this parable to make them fit their with their literal view.

The objection of some is that it is not called a parable. Less than half, only 11 of the 26 parables in Luke are called a parable. The three parables before this one are not called parables but no one questions them being parables. The objection of others is that parables do not use proper names. "And he took up his parable, and said, 'From ARAM has BALAK brought me, the king of MOAB from the mountains of the East: come, curse me JACOB, and come, defy ISRAEL'" [Numbers 23:7]. Not one but FIVE PROPER NAMES are used in one parable. "SATAN" [Mark 4:14] and "THE SON OF MAN" [Matthew 13:37] are used in parables.

If one attempts to explain all the elements as though they are literal, the difficulties of making this be a true story will be seen. In the parable:

[A] THE RICH MAN is an allegory of the Jews who were rich in God's blessing. Israel was spiritually rich [see Romans 9:3-5]. All Luke 16 is on the subject of stewardship. The Jews failed to share with the Gentiles giving them only the crumb, and most of the Jews failed to believe in Christ. The Gentiles were spiritually poor. This parable is a satire condemning the Jewish nation, the Scribes, and Pharisees. Christ used one of their own uninspired fables, which those He was speaking to would know about [see Josephus and others], which He changed only slightly as the base of this parable to show the end of the Jewish nation as God's chosen people. See Matthew 21:43-45; 24:2; Luke 13:28; Matthew 23:1-39. Throughout much of the Old Testament, Israel did not obey God and rejected Christ, therefore, was rejected by God. They are no longer His

chosen people. Their torment was being without God and rejected by Him, and as a nation Israel is dead and in hades, the grave. As long as they reject Christ, there is no comfort for them, no water to cool their tongue [Luke 16:24].

A picture of the rich Jews and the poor Gentiles is given in Matthew 15:22-27. "And behold, a Canaanitish woman came out from those borders, and saying, have mercy on me, O Lord...But he answered and said, I was not sent but unto the house of Israel. But, she came and worshipped him saying, Lord, help me. And he answered and said, It is not good to take the children's [Israel's] bread and cast it to the dogs [Gentiles]. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table." He gives her the crumbs and healed her daughter.

"And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into outer darkness: there shall be the weeping and the gnashing of teeth" [Matthew 8:11-12]. "Therefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" [Matthew 21:43]. "O Jerusalem...your house is left unto you desolate" [Matthew 23:37-38].

"Odunaomai" [Used only four times in the New Testament, Wigram, Page 524] is translated "tormented" in the King James Version in Luke 16:24 and 25, but is translated "in anguish" both times in the American Standard Version. It is used only two other times and was translated "sorrowing" in the King James Version, when Mary said to Christ "and I have sought thee sorrowing [odunaomai]" Luke 2:48 and when Paul told the elders at Miletus that they would see him no more, "sorrowing [odunaomai] most of all for the words which he had spoken" Acts 20:38. THE ANGUISH (or sorrowing - not torment) OF THE RICH MAN WAS ISRAEL BEING REJECTED BY GOD AS A NATION. This parable is about those who were rich in God's blessing and those who were poor in God's blessing. "Ptokos" is used thirty-four times in the New Testament and is always translated "poor" except in Galatians 4:9 and in this parable where it is translated beggar in the King James Version, but changed to poor in the New American Standard.

Dr. Gill, an orthodox Protestant who believed in the intermediate state of the dead, in his commentary of Luke says, "*The rich man died*: It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and the whole ceremonial law: a Loammi was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death...their civil power and authority, were taken away from them by the Romans." Space will not permit the many orthodox writers who say the same.

[B] LAZARUS is the Gentiles, the people in spiritual poverty who had only the crumbs of God's blessing [see Matthew 15:21-26], but become the seed of Abraham-the church. Lazarus [the Gentiles] becomes rich in God's blessing by the Gospel. Christ says, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" [Matthew 21:43]. "That the blessing of Abraham might come on the Gentiles through Jesus Christ" [Galatians 3:14]. See Matthew 8:11-12; Luke 8:28; Acts 8:46; 26:23; Romans 2:28-29; 9:3-5; 9:8; 3:26-29; 4:28; Philippians 3:3; Romans 11:7; Ephesians 2:12-13]. **IN THE PARABLE**

LAZARUS (THE CHURCH) IS NOW IN ABRAHAM'S BOSOM WHERE THE JEWS ONCE WERE. "Now we, brethren, as Isaac **was**, are children of promise" [Galatians 4:28].

"For we are the circumcision, who worship by the spirit of God" [Philippians 3:3]. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart" [Romans 2:29]. "And if you belong to Christ, then you are Abraham's offspring, heirs according to promise" [Galatians 3:29]. Paul calls the church "a new creation" "the Israel of God" [Galatians 6:15-16]. **EVER PERSON WHO IS NOW A CHRISTIAN IS THE SEED OF ABRAHAM AND AN HEIR OF THE PROMISE MADE TO ABRAHAM.**

[C] "ABRAHAM Galatians 3:6-22; Romans 9:8. The blessing of Abraham came to the Gentiles through the Church. Israel does not now by birth have the blessing of Abraham, therefore are "in anguish, and sees Abraham afar off, and Lazarus in his bosom." Israel is not now in covenant relationship with God. The Church is now the "sons of Abraham" [Galatians 3:7]. "So then they that are of faith are blessed with the faithful Abraham: [Galatians 3:9]. Israel has been "broken off" or "cast off" [Romans 11]. **THE CHURCH IS NOW "THE ISRAEL OF GOD"** [Galatians 6:16; also 1 Peter 2:9-10; Hebrews 12:22].

[D] **THE GULF:** The rejection of Christ cut Israel off from Abraham and the blessing of God. One cannot reject Christ and worship God. Without believing in Christ and His resurrection, there is a gulf between God and Israel. One cannot go back to the Law as some Jews in Paul's time tried to do. As long as they reject Christ, there is not "a drop" of spiritual comfort for them in Christianity. Those that believe in Christ can give no comfort, no hope of salvation to them that do not believe whether they are Jews or Gentiles. The Law of Moses, which Israel gloried in, died at the death of Christ. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he has taken it out of the way, nailing it to the cross" [Colossians 1:13]. "Be not entangled again in a yoke of bondage" [Ephesians 2:11-22]. Also Acts 15:24. We cannot cross the gulf and go back to the Law [Galatians 5:1]. "That which Israel seeks for, that he obtained not; but the election obtained it" [Romans 11:7]. The only way any person can become a child of God today is by being born again. The Law is dead and will never be restored. The nation of Israel can never be restored. The only way any Jew could ever again be a child of God is to believe the Gospel and be baptized into Christ. "By their unbelief they (branches-plural, Jews, not nations-plural) were broken off" and Gentiles (not Gentiles nations) were grafted in. "And they (individual Jews) also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them (branches - plural Jews - not plural nations of Israel) in again" [Romans 11:17-24].

The rich man [Israel] went to the grave [hades]. Israel is no longer God's chosen people. Lazarus, the Gentiles believers go to Abraham's bosom [into a covenant relationship with God], not to the grave. Abraham's bosom is not a division of [one side of] the grave [hades]. Many draw a circle and make one side of it be where the rich man is and the other side where Lazarus is with a gulf between the two sides. This circle is in the back of most Bibles printed by Star Bible and Tract, and in many other books printed by members of the church of Christ.

[E] **THE FIVE BROTHERS:** Christ was telling the Pharisees and scribes they would not believe even when He rose from the dead. [See Trench "Notes On The Parables" Page 162]. Judea and

his five brothers became six of the twelve tribes. Some believe five brothers are used to identify the rich man as Judea to the Pharisees to whom He was speaking this parable.

In the parable Abraham tells the rich man that if their own scriptures cannot convince them of their error, neither would they be persuaded if one rose from the dead.

Making this a true story and not a parable

- If this is a true story, IT IS IN DIRECT CONFLICT WITH CHRIST AND PAUL. Christ said, "for you shall be recompensed in the resurrection of the just" [Luke 14:14]; but if this is a true story, their recompense is in "Abraham's bosom" at death before the resurrection. What will happen after death? Christ says, "For the hour comes, in which ALL THAT ARE IN THE TOMBS [not in Abraham's bosom] shall hear his voice, and come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" [John 5:28-29]. If hades is not the grave, no one will be in the tombs when Christ comes. Paul said, "There is laid up for me a crown of righteousness, which the Lord...shall give me at that day" [2 Timothy 4:8]. The resurrection keeps getting in the way of the immortal soul doctrine for it seems to be more than just a little difficult to have a resurrection of something that is alive and not dead.
- If this is a true story, it makes the judgment a mockery and an empty show. All are judged at death. The wicked are being punished and the saved are being rewarded before the Judgment Day, therefore, both punishment and reward would begin at death without the judgment, not at the resurrection.
- If this is a true story, it makes the resurrection useless and not needed. No one is dead. It makes void the teaching of Christ about the resurrection of the dead at His coming. Not only would the resurrection be useless but also a lie for if no one is dead, no one can be resurrected. The dead would be more alive than we are and at the second coming of Christ, no one will be in the grave to "come forth" [John 5:28-29]. They would have to "come back" from somewhere, but it would not be a resurrection of the dead. "Abraham's bosom," if made to be a real place in a true story, and the teaching of going to Heaven or Hell at death, both makes a resurrection impossible and not needed. A LIVING SOUL OR PERSON COMING BACK FROM ABRAHAM'S BOSOM OR FROM HEAVEN FOR THE JUDGMENT WOULD NOT BE A RESURRECTION OF THE DEAD. Any doctrine which makes the dead not be dead, and those who are asleep are not asleep, makes a resurrection an impossibility and useless. IF THIS IS A TRUE STORY AND NOT A PARABLE, IT IS AN UNDENIABLE CONTRADICTION OF THE PROTESTANT VIEW THAT EVERYONE GOES TO HEAVEN OR TO HELL AT DEATH.
- If this is a true story, it makes the wages of sin being death not possible. There is no real death. To be dead is just to be alive in another form.
- It is used to show the nature of punishment after death in Hell. EVEN IF IT WERE A TRUE STORY, IT SAYS NOTHING ABOUT ANYTHING AFTER THE JUDGMENT OR ABOUT HELL. IT DOES NOT MENTION THE SOUL, HEAVEN OR HELL BUT IS USED TO PROVE ALL THREE.
- If this is a true story, it is when the rich man had brothers living on earth, not after the judgment, therefore could not be used to prove that is a Hell after the judgment by those who believe the Abraham bosom version for they teach no one will be in Hell unto after Judgment Day and then no one will have brothers living on the earth.

- If this is a true story, those who believe souls are immortal and live after the death of the earthly body believe the rich man and Lazarus to be two immortal souls that do not have a body. THIS IS THE POINT THEY WANT TO MAKE, THAT A PERSON HAS A SOUL THAT LIVES AFTER THE DEATH OF THE BODY. Do they think one immortal soul would want another immortal soul to bring it a drop of water? They tell us the "soul" of both the saved and the lost are in hades, and tell us at death "the spirit returns to God" [Ecclesiastes 12:7]. They have the "soul" in hades and the "spirit" in Heaven at the same time.
- If this is a true story, those in Abraham's bosom would be able to hear and see those on the other side of the gulf. The gulf must be narrow enough to be in speaking distance. Could parents be in joy while they watched their children in agony? Could anyone be happy and have peace while they could hear the cries of anguish of those on the other side? Even most who believes this to be a parable, do not believe the good and the bad dead can talk to each other, or that the dead can now come back and talk to the living as the rich man wanted Lazarus to do. The view taught today is Abraham's bosom is like a lake of fire with the lost in the lake and the saved sitting on the shore watching their torment, and according to the way Revelation 6:9-10 is used, those on the shore would be asking God to torment them more.
- If it is a true story, it is the one place in the Bible where the veil is drawn aside and we can see what it is like after death. We can even hear the conversation of those on the other side, and it was given to unbelievers, the Pharisees and Scribes. Luke 15 and 16 is a discourse to them, not to the Apostles.
- If this is a true story, we have a biblical example of praying to a Saint and to a person as if he were God, which we are forbidden to do. If after death anyone can pray to Saint Abraham, why do most who are orthodox teach we cannot pray to Saint Abraham or any other saint?

This parable has elements that could not be true in a true story.

[1] If this is not a parable, and if the rich man and Lazarus are real people, THEN ABRAHAM IS ALSO A REAL PERSON, BUT NOW IN THE PLACE OF A GOD. Is he a God? No, for this is a parable, not a true story. IF IT WERE A TRUE STORY IT WOULD MAKE ABRAHAM, NOT GOD THE SOURCE OF REWARD AFTER DEATH. GOD OR CHRIST IS NOT MENTIONED IN IT. "The element of Abraham presiding over paradise forces one to seek an analogy" Coffman, "Commentary On Luke" Page 385. Lazarus in the bosom of the God Abraham can have no parallel in reality; it is a parable, not a true story. It cannot be both. It cannot have both an allegorical and a literal meaning. If it did, how would one be different than the other? If taken literally, Abraham is put into a position of being a God, which he never was, is not, and never will be.

- Abraham is NOT a God. This is figurative language, not a true story.
- Abraham's bosom is NOT a place. This is figurative language, not a true story.
- Abraham's bosom is NOT literally the home of the saved after death. This is figurative language, not a true story. Many died before Abraham was born. They could not have gone to Abraham's bosom, a place where Abraham presided over before Abraham was born, before it existed; but those who believe in Abraham's bosom view believe all the

saved in the Old Testament went to it. Therefore, Abraham's bosom could only be symbolic language.

[2] MANY REGARD THIS AS A PARABLE, BUT THEY REASON AND DRAW CONCLUSIONS FROM IT AS THOUGH IT WERE A LITERAL TRUE STORY. They go both ways as it suits them. "No reason why Luke 16:19-31 should be viewed only as a parable" Csonka, Guardian Of truth, January 5, 1995, Page 16. He says it is a parable, but thinks it is also a true story both at the same time! It could not be both, and he says it is a parable. It cannot, as many say, "mean the same thing" if it is a parable that it would if it is a true story. IT MUST BE 100% A TRUE STORY OR 100% A PARABLE. It cannot be a mixture of the two. IF IT IS A LITERAL TRUE STORY, EVERY DETAIL MUST BE TRUE AND HAVE A LITERAL TRUE MEANING. Those who say it is a true story find parts of it that will not fit into their views [what they believe]; and always try to make these parts be a metaphor or parable. Abraham's bosom had literally turned to dust long before Jesus gives this parable. If his bosom is used symbolical and is not his literal bosom, the rest of the account must also be symbolic and it is not the literal experience of the two men after they died. Part of it cannot be a symbolic parable, and part of it literal. It must all be a parable or all literal. In a metaphor, one part of it is never figurative with another part literal. If "Abraham's bosom" is figurative, then Lazarus in his bosom must also be figurative and not a real person, otherwise, a real person would be in a figurative bosom. We cannot make any part of a metaphor be a literal statement just because we want it to be, or we need it to be to prove something we want to prove. If "Abraham's bosom" is a real place, where is Abraham? In his own bosom! Adam Clarke says, "Let it be remembered, that by the general consent of all, (except the basely interested,) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls," Notes on Matthews 5:26.

[3] This is the only parable in which some try to make an allegory literal, but only the parts of it they want to be literal for they do not want the whole story to be literal. It would teach things they do not believe. It would teach that the many [the poor] will be saved, and that few [the rich] will be lost. What about Abraham? He was very rich. It is not said the rich man was evil or sinful, just rich; but those who teach innately immortal have a real person in torment before the judgment, before he is judged and found guilty. It is not said Lazarus was good and faithful, or even that he knows of God, just that he was poor, as are millions; but being rich is not sinful, and being poor will not save. NOT ONE GOOD THING IS SAID ABOUT LAZARUS AND NOT ONE BAD THING ABOUT THE RICH MAN. There is nothing negative said about the rich man and nothing positive about Lazarus in their lifetime, but they have Lazarus who they say is a real person being rewarded before being judged.

[4] It would teach that the rich man, who would then be in a supernatural state [not of this earth] and therefore, most likely have a much greater knowledge of supernatural things than we now have, that he would believe or know that the dead could come back to earth and teach the living. This is not what most believe, but it would greatly support the spiritualist who says they can call the dead back.

[5] What bodies would the rich man or Lazarus have when their earthly body was still in the grave? They will not have a "spiritual body" unto the resurrection [1 Corinthians 15:44]. Do disembodied spirits that have no body, who are "*immaterial, invisible*" Vine, have human body parts? The rich man has "eyes" and "tongue." Lazarus has a "finger." Abraham has a "bosom." Is

there a third kind of body, which has these earthly parts? What would a "spirit" or "soul" which does not have an earthly body want with water? Only in speaking in a metaphor can it be said that God or any spiritual being has a human part, or to want water. How could an *"immaterial, invisible part of man"* have body parts or want water if this were a true story and not a parable? It would make this *"immaterial, invisible part of man"* very material.

[6] If the rich man were a real person in torment, God would be unjust to be tormenting him without his knowing why. If he knew why he was being tormented, he would have known that Lazarus could not come to take his torment away by bring him water.

[7] The rich man wanted Lazarus to go to his brothers "from the dead." How could Lazarus "go to them from the dead" [Luke 16:30] or "rise from the dead," [Luke 16:31] if he were not dead but were alive in Heaven or Abraham's bosom?

Al Maxey: "To fabricate a theology of disembodied spirits and Hadean holding sells and everlasting torture of the wicked from this passage is an unconscionable abuse of biblical interpretation and should be rejected by all disciples intent upon discerning and declaring Truth rather than perpetuating the tedious tenets of paganistic Tradition" Reflections, Issue #28, April 4, 2003.

Adam Clarke: " Let it be remembered that by the consent of all (except the basely interested), no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls" Note on Matthew 5:26.

R. C. Trench: "The parables are not to be made first sources of doctrine. Doctrines others wise grounded may be illustrated, or even further confirmed by them; but it is not allowable to constitute doctrines first by their aid. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has been often forgotten, and controversialists, looking around for arguments with which to sustain some weak position, often invent for themselves supports in these" Notes On The Parables Of Our Lord, Page 17,1948.

Luke 16:19-32 -- Very similar -- Isaiah 14:9-20

1. Both the rich man and king of Babylon go there after death
2. Both represent nations
3. Both are represented as being alive
4. Both found person(s) to speak with
5. Both are not to be taken literally

SUMMARY: THE THREE CONFLICTING VIEWS. THREE DIFFERENT GOSPELS Galatians 1:6-9.

1. Luke 16 is used to prove at death, the body dies and the spirit or soul (?) goes to hades or Abraham's bosom unto the resurrection.
2. At death the soul or spirit of all goes to Heaven or Hell
3. Ecclesiastes 12:7 is used to prove that the spirit or soul of ALL came from God at birth, both the saved and the unsaved, and at death ALL go back to God.

Which one do you believe? All three cannot be true. Many who believes the dead go to hades to be with the rich man in torment or to be in "Abraham's bosom" also believe and teach the soul goes to Heaven at death to "be with the Lord." They seem not to be able to see that they are mak-

ing the dead go to Heaven or Hell at death and, therefore, they have made this, which they teach as a true story impossible. No one could be in "Abraham's bosom" and in Heaven simultaneously. How many of the three conflicting gospels do you believe? Does the orthodox view not know what the orthodox view is? DO THOSE WHO BELIEVE THE ABRAHAM'S BOSOM VIEW FORGET THAT THEY TEACH NO ONE WILL BE IN HEAVEN BEFORE THE JUDGMENT? YES, THEY ALMOST ALWAYS DO AT FUNERALS.

PART THREE

THE FOREVER AND EVER OF THE KING JAMES VERSION

The interpretation of figurative language, metaphors and symbolical passage. The symbolical pictures of Revelation versus a literal interpretation. All the literal passages in the Bible which use words like death, die, destruction, life, they insist on interpreting only one word figuratively in these passages, not the whole passage, until they come to a book that is figurative, then they insist on interpreting the figurative as being literal. It is a hopeless cause that requires such poor handing of God's word.

THE FIFTH SEAL - SOULS UNDER AN ALTAR

A SYMBOLICAL PICTURE [Revelation 6:9]. To understand this scripture we must keep it in the context. John was seeing a vision of what was to come to pass hereafter [Revelation 4:1]. When we read the symbolism of Revelation, we must remember that the figure symbolizes something that is a word picture and is not to be taken literally. We must look for what is symbolized and not make the symbol into something real or literal. The red horse of Revelation 6:3 is not a literal or real red horse. John did not see a literal or real vision of what heaven is actually like when he saw a view of horses in Heaven or souls under an altar. None of the symbols can be taken literally. THE FIFTH SEAL IS FIGURATIVE JUST AS THE OTHER SEALS WERE. SOULS ARE NOT LITERALLY LIVING UNDER AN ALTAR. THAT SOME MUST MAKE THE SYMBOLIC SOULS INTO LITERAL SOULS UNDER A LITERAL ALTAR SHOWS THE WEAKNESS OF THEIR BELIEF. Even those who believe souls go to their eternal abode in Heaven at death do not believe any of them are now living in a prison under an altar.

Souls under the altar crying out in Revelation 6:9 is similar to Abel's blood that "cries unto me from the ground" [Genesis 4:10]. Both are figurative and not literal. The fifth seal is only one of six seals in this vision, and cannot be made literal while the others are figurative. Is the 5th seal literal, but the 6th one figurative? Read all six. The 5th seal is taken out of context. Souls under

an altar are no more literal than white, red, black, and pale horses running around in Heaven are. Like the horses, they are part of a symbolic picture. But when you take a look at the seven seals, they are all of things on this earth, not things that are in Heaven. **IN THE SYMBOLIC PICTURE(S), THINGS OF THIS EARTH ARE SEEN IN HEAVEN THAT ARE NOT LITERALLY THERE.** There are not literally horses in Heaven. Souls under the altar is an allusion to the Jewish altar on which their sacrifices were offered, not to an altar in Heaven. If this symbolism were made literal, not even those who believe we have a part of us that lives after the death of the body believe what this passage would say, that an immortal immaterial part of a person lives under an altar that is on this earth.

"That the blood of the sacrifices was poured out at 'the base' of the altar [Lev 4:7,18,30 et al.]. Therefore, when the blood was poured out, it was the life that was being offered. The 'souls' [psuchas], which John saw beneath the altar was the lives of those who had been sacrificed for Christ." Homer Hailey "Revelation," Baker Book House, Page 194. The life is in the blood, which was under the altar. Psukee is translated "life" about as much as it is "soul." Lives would be a better translation of psukee than "souls?" Surely, no one thinks John literally saw them living under the altar on which they were killed and that this altar is now in Heaven.

"The souls of this altar scene are represented as the sacrifices of life in the aggregate slain for the word of God...the souls under the altar: as the figurative altar of this vision signifies martyrdom, the phrase under the altar describes the scene of defeat. The cause for which they were offered was represented as being despised and defeated. But it was temporary, because the same souls were removed from beneath the altar of chapter 6, and elevated to the thrones in chapter 20, signifying the resurrection of the cause for which they had died." Foy E. Wallace "The Book Of Revelation," Wallace Publications, 1966, Page 150.

The Protestant version of Hell is that the lost are now in Hell being tormented more than anything we can know, but the saved, that Protestants teach are now in Heaven, are now under an altar, and are now wanting more torment on those who they believe are now being tormented in Hell. What would you think of some you now know seeing many being tormented by someone asking to see more torment? To make this passage literal to prove torment in Hell makes those in Heaven be more heartless than any living person and makes them be completely without any love. They would be seeing the agony and hearing the crying in unceasing anguish and asking for more.

A LITERAL ALTAR IN HEAVEN? There cannot be literal souls on a symbolic altar. If the souls are literal, then the altar must also be literal; when one part of the vision is made literal, there is nowhere to stop without making the whole vision literal. What sacrifice is made on this literal altar in Heaven? If the altar were literal, then there would be literal death in Heaven to have a literal sacrifice on the literal altar with the literal souls under it. What is the reason for the sacrifice? Not for sin, for there is none in Heaven. Who is making the sacrifice? Do angels have a reason to make a sacrifice? Are souls in Heaven confined to the area under the altar? See Genesis 4:10 and Hebrews 12:24. The blood of the sacrifice was poured at the base of the altar. The life was in the blood [Genesis 9:4, Deuteronomy 12:23]. Just as the blood of Abel cried out from the ground for justice [Genesis 4:10], the blood of these who were sacrificed for Christ cries out for justice. It will come at the judgment. This is symbolic of something on this earth before the judgment, not a literal picture of Heaven. Many would make the saved be under the altar in the

blood, some for thousands of years, just to prove a person has a soul that can never die. But, the altar in Heaven is no more literal than: (1) Jesus having a literal sword coming out of His mouth. (2) A church is a literal lamp stand. (3) False religion is a literal harlot riding a beast.

SYMBOLIC PICTURES: Revelation 6:9; 14:9-11 are symbolic pictures of events that happen in time just as the other symbolic pictures around them are of events that happen in time. To put an altar for sacrifice or smoke from burning flesh in Heaven is absurd. Just as absurd as making Revelation 12:1, "A woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" into a literal woman would be. Her head would need to be much larger than the sun to hold a crown with twelve suns in it. They are symbolic pictures and not literal or real events neither at the judgment nor after it. The end of time is not described unto near the end of the book. [See Hailey and Wallace below]. To prove "Hell," the symbolic pictures of these in time judgments [judgments that take place on the earth before the Judgment Day] are taken out of context and moved unto after the end of the earth after the Judgment Day and placed in Hell even when there is no revelation that "Hell" exists. Those who believe in Hell think these symbolic pictures of in time judgments in Revelations are one of their strongest proofs of Hell. Peterson says, "The book of Revelation paints some of the most graphic pictures of hell found in the Bible" Page 93. He takes the visions out of context and makes them be literal by making all the judgment pictures in the book be torment in Hell after the Judgment Day is over. He ends up with such absurd things as Heaven being always full of smoke from the burning bodies of those in Hell. **ALTHOUGH IT IS AGREED BY MOST THAT NO DOCTRINE CAN BE PROVED BY THE SYMBOLIC PICTURES OF REVELATION, YET "THE SMOKE OF THEIR TORMENT" IS CONSTANTLY QUOTED AS PROOF OF ENDLESS TORMENT. THE FACT THAT BELIEVERS IN HELL CAN PROVE THEIR HELL ONLY BY USING SYMBOLIC PASSAGES, METAPHORS, AND PARABLES; AND MUST USE THESE TO SET ASIDE PLAIN PASSAGES THAT SAY THE WAGES OF SIN IS DEATH, THE LOST DIE, PERISH, ARE DESTROYED SHOWS HOW UTTERLY GROUNDLESS THEIR BELIEF IN HELL IS.** Most of those who believe the "Abraham's bosom" version of Hell also use this passage and put the lost in Hell before the judgment even when they say none will be there unto after the judgment. **THE CLEAR STATEMENTS ARE THE TRUTH, NOT THE MISUSED SYMBOLIC PICTURES.** The Bible does not say yes and no to the same thing. It does not prove both the affirmative and negative. A symbolic picture does not prove the opposite of a clear statement. A symbolic picture of smoke in Heaven does not prove "the wages of sin is death" to be "the wages of sin is eternal life burning in torment" with the smoke of their burning going into Heaven for all eternity.

Like most if not all the symbolic pictures in Revelation, this language is taken from the Old Testament and is speaking of judgments on this earth, not in Hell. On the judgment of Edom in Isaiah 34:5-17 it is said, "It shall not be quenched NIGHT OR DAY; IT SMOKE SHALL GO UP FOREVER." John says, "AND THE SMOKE OF THEIR TORMENT GOES UP FOR EVER AND EVER; AND THEY HAVE NO REST DAY AND NIGHT." Both are symbolic language speaking of an in time temporal punishment on this earth, not of eternal torment in Hell.

Summary: A CONTRADICTION TO THEIR OWN BELIEF. In an attempt to find their belief in the Bible, many make the symbolic picture of souls under the altar literal, but when they do, it does not say what they want it to say.

- **SOULS UNDER THE ALTAR DO NOT FIT WITH THE PROTESTANT VERSION OF HEAVEN.** Those who believe souls go to Heaven to be at home with the Lord, but they do not believe those in Heaven will be shut up and unhappy under an altar crying out for revenge on those in Hell and/or some still on the earth. If made literal, it does not fit with their belief. If souls go to their eternal home with Christ in Heaven at death, why are they so unhappy that they cry unto God? Why are they crying to God for judgment and vengeance on those who are in torment if the lost go to Hell at death? Will those in Heaven want more vengeance than the awful torment they believe Hell will be for some who maybe their father, mother, brother, or sister?
- **SOULS UNDER THE ALTAR DOES NOT FIT WITH THE AFTER JUDGMENT VERSION OF ABRAHAM'S BOSOM.** Those who believe in Abraham's bosom also make this literal, but when they do they have an even greater contradiction of their belief. They have people in Heaven before the Judgment Day. They have souls that are not in Abraham's bosom, but in prison under an altar before the judgment. They do not believe any will be in Heaven before the Judgment, but they have some that are now in Heaven under an altar. They have some that are in Heaven and some that are in Abraham's bosom simultaneously before The Judgment Day. This is inconsistent with their own teaching, particularly on Luke 16. They teach "Abraham's bosom" with the good and bad sides, then they use this passage and teach that souls are "under the altar," therefore; souls are in two different places before the resurrection. They change from one to the other, and then back to the first, as they need to. If a symbolic passage can be made to prove something they want it to prove by making it literal; they make it literal and use it just as they do Revelation 12:7-9 and other passages in Revelation. In their attempt to prove Hell, they make two symbolic passages literal, [Luke 16:19-31; Revelation 6:9], but if they did proved what they are trying to prove with each of the two passages they would contradict each other.

A drowning man will desperately grab at anything to try to keep his head above water. They have no plain statement [no boat to save them] that teaches men have an immortal inter part that is not subject to death, therefore, they grab at any symbolic language or parable.

"Some persons have turned to the Book of Revelation and hung over its sublime imagery, as if these were literal descriptions of our eternal home; but we must remember that this is a book of symbols, and that this fact will not permit a strict adherence to the letter in seeking the meaning of its glowing visions. Revelation does not aim to teach us, as some have thought, that the ceaseless employment of heaven is eternal singing or praising, but that it is an abode of rapturous joy of which song and praise are the natural expressions. Nor are we to conclude that the heavenly city is literally paved with gold and fenced in with jasper walls and pearly gates, but that it is a splendid and glorious home beyond anything that mortal eye has ever seen." B. W. Johnson, *Christ and the Future Life*, 1891.

Commonly accepted rules: (1) A symbolic passage cannot overturn the teaching of a passage that is not symbolic. (2) A symbolic passage cannot be used to build a doctrine on.

EVERLASTING OR FOREVER of the King James Version.

OLAM in the Old Testament: "Age, age-lasting, olam" Robert Young, Young's Analytical Concordance To The Bible, Page 310. OLAM (olamim-plural) in the Hebrew Old Testament is translated everlasting in the King James Version and others, but does not mean without end as eternal in today's English does.

1. SOME OF THE THINGS THAT ARE "EVERLASTING" OR "FOREVER" IN THE KING JAMES VERSION THAT WERE NOT "EVERLASTING."
 - THE LAW OF MOSES - "A statute forever (olam-age)" See Exodus 12:24; 27:21; 28:43; 29:28; 30:21; Leviticus 6:18; 6:22; 7:34; 7:36; 10:9; 10:15; 16:29; 16:31; 17:7; 23:14; 24:3; Numbers 10:8; 15:15; 18:8; 18:11; 18:23; 19:10; Deuteronomy 12:28; 13:16; 15:17; 23:3; 28:40; 29:29; Joshua 4:7; 8:28; 14:9. It lasted for an age (about 1500 years) and was replaced with a better covenant [Hebrews 8:7-14]. It was not "forever" with the meaning of forever in today's English. Forever in the King James Version is a bad translation of olam for in 1611 olam did not have the same meaning that forever did.
 - JEWS WERE TO POSSESS THE LAND "FOREVER" (olam-age) [Genesis 13:15].
 - TEMPLE RITUALS TO CONTINUE FOREVER (olam-age) [2 Chronicles 2:4]. Today there is no temple in Jerusalem and no rituals in the temple that does not exist.
 - LEVITES WERE TO BEAR THE ARK FOREVER (olam-age) [1 Chronicles 15:2]. There are no Levites to bear the Ark and no Ark for them to bear.
 - SACRIFICES WERE FOREVER (olam-age) [Leviticus 3:17; 6:18; 7:36; 10:9-15; 16:29; 17:17; 23:14; 24:3; Numbers 10:8; 15:15; 18:8; 19:10].
 - CIRCUMCISION WAS FOREVER (olam-age) [Genesis 17:13].
 - DAVID'S THRONE WAS FOREVER (olam-age). [2 Samuel 7:12-13; 1 Kings 9:5].
 - A SLAVE WAS A SLAVE FOREVER (olam-age) [Exodus 21:6; Deuteronomy 15:17] Olam [forever] lasted only to the end of his life.
 - JONAH'S "EVERLASTING" (olam-age) lasted only three days [Jonah 2:6].
2. DAYS OF OLD: If olam means everlasting or eternal, why did the King James Version translate it old and ancient? Could it be that they knew eternal as it is used today would have made no sense in these passages? DAYS OF OLD IS DURATION ENDED (olam-age), NOT ENDLESS DURATION.
 - "Remember the DAYS OF OLD (Olam), consider the years of many generations" [Deuteronomy 32:7]. One word translated into three words.
 - "For those nations were OF OLD (olam) the inhabitants of the land" [1 Samuel 27:8]. The same one word translated into two words.
 - "The OLD (olam) way which wicked men have trodden" [Job 22:15]. The same one word translated into only one word.
 - "For they have been ever OF OLD (olam)" [Psalms 25:6].
 - "I remembered the judgments OF OLD (olam)" [Psalms 119:52].
 - "Is there anything whereof it may be said, see, this is new? It has been already OF OLD TIMES (olam) that was before us" [Ecclesiastes 1:10].

- "I held my peace even OF OLD (olam), and you feared me not" [Isaiah 57:11].
- "And he bare them, and carried them all the DAYS OF OLD (olam)" [Isaiah 63:9].
- "Then he remembered the DAYS OF OLD (olam), Moses, and his people" [Isaiah 63:11].
- "The prophets that have been before me and before you OF OLD (olam)" [Jeremiah 28:8].
- "He has set me in dark places, as they that be dead OF OLD (olam)" [Lamentations 3:6].
- "When I shall bring you down with them that descend into the pit, with the people OF OLD TIMES (olam), and shall set you in the low parts of the earth, in places desolate OF OLD (olam)" [Ezekiel 26:20].
- "Let them feed in Bashan and Gilead, as in the DAYS OF OLD (olam)" [Micah 7:10].
- "Then shall the offering of Judea and Jerusalem be pleasant unto the Lord, as in the DAYS OF OLD (olam), and as in former years" [Malachi 3:4].
- "And they have caused them to stumble in their ways from ANCIENT [olam] paths, to walk in paths, in a way not cast up" [Jeremiah 18:15].

Olam is used repeatedly where it means an age but cannot mean everlasting. To go into them would take many pages. Look up "ever" in any good concordance or Wigam, pages 907-910, Old Testament. A few of them - 1 Samuel 13:13; 2 Samuel 7:13,16,25, 26, 29; 1 Kings 2:33; 2:45; 9:5; 1 Chronicles 17:12, 14, 23, 27; 22:19; 28:4, 7; 2 Chronicles 8:5; Psalms 89:4; Ezekiel 37:25.

AION (a noun - the plural is aions) and **AIONIOS** (the adjective form of aion) in the New Testament. Like Olam in the Old Testament, Aion in the New Testament is also used repeatedly where it means an age but cannot mean everlasting. One example is Colossians 1:26.

- King James Version: *"The mystery which hath been hid from AGES [aions] and from generations, but now is made manifest to his saints"*
- New King James Version: *"The Mystery which has been hidden from AGES [aions] and from generations, but now has been revealed to His saints"*
- American Standard Version: *"Even the mystery which hath been hid for AGES [aions] and generations: but now hath it been manifested to his saints"*
- New American Standard Bible: *"That is, the mystery which has been hidden from the past AGES [aions] and generations, but has now been manifested to His saints"*
- New Revised Standard Version: *"The mystery that has been hidden throughout the AGES [aions] and generations but has now been revealed to his saints"*
- New International Version: *"The mystery that has been kept hidden for AGES [aions] and generations, but is now disclosed to the saints"*
- Young's Literal Translation: *"The secret that hath been hid from the AGES [aions] and from the generations, but now was manifested to his saints"*

Why did none of the translation use "forever"? It was obvious to them that God had kept this mystery hidden for ages but not for eternity.

- An aion (age) HAS A BEGINNING [1 Corinthians 2:7, 2 Timothy 1:9, Hebrews 1:2].

- An aion (age) HAS AN END [Matthew 24:3, 1 Corinthians 10:11, Hebrews 9:20]. Forever as it is used today has no beginning and no end.

(C). **"WORLD" [Greek-aion]**. It had to be obvious to the translators that there are more than one aion, but they hid this from their reader by translating it "this world" and "the world to come." **A PERIOD OF TIME (An Age) IS CHANGED TO A PLACE (World) in the King James Version.**

1. Matthew 12:32 "*Neither in this WORLD* (aion-age) nor in that which is to come.*" Not in this age or the age that is to come. Not "neither in this eternity or that eternity which is to come." There are not two forevers, one that now is and one to come.
2. Matthew 13:22 "*Care of this WORLD* (aion-age).*" "Care of this forever or eternity"?
3. Matthew 13:39 "The harvest is the end of the WORLD* (aion-age)." "The end of the forever or the end of eternity"? "The consummation of the age" Footnote in American Standard Version.
4. Matthew 13:40 "*So shall it be at the end of this WORLD (aion-age).*" "At the end of this forever or this eternity"? "The consummation of the age" Footnote in American Standard Version.
5. Matthew 24:3 "*At the end of the WORLD* (aion-age).*" "At the end of the forever or this eternity"? "The consummation of the age" Footnote in American Standard Version.
6. Matthew 28:20 "*Unto the end of the WORLD* (aion-age).*" "The end of eternity"?
7. Mark 4:19 "*The cares of this WORLD (aion-age).*" "Cares of this forever or this eternity"?
8. Mark 10:30 "*In the WORLD* (aion-age) to come.*" "In the forever to come"?
9. Luke 1:70 "*Since the WORLD (aion-age) began.*" "Since the forever began"?
10. Luke 16:8 "*Children of this WORLD* (aion-age).*" "Children of this forever"?
11. Luke 18:30 "*In the WORLD* (aion-age) to come.*" "In the forever to come"?
12. Luke 20:34 "*Children of this WORLD* (aion-age) marry.*" "Children of this eternity"?
13. Luke 20:35 "*Worthy to obtain that WORLD* (aion-age).*" "That eternity"?
14. John 9:32 "*Since the WORLD (aion-age) begin.*" "Since forever begin"?
15. Acts 3:21 "*Since the WORLD (aion-age) begin.*" "Since eternity begin"?
16. Acts 15:18 "*From the beginning of the WORLD (aion age).*" "From the beginning of the forever"
17. Romans 12:2 "From the beginning of the WORLD (aion-age). "From the beginning of the eternity"
18. 1 Corinthians 1:20 "*Where is the disputer of this WORLD* (aion-age).*" "Disputer of this eternity"?
19. 1 Corinthians 2:6 "*Not of the wisdom of this WORLD*, (aion-age) nor of the princes of this WORLD* (aion-age).*" "Wisdom of this forever ... princes of this eternity"?
20. 1 Corinthians 2:7 "*God ordained before the WORLD*" (aions-ages, plural in the Greek, singular in the King James). Before the eternities begin?
21. 1 Corinthians 2:8 "*None of the princes of this WORLD* (aion-age).*" "Princes of this eternity"?
22. 1 Corinthians 3:18 "*Seems to be wise in this WORLD* (aion-age).*" "Wise in this eternity"?
23. 1 Corinthians 8:13 "*While the WORLD (aion-age) stands.*" "While the forever stands"?

24. 1 Corinthians 10:11 *"The ends of the WORLD* (aions-ages)."* "The ends of the eternities"? "Ends of the ages" American Standard Version.
25. 2 Corinthians 4:4 *"The God of this WORLD (aion-age)."* "The God of this eternity"?
26. Galatians 1:4 *"From this present evil WORLD* (aion-age)."* "Present evil forever"? Is this present evil world to last for an age or to last for an eternity?
27. Ephesians 1:21 *"Not only in this WORLD (aion-age)."* "Not only in this eternity but also in another eternity"?
28. Ephesians 2:2 *"According to the course of this WORLD (aion-age)."* "Course of this forever"?
29. Ephesians 2:7 *"That in the AGES* (aions) to come."* "That in the forevers to come"?
30. Ephesians 3:9 *"The beginning of the WORLD* (aion-age)."* "The beginning of the eternity"
31. Ephesians 6:12 *"Of the darkness of this WORLD (aion age)."* "Of the darkness of this eternity"
32. Colossians 1:26 *"Hid from AGES* (aions)."* "Hid from forevers"?
33. 1 Timothy 6:17 *"That are rich in this WORLD* (aion-age)."* "Rich in this eternity"
34. 2 Timothy 4:10 *"Having loved this present WORLD (aion-age)."* "This present forever"?
35. Titus 2:12 *"Godly, in this present WORLD* (aion-age)."* "This present eternity"?
36. Hebrews 1:2 *"By whom also he made the WORLD (aions-ages)"* "Made the forevers"?
37. Hebrews 6:5 *"Powers of the WORLD* (aion-age) to come."* "The forever to come"? Will there be another world?
38. Hebrews 9:26 *"Now once in the end of the WORLD (aion-age)."* In the end of forever which was more than 1900 years ago?
39. Hebrews 11:3 *"The WORLDS (aions-ages) were framed."* God made the ages. Did the King James translators think there is more than one earth?

- *Translated "age(s)" in the New Revised Standard Version.

In the above there are past age(s), the present age, and age(s) to come. There are not worlds past, present, and future. We speak of "the Stone Age," "the Iron Age." etc. **Age (aion), century and year are all periods of time. The world is a place. HOW DID THE TRANSLATORS GET A PLACE FROM A WORD THAT MEANS A PERIOD OF TIME? HOW DID THEY GET "WORLD" FROM "AION"?** Eternity has no beginning; therefore, they could not translate it forever so they change a word that means a period of time that has a beginning and an end to a place. Most translations used "age(s)." If aion means forever, what did the translators do when they came to Matthew 24:3? Did they translate it "the end of forever"? No, they could not have an end to eternity; therefore, they change aion to "world." In the Greek "world" is from "kosmos" not "aion." Were they not being less than truthful with their readers? Just as truthful as they were in the Old Testament where "olam" is translated "world" in Psalms 73:12. Despite the fact that they have translated "olam" into "everlasting" repeatedly, they could not have the ungodly prosper for "forever." An aion (age) in Matthew 24:3 is not a place, not a world.

(D). **PLURAL is changed to SINGULAR.** When the King James translators translated aions into "worlds" [Hebrews 1:2; see Ephesians 2:7; Colossians 1:26] they left it in the plural, but when they translated it "forever and ever" they changed it to the singular. They could have plural worlds, but they could not have a plurality of forevers. Their Hell must last forever (singular), not forevers (plural), and not just UNTO the age of ages.

HOW DO THEY KNOW "HELL" IS EVERLASTING? NOT ONE OF THE FOUR WORDS TRANSLATED "HELL" IN THE KING JAMES VERSION IS USED WITH EVERLASTING (AION). NOT ONE OF THEM IS SAID TO BE EVERLASTING OR AGE LASTING.

Aeon is used of past ages, the present age, future ages, and in the plural about two thirds of its occurrences in the Bible. Therefore, there MUST be more than one age. It follows that eternity is not an acceptable meaning of this Greek word. There cannot be past eternities, a present eternity, and future eternities, neither can there be plural eternities. An aion (age) is a long period of time that has a beginning and an ending, but it is not eternity which has no beginning or ending. There are more than one aions, but there can be only one eternity.

In the Bible there is the Patriarchal dispensation (age), and the Law of Moses age [Luke 1:70; Romans 12:2; Colossians 1:26], and the Christian dispensation (age). It is applied to the Jewish dispensation (age) that has ended. See Hebrews 9:26; 1 Corinthians 10:11; Matthew 24:3; Luke 1:70. In this age the good seed and the weeds are together, but at the end of this age (the Christian dispensation) the weeds will be "collected and burned up with fire" [Luke 13:40 New Revised Standard Version]. This age will end at the coming of Christ. Eternal life will be given in the age to come [Mark 10:30; Luke 18:30; 20:35; Ephesians 1:21; 2:7; Hebrews 6:5].

AION and AIONIOS: When both the singular and plural are used together in one passage there must be more than one aion. A plural eternity is an impossibility. Therefore, it must refer to periods of time (ages). Unless an age means all of time, there must be another part(s) of time (another age or ages); therefore, an age is not forever or eternity as the English word "eternity" is used today.

The word "eternal" was first put into the Bible when the Latin Vulgate Version of Jerome was translated into English. There is no word in the Hebrew or Greek Bible that corresponds to the English word "eternal." If the first English translation had come directly from the Hebrew and Greek, it is unlikely that "eternal" would have ever been in it. Jerome was inconsistent in way he put eternal into his translation, Nevertheless, his inconsistencies were translated into English and most later translations copied.

"TO or UNTO the ages of [the] ages"

1. The smoke of their torment doth go up **UNTO the ages of ages** [Revelation 15:7]. If, as some believe, the ages of the ages is eternity after the judgment, then the smoke of their torment, the torment of the devil, and the reigning last **UNTO the end of time**, but nothing is said about after the judgment.
2. Her smoke doth come up **UNTO the ages of [the] ages** [Revelation 19:3].
3. They (the devil, the beast and the false prophet) shall be tormented day and night **UNTO the ages of [the] ages** (20:10). "Day and night" belongs to time, not eternity [Revelation 22:5]. We do not know what is going on in the mind of Satan, but it is only reasonable to believe that he knows his time will come to an end. Would this not be torment to him?

"The Lord knows how to...keep the unrighteous under punishment unto the Day of Judgment" [1 Peter 2:9].

The superlative degree:

- The song of songs - the best of all songs.
- The book of books - the best of all books.
- The party of parties - the best of all parties.
- The lie of lies - the biggest of all lies.
- The king of kings and lord of lords [1 Timothy 6:15] - the greatest of all kings and lords.
- The ages of ages - does this mean the best of all ages?

UNTO the ages of ages could only mean the time that is before the ages to come, BEFORE HEAVEN, not forever. NOT DURING OR THROUGHOUT ETERNITY. This torment, whether it is literal or figurative torment, IS ONLY SAID TO BE "UNTO THE AGES OF AGES" WHICH IS BEFORE MANY BELIEVE ANYONE WILL BE IN HELL. IT ENDS AT THE TIME THEY SAY HELL WILL BEGIN. IT SAYS NOTHING ABOUT TORMENT NEITHER LITERAL TORMENT OR FIGURATIVE TORMENT IN THE "AGES OF AGES." When the Greek says, "unto the ages of ages," it is not "forever and ever." This is just another attempt of the translators to put an eternal place of torment in the Bible where there is not one.

THE AGES TO COME: "UNTO the ages of [the] ages" [Revelation 1:6; 2 Timothy 4:18; etc.] **Does eternity have ages?** "Who shall not receive manifold more in this time, and in the **world** to come (aion, a noun - the AGE to come) **eternal** (aionios, the adjective form of aion) life" [Luke 18:30; Mark 10:30]. Eternal life will be given at the judgment after the end of the Christian Age [Romans 6:22; Galatians 6:8; Titus 1:2]. Christ was speaking of life in eternity after the judgment when He said, "and in the age to come." Paul speaking to those in the Christian age, those who were made alive together with Christ, those that were saved by grace. Ephesians 2:4-6 says "That IN THE AGES (aions) TO COME he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."

There may be no way we can know, but it is possible that there was a time before God made anything, where there was just God, was one age. Then after He made Heaven and all was perfect was another age. After Satan and other angels sinned was another age, and things we know nothing about could be the beginning and ending of ages. There is no way we can know something God has not revealed to us, and it is unreasonable to think that we with our limited knowledge could know even the hem of the garment when it comes to knowing what an infinite God has done and will do throughout all eternity. "Unto the ages of the ages" may mean that eternity after the judgment will have "ages." There is no man in Heaven now but the saved will be in Heaven after the judgment. That could be the beginning of an age that will be followed by other ages. God does not change, but there is no reason to believe that after the judgment He will just sit and do nothing that could be the end of one age and the beginning of another. In all of time we know anything about, God has used ages, and there is no reason to believe He cannot or will not use them in eternity. When all the saved of mankind are in Heaven will that not be one change from what Heaven is now? And there could be others changes later. I do not believe He is a sleeping God who woke up one day and made the world in six days and went back to sleep. What He will do throughout eternity is beyond my imagination and as He has not revealed it, no one can know, but eternity is a long time and it is not reasonable to believe He is now sleeping and will not fre-

quently do many things as great or greater than making the earth. Things that will be the beginning of new ages.

If, as many teach, "aion" did means "forever" or "eternity" then there would be past eternities, present eternities, and future eternities to come, both singular and plural.

- **SINGULAR**

- **A PAST AGE, NOT A PAST ETERNITY** [singular] Acts 15:18 "From the beginning of the aion" Ephesians 3:9; Colossians 1:26; Luke 1:55.
- **A PRESENT AGE, NOT A PRESENT ETERNITY** [singular] Galatians 1:4 "From this present evil aion" Matthew 12:32; 13:22; 13:39; 13:40; 24:3; 28:20; Mark 4:19; Luke 1:70; Luke 16:8; 20:34; John 9:32; Acts 3:21; 15:18; Romans 12:2; 1 Corinthians 2:6; 2:8; 3:18; 8:13; 10:11; 2 Corinthians 4:4; Galatians 1:4; Ephesians 1:21; 2:2; 6:12; 1 Timothy 7:17; 2 Timothy 4:10.
- **A FUTURE AGE, NOT A FUTURE ETERNITY** [singular] Luke 20:35 "worthy to obtain that aion." Matthew 12:32; Mark 10:30 "In the aion to come." Luke 18:30; 20:35; Ephesians 1:21; 2:7; Hebrews 6:5.

- **PLURAL**

- **PAST AGES, NOT PAST ETERNITIES** [plural] Colossians 1:26 "Hid from aions" Luke 1:33; Hebrews 1:2; 11:3.
- **PRESENT AGES, NOT PRESENT ETERNITIES** [plural] Hebrews 1:2 "By whom also he made the aions" Romans 1:25; 9:5; 11:36; 16:27; 2 Corinthians 11:31; Hebrews 13:8. "Throughout all ages" Ephesians 3:21 King James Version.
- **FUTURE AGES, NOT FUTURE ETERNITIES** [plural] Galatians 1:5; Philipians 4:20; 1 Timothy 1:17; 2 Timothy 4:18; Hebrews 13:21; 1 Peter 4:11; 5:11; Revelation 1:6; 1:18; 4:9; 4:10; 5:13; 5:14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5.

In the Bible there are:

1. Aion [age] in the SINGULAR.
2. Aions [ages] in the PLURAL
3. Aions [ages] in the PAST.
4. Aion [age] in the PRESENT.
5. An aion [age] TO COME.
6. Aions [ages] TO COME.
7. The ENDS of the aions [ages].

The Greek is "unto the aions of the aions." It is not "ever + ever," not one "ever" added to another "ever" as in the King James Version. It is ages that last UNTO, not a plural of eternities which none can end. "Forever and ever" is a contradiction of itself. There cannot be more than one infinite eternity. Not more than one forever. There cannot be eternities after eternities. An age will fit into eternity, but eternity will not fit into an age. It is infinitely bigger. Neither can one eternity fit into another eternity, or two eternities exist at the same time. Neither can one eternity come after the end of another eternity.

Old Testament - "from olam to olam" [from age to age] is used eight times

- [1]. "Then I will let you dwell in this place, in the land that I gave to your fathers forever and ever" "from olam to olam" [Jeremiah 7:7]. From a long time past to a long time to come, but not forever as the word "forever" is used today.
- [2]. "And dwell in the land that the Lord has given unto you and to your fathers for ever and ever" "from olam to olam" [Jeremiah 25:5]. If "forever and ever" is for eternity, then the world cannot end for they must dwell in the land for eternity and then for another eternity. None of them could dwell in Heaven or in Hell for they would be dwelling in the land on this earth for eternity and then for another eternity.
- [3]. "And possess the kingdom for ever, even for ever and ever" "unto olam of olams" [Daniel 7:18].
- [4]. "From everlasting to everlasting, you are God" "from olam to olam" - from age to age [Psalms 90:2]. "From everlasting to everlasting" would mean one everlasting would have to end for there to be another. Two everlasting are not possible. There cannot be a "from one eternity to another eternity."
- [5,6,7, and 8]. Used four times in worship to God. 1 Chronicles 16:36; 29:10; Psalms 41:13; Nehemiah 9:5.

"Ages" long periods of time followed by more long periods of time might have been the nearest concept the early Hebrew people had to "eternity" as we understand the word "eternity" today. CAN "OLAM" OR "AION" EVER MEAN ETERNAL AS THE WORD IS USED TODAY?

Endless is not inherent in either of the two words and in over 90% of the times they are used it is unquestionably that they mean a limited time - a time that has ended or will end. When they are applied to God [as in Exodus 3:15; Genesis 21:33] and things that are intrinsically endless, some say it takes on a meaning not inherent in the word itself but from the thing that is endless, but it is more likely that God was speaking to them using the only words that they would understand, words with nearest concept the early Hebrew people had to "eternity."

Marvin R. Vincent, "Word Studies In The New Testament" Note On *Olethron Aionion* (eternal destruction). "The word always carries the notion of time, and not of eternity. It always means a period of time. Otherwise it would be impossible to account for the plural, or for such qualifying expressions as this age, or the age to come. It does not mean something endless or everlasting. To deduce that meaning from its relation to *aei* is absurd; for, apart from the fact that the meaning of a word is not definitely fixed by its derivation, *aei* does not signify endless duration. When the writer of the Pastoral Epistles quotes the saying that the Cretans are always (*aei*) liars (Tit. 1:12), he surely does not mean that the Cretans will go on lying to all eternity. See also Acts 7:51; 2 Cor. 4:11; 6:10; Heb 3:10; 1 Pet. 3:15. *Aei* means habitually or continually within the limit of the subject's life. In our colloquial dialect everlastingly is used in the same way. 'The boy is everlastingly tormenting me to buy him a drum.' In the New Testament the history of the world is conceived as developed through a succession of aeons. A series of such aeons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series. Eph. 1:21; 2:7; 3:9,21; 1 Cor 10:11; compare Heb. 9:26. He includes the series of aeons in one great aeon, '*o aion ton aionon*, the aeon of the aeons (Eph. 3:21); and the author of the Epistle to the Hebrews describe the throne of God as enduring unto the aeon of the aeons (Heb 1:8). The plural is also used, aeons of the aeons, signifying all the successive periods which make up the sum total of the ages collectively. Rom. 16:27; Gal. 1:5; Philip. 4:20, etc."

AIONIOS the adjective of aion is used 71 times in the New Testament.

[1] ETERNAL [Aionios] LIFE: About 43 times to the everlasting or eternal life Christ promised to those who obey Him. "In the world [age - aion] to come eternal [aionios] life [zoe]" Mark 19:30. "What shall I do to inherit eternal [aionios] life? Luke 18:18. In hope of eternal [aionios] life, which God, that cannot lie, promised before the age [aion] began" Titus 1:2. Also in Matthew 19:16; 25:46; Mark 10:17; 10:30; Luke 10:25; 18:30; John 3:5; 3:16; 3:36; 4:14; 4:36 5:24; 5:39; 6:27; 6:40; 6:47; 6:54; 6:58; 17:2; 17:3; Acts 13:46; Romans 2:7; 5:21; 6:22; 6:23; Galatians 6:8; 1 Timothy 1:16; 6:12; 6:19; Titus 3:7; 1 John 1:2; 2:25; 3:15; 5:11; 5:13; 5:20; Jude 21.

Related terms [other ways of saying eternal life].

1. "Everlasting [aionios] HABITATIONS" [Luke 16:9; Hebrews 9:15].
2. "Everlasting [aionios] CONSOLATION" [2 Thessalonians 2:16].
3. "Eternal [aionios] INHERITANCE" [Hebrews 9:15].
4. "An eternal [aionios] WEIGHT OF GLORY" [2 Corinthians 4:16].
5. "A BUILDING FROM GOD, A HOUSE NOT MADE WITH HANDS, eternal [aionios], in the heavens" [2 Corinthians 5:1].

[2] ETERNAL GOD: (1) "Everlasting [aionios] God" [Romans 16:25]. (2) "Power everlasting" [aionios] [1 Timothy 6:16]. (3) "Called us unto His eternal [aionios] glory" [1 Peter 5:10].

There are other words that teach an endless duration that are applied to God and the saved that are never applied to the lost.

- TO GOD:
 1. Romans 1:23 "The glory of the INCORRUPTIBLE [aphthartos] God."
 2. 1 Timothy 6:16 "Who only has IMMORTALITY [athanasin]."
 3. Romans 1:20 "Even his EVERLASTING [aidios] power and divinity."
 4. 1 Timothy 1:17 "Now unto the King eternal IMMORTAL [aphtharsia], invisible, the only God."
- TO CHRIST:
 1. 2 Timothy 1:10 "Who [Christ] abolished death, AND BROUGHT LIFE AND IMMORTALITY [aphtharsia] TO LIGHT"
 2. Hebrews 7:16 "After the power of an ENDLESS (akatalutos-indissoluble) LIFE."
- TO MAN:
 1. 1 Corinthians 9:25 "Now they do it to receive a corruptible crown: but we an INCORRUPTIBLE [aphthartos]."
 2. 1 Corinthians 15:42-44 "So also is the resurrection of the dead. It is sown in corruption; it is raised in INCORRUPTION [aphtharsia]; it is sown in dishonor; it is raised in GLORY; it is sown in weakness; it is raised in POWER; is sown a natural body; it is raised a SPIRITUAL BODY."
 3. 1 Corinthians 15:52-54 "For the trumpet shall sound, and the dead shall be raised INCORRUPTIBLE [aphthartos], and we shall be changed. For this corruptible must put on INCORRUPTION [aphtharsia], and this mortal must put on IMMORTALITY [athanasia]. But, when this corruptible shall have put on IMMOR-

TALITY [athanasia] then shall come to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY."

4. 1 Peter 1:4 "Unto AN INHERITANCE (aphtharton) INCORRUPTIBLE [aphthartos], AND UNDEFILED, AND THAT FADES NOT AWAY."
5. Romans 2:7 "To them that by patience in well-doing seek for glory and honor and INCORRUPTION [aththarsia], eternal life."
6. 1 Peter 5:4 "You shall receive the crown of glory that FADES NOT AWAY,"

THE "FOR EVER" [A] AND THE "FOR EVER AND EVER" [B] OF THE KING JAMES VERSION

[A] "**Unto the ages**" eiv touv aiwnav Wigram ("The Englishman's Greek Concordance" Page 19). Footnote in American Standard Version "**Gr. unto the ages.**" Alfred Marshall in "Parallel New Testament In Greek And English" translates eiv touv aiwnav "**unto the ages.**"

1. Luke 1:33 "Over the house of Jacob FOREVER (eiv touv aiwnav-**unto the ages**)."
2. Romans 1:25 "Who is blessed FOREVER (eiv touv aiwnav-**unto the ages**)."
3. Romans 9:5 "God blessed FOREVER (eiv touv aiwnav-**unto the ages**)."
4. Romans 11:36 "To whom be glory FOREVER (eiv touv aiwnav **unto the ages**)."
5. Romans 16:27 "Through Jesus Christ FOREVER (eiv touv aiwnav **unto the ages**)."
6. 2 Corinthians 11:31 "Which is blessed FOR EVERMORE (eiv touv aiwnav **unto the ages**)."
7. Hebrews 13:8 "Yesterday, and to day, and FOR EVER (eiv touv aiwnav-**unto the ages**)."

[B] "**Unto the ages of [the] ages**" eiv touv aiwnav twv aiwnwn is used **twenty-one times in the New Testament**, seventeen times it is applied to God or Christ, one time to Satan, one time to worshipers of the beast, one time to the great harlot, and one time to those who are in the book of life.

- Alfred Marshall translates it "**Unto the ages of the ages**," "Parallel New Testament In Greek And English" Page 747. "To whom [be] the glory **unto the ages of the ages**. Amen" Galatians 1:5.
- Adam Clarke translates it "**To the ages of ages.**"
- Robert Young translates it "**To the ages of [the] ages.**" Young's Analytical Concordance to the Bible, Page 310, and in "Young's Literal Translation."
- Jamieson, Fausset and Brown "**Unto ages of ages.**"
- The Amplified Bible "**Through all the ages of the ages**" Galatians 1:5.
- The Christian Bible "For the remaining **ages of the ages**" Galatians 1:5.
- American Standard Version "The **consummation of the age**" Matthew 28:20 and in many other passages.
- New American Standard Version "Even **to the end of the age**" Matthew 28:20 and in many other passages.
- New Revised Standard Version "**end of the age**" Matthew 28:20 and others.
- New International Version "To the very **end of the age**" Matthew 28:20.
- Strong's word #165, Aion "**An age**" Comp 5550 "A space of time"

[1] to [17] The seventeen times "unto the ages of the ages" that are applied to God or Christ from Young's Literal Translation. In the same way that saying God is the God of Israel does not mean He is not also the God of the other nations, to say He is now the God of this age does not mean He was not the God of all the other ages that have been before, and the God of this age, and will not be the God of all ages that shall come after this age. **God is the God of the ages, all the ages, past, present, and future.** There are three main ages that covers all the time of this earth. (1) The Patriarchal Age: From Adam to the giving of the Law, when God spoke directly to men, mostly to the fathers. (2) The Law Age: From the giving of the Law to the death of Christ. (3) The Christian or Church Age: From Christ to the end of the world. These ages are often subdivided into smaller ages, for example, the Law is often divided into the Judges, the Untied Kingdom, the Divided Kingdom. How many ages there might have been before the earth and how many there will be after it ends we have no way of knowing but the Bible speaks often of "ages to come" after this Christian Age [Ephesians 2:7]. After the end of the earth there will be ages.

1. Galatians 1:5 "To whom [is] the glory **to the ages of [the] ages.** Amen."
2. Philippians 4:20 "And to God, even our Father, [is] the glory **to the ages of [the] ages.** Amen."
3. 1 Timothy 1:17 "And to **the King of the ages**, the incorruptible, invisible, only wise God, [is] honor and glory **to the ages of [the] ages!** Amen."
4. 2 Timothy 4:18 "And the Lord shall free me from every evil work, and shall save [me] to his heavenly kingdom; to whom [is] the glory **to the ages of [the] ages!** Amen."
5. Hebrews 13:21 "Make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory **to the ages of [the] ages!** Amen."
6. 1 Peter 4:11 "That in all things God may be glorified through Jesus Christ, to whom is the glory and the power **to the ages of [the] ages.** Amen."
7. 1 Peter 5:11 "To Him [is] the glory, and the power **to the ages and [the] ages!** Amen."
8. Revelation 1:6 "To him [is] the glory and the power **to the ages of [the] ages!** Amen."
9. [Revelation 1:18 "And he who is living, and I did become dead, and, lo, I am living **to [the] ages of [the] ages.** Amen! and I have the keys of the hades and of the death."
10. Revelation 4:9 "And when the living creatures do give glory, and honor, and thanks, to Him who is sitting upon the throne, who is living **to the ages of [the] ages.**"
11. Revelation 4:10 "Fall down do the twenty and four elders before Him who is sitting upon the throne, and bow before Him who is living **to the ages of [the] ages,** and they cast their crowns before the throne, saying,"
12. Revelation 5:13 "To Him who is sitting upon the throne, and to the Lamb, [is] the blessing, and the honor, and the glory, and the might **to the ages of [the] ages!**"
13. Revelation 5:14 "And the four living creatures said, 'Amen!' and the twenty-four elders fell down and they bow before Him who is living **to the ages of [the] ages.**"
14. Revelation 7:12 "Saying, 'Amen! the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, [are] to our God **to the ages of [the] ages!** Amen!'"
15. Revelation 10:6 "And did swear in Him who doth live **to the ages of [the] ages,** who did create the heaven and the things in it, and the land and the things in it, and the sea and the things in it."

16. Revelation 11:15 "And the seventh messenger did sound, and there came great voices in the heaven, saying, 'The kingdoms of the world did become [those] of our Lord and of His Christ, and he shall reign **to the ages of [the] ages!**'"

17. Revelation 15:7 "And one of the four living creatures did give to the seven messengers seven golden vials, full of the wrath of God, who is living **to the ages of [the] ages**"

These passages may simply be saying "as long as this creation (age) last, God will be its God." Christ will reign as king and priest in the kingdom unto He has abolished all rule and authority, unto he has put all His enemies under His feet. The last enemy to be abolished is death [1 Corinthians 15:20-28]. As long as this age lasts, He will reign "unto the ages of ages." At the end of this creation, Christ "shall deliver up the kingdom to God...then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all" [1 Corinthians 15:24-28]. "The word always carries the notion of time, and not of eternity, it always means a period of time." Marvin R. Vincent, "Word Studies in the New Testament"

Satan knows his end is coming at the end of this age, at the end of this creation, and is being tormented day and night as long as there is day and night, as long as this age last by knowing his end is near. "The Lord knows how to ...keep the unrighteous under punishment unto the day of judgment" [2 Peter 2:9] which will be "to the age of the ages."

Death and the grave will last only "to the age of the ages." After the end of this creation (age) they will not exist. Saying God is the God of this creation from its beginning unto it end is not to say He was not God before its beginning and after its end. He is the God of this age and all other ages. Revelation 7:12 Saying, "Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, [are] to our God **to the ages of [the] ages**. Amen." Also for all ages that have been and will come after the end of this creation (age).

I think this is saying that after this world ends that God will not forever be doing nothing, but that He will forever be doing things that have a beginning and an end as great as the creation of this earth, and its end. There will forever be things that have a beginning and an end, forever ages. Just as angels may see this creation, the saved will maybe see the things God will forever be doing. The lost, the dead will forever miss all this. O that I may live in such a way that I will live and forever see the great things God will be forever doing in all the ages to come. We sometimes think of God too small for we think of Him as only having to do with our world, our creation; and in all eternity before He made this world we think He did nothing and will do nothing after the end of this world. As great as that would make Him, it still would make Him small in comparison with what He is, and His power small in comparison with what it is.

"**Unto the ages of [the] ages**" eiv touv aiwnav twv aiwnwn. The other four of the twenty-one times.

- [18] "Unto the ages of [the] ages" is applied one time to worshipers of the beast [Revelation 14:11] Footnote in the American Standard Version, "Gr. UNTO the ages of the ages."
- [19] "Unto the ages of [the] ages" is applied one time to the great harlot [Revelation 19:3] Footnote in the American Standard Version, "Gr. UNTO the ages of the ages."
- [20] "Unto the ages of [the] ages" is applied one time to Satan [Revelation 20:10] Footnote in the American Standard Version, "Gr. UNTO the ages of the ages."

- [21] "Unto the ages of [the] ages" is applied one time to those who are in the book of life [Revelation 22:5] Footnote in the American Standard Version, "Gr. UNTO the ages of the ages."

[18] REVELATION 14:11 "Unto the ages of [the] ages" is applied one time to worshipers of the beast: "And the smoke of their torment doth go up **TO ages of ages**; and they have no rest day and night, who are bowing before the beast and his image, also if any doth receive the mark of his name." Footnote in the American Standard Version, "Gr. UNTO the ages of the ages." This smoke goes up **UNTO** the ages of ages, not without end **IN** the ages of ages.

SMOKE IN HEAVEN Revelation 14:9-11: A symbolic picture of a judgment in the time of Emperor worship or pagan Rome, It is a picture of the destruction of these powers on this earth, not of their torment in Hell after the coming of Christ. If this passage were literal, who would worship a beast with seven heads? How many have you ever seen with the mark of this seven headed beast on their forehead? That some would make everything about the beast be a symbolic picture unto it comes to the punishment of those with his mark on their forehead, but then change from symbolic to literal shows how desperate they are for anything that may support the doctrine of Hell. According to this passage, the torment referred to is occurring on this earth for it is while they are worshipping (present tense) the beast and while there is "day and night." **WHERE IS HELL?** If this passage were literal and is made to be literal picture of Hell, then Hell would be on this earth and those in it would not have died, but the smoke of the torment of those still living on the earth would go from the earth and fill Heaven with smoke. This passage speaks of a limited number when they are living on the earth, only those who worshiped the beast, not all the lost who will not be living on the earth. Young's literal translation of the Bible translates this action in the present tense as "bowing" (ie. worshipping). These people have no rest while they are still worshipping the beast, while on earth.

In Revelation 18:21 John says there will be a time when Babylon "shall be found no more at all." Revelation 19:3 says the smoke of Babylon goes up for ever and ever [UNTO the ages of ages]. "Smoke has aptly been said to be the formless relic of an object that has been consumed or decomposed, by the action of fire. It is but a relic, a vestige, an emblem, a lingering trace of the passing, the drifting aftermath that remains from **AN OBJECT THAT HAS BEEN DESTROYED**. A perpetual smoke may, therefore, will stand for a perpetual reminder before the universe of an irreparable ruin that has taken place, a burning up that has accomplished its allotted purpose, The same inspired portrayed, it is to be ever remembered, declares that God will 'consume,' 'devour,' 'destroy,' cause to 'perish,' and 'blot out' all the wicked. That dread transaction, or operation, involves and constitutes the 'second death.' The perpetuity intended is not, therefore, of the torment, but of the death following thereafter and caused thereby" Leroy Edwin Froom, The Conditionalist Faith of Our Father: The Conflict of the Ages Over the Nature and Destiny of Man, Volume one, Page 409.

- Babylon is fallen [Revelation 18:2]
- Burned up with fire [Revelation 18:8]
- The "smoke of her burning" was seen [Revelation 18:18]
- Babylon "will not be found any longer" [Revelation 18:21]

Even if Revelation 14:9-11 were literal, it would not be depicting torment, but the aftermath of the destruction just as the smoke of Sodom that Abraham saw depicted of the total destruction of

Sodom. The ascending smoke is a sign of the destruction that has taken place, a destruction that had been completed. Those in Sodom were dead when Abraham saw their smoke ascending. When a city or a person has been turned to smoke, the destruction is past, not forever ongoing. If the smoke were literal, the ascending smoke of Revelation 14 would show their destruction has taken place, not that they are undergoing torment. The ascending smoke seen by Abraham became the basis of much of the language of destruction found in the Bible. It is a sign of an utter destruction that is passed, not of eternal torment. Genesis 19:24-28; Isaiah 34:9; 66:24; Jeremiah 17:27; Ezekiel 20:45-50; Revelation 14:9-11; 18:9; 18:18. Much of the symbolism in Revelation can be understood by the way it is used in the Old Testament. In Daniel, "beast" is used to represent a great political empire.

If this is a literal worshipping of the beast and image given by John and a literal receiving a mark on the forehead, few, if any would be guilty today. Have you ever seen anyone with this mark on his or her forehead? I have not. The smoke of their torment is a symbol just as are the wine and the cup. "The smoke of their torment" cannot be made literal without making the other symbol in the passage literal, which those that use it to teach eternal torment are not willing to do.

THOSE WHO WORSHIP BABYLON BEFORE THE JUDGMENT MUST BE CHANGED UNTO THOSE IN HELL AFTER THE JUDGMENT. Those who believe in Hell take it out of context and make Heaven be literally full of smoke from the burning bodies of those in Hell after the Judgment Day, and **this smoke has been changed from those who worship Babylon BEFORE THE JUDGMENT and has been made to be coming from all the unsaved who are in Hell AFTER THE JUDGMENT even though this judgment scene in Revelation 14:9-11 takes place on this earth before the judgment.** Those who believe in Hell say it will last forever, and the burning will last forever; therefore, Heaven will be full of smoke forever. **SMOKE COMING FROM BABYLON BEFORE THE JUDGMENT MUST BE CHANGED TO SMOKE COMING FROM ALL THE LOST IN HELL AFTER THE JUDGMENT**

- A. M. Ogden says worshipping Babylon is Emperor worship. "The Avenging of the Apostles and Prophets" Page 295.
- F. E. Wallace "The name Babylon had come to symbolize the ultimate in corruption, and the fallen Babylon of verse 8 is figurative of the spiritual degradation of Jerusalem-'the faithful city turned harlot.'" "The Book Of Revelation" Page 310.
- Homer Hailey "Judgment should motivate and bring men to repentance [Acts 17:30f]. But, what judgment is in the divine mind here-the final judgment, or an immediate one? In the light of this exhortation to fear God, give Him glory, and worship Him, it is impossible to make 'the hour of his judgment' refer to the final judgment...but rather, it refers to the hour in which God is to judge Babylon." "Revelation, An Introduction and Commentary" Page 307, 1979, Baker Book House.
- N. W. Allphin says smoke symbolizes the effects or evidences of fire and the evidences of this destruction will never end. Then he says he does not think anyone is justified in saying that this means literal fire burning continuously. "Visions Unveiled, or The Revelation Explained" Page 168, 1985, Star Bible Publications.
- Ralph F. Brashears says he is not describing the eternal Judgment, but a temporal retribution, figuratively. "The Revelation of the Christian Age." Page 276, 1989, Vantage Press.

- Adam Clarke "Her smoke rose up. There was, and shall be, a continual evidence of God's judgments executed on this great whore or idolatrous city; nor shall it ever be restored."

It is the evidences of this destruction, which is symbolized by smoke that will last "unto the ages of the ages," and not evil world powers being tormented forever. In Isaiah 34:10 the smoke from Edom will go up forever. Hailey says, "A constant reminder of the punishment for sin." "Edom is not burning today, and Heaven is not literally full of smoke. It is the everlasting remembrance of God's victor over evil that is symbolized by the smoke." A Commentary On Isaiah" Page 290, 1985, Baker Book House. Their "everlasting smoke" is that they will be forever remembered with disgrace and contempt.

This passage speaks of a judgment that takes place in time before the coming of Christ and the judgment day on those who worship the beast and receive his mark. Whether the beast is pagan Rome or the papal power, it is only a small part of those who are not in Christ. It says nothing about all the lost in John's time or today, and nothing about any of the lost going to Hell. It is not the judgment at the coming of Christ for all the lost will be in that judgment. Those who believe in "Hell" do not believe anyone will worship the beast nor receive the mark of his name after they are in Hell. If the powers of this world are cast alive into Hell and tormented forever, then the evil powers of this world will exist forever, but even those who believe in Hell do not believe evil world powers will exist forever and be tormented in Hell.

Some say, "O. K., if we must put the smoke of Hell in Heaven forever to have our Hell, then we will take this symbol out of context, make it literal, and fill Heaven with the odor from the burning bodies of most of mankind forever."

Smoke in Heaven in chapter 14 is a vision of the fall of Babylon the great and her worshipers. In chapter 18 the kings of the earth weep and lament over Babylon when they see the smoke of her burning. "Babylon, the strong city! For in one hour your judgment has come" [Revelation 18:10]. And in verse 21 "THUS WILL BABYLON, THE GREAT CITY, BE THROWN DOWN WITH VIOLENCE, AND WILL NOT BE FOUND ANY LONGER." Then in 19:3 "And a second time they said, 'Hallelujah!' HER SMOKE RISES UP FOREVER AND EVER" ("Unto the ages of the ages" eiv touv aiwnav twv aiwnwn). It is clear that this is a vision of a judgment that takes place in time, a judgment on Babylon, not the judgment at the coming of Christ.

The same apocalyptic language is used in Isaiah of the judgment of Edom. "IT SHALL NOT BE QUENCHED NIGHT OR DAY; ITS SMOKE SHALL GO UP FOREVER" [Isaiah 34:10]. Edom's fire was not quenched "night or day" [Isaiah 34:10], but it did go out, and Edom became a place for wild creatures [Isaiah 35:11-15]. "Day and night" means there is no let up, no break until the end. The fire of Edom did not burn in the day and go out at night, but it burned "day and night" until there was nothing more to burn. The outcome of the unquenchable fire that burned "day and night" was permanent destruction, not burning forever. "From generation to generation it shall be desolate" [Isaiah 34:10] not "from generation to generation it shall be burning." A person suffering from cancer will suffer "day and night" until the end. "Day and night" does not mean "forever." Examples where "day and night" were temporary and means continued day and night as long as they existed but have ended. Isaiah 34:10; Acts. 9:24; 1 Thessalonians 2:9; 3:10. BOTH BABYLON AND EDM ARE NATIONS, NOT PERSONS THAT ARE BEING JUDGED, AND I KNOW OF NO ONE THAT BELIEVES NATIONS WILL BE IN HELL.

YET, THEY USE THIS PASSAGE THAT PROVES SOMETHING THEY DO NOT BELIEVE WHEN THEY MAKE IT LITERAL. They change it from nations before the judgment to people after the judgment and then say they do not believe in changing the Bible.

Those who believe in Hell use 2 THESSALONIANS 1:9 to prove Hell is away "from the presents of God" and that death, the wages of sin is separation from God. Yet they make REVELATION 14:10-11 be literal to prove Hell. In doing so, they make Hell be in Heaven "in the presence of the holy angels and in the presence of the Lamb." Even those who believe in Hell do not believe that any will be tormented in Heaven forever, but when they make this torment be literal torment, they make it literally be in Heaven, not Hell. WHERE DO THEY THINK HELL IS? AWAY "FROM THE PRESENCE OF GOD" OR "IN THE PRESENCE OF GOD." THE SAME PEOPLE SAY BOTH.

[19] REVELATION 19:3 "Unto the ages of [the] ages" is applied one time to the great harlot: "And a second time they said, 'Alleluia;' and her smoke doth come up to the ages of [the] ages" See notes above on [18] REVELATION 14:11.

[20] REVELATION 20:10 "Unto the ages of [the] ages" is applied one time to Satan: "And the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where [are] the beast and the false prophet, and they shall be tormented day and night to the ages of [the] ages]." See olam and aion above-forever and ever eiv touv aiwnav twv aiwnwn-unto the ages of ages - [18] REVELATION 14:11.

THE LAKE OF FIRE

The "lake of fire" in which the Devil is cast is used five times, all five in the Book of Revelation.

[1] LAKE OF FIRE: First time it is used. Revelation 19:20 The beast and the false prophet-two world powers are cast into the lake of fire. The beast, which is the great heathen world power of that day, the Roman Empire, and the false prophet. "These two were thrown alive into the lake of fire." Those that worshiped the beast were not thrown alive into the lake of fire but were killed with the sword, which came from the mouth of him who sat upon the horse, "and all the birds were filled with their flesh." The fire was no more literal fire than the birds are literal birds. It is a symbolic picture of total destruction, the end of the beast and the false prophet (world powers). **THOSE WHO MAKE THIS LITERAL HAVE A LITERAL BEAST BEING BURNT IN A LITERAL LAKE OF FIRE. ONLY THE BEAST AND FALSE PROPHET WHERE CAST INTO THE LAKE OF FIRE. THE REST** (those who people worshiped the world powers) **WERE KILLED** [not tormented] **AND EATEN BY BIRDS. WHEN SOME MAKE THIS LITERAL TO PROVE THERE IS A HELL, IT IS NOT EVEN CLOSE TO THE HELL THAT IS TAUGHT TODAY, NOT EVEN CLOSE TO THE HELL THEY ARE TRYING TO PROVE.** When something is not taught in the Bible, no passage that is mis-used to prove it will prove it. They want to make only the lake be literal, but all others things in this passage, the beast, the sword, the birds, etc. must be symbolism for if they were literal, they would not fit with today's Hell. Why do they use this passage to try to prove Hell when it is noth-

ing like they say Hell will be? It puts a beast alive in Hell and leaves the people that they say will live forever in Hell not in the lake of fire [not in Hell], but they are dead and are eaten by birds, not alive and tormented in Hell. **THE "HELL" THAT IS PREACHED TODAY DOES NOT HAVE A BEAST THAT IS ALIVE IN IT, AND DEAD PEOPLE THAT ARE NOT IN HELL BEING EATEN BY BIRDS.**

The lake of fire is used only in the Book of Revelation and is a symbolic picture taken from this earth. Literal fire will not exist after the end of this age [1 Peter 3]. Anything cast into a literal lake of fire would be totally destroyed, not tormented forever. It is a symbol of total destruction, not of eternal torment, not something that will exist after the destruction of the earth. To have their Hell in this passage, they must mix symbols and literal together in the same passage and only they can tell us what part is literal, and even then they cannot find anything that is close to the Hell that is preached today in it.

Homer Hailey "Revelation, An Introduction And Commentary" Chapter 19, Baker Book House. "The beast is the great heathen world power of that day, the Roman Empire" Page 387. Then on page 388 he says "These 'two were cast alive into the lake of fire that burns with brimstone,' where the harlot had already met her fate, being 'utterly burns with fire'...Because of the expression, 'cast alive,' some writers have concluded that these two are literally individuals who will appear in person before the end of time. But this does not necessarily follow; for 'being cast alive into the lake' indicates that up to the actual time when they were cast into the lake of brimstone and WERE BROUGHT TO FINAL DESTRUCTION by His mighty power and judgment, these two personified forces of political and spiritual power were actively fighting against the Lamb. The Roman Empire and emperor worship backed by the imperial power were now BROUGHT TO A FINAL AND COMPLETE END, never to rise again" On the same page he says "The Roman power and the paganism which it supported ARE NOW DESTROYED FOREVER. The vision of Daniel is fulfilled [Daniel 7:11], AND IN THIS DEFEAT AND DESTRUCTION IS REVEALED THE DESTINY OF ALL SUCH POWERS THAT SHOULD EVER ARISE TO FIGHT AGAINST GOD AND HIS KINGDOM. This is God's guarantee to victory to the saints who lived then and to all who would come after them, even until the end of time. 'And all the birds were filled with their flesh' completes the symbolism of verses 17-18. Not a vestige of the anti-Christian forces were left; THE DESTRUCTION WAS COMPLETE." And on page 398, "The devil, man's great deceiver from the beginning, now reaches his final doom and eternal end. First, he was cast down to the earth [12:9], then into the pit of the abyss [20:3], and now into the lake of fire and brimstone, his ultimate end." When he gets to Revelation 20:11 he says, "THUS FAR IN THE BOOK SEVERAL SCENES OF JUDGMENT HAVE BEEN DESCRIBED, BUT NONE DEPICTED THE FINAL JUDGMENT" Page 399

Foy E. Wallace, Jr. says the lake of fire is a figurative description of complete destruction and annihilation of all persecuting powers opposed to the church [Page 434], and then of the complete destruction and annihilation of Satan, and all who are not in the book of life. "The ones who had part in it [the lake of fire] came to the same end as the persecuting beast-a figurative description of complete destruction and annihilation of all persecuting powers opposed to the church whose opposition was crushed." Wallace says. "ONE OF THESE PASSAGES CANNOT BE CONSIDERED MORE OR LESS LITERAL THAN THE OTHER-BOTH WERE FIGURATIVE EXPRESSIONS WHICH SIGNIFIED THE UTTER END OF THE PERSECUTING

AUTHORITIES OF HEATHENISM AGAINST CHRISTIANITY. The phrase cast alive into a lake of fire was equivalent to burned alive, **AND IT SYMBOLIZED COMPLETE DESTRUCTION.** The signal triumph of the cause of truth represented by the burning alive of the beast and the false prophet did not symbolize the destruction to the Roman Empire, but of the persecutions waged by the emperors, which the beasts represented. **THE LAKE OF FIRE WAS NOT LITERAL ANY MORE THAN THE BEAST WAS LITERAL. NEITHER WAS SUBJECT TO LITERAL APPLICATION, BOTH WERE FIGURATIVE. THE BEAST SYMBOLIZED THE PERSECUTING POWER OF THE ROMAN EMPEROR: AND CASTING HIM INTO A LAKE OF FIRE SIGNIFIED THE COMPLETE DEFEAT OF THE HEATHEN POWER HE REPRESENTED IN THE WAR AGAINST THE CHURCH** " The Book Of Revelation, Page 397.

Of the final judgment in Revelation 20:14-15, Hailey says, "'He that overcomes shall not be hurt of the second death' [2:11]; those that overcome had part in the first resurrection [20:6]. Thus far the harlot, the beast, the false prophet, Satan, and now death and Hades, **HAVE BEEN BROUGHT TO THEIR END IN THE LAKE OF FIRE...**There remains only one group to be dealt with: those not found written in the book of life...Of this second death, Alford writes, 'As there is a second higher life, so there is also a second and deeper death. And as after that life there is no more death, so after that death there is no more life'" Page 403. Death and Hades are nonliving things. They have no life, thoughts, or feelings. They can be destroyed and "brought to a final and complete end," but it would not be possible to torment them. They can no more be tormented than a rock, but both will come to an end. Both will be made not to exist.

A. M. Ogden says the lake of fire in Revelation 19:20 is symbolic of God's fire of destruction coming upon the Roman Empire and its pagan religions that were the persecutor of the church. Page 354.

Both Wallace and Arthur Ogden say, "The holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband" [Revelation 21:2] is the kingdom of God, the church of Christ; and not a vision of Heaven; but is a vision of the church, the bride of Christ.

B. W. Johnson on Revelation 19:20 says, "Here the false prophet, both symbols of the same power, is cast in the lake of fire. **THE SYMBOL INDICATES UTTER DESTRUCTION. WHAT IS CAST INTO THIS LAKE IS SEEN NO MORE.**"

Frank Walton says it is not a literal lake of fire. It symbolizes the total defeat of heathen powers that war against the church. Florida College Lectures 1994, Page 176.

Jim McGuiggan in his commentary on Revelation 19:20 says he believes the lake of fire stands for the utter defeat of the enemy.

These commentaries are some of the best, if not the best, and they all say the lake of fire is symbolic of destruction or death, not of eternal life in torment. If Revelation 21 is a symbolic picture of the church on earth as the bride of Christ, or if it is a symbolic picture of the church in Heaven, in either case the lake of fire is symbolic and not a real place. John clearly says in Revelation 21:8 that it is symbolic of the second death. Many who believe in Hell are forced to admit that in Revelation 19:20 "The lake of fire" is symbolic, but insist the same lake of fire in chapters 20 and 21 is a real literal lake of fire.

"FALSE PROPHET" IN HELL BEFORE THE JUDGMENT: On page 169, Peterson says the "false prophet" [Revelation 19:20] are thrown alive into it and are still there a thousand years later. Then he says Revelation 20:14 speaks of all human standing before God at the Last Judgment. By making symbols literal, he changed nations [false prophets] into people and puts people into Hell before they are judged at the Judgment Day.

"DEVOURED" not "TORMENTED" Even if they make the symbolical language literal, it would teach God would destroy His enemies, not torment them. "And fire came down out of heaven, and devoured them" Revelation 20:9. The Bible language does not suit today's teaching.

[2] LAKE OF FIRE: Second time it is used. Revelation 20:10 The devil is cast in with the beast and the false prophet. Nothing of the physical realm could live in a lake of fire. It is a symbolic picture of destruction, not of torment. Just as any living thing of the earthly realm we know, if it were cast into a lake of fire it would be totally destroyed, a symbolic picture of the devil being cast into it would be a picture to us of his total destruction, for if the devil were a flesh and blood being, he would be totally destroyed by a literal lake of fire. The devil, the beast, false prophet, death, the grave, and all that are not in the book of life will be totally destroyed. After the resurrection and judgment, no one will be of the physical realm and could not be tormented by a literal lake of fire that is of the physical realm. A literal lake of fire could not torment a spiritual being and could have no effective on Satan or a "soul" as the word is used today. The devil who is a being not of the earthly realm, a being of the spiritual realm, is cast to the lake of fire along with two earthly things, the beast and the false prophet. It is a symbolic picture of their destruction, not a literal casting of beings or two realms into a literal lake of fire, which is of this earthly realm. Things of the earthly and spiritual realms can be mixed in symbolic pictures, but not in reality. If the lake of fire were of the earthly realm Satan could not be cast into it, and if it were of the spiritual realm, the beast and the false prophet could not be cast into it. In Revelation 20:15 and 21:8, John interpreted the figure or symbol he used and said the symbolic picture of the lake of fire is in reality the second death. **THE LAKE OF FIRE WILL HAVE THE SAME EFFECT ON SATAN THAT IT WILL HAVE ON DEATH. "AND DEATH SHALL BE NO MORE" [REVELATION 21:4].** If it is the end of death, then it is the end of Satan. It is a symbolic picture of the end of both.

SATAN'S MINISTERS: The ministers of Satan, like Satan, shall have an end. "WHOSE END shall be according to their works" [2 Corinthians 11:15].

REVELATION 20:10 IS A SYMBOLIC PICTURE OF THE END OF SATAN, OF HIS BEING ABOLISHED (DESTROYED), NOT TORMENTED FOREVER. Hebrews 2:14 IS A LITERAL STATEMENT OF HIS END. "That through death he might BRING TO NOUGHT (nothing) him that has the power of death, that is, the devil" [American Standard Version]. God made the world and all that is in it out of nothing. It will go back to nothing. Satan also will be brought to nothing. "So that through death he might DESTROY the one who has the power of death, that is, the devil" [New Revised Standard Version]. In Hebrews 2:14 "nought" [nothing] is translated from "katargeo" which is translated **ABOLISHED, VANISH AWAY, BRING TO NAUGHT, DO AWAY WITH, DESTROY, BE DONE WAY, AND CEASED.**

- "That through death he might BRING TO NAUGHT [katargeo] him that had the power of death, that is, the devil" [Hebrews 2:14]. "That through death he might DESTROY [katargeo] him" King James Version.

- Death "SHALL BE ABOLISHED [katargeo]" [1 Corinthians 15:26].
- Knowledge "SHALL VANISH AWAY [katargeo]" [1 Corinthians 13:8].
- "God SHALL BRING TO NAUGHT [katargeo] both it (their belly) and THEM" [1 Corinthians 6:13].
- "The last enemy that shall be ABOLISHED [katargeo] is death" "DESTROYED" [katargeo] King James Version [1 Corinthians 15:26].
- "The stumbling-block of the cross been DONE AWAY [katargeo]" "CEASED" [katargeo] King James Version [Galatians 4:11].
- "It (the veil) is DONE AWAY [katargeo] in Christ" [2 Corinthians 3:14].
- "HAVING ABOLISHED [katargeo] in his flesh the enmity, even the law of commandments" [Ephesians 2:15]. The same word is used for the end of death, knowledge, the belly, Satan, the Law of Moses, and the lost. Whatever happens to one happens to the others. They all have been or will be brought to nothing.

A DEATH BRUISE TO THE HEAD OF SATAN: The serpent of Genesis 3 is not said to be Satan but most all believe it to be Satan working through the serpent, which was "more crafty than any beast of the field" [Genesis 3:1]. With the first lie, the devil brought death into the world and became the murderer of Adam and Eve, therefore, the murderer of all their seed [John 8:44]. He sinned "from the beginning" [1 John 3:8]. "He [Christ] shall bruise you [Satan] on the head, and you [Satan] shall bruise him [Christ] on the heel." See Romans 16:20. Jamieson, Fausset, and Brown says, "Thus, fatal shall be the stroke which Satan shall receive from Christ" Commentary on Genesis 3:15. "The terminology of this verse is such that it cannot apply to anything in heaven or upon earth except the long spiritual conflict between Christ and Satan" J. B. Coffman, Commentary on Genesis 3:15. A wound to the heel is not fatal. Satan wounded Christ by sin and death, which he is responsible for being in the world. It made the death of Christ necessary, but Christ rose from the dead and in doing so bruised the head of Satan [Hebrews 2:1]. There is much in Genesis 3:1-15 that seems not to apply to Satan. "On your belly shall you go, and dust shall you eat all the days of your life" etc. All of Genesis 3:1-15 seems to be spoken of the serpent and not of Satan, yet does anyone believe the first lie and the fall of man came through a reptile and not through Satan. In some way, Satan seems to have used the serpent and part of the curse is against the serpent for being used. Did the serpent or any other animal have the power to speak or was it Satan speaking through it? God did speak through an animal [2 Peter 2:1]. It looks as if Satan did. See 2 Corinthians 11:3. Christ said the devil "is a liar, and the father of lies" [John 8:44]. Albert Barnes on John 8:44, "He was a murderer from the beginning. That is from the beginning of the world, or the first records there are of him. This refers to the seduction of Adam and Eve. Death was denounced against sin Genesis ii.17. The devil deceived our first parents and they became subject of death, Genesis iii. As he was the cause why death came into the world, he may be said to have been a murderer in that act, or from the beginning."

Revelation 20:7, which may be symbolic language and not intended to be taken literally says, "And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him." Also see Revelation 12:9.

It is difficult to know what John meant by much of the symbolic language he used in Revelation, but even more difficult to understand if it is made to be a literal non-symbolic passage, yet many use a symbolic passage as the base of their faith and make it override many clear passages.

[3] LAKE OF FIRE: Third time it is used. Revelation 20:14 Death and hades cast into the lake of fire. If death and hades are annihilated in the lake of fire, all who are not found written in the book of life must also be annihilated. IF ALL WHO ARE NOT FOUND WRITTEN IN THE BOOK OF LIFE ARE NOT ANNIHILATED, DEATH IS NOT ABOLISHED [1 Corinthians 15:26]. THE SAME THING HAPPENS TO ALL THREE [death, hades, and those that do not have their name in the book of life]. THEY COME TO AN END. "And death shall be no more" [Revelation 21:4].

HELL CAST INTO HELL [Revelation 20:14 King James Version]. I have often heard in sermons that the lost will forever be tormented in the lake of fire. Most who believe in Hell teach the lake of fire is Hell, but in the King James Version Hell is cast into the lake of fire, both cannot be the same place, but both Catholics and Protestants believe they are the same place. Both believe the lake of fire is Hell. For both the Catholic and Protestant versions of Hell, Hell being cast into Hell presents an absurd problem. Casting Hell into Hell is another blunder made by the King James Translators trying to put Hell into the Bible, but most other translations have corrected this blunder. Dr. C. Campbell on Revelation 20:14 says, "If we interpret Hades, 'hell,' in the Christian sense of the word, the whole passage is rendered nonsense. Hell is represented as being cast into hell...THE PHRASE 'CAST INTO THE LAKE OF FIRE' IS A FIGURE OF UTTER DESTRUCTION. IT IS SIMPLY SAYING 'DEATH AND HELL WAS DESTROYED.'"

DEATH IS ALSO CAST INTO THE LAKE OF FIRE. [Revelation 20:14] Will the lake of fire be the end of death but not the end of Hell? Or will death be forever tormented in the lake of fire, which many say is Hell? Death cannot be tormented; this is a symbolic picture of the end of all three, death, hades and the wicked? DO SOME THINK THE LAKE OF FIRE WILL ABOLISH DEATH BUT TORMENT PEOPLE?

"AND HELL DELIVERED UP THE DEAD" Revelation 20:13 **THE KING JAMES VERSION HAS HELL BEING EMPTIED BEFORE THE JUDGMENT**, But, most who believe in Hell do not believe that any in Hell will ever get out ["and death and hell delivered up the dead which were in them" Revelation 20:13 King James Version]. Many believe that no one will be in Hell unto after the Judgment Day to be "delivered up," but they use this passage to prove the lost will go to Hell after the Judgment although it will be emptied and cast into the lake of fire before the Judgment. **IN THE KING JAMES VERSION THE JUDGMENT IS AFTER HELL HAS BEEN EMPTIED. NOT ONLY IS HELL EMPTIED BEFORE THE JUDGMENT, BUT ALSO SOME THAT WERE IN IT BEFORE IT WAS EMPTIED WILL EVEN BE FOUND WRITTEN IN THE BOOK OF LIFE, AND THOSE TAKEN OUT OF HELL ARE NEVER PUT BACK INTO IT.** According to the King James Version, the Judgment will not take place unto after all that are in Hell have been taken out, "And the sea gave up the dead which were in it; and death and HELL DELIVER UP THE DEAD WHICH WERE IN THEM; AND THEY WERE JUDGED every man according to their works" [Revelation 20:13]. In trying to put a place of eternal torment in the Bible by mistranslating, they made the Bible teach something that they did not believe and most today that believe in Hell do not believe. Most newer translations have also corrected this blunder, but unfortunately this has done little or nothing to correct any of the many Protestant versions of Hell.

The end will not come unto Christ "shall have abolished all rule and all authority and power for he must reign till he has put all his enemies under his feet, the last enemy that shall be abolished is death" [1 Corinthians 15:24-20].

[4 and 5] LAKE OF FIRE: Forth and fifth times it is used. Any not in the book of life will be thrown into the lake of fire [Revelation 20:15]. Lake of Fire is the second death [Revelation 21:8].

What is cast into the lake of fire?

1. The BEAST AND THE FALSE PROPHET, which are symbols of two world powers, two nonliving things [Revelation 19:20].
2. THE DEVIL cast in with the beast and the false prophet [Revelation 20:10].
3. DEATH AND HADES, two more nonliving things are cast into the lake of fire [Revelation 20:14].
4. AND ALL WHO ARE NOT IN THE BOOK OF LIFE [Revelation 20:15].
- FOUR NONLIVING THINGS that can come to an end but cannot be tormented. I know of no one that believes world powers will forever be tormented in "Hell." (1) The beast [symbol of a world power] (2) The false prophet (3) Death (4) Hades [the grave].
- TWO LIVING (1) The devil (2) Any not in the book of life. For them the wages of sin is death, not the death of the body that comes to all, but the second death.

THE THOUSAND YEARS AND THE LAKE OF FIRE. In the New Testament many symbols are used and many of them we are told just what they are symbols of. We are given the interpretation in clear plain language. WHEN WE ARE TOLD EXACTLY WHAT THE INTERPRETATION IS IN PLAIN LANGUAGE, WE MUST NOT CHANGE THE INTERPRETATION OF THE SYMBOL. THE PREMILLENNIALISTS MAKE A SYMBOL [the thousand years] INTO A LITERAL TIME. THE BIBLE'S INTERPRETATION OF THE THOUSAND-YEAR REIGN CANNOT BE ACCEPTED FOR IF IT WERE, IT WOULD END THE PREMILLENNIAL DOCTRINE. IN THE SAME WAY, THOSE WHO TEACH THE LAKE OF FIRE IS HELL CANNOT ACCEPT THE BIBLE'S INTERPRETATION OF WHAT THE LAKE OF FIRE IS, THE SECOND DEATH. TO THEM, THE LAKE OF FIRE IS ETERNAL LIFE OF TORMENT IN FIRE. IT CANNOT BE DEATH. THE BIBLE'S OWN INTERPRETATION OF WHAT THE LAKE OF FIRE IS NOT ACCEPTED FOR IF IT WERE THERE COULD BE NO HELL.

THE SYMBOLS ----- THE BIBLE'S INTERPRETATION

- THE FIELD ----- IS THE WORLD not a farm Matthew 13:38
- THE GOOD SEED ----- ARE THE SONS OF THE KINGDOM not a garden Matthew 13:38
- THE TARES ----- ARE THE SONS OF THE EVIL ONE not weeds Matthew 13:38
- BOWLS OF INCENSE - ARE PRAYERS OF THE SAINTS not cereal Revelation 5:8
- THE TEN HORNS ----- ARE TEN KINGS not ten trumpets Revelation 17:12
- THE WATERS ----- ARE PEOPLES, MULTITUDES, NATIONS not seas Revelation 17:15
- THE WOMAN ----- IS THE GREAT CITY not a female Revelation 17:18

- FINE LINEN ----- IS RIGHTEOUS ACTS OF THE SAINTS not a tablecloth Revelation 19:8
- THE DRAGON ----- IS THE DEVIL AND SATAN Revelation 20:2
- **1,000 YEAR REIGN - IS THE FIRST RESURRECTION** not a kingdom on earth after the second coming of Christ Revelation 20:5
- **LAKE OF FIRE ----- IS THE SECOND DEATH** not a deathless place of torment. All die once, sinners will die twice Revelation 21:8

The interpretation is ONLY what it is stated to be. The thousand years is the first resurrection. The thousand years and the lake of fire are the two most misused symbols in this book. It is as if God knew they would be misused, and He plainly said what they are symbols of so there could be no excuses to misuse them. Those in Christ are now "kings and priests" [Revelation 1:6]. Are a "kingdom and priests; and THEY REIGN UPON THE EARTH" [Revelation 5:9-10]. Those who are baptized into Christ have been raised with Him; they were dead and now have the life He gives and they live with Him. This is the first resurrection, and those who have a part in it will not be subject to the second death after the judgment. All others are dead in that they do not have the life He gives and after the resurrection and judgment they will die the second death. The 1,000 years is symbolic of an indefinite time in which the saints will reign with Christ; the saved reigning with Christ begins after the resurrection of Christ and will last to His second coming.

In all four times the second death is used, death is from "thanatos," which is used 118 times in the New Testament. In all 118, death is death, not eternal life with torment, not separated from God but alive, not just a loss of well being but alive.

- "You do proclaim the Lord's death [thanatos] till He comes" [1 Corinthians 11:26].
- "He was sick nigh unto death [thanatos]" [Philippians 2:27].
- "Brother shall deliver up the brother to death [thanatos]" Matthew 10:21].
- "Shall not taste of death [thanatos]" [Mark 9:1].
- "What death [thanatos] he should die" [John 12:33; 18:32].
- "By the death [thanatos] of his Son" [Romans 5:10].

Thanatos always means death, never any kind of life, but today's theology tells us that John's interpretation of the Lake of Fire must be reinterpreted and death changed to eternal life with torment for there could not be death to a soul that cannot die, therefore, John's interpretation of the Lake of Fire being the second death must be reinterpreted to be the Lake of Fire is eternal life with torment.

- Lake of fire - interpreted by John to be the second death.
- Lake of fire - reinterpreted today to be eternal life with torment.

The lake of fire is only a symbol of the real thing [the second death], but many preach it by far the most, and they preach and teach it as if it is a real lake of fire somewhere but it is not on this earth and this fire will last forever. There is not now or ever will be a real lake of fire. They must turn it around and make the second death be only a metaphor of the lake of fire, and not a real death, for the second death cannot be real if the "soul" can never die. They also make the second death be only a metaphor of Gehenna (but only after Gehenna has been mistranslated into "Hell"). They do not seem to be able to make up their minds on whether the second death is a metaphor of the lake of fire or a metaphor of Gehenna after Gehenna has been changed to "Hell."

Changes made by those who say they do not change the Bible.

- The Bible says THE LAKE OF FIRE ----- IS THE SECOND DEATH
- Today many say THE SECOND DEATH - IS THE LAKE OF FIRE
- Today many say THE LAKE OF FIRE --- IS HELL
- Today many say THE LAKE OF FIRE --- IS GEHENNA

DEATH WILL END AFTER THE JUDGMENT WHEN DEATH IS DESTROYED. The end will not come unto Christ "shall have abolished all rule and all authority and power for he must reign till he has put all his enemies under his feet, the last enemy that shall be abolished is death" [1 Corinthians 15:26].

- Death will be "DESTROYED" King James Version, New King James Version, New Revised Standard Version, New Century Version, and New International Version.
- Death will be "ABOLISHED" American Standard Version.

The lake of fire, which is the second death [Revelation 21:8], will be abolished, destroyed when the kingdom is delivered up to God [1 Corinthians 15:24-26].

THE BRIMSTONE AND FIRE OF THE SECOND DEATH. How "fire and brimstone" are used in the Bible and in the Book of Revelation.

BRIMSTONE AND FIRE IN NON-SYMBOLIC PASSAGES.

- Fire and brimstone [sulfur rock] were literally rained on Sodom and Gomorrah in Genesis 19:24. THE "FIRE AND BRIMSTONE" THAT DESTROYED SODOM WAS RAINED FROM JEHOVAH OUT OF HEAVEN, NOT FROM HELL, AND THE DESTROYING WAS ON THE EARTH, NOT IN HELL. "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah OUT OF HEAVEN" [Genesis 19:24; Luke 17:29]. Both cities were literally burned up and brought to a total end by the fire and brimstone that rained on them. Fire and brimstone are used six other times in the Old Testament [Deuteronomy 29:23; Job 18:15; Psalms 11:6; Isaiah 30:33; 34:9; Ezekiel 38:22], one time by Christ in Luke 17:29 speaking of the total destruction of Sodom. He said, "It rained fire and brimstone from heaven, and destroyed them all; AFTER THE SAME MANNER SHALL IT BE IN THE DAY THAT THE SON OF MAN IS REVEALED." IF THE DESTROYING WILL BE "AFTER THE SAME MANNER" THEN THE FIRE WILL BE RAINED FROM HEAVEN, NOT BE IN HELL, AND THIS FIRE WILL DESTROY, NOT FOREVER TORTURE THOSE ON WHICH IT IS RAINED. **Most believers in Hell put THE Brimstone and fire in Hell, but this fire is always on this earth, IT IS NEVER IN HELL.** They must move the brimstone and fire from earth to Hell for they have no scripture which is not symbolic that put it where they want it.
- Edom's destruction Isaiah 34:9-10: "Its smoke shall go up forever; from generation to generation it shall be desolate; none shall pass through it forever and ever." The fire did go out, and today there is no smoke going up. After the fire went out, it became the home for pelicans hedgehogs, owls and ravens [Isaiah 34:11]. Thorns came up in its fortified towers after the fire went out [Isaiah 34:13]. The fire was not quenched but went out when there was nothing more to burn. The smoke is a symbolic picture showing that the complete destruction was forever.
- IT IS ALWAYS A TOTAL DESTRUCTION, NEVER A FOREVER ONGOING TORTURE. Today's preaching of "Hell fire and brimstone" does not fit with the use of fire

and brimstone in the Bible. In today's theology the destruction is changed from total destruction into a never ending torment without destruction.

BRIMSTONE AND FIRE IN SYMBOLICAL PASSAGES. Fire and brimstone are used six times in Revelation as a symbol of total destruction, which is taken from its literal use in the rest of the Bible.

- (1) Revelation 9:17 "Out of their mouths proceeds fire and smoke and brimstone." Out of the mouths of horses. This does not sound like the fire and brimstone we are told will be in "Hell."
- (2) Revelation 9:18 "The third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths" Even most who believes in Hell say this fire and brimstone coming out of the mouth of horses are a symbol of something on this earth before the end of time, something before the coming of Christ and not an eternal torment. Believer's in Hell does not believe that a third part of those in Hell will be killed by the fire and brimstone that comes out of the mouths of horses? HELL COMING FROM HORSES MOUTHS: When the same symbolic language is used, with the fire and brimstone coming out of horses mouths [Revelation 9:17], I do not think anyone believes a third of all men will be literally killed by it, but that this is a symbolic picture. Does anyone believe this "fire and brimstone" that kills is the Hell-fire that torments as preached by Jonathan Edwards? THEY DO NOT THINK HELL COMES OUT OF HORSES MOUTHS and want to make only a part of the symbolic language be literal, and they get to pick what part. Most who believe in Hell believe the first occurrence of "fire and brimstone" in Revelation is used figuratively, not literally. They only make it be used literally when it will prove their Hell, and fire and brimstone coming out of the mouth of horses is not what they are trying to find.
- (3) Revelation 14:10. Brimstone used in a symbolic picture of Babylon. A part of the same symbolic picture is smoke in Heaven in Revelation 14:11. See [17] REVELATION 14:11 above. THE BIBLE IS ITS OWN BEST INTERPRETER. Isaiah 34:10 says the smoke of Edom "shall go up for ever and ever." Today, there is no smoke. It is symbolic for a punishment that has eternal consequences and not a punishment that shall go on forever.
- (4)-(5)-(6) Revelation 19:20; 20:10; 21:8. Three times of the lake of fire, which burns with fire and brimstone, which is the second death. Not in Hell. The symbolic use of brimstone and fire depends on its use in the non-symbolical passages for its meaning. In them, it is always a destruction that ends when the destruction is total. Many symbols in Revelations come from the Old Testament.

[21] REVELATION 22:5 "Unto the ages of [the] ages" is applied one time to those who are in the book of life: "And night shall not be there, and they have no need of a lamp and light of a sun, because the Lord God doth give them light, and they shall reign **to [TO or UNTO] the ages of [the] ages.**" No matter what view you have, this may be one of the most difficult passages in the Bible.

1. **THE MOST COMMON VIEW:** This is speaking of the saints in Heaven after the judgment. This view puts the reign of the saints in the "ages of Ages" not "unto the ages of the ages." It makes the reign of the saints start after its end. The King James and other translations remove this difficulty by mistranslating.

2. **ANOTHER VIEW:** Christ is both king and priest unto the church. He is our high priest [Hebrews 8:1]. "For He must reign, TILL he has put all his enemies under his feet" [1 Corinthians 15:25]. When all his enemies are under his feet and the last enemy, death, has been abolished, then He shall deliver up the kingdom to God and be subjected to Him [1 Corinthians 15:23-28]. Christ is our high priest. Hebrews 2:17; 3:1; 4:14; 4:15; 5:1; 5:5; 5:10. He is "a priest forever [aion-age] after the order of Melchizedek" [Hebrews 5:6]. "A high priest for ever [aion-age] after the order of Melchizedek" [Hebrews 6:20]. "A priest for ever [aion-age] after the order of Melchizedek" [Hebrews 7:17]. "You are a priest for ever [aion-age] [Hebrews 7:21]. Christ is now reigning as our high priest, but will He be our high priest after the judgment when there is no sin and therefore, no need for a priest? "And did make us kings and priests" [Revelation 1:6]. Those in Christ now reign as kings and priests. "For you were slain, and did purchase unto God with your blood men of every tribe, and tongue, and people, and nation, and made them to be unto our God a kingdom and priests; and THEY REIGN UPON THE EARTH" [Revelation 5:9-10]. **ALL CHRISTIANS ARE NOW KINGS AND PRIESTS BUT WILL CHRISTIANS BE KINGS AND PRIESTS AFTER THE JUDGMENT WHEN THEY ARE NOT "UPON THE EARTH"? Will there be any need for priests in Heaven? Christ will be our Lord in Heaven, but maybe not our high priest. Christian now reign as kings and priests unto the ages of ages, but whatever we will be in Heaven, it does not look as if there will be any need for priests. In this age, those in Christ have Him as their light [John 8:12; 9:5; 11:10; 12:36] and He shines the same always. There is no nighttime when He shines less. THE REIGN OF THOSE IN CHRIST AS KINGS AND PRIESTS "UNTO THE AGES OF THE AGES" WILL BE OVER WHEN THEIR ETERNAL LIFE IN HEAVEN BEGINS IN THE AGES OF AGES. They shall reign UNTO the ages of [the] ages (22:5) "Unto the ages" is before the harvest at the end of this age [Matthew 12:36-43]. It is before the time many believe Hell will begin. It is NOW.**
3. **A THIRD VIEW:** Most likely the right one. This passage is symbolic, not to be taken literally. The first two views both make the wording be literal, but just as most of this book is in symbols, this may also be symbols and no more to be taken literally than a woman arrayed with the sun [Revelation 12:1] or any of the other symbols in the book.
 - Whatever view of THIS PASSAGE you may take, Christians will be "in the ages to come" after this age has ended [Ephesians 2:7].

That aion means forever when it is used with reference to the life of the believer, and that it takes on a meaning of unlimited time that is totally different than its meaning is without precedent with any other word. I understand that this dual definition came about by learned and faithful believers trying to explain some difficult passages, but it seems to me that it makes more problems than it helps. If God in His revelation to us used a word to sometimes mean a limited time with a beginning and an end and at other times used the same word to mean an unlimited time without beginning or end, how could anyone know when it was one and when it was the other?

I do not know what word would best translate aion and olam but it is obvious that forever or eternal with the meaning that eternal has today is a total mistranslation. Three days [Jonah 2:6] or a lifetime [Exodus 21:6] is not eternally

Whatever view you take, this is in a book of symbols that are difficult to understand and it is unwise to base any doctrine on the interpretation of symbols, and less than unwise to make the interpretation of symbols over rule the plain statements of the Bible.

USE OF FIRE IN THE NEW TESTAMENT - Consumed or not consumed

Fire is always used for destruction. It is never used for torment.

- Burning of unfruitful trees and useless chaff of wheat by John the Baptist [Matthew 3:4-12].
- Burning of trash in the city dump-Gehenna [see chapter four].
- Burning of tares at the end of the age [Matthew 13:24-50].
- Burning of unfruitful branches [John 15:6]. Unfruitful trees [Luke 3:9].
- Land that bears thorns and thistles is to be burned. To get rid of the thorns. Those that fell away are likened or compared too thorns and thistles that are destroyed by fire, not tormented by fire [Hebrews 6:1-7].
- God is a consuming fire. [Hebrews 12:29] See Luke 9:54.
- Sodom-punishment of eternal fire-was forever destroyed by fire, not forever burning [Jude 7; 2 Peter 2:6].
- The heavens shall pass away, be dissolved, and the earth and the works that are therein shall be burned up [2 Peter 3:7-14]. The lost are of the world, which will pass away [1 John 2:16-17].
- 2 Thessalonians 1:7
- Lake of fire, which is the second death [Revelation 21:8; 2:11].

Fire is never used by God to torment, but for destruction. "Gather his wheat [the saved] into the garner, but He will burn up the chaff [the lost] with unquenchable fire" Matthew 3:12. Tares and bad fish are burned to get rid of them, NOT TO TORMENT FOREVER, OR AS SOME SAY "TO BURN IN HELL FOREVER" Matthew 13. Some teach the exact opposite that the chaff will be tormented forever; but not burned, not consumed and destroy as the farmer does the chaff.

- Farmer: Burns up chaff to destroy it.
- God: Burns up sinful to destroy them.
- Fisher: Burns bad fish to get rid of them. [There is no parallel if you say, "torment them." It would make God be using very poor metaphors, for the ones He used do not teach torment, and would not make sense.]
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- Tares are burned, the wheat is saved [Matthew 13:30]
- Lost are burned, the faithful are saved. Does the farmer burn the tares to torment them or to destroy them?

When tares are cast into a furnace of fire they are burnt. Like the chaff that is totally consumed in the furnace, there is no suggestion of life beyond the burning in the lake of fire.

CONSUMED OR NOT CONSUMED: Those who believe a person has a soul that is immortal also believe a person's soul can never be consumed. How is consumed used in the Bible. Is a consuming fire one that burns up (consumes) or one that forever burns without burning up (without consuming)? Why would God use "consumed" if a person has a soul that cannot be consumed?

- Exodus 3:2-5 The burning bush was "not consumed." This was so unnatural of fire that Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burnt up."
- Exodus 15:7 "You do send forth your burning anger, and it consumes them as chaff." When chaff is consumed by fire the chaff no longer exists.
- Exodus 32:10 "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of you a great nation." "Destroy" in New American Standard Version. They would no longer exist.
- Exodus 32:12 "Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from your fierce wrath, and repent of this evil against your people." They would have been completely removed from the face of the earth.
- Leviticus 9:23-24 The fat was on the altar. Fire comes forth and consumed it. The consumed fat no longer existed.
- Psalms 37:20 "They shall consume; in smoke shall they consume away."
- Hebrews 12:29 "For our God is a consuming fire."

USE OF TORMENT IN THE NEW TESTAMENT

Those who teach the sinner will be tormented forever in Hell use:

1. The symbolic language in the parable of the rich man, which must be made literal. [Luke 16:23; 24; 25; 28].
2. The symbolic language of Revelation, which must also be made literal.
 - Revelation 9:5 Locusts out of the pit torment those who have not the seal of God tormented for five months. Believers in Hell do not believe the torment will be for only five months.
 - Revelation 11:10 "Tormented them that dwell on the earth." A symbolical picture of something on this earth, not in Hell.
 - Revelation 14:10, 11 Worshipers of Babylon tormented. Babylon: "Roman Empire and its pagan religions that were the persecutor of the church" [See Hailey, Wallace, and Ogden above].
 - Revelation 18:7 10, 15 Babylon tormented. "In one hour God is she made desolate...for has judged your judgment on her." This is an evil nation on this earth, not the lost in "Hell" although it is often misused to prove "Hell."
 - Revelation 20:10 The devil tormented by being cast into the lake of fire, which is the second death. "Day and night," as long as there is day and night, unto the ages of ages See [19] Revelation 20:10 above in this chapter.

3. Torment is used in non-symbolical language in the New Testament, but it is never applied to the lost after Judgment Day. Matthew 4:24; 8:6; Mark 8:6, 18:34; Hebrews 11:37; 1 John 4:18. Unconditional immortality uses only the symbolic language passages to prove torment in Hell. Yet in their preaching they frequently use it literally, saying God will forever torment the lost, and then say they are "speaking where the scriptures speak, and keeping silent where the scriptures are silent."
4. Demons tormented [Matthew 8:29; Mark 5:7; Luke 8:28] Knowles on page 203 in "What the Bible says about Angels and Demons" says, "Demons Believe in Hell," and he uses "BEFORE the appointed time" in Matthew 8:29, as his proof. "To torment us BEFORE THE APPOINTED TIME?" The question is WHEN and WHAT torment is being spoken of. What is "the appointed time?" The only torment in this is what the demon's thought Christ was going to do to them THEN AT THAT TIME ["before the appointed time"], not in Hell. [Torment "...2. to agitate or upset greatly 3. to annoy, pester, or harass." American Heritage Dictionary]. They asked Christ if He came to torment [harass] them at that time. Nothing is said about Hell or TORMENT AT THE APPOINTED TIME [at the judgment], OR TORMENT AFTER THE APPOINTED TIME [after the judgment]. but many read it in. THE DEMONS DID NOT ASK CHRIST IF HE WERE GOING TO TORMENT THEM AT THE JUDGMENT (the appointed time) BUT WAS CHRIST GOING TO TORMENT THEM AT THE TIME HE WAS TALKING TO THEM (before the appointed time). How does he find Hell or the Demons believing in Hell in this passage?
 - Thomas P. Connelly in "A Debate On The State Of The Dead" makes the argument that demons are the departed souls of dead men. For this to be true, it must first be shown that men do have a part that lives after the death of the body, and second, contrary to the Protestant theology that the lost goes to Hell at death, and contrary to the Abraham's bosom view that the lost are on the bad side of hades, but that they are on this earth. It would have to be shown that the lost do not go to Hell are the bad side of hades. If the lost are in Hell it would make them able to leave Hell and return to earth.

As was said at the first of this chapter, those who believe in the Pagan doctrine of an immortal soul from birth and Hell have no plain statement. **That they must make figurative language, metaphors and symbolic passages into literal statements, WHICH SHOWS THE WEAKNESS OF THEIR BELIEF**, that it is from man and not from God. They must make parables, and figurative language be superior over plain statements. What is clear language must be made to agree with what they think is said in the symbolic language.

CHAPTER NINE: UNIVERSALIST: The "age lasting" Hell.

Sometimes called "Restorationism," and "Unitarian Universalist"

Universalist believes that all will end up saved. They believe no one will end up in Hell, that it is not possible for anyone, the worst person that ever lived, to not go to Heaven. Whether death is

death or if death is only separation, they believe no one will die or be forever separated from God; therefore, there is no death, no wages of sin, no second death after the Judgment Day. There seems to be some who believe in a universal salvation mixed in many denominations, also there are Universalist groups like the "Tentmakers" with the one thing all have in common is the belief in universal salvation. There seems to be two kinds of Universalist. [1] Some who do not believe in any kind of Hell and that all sins are paid in full in this lifetime. [2] Some who believe there will be a Hell but a very different Hell than the Protestant versions for it will last only for an "age," and will be more of a disciplinary character than punishment. Both destroy the character of the sinner and make them saints. They do much writing to prove the word that is translated everlasting, eternal, forever, age, and world in the King James Version, is from the Greek word "aion," which means "age." In Matthew 24:3 the King James Version says, "end of the world," but the New King James Version, New American Standard Version, New International Version and many more say "end of the age." They have written hundreds of pages to prove that "aion" means "age," and their purpose was to prove that Hell will last for only an age. They may be right in their translation of aion, but not one of the repeatedly times "aion" is used says anything about Hell, aion is not used in the same passage with any of the four words translated Hell in the King James Version. Without proving there is a Hell, and without "age lasting" (aion) being used with any word translated Hell, they make Hell be "age lasting," with a beginning and ending but not everlasting. They have immortal souls in their "age lasting" Hell without proving all the lost will be immortal and live forever after the judgment. They believe all those in the age lasting Hell will be saved when the age is over.

FOR UNIVERSALISM TO BE TRUE, THEY MUST PROVE:

- **[1] THAT THE LOST HAVE A SOUL THAT IS NOW IMMORTAL, therefore, this immaterial part of a person cannot die and will outlast the "age lasting" Hell.**
- **[2] THAT THERE IS A HELL even if it is only "age lasting"**
- **[3] THAT THERE IS NO DEATH.**

Gary Amirault, a Tentmaker Minister in an e-mail to me says, "Most universalists I know who believe in 'age-during correction,' do NOT see it as God torturing people in a literal lake or anything like that, they see it as simply correcting or teaching them further." If they call it Hell or something else, they still have a place where the all the lost to go after the judgment for an "age." They have made Hell into an age lasting place where the all the lost are corrected and then go to Heaven. What if some would not repent then? Will God make them repent against their will? [1] THEY MUST PROVE THAT THERE IS SUCH A PLACE [2] THAT THE LOST WILL BE THERE FOR ONLY AN "AGE," [3] AND THAT ALL WILL REPENT. G. Jessup says "We can be sure there will be judgment, punishment, corrections, or whatever kind of 'attitude adjustments' necessary for the unbelievers according to their works, and for some it could be very long and painfully excruciating: but forever?" He did not give one passage from the Bible to prove this "attitude adjustment," and I cannot find where they try to prove it in any of their writing. Maybe the reason they do not is that they know there is no proof. If they had proof, I am sure they would use it in bold print. That there will be a second chance after death is opposed to what is taught in the Bible.

THEIR BIG PROBLEMS:

1. **UNIVERSALIST MUST PROVE THAT ALL MEN NOW HAVE AN IMMATERIAL PART THAT IS NOW IMMORTAL:** That the soul or the spirit is now immortal. In the "Debate on the Destiny of the Wicked" between George T. Carpenter of the church of Christ and John Hughes of the Universalist Church, 1875, Hughes says, "The soul, the principle of animal life. The spirit, the 'inward man,' the real man, to be invested in the resurrection with a new, spiritual body; clothed with immortality, to live forever in the spirit world." Even so, most Universalist seems to be as unsure of what part of a person, soul or spirit, they think now has immortality, as are most Protestants, but believe some part of a person is now immortal and can never die therefore, this immortal part of a person must live forever somewhere. Universalist must prove that Christ will give "eternal life" to all, even to those who do not come to Him [John 5:40]. They know this and know that all will not come to Christ in this lifetime; therefore, they have made up an "age" after the resurrection, which is not in the Bible, in which they think all will come to Christ.
2. **THE DEATH PENALTY:** They MUST do away with the Bible teaching on death. There can be no wages of sin, as they believe there is no death. The only real difference with them and unconditional immoralist is where their immortal souls will end up (some in Heaven and some in Hell, or all in Heaven). Both must do away with death. Both must deny the Bible when it says, "The wages of sin is death." Both believe, "You shall not surely die," that you are born immortal and it is not possible for you to die.
 - **WILL THE SECOND DEATH MAKE ALL ALIVE?** They teach after the second death, all will be made alive. Both the good and the evil will be made alive, and both will then be immortal. They believe that when death the last enemy is destroyed, no one can be dead. They think the end of death must give life to all that are dead. All who die the second death will be alive and have immortality. **THE UNIVERSALIST BELIEVES THE SECOND DEATH TO BE THE END OF DEATH, NOT THE END OF THE SINNER; THAT FOR DEATH TO END ALL THAT WAS DEAD MUST BE MADE ALIVE FOR THEY BELIEVE THAT AS LONG AS ANY ARE DEAD, IT CANNOT BE THE END OF DEATH.** They seem to think that when "death shall be no more" [Revelation 21:4] could only mean that all who had died are raised from the dead; and all that ever lived would have to be alive; for if any were dead, it could not be said there is no more death. **IT IS THE SINNER THAT WILL DIE [Revelation 21:8]; AND WHEN THERE IS NO MORE SINNER LEFT TO DIE, THERE WILL BE NO MORE DEATH.** The wages of sin is death. It is the sinner who will be paid the wages of their sin, which is death. They want to make death pay the wages of the sin of the sinner, and the sinners pay nothing. **THERE WOULD THEN BE NO DIFFERENCE IN A SINNER AND A SAINT.** Death is an enemy and will be destroyed, but Universalist make there being "no more death" into a gateway to Heaven for all sinners, and God will forgive all sins of the worst sinner even if they rejected Christ all their life.
 - **DOES DEATH MEAN THE END OF LIFE or DOES DEATH MEAN THE BEGINNING OF ETERNAL LIFE?** Death, the last enemy will be abolished [1 Corinthians 15:26]; Universalist makes the abolishment of death be a resurrection to eternal life of all the lost that are now the enemies of Christ. John said of unbelievers and murderers, "Their part shall be in the lake that burns with fire and brimstone; which IS THE SECOND DEATH," but the Universalist changed this

and say it is death, which will end, and all that have "their part" in the lake will be made alive at the death of the lake of fire (which will be the death of death)! DEATH MEANS THE END OF LIFE, NOT THE BEGINNING OF AN IMMORTAL LIFE, but they must find a way to do away with the second death. They believe the lost dead who have been resurrected for judgment will undergo an "attitude adjustments," and then they will have their name in the book of life and never die, that the second death will be the end of death (the death of death, not the death of the sinner); for death to end, life and immortality must be given to all that were dead. Death being abolished means eternal life in Heaven!

- Universalist believes that "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars" will be made alive in Heaven when death is cast into the lake of fire and there is no more death.
- The Bible says, "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burns with fire and brimstone: which is the second death" [Revelation 21:8]. Both death and the lost are cast into the lake of fire [Revelation 20:14-15], therefore, if the lake of fire is the end of death, it is also the end of the lost.

3. **THE HELL PROBLEM:** They must disprove the "Hell" that many Protestants believe, but at the same time prove there is some kind of a "Hell" that is "age lasting" and not eternal. As is shown in the above quotation Universalist do not believe any will forever be in the lake of fire, and they do not believe the Protestant view of Gehenna; therefore, they must prove that God will torment all who do not believe in Christ in this lifetime, some for a short time, some will be tormented more, some tormented much more extremely. G. Jessup says "We can be sure there will be judgment, punishment, corrections, or whatever kind of 'attitude adjustments' necessary for the unbelievers according to their works, and for some it could be very long and painfully excruciating," but they must prove it without the lake of fire or Gehenna passages. I have not seen where they say why there will be a judgment. Maybe for God to decide how much He will have to torment them and how much He will torment Satan and his demons to make them repent. Whatever form the Universalist says the torment will be, physical, mentally, or whatever, it would still be God doing the tormenting.

4. **UNIVERSALIST MUST PROVE THAT THERE WILL BE AN "AGE" OF ATTITUDE ADJUSTMENT.** They say there has been many "ages," and will be an "age" after the resurrection in which "judgment, punishment, corrections, or whatever kind of 'attitude adjustments' necessary for the unbelievers according to their works" takes place. They reason that there must be such an age for those who do not come to Christ in this life must have a time to come to Him. All must accept Christ, and most do not in this life. It is a made up "age" which is not found in the Bible. Not one word about it. UNTIL THEY PROVE THERE WILL BE SUCH AN "AGE," THEY ARE ON A MAKE BELIEVE FOUNDATION. THERE IS NO PLACE CALLED HELL IN THE BIBLE, WHETHER IT IS AN AGE LASTING ATTITUDE ADJUSTMENT, OR EVERLASTING LIFE WITH TORMENT.

PROTESTANTS CHANGED THE SECOND DEATH INTO ETERNAL LIFE IN HELL FOR ALL THAT NEVER BELIEVED IN GOD. UNIVERSALIST CHANGED THE SECOND

DEATH INTO A RESURRECTION TO ETERNAL LIFE IN HEAVEN FOR ALL THAT NEVER BELIEVED IN GOD.

- BOTH MUST PROVE THE PLATONIC DOCTRINE THAT ALL ARE BORN WITH A PART THAT IS NOT SUBJECT TO DEATH. Both the doctrine of Hell and the Universalist doctrine that all will be saved are founded on an assumption that a person has an immaterial, invisible, immortal part in them that cannot die, and this immortal soul must live somewhere.
- BOTH MUST DENY THAT DEATH IS REAL AND THAT ANY WILL DIE. Death cannot be the wages of sin for all will have the gift of eternal life; therefore, no sinner can pay the wages of sin if it is death. Universalist point to this passage to prove there is no Hell, but they do not believe it when it says, "the wages of sin is death."
- BOTH MUST DENY THAT THE PENALTY OF SIN IS DEATH. The Protestant does away with death by making it an eternal life of torment in Hell separated from God; Universalist cannot have death being death or an eternal life separated from God, but they must do away with death. They try to do this by making the end of death be eternal life in Heaven for all that have died. Both turn death into life, but both do it in different ways. Both make the dead that are not dead be living at different places. **For both, if "the wages of sin is death," if death is death, it would completely destroy both; therefore, both try to destroy death by making death be life, but they do it in a different way.** Universalist take from the Platonic doctrine that when the soul is set free of the body, the soul will in time return to God, death becomes the instrument of salvation for all.
 - **According to one, the wages of sin is eternal life with torment.**
 - **According to the other, the wages of sin is eternal life without torment.**
- BOTH MUST DENY THAT DIE, PERISH, DESTROYED, LOST, AND DEATH ARE USED WITH THEIR TRUE MEANING, and must believe that they are only used in a peculiar or theological sense, therefore, they could not be understood without help from someone who is inspired. BOTH BELIEVE ALL ARE BORN IMMORTAL and no one will ever die. **ACCORDING TO BOTH, "THE WAGES OF SIN IS DEATH" TO NO ONE.** Just as with innate immoralists, Universalist must redefine many words, life, death, die, dead, destroy, perish, destruction, consumed, kill, end, burned up, and sleep, must ALL be redefined in a way that the world does not use them. See chapter two.

THEIR USE OF "ALL" This seems to be their main argument. "But what it really says is IN CHRIST...ALL A-L-L ALL shall be made ALIVE! Then each of the ALL in his own order" (from one of their web pages, "CAN THIS BE TRUE?"). They ask questions like: God will have all to be saved [1 Timothy 2:4]. Can His will be thwarted? Jesus came to save all [John 12:47]. Will He succeed? Jesus is the savior of the world (1 John 4:14). Why don't you believe it? And many more like these. Their thinking seems to be that Christ came to save ALL; and if He does not do it in this lifetime, then He must save all who are not saved in this lifetime after the resurrection. This would be great if it were true, but nothing is said about anyone being saved after his or her death. They know that most do not believe in Christ in this lifetime, therefore, they MUST make ALL believe at some time after death. What will happen after death? Christ says "For the hour comes, in which ALL that are in the tombs shall hear his voice, and come forth: they that have done good, unto the resurrection of LIFE; and they that have done evil, unto the resurrection of JUDGMENT" [John 5:28-29]. There is nothing said about anyone being saved after death. The lost are raised to judgment, not to life. "NOW is the acceptable time: behold, NOW is

the day of salvation" [2 Corinthians 6:2]. God loves ALL, and Christ died for ALL, but ALL will not come to Him. He made a person where he or she could choose to or choose not to. Their teaching is that God will show His love to them in a way that ALL [even Satan] will love Him. To so overpower the freewill of a person is the same thing as making them love Him when they could not help it. It would be the same thing as taking their freewill away. This "attitude adjustments" must be strong enough to overpower the most evil; therefore, they are made to believe even against their will. They make up this "attitude adjustments" because they must have it if ALL are to be saved. It is not in the Bible.

UNIVERSALIST TEACHING OF ALL WILL BE SAVED makes much of the Bible be foolishness, vain babbling, meaningless, or just an out right lie. It makes:

1. Satan's greatest lie would be no lie, but is the truth. If all will be saved, no one will die. Satan told the truth; but when God said they would die, He is the one who told the greatest lie [Genesis 3].
2. God said, "The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars; their part shall be in the lake that burns with fire and brimstone; which IS THE SECOND DEATH" [Revelation 20:8]. Universalist says, "Not so God, all will be saved. None will die the second death, for there cannot be a real second death."
3. No broad way "that leads to destruction, and many are they that enter in thereby" [Matthew 7:13].
4. NO DEATH. Whatever you think death is, whether death is death, or death is just a separation from God, no one will be dead; no one will be separated from God. Death could not be. Wages of sin could not be death [Romans 6:23]. The wages of sin is death must be changed to some "kind of 'attitude adjustments' necessary for the unbelievers according to their works," which will last for an "age"; but the wages of sin cannot be a real death that will be forever. While this attitude adjustment is going on, they must be very much alive, just as alive as they will be when it is over. DOES SIN HAVE NO WAGES?
5. They use "all made alive" to teach all the lost will be raised with immortality. When they make "all made alive" to be all will be given eternal life at the second coming of Christ, there cannot be a judgment or a second death. All will be saved. No need of a judgment day to judge some good and some bad. The judgment day is made useless. All will be the same, all will be saved. They over look the fact that THE "ALL" PAUL IS SPEAKING OF ARE ALL THE SAVED. ALL saints who are asleep in Christ, and ALL saints who will be living at His coming. Nothing is said in that passage about ALL the ones who are not in Christ. They will be raised to judgment, not life at the resurrection. They are not NOW IN CHRIST, and they never will have the "life" Christ gives to those who obey Him. Their names are not in the book of life. "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish: to the one a savor from death unto death; to the other a savor from life unto life" [2 Corinthians 2:15-16]. Christ will raise them from the dead, but only to be judged and return to the dead "from death unto death"; and there will never be another resurrection.
6. Makes parables of Christ not true. They do not teach anything and, therefore, are useless. THERE WILL BE NO TARES. Christ said, "I will say to the reapers, Gather up first the tares, and bind them into bundles to burn them; but gather the wheat into my barn" [Mat-

thew 13:30]. Christ was wrong. The tares will not be gathered out of the kingdom and burned at the end of the age (aion-age, not world). The tares will not at some time after the resurrection be turned into wheat, be saved and gathered into the kingdom, for they will be burned as Christ said they would be "at the end of the age." NO BAD FISH. All the bad little fishes will be turned too good little fishes. There will be no bad little fishes to burn.

7. "I tell you Nay: but, except you repent, you shall all in like manner perish" [Luke 13:5]. Universalist says not so Jesus, all will be saved; no one will perish. It can be asked of them as they ask, "Did Christ not know what He was saying? Why don't you believe it?" Even they cannot deny that Christ said those who do not repent will perish. Why do they not believe Him?
8. "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that does the will of my Father who is in Heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by your name, and by your name cast out demons, and by your name do many mighty works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity" [Matthew 7:21-23]. How could Christ have been so wrong? How could He not know that the Universalist says ALL will enter into the kingdom of Heaven? Why would Christ be telling them in the Judgment Day after the resurrection that not all will enter into the kingdom of Heaven?
 - CHRIST: Not ALL will enter into the kingdom of Heaven.
 - UNIVERSALIST: ALL will enter into the kingdom of Heaven.
 - Why do they not believe Him?
9. They must change the words of Christ. "He that believes and is baptized shall be saved; but he that believes not shall be condemned" must be changed to, "He that believes and he that believes not shall both be saved." Why do they not believe Christ?
10. Makes being a Christian and living for Christ be no better than not being a Christian. All are going to end up being saved. Makes taking the Gospel to the lost a waste of time. They are all going to be saved anyway, and those who do not hear the Gospel may spend less time in the age lasting Hell and have less torment than will those who hear and reject the Gospel; therefore, taking the Gospel to them may do more harm to most than it will do good. Because most will not believe the Gospel and will reject Christ, most will be made to suffer longer in the "age lasting attitude adjustment" than they would if the Gospel were not taken to them.

Will Jesus save everyone? Gary Amoral in an E mail to me June 15,1999, says "You've taken a big step out of Hell, but you still leave Jesus as a sinner. He didn't accomplish what He came to do...save the world. If He fails in His mission, He can't be the Messiah."

1. God give His Son to save "whosoever believeth on Him." [John 3:16], but they must believe in their lifetime, and many do not. "Without faith it is impossible to be well-pleasing unto God" [Hebrews 11:6]. God will not raise them and save everyone after He torments them for an age. He will not take away their freewill and make them believe.
2. Paul says they who practice the works of the flesh SHALL NOT inherit the kingdom of God [Galatians 5:16-24]. Universalist says Paul was wrong, they who practice the works of the flesh will see life.
3. Christ said, "He that obeys not the son SHALL NOT SEE LIFE," [John 3:36]. Universalist says they will see life. How do they think those who shall not see life, and shall not

inherit the kingdom of God, will have everlasting life in the kingdom they shall not inherit [Matthew 7:21-23]?

HOW DOES HE THINK JESUS IS A SINNER? He said, "But you still leave Jesus as a sinner." Jesus had no sins of His own and even if He saved no one, not one person, He had no sins, and not giving eternal life to those who do not believe in Him does not make Him a sinner as Gary Amorality said it would.

UNIVERSALIST says God is a God of love, and He will not kill any. All will be saved. They overlook the fact that He is also a just God, and sin must be paid for with death [Romans 6:23]. The death of the sinner is just if it be death in this life, or the second death at the judgment for ALL who has not had their sins washed away by the blood of Christ; for ALL have sinned, and therefore, it is just for them to receive the wages of their sin. If they have not had their sins washed away by the blood of Christ, raised with Christ in baptism, the sinner will die. Death is sure and just for them. Throughout the Old Testament, God destroyed those who rejected Him, as in the flood, or ordered the destruction as with the Amalekites. He never tormented His enemies. He destroyed them; their life ended. Death is the way God dealt with His enemies then, and the way He will deal with them at the judgment. He will destroy them with death, the second death, not torment them forever or for an age.

Universalist may think this cruel, but it is justice, not cruelty. God would not be God if He were not just? If He had no law, which has a penalty for not keeping it, He could not rule and, there would be no sin. There is sin, and its penalty is death.

"In the first place we complain of its relative novelty. It does not appear in the history of doctrine until the beginning of the third century. Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin Martyr, Theophilus of Antioch, Irenaeus, all the first fathers of the church are Conditionalists. Not one of them taught Universalism. Merely the first slight traces of the doctrine are contained in the writings of Clement of Alexandria." E. Petavel, D. D., *The Extinction Of Evil*, Page 90, 1889.

Note: Many in the Church of God and Congregation of God also teach there will be "an opportunity for salvation" after the resurrection, but unlike the Universalist, they believe some will reject it, and for them there will be the second death, not torment in Hell.

CHAPTER TEN

The Results Of Reinterpreting Evil Pagan Teachings

That Are Attributed To God.

THIS GOD SLANDERING DARK AGE DOCTRINE OF HELL MAKES GOD EVIL, CRUEL, SADISTIC, AND FIENDISH. By some unknown and twisted reasoning it is assumed that for God to be just He must forever torment the lost for His justice demands this. From the first sin, God's sentence to Adam was not eternal torment but death. Throughout the Bible, the sentence for sin is always death, not torment. "The wages of sin is death." That His justice demands that He must forever torment the lost is without any foundation in His word. To put it pure and simple, it is a doctrine of man and it makes God evil, cruel, and fiendish.

If a man should put a single person that had raped and killed his wife in a dark pit, and torment him day and night for ten years, most would condemn him to the hottest part of "Hell." Yet, some teach that God made mankind, knowing that most of them would be lost, and many millions would never hear His word; yet He will torment them worse than anything we can imagine, not for ten years; but time without end. It will be God doing the tormenting. God will be the one who makes the fire and keeps it burning forever. Satan or the evil ones will not be tormenting themselves. Many try to justify God for doing more than any man can do, and being more cruel and sadistic than the most evil man could ever be by saying we cannot understand the evil of sin. The God of the Bible is a God of love and justice. Not as many make Him: sadistic, fiendish, cruel, evil, and in character much like Satan. In the Hell that is preached today no one will be corrected by the torment; therefore, it can only be sadistic? Adams says, "If this does not correct the sinner, and no one else is to derive benefit from the torturing, then only God can be the one who gains anything from that torture."

"To torment a child that dies without ever knowing anything about God or His word forever day and night with a torment worse than any pain we can have on this earth would not be 'justice,' but sadistic. What kind of a person could love a God who was tormenting his wife and children with more pain than anyone has ever had in this life? When we are in Heaven, do you think we will be singing of God's love and mercy while He is cruelly tormenting most of mankind and many you now love, your wife or husband, your father and mother, your child, your friend? Is there a greater perversion of Scripture than to attribute such characteristics to God? Is it reasonable to believe that the righteous in their glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings; among whom would probably be found parents, children, husbands, wives, etc.? Is it possible that they will be destitute of deprived of qualities which are considered most lovely and godlike in this life; viz., piety, sympathy, compassion, commiseration for others' woes, etc.? Will insensibility to the woes of the wretched ever become a virtue? Will that which is a vice in this life, become a grace in the glorious future life?" From a web page by "Ron" which is no longer on the net.

Today, many think that the electric chair or hanging of a person who has killed many is inhumane though it takes only a few seconds; but these same people see no inconsistency in believing it is just for God to torment the same person, even if that person has never heard His word, with a torment which they say is much worse than the few seconds would be and will not last only for a few seconds but for an endless eternity.

THE CALVIN GOD, which is believed by many, worships a God many times more evil, more cruel and sadistic than any heathen god. Before the Calvin God made the world, He chose to make most of mankind to be lost before He made them. He even made it impossible for them to believe, but will torment them forever for not believing. The torment by the worshipers of heathen gods soon end with death of the ones being tormented; but Calvinism teaches God made most men, many millions, just so He could torment them without end for eternity "for his good pleasure." According to Hell fire Calvin teachers, this torment will be many times worse than any torment by the worshipers of heathen gods; and will never end in the death of those being tormented. How could any person who has an ounce of compassion, love and worship such a God?

Those who believe in the Calvin God say God chose you before he made the world to be saved or to be lost. If you are one of the few chosen to be saved, even if you live in the most out of the way place in the world and never know of God or Christ, when the time comes for you to be saved, you will be. You can do nothing about it. You cannot say no. If you are one of the many he chose to torment forever, there is no use to send preachers to you. There is no use for you to read the Bible or do anything. There is nothing you or anyone can do. You were made by God just because He wants to torment you forever, and He will. Such a God is like a very rich ruler who torments a thousand people "for his good pleasure" and enjoyment, and chose you to make rich and happy. He would not be worthily of your love, but only your contempt. To destroy the evil, either in this lifetime or at the judgment is one thing; but to make them be evil before they were born, and then torment them without end with more pain than they can know in this lifetime for being what he made them to be is not justice. He would be an unjust and evil God. He made them evil and gave them no chance not to be, and then torments them for being what He made them be. If you put a person who worked in a store in the electric chair for unknowingly short changing a person one cent, your injustice would not equal that of a God that made one person just so he could torment that person forever. Many say He did this with most of mankind. Most are filled with grief when a loved one or friend has some sickness that makes them suffer even when they know the suffering will soon end with death. Yet, they worship a God who they believe will take pleasure in the suffering of billions without end; and not only will he take pleasure in it but he will be the one that is tormenting them and making them suffer and he made them just so he could torment and make them suffer.

John Kent, "For were a woman to commit a crime against her husband, and he punishes her by holding her hand in the fire until the flesh burned off the bones, he would be pronounced one of the most cruel beings in the world; and if he were to escape justice, he would be hunted as a wild beast; and when brought to trial and condemned, he would be pronounced worthy of thrice the punishment that the law could inflict. And he would have been tried and condemned by men, most of whom, perhaps, believed that God would take that same woman, for that same crime that she had committed against her husband, and put-not only her hand, but her whole self into a Lake of Fire and Brimstone;-not for half an hour-not for a day-not for a year-nor for ten thousand years only, but for all Eternity. Also, that this Burning of her in a Blazing Hell would be so agreeable to the determination of the Almighty that no pity could be excited, no mercy shown; but that there, in that Lake of Fire she should gnash, and groan, and wail Eternally. Oh! How horrid the picture! And what a terrible crime, even in the light of their own actions, to charge God with such cruelty!" "Eternal Burning, A SCANDAL AGAINST THE ALMIGHTY" 1879.

Leroy Garrett, "That God would rise the wicked and give them immortality only to torment them in a devil's hell unendingly is both gross and vulgar, even blasphemous. Such a God is not the one described in the Bible...If the God of heaven subjects innumerable billions to unending and indescribable torment, it can only be seen as the one infinite horror." *Restoration Review*, November, 1990.

Al Maxey, "My opponent will make an effort to try and demonstrate that our loving, compassionate, merciful God will be content with nothing less than the perpetual, never diminishing, horrific *torture* of the vast majority of mankind. Not only is that *not* what the Scriptures teach, it has the distinct disadvantage of portraying our God as a *Monster* the likes of which the human mind cannot even conceive. It is to proclaim a God foreign to the inspired revelation. Thus, it is a mockery of Truth and a blasphemy against Deity." Maxey-Thrasher Debate on the Eternal Destiny of the Wicked by two ministers of the church of Christ at: <http://www.zianet.com/maxey/MxThrshr.htm> - I recommend this debate to all members of the church of Christ of which he is a member, and to all who want the truth.

Thomas Thayer, "Paganism in its worst forms has never surpassed, if it has equaled, the savage and terrible descriptions which have been given by Christians of their God. The character ascribed to Him; the dreadful wrath and vengeance with which He is moved; the cold and malignant purpose of creation in regard to million of souls; the stern severity and gloom of His government; the horrible and never-ceasing tortures which He will inflict on His helpless, children- all this, and much more of like character, defies the power of language to set it forth in its true light, or to present it in a manner adequate to its shocking revolting reality." "The Origin And History Of The Doctrine Of Endless Punishment."

I. D. Williamson, "What, then, is the doctrine of endless misery? Stripped of all its drapery, it is no more or less than this: That a large part of the human family are doomed to suffer the most intense and indescribable torments as long as God shall exist, without the least hope or possibility of being benefited by their sufferings. In some part of this beautiful universe, God has prepared an awful, dismal, burning hell, and there countless myriads of human beings shall weep and groan, unpitied and unrelieved, while ceaseless ages shall roll; and when ten thousand times ten thousand years shall have passed, they shall have as long to suffer as if their sufferings had but just began. And, then, to think of the number of the lost to remember that there are on this earth not less than eight hundred millions of human beings, and that out of these there are not more than fifty millions that can be saved, upon the broadest system of partialism; and that, by consequence, there must be more than seventy thousand souls going down to hell every day; and, then, to think of generations that have past, and reflect upon the vast and countless multitudes that must be congregated in that huge reservoir of tears and woe; the very thought bears the lie upon its front. The degree of the punishment outrages all ideas of proportion between guilt and punishment, and the number of the victims shocks all feelings of humanity or mercy. It makes the universe a theater of cursing and blasphemy, rather than a field for the display of the boundless perfections of a merciful and benevolent Creator." *An Examination Of The Doctrine Of Endless Punishment*, 1860.

Spurgeon, one of the greatest of Baptist preachers, says, "When thou driest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul and

then thou wilt have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth, thy body will lie, asbestos like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament." From his sermon "The Resurrection of the Dead." Like most who believe God will forever torment many billions, he must have some revelation that is not in the Bible to tell him about their suffering. In his day most orthodox Protestants believed the Devil would be doing the tormenting, but today most orthodox Protestants think he was wrong, that God is the one who will be doing the tormenting. The man made "Hell" is forever changing. What was orthodox in his day is no longer orthodox. For many Baptists his truth is no longer truth.

Ebenezer Erskine in "The Judgment" "How shall the adulterer satisfy lust when he lies on a bed of flames? The swearer shall have enough of wounds and blood when the devil shall torture his body and rack his soul in hell. The drunkard shall have plenty of his cups when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air."

Samuel Hopkins, "The works of Samuel Hopkins, D.D." Page 458. "The smoke of their torment shall ascend up in the sight of the blessed forever and serve as a most clear glass always before their eyes to give them a constant, bright, and most affecting view... THIS DISPLAY OF THE DIVINE CHARACTER AND GLORY WILL BE IN FAVOR OF THE REDEEMED, AND MOST ENTERTAINING, AND GIVE THE HIGHEST PLEASURE TO THOSE WHO LOVE GOD, AND RAISE THEIR HAPPINESS TO INEFFABLE HEIGHTS. SHOULD THIS ETERNAL PUNISHMENT AND THIS FIRE BE EXTINGUISHED, IT WOULD IN A GREAT MEASURE OBSCURE THE LIGHT OF HEAVEN AND PUT AN END TO A GREAT PART OF THE HAPPINESS AND GLORY OF THE BLESSED." What kind of sick man could get the highest pleasure from seeing a cruel God doing his cruel work on billions and even on many he knows and loves? He makes the saints in Heaven be deprived of qualities God has given to us, sympathy, pity, love for others, caring for others; and made them to be cruel monsters that delight in the pain of others, and loves to hear the groans of those they now love, and the groans of the countless millions of the lost.

Henry Ward Beeches speaking of Michael Angelo's painting, The Last Judgment says, "Let anyone see the enormous gigantic coils of fiends and man; let anyone look at the defiant Christ that stands like a superb athlete at the front, hurling his enemies from him and calling his friends toward him as Hercules might have done; let anyone look upon that hideous wriggling mass that goes plunging down through the air-serpents and man and beasts of every nauseous kind, mixed together; let him look at the lower parts of the picture, where with the pitchforks men are by devils being cast into cauldrons and into burning fires, where hateful fiends are gnawing the skulls of suffering sinners, and where there is hellish cannibalism going on-let a man look at that picture and scenes which it depicts, and he sees what were the ideas which man once had of Hell and of divine justice. It was a night-mare as hideous as was ever begotten by the hellish brood it-self; and it was an atrocious slander on God...I do not wonder that men have reacted from these horrors."

Jonathan Edwards, "The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they

shall be tossed to and fro, having no rest day or night, vast waves and billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals, shall forever be full of a flowing, melting fire, fierce enough to melt the very rocks and elements; and, also, they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, not for one day, not for one age, not for two ages, not for a hundred ages, not for ten thousand millions of ages, one after another, but for forever and ever, without an end at all, and never to be delivered."

Benson, "He will exert all his divine attributes to make them as wretched as the capacity of their nature will admit...They must be perpetually swelling their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer." He has God charging interest on the debt of the suffering sinner owes Him at such a high rate that the sinner gets more behind as time goes on.

Dr. E. Beecher says it "involves God, his whole administration, and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive, by the violation of the highest and most sacred principles of honor and right, and on the scale of infinity and eternity" Page 225.

"The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely inspired convictions of honor and right" Page 306, Conflict of the Ages.

WHAT KIND OF JUSTICE IS THIS? To fill many books with the most harrowing descriptions of torment would not equal the torment we are told that God will give to just one person for all eternity. After someone who never knows of God in his lifetime on earth has been in torment in Hell for not believing in God for trillions times trillions of years, we are told they will still have eternity with not one second less time to suffer. Those who believe in Hell say, "It is justice." My question to them is how do they know it to be justice? Where did God tell this to them? It being justice is something they had to make up to try to justify their heathen Hell even if they make God be much more evil than Satan.

DO YOU WONDER WHERE IN THE BIBLE THEY FOUND THINGS LIKE THE DEVIL POURING SCALDING LEAD DOWN THE THROAT OF A PERSON AND MANY THOUSANDS OF LIKE THINGS? THE ANSWER IS THAT THEY ARE IN THE SAME PASSAGE WHERE THEY FOUND HELL AND THE SAME PASSAGE WHERE THEY FOUND THE NAME OF HELL. THEY FOUND THEM IN THE TEACHING OF MEN, NOT THE BIBLE.

THE CAUSE OF ATHEISM AND STUMBLING IN MANY Matthew 18:6. A DOCTRINE THAT MAKES ATHEISTS: "As a child, Robert Ingersoll heard a preacher proclaim the doctrine that God subjects sinners to unending torment in hell. Ingersoll decided that if God were like that, then he hated Him. Later he wrote of this belief that it 'makes man an eternal victim and God an eternal fiend. It is the one infinite horror. **Below this Christian dogma, savagery cannot go.' There are substantial moral and logical difficulties in believing in a God who tortures His enemies forever. Like Ingersoll, thousands of thinking men have turned away from such a God**" Tim Crosby in Ministry.

E. Petavel, D. D., "The lamentable results of the Platonic doctrine may be seen in the theology of a Tertullian and an Augustine,--theology called orthodox.--which makes the God of love an Executioner whom innumerable victims will curse eternally. Such a doctrine is a burden even to its adherents. It has drawn from them admissions, which we are bound to record. Henry Rogers declared that 'for his part he would not be sorry to see every child die at the age of four years.' Albert Barnes admits, with a soul full of anguish that he cannot understand why there are men destined to suffer forever. 'The Gospel,' says Isaac Taylor, 'fills us with a universal sympathy which sometimes make us regret that it must be true in all its teaching.' Calvin himself cannot refrain from confessing that the decree of God concerning sinners seems to him horrible ('decretum horrible fateor'). In a word, the traditional dogma conducts to pessimism by making evil eternal.

What has been the result? Extremes meeting, the doctrine of eternal suffering has led to Universalism. More or less secretly many of the partisans of the traditional dogma, unable to hold it any longer, have quitted their position, to embrace the hope of a universal salvation; while others wander in the penumbra of eschatological skepticism." *The Extinction Of Evil*, Page 78, 1889.

God has been made so cruel, and this doctrine is so unthinkable that it has probably created more atheists, and caused more weak believers to fall away than any other false teaching. The dread of Hell has caused misery and mental anguish to countless millions and **INSTEAD OF THE HORROR OF HELL TURNING MANY TO GOD TO ESCAPE ETERNAL TORTURE, MANY MILLIONS HAVE BEEN TURNED AWAY FROM SUCH AN UNJUST GOD.** The doctrine of Hell is one of Satan's best tools to turn many away from Christ. Do you want to give an account to God at the judgment for teaching it? No heathen religion has a God as unjust and fiendish as many "Christians" make their God. Edward White says, "It cannot be denied that the frightful doctrines on the future of humanity...supported by the general authority of nearly all Christendom for at least fourteen centuries, are regarded with contemptuous skepticism by the bulk of the existing male population of Europe, who assigns these articles of 'the faith' as the chief reason for their ever extending and fierce revolt against Christianity" *Life In Christ*, Page 65, 1878. **GOD IS NOT A GOD OF TERROR, A CRUEL AND EVIL BEING THIS DOCTRINE MAKES HIM TO BE. DO YOU THINK HE WILL SAY TO THOSE WHO TEACH HE IS UNJUST, "WELL DONE, GOOD AND FAITHFUL SERVANT...ENTER YOU INTO THE JOY OF YOUR LORD" [Matthew 15:21]?**

DILEMMAS OF THEIR OWN MAKING: The doctrine of Hell puts those who teach it in dilemmas from which they have no way out.

- Dilemma number one: According to most who believe in Hell only a few will escape it, but they say all who die before the age accountably will escape Hell and will go to Heaven. By their own teaching, the Abortionist maybe sending more to Heaven and saving them from Hell than preaching is. Yet, many preachers that teach "Hell" with all its horrors bitterly oppose abortions, which by their own teaching, is saving more from "Hell" than they are. Why? According to their own teaching, in the US alone by abortion millions have been sent to Heaven but most of them would be in eternal torment if they had lived. If I believed their teaching about Hell, I would be all for a sure way to save millions from an eternity of torment and put them safely in Heaven.
- Dilemma number two: Many pagans count girl babies of little or no use and kill many of them. For centuries, millions of girl babies in China have been killed at birth. Today, be-

cause of the law in China of one child per family, many girl babies are being killed at birth by parents who want a boy. According to the teaching of those who believe in Hell there are millions of Chinese girls in Heaven that would have been in torment in Hell if they had lived, but not many Chinese boys are in Heaven.

- Dilemma number three: According to them, the children killed in the Old Testament in Gehenna would be blessed for by not having a few years of life with pain and problems they will forever live with God in Heaven.
- There are many more dilemmas like these. How many children have been sent to heaven by wars? How many children were sent to Heaven when the two A-bombs were dropped in world war two? How many children will be in Heaven because they had no food or some sickness? By their teaching, a child killed or dies soon after birth is blessed over those that live for most of them that do not die as a child will live forever in torment and all those that do die when they are a child will live forever in Heaven. According to their own teaching (if they were right), Heaven will have more in it that was killed as a child than by all the preaching.

Annihilationism is God giving people freedom to choose not to accept Christ and the life He died to give them. Their not-accepting Christ and life means they have chosen to accept death. God gives them their choice, and lets them pay the wages of their sin, death, for they have chosen not to let Christ pay it for them. He is a just God, not a cruel sadistic God who will torment forever. Some say, "God is a God of justice and sin must be paid for, or God would not be just." Yes, but being sadistic is not justice in anyone's book, and the very fact that He is just would not let Him cruelly and sadistically torment anyone forever without end. The wages of our sins were paid by the death of Christ. Those who have not been baptized into His death will pay for their own sins in the second death, not by having scalding lead poured down his or her throat for all eternity. God made all out of nothing and has the right to send any back to nothing. Sending those back to nothing who choose to not give Him the worship He is entitled to is His right and there is nothing cruel about it. They have the life He has given to them and have chosen to live it for themselves. Jeremy K. Moritz at: http://www.inplainsite.org/html/torment_or_annihilation.html says most feel if a farmer cultivates a breeding ground for cows that these cows are born only because he cultivated them. Without the farmer the cows would not have come into existence (they would not have had the time, the life that they did have) Most feel that he is entitled to have them mercifully put to sleep and take the meat. But on the other hand, if the farmer feels that by giving the cows life entitles him to torture them every moment of their life, that farmer would be regarded as a cruel, sadistic man and abhorred by most.

Many have tried to lessen the cruelty in a number of ways. [1] Perhaps the most common one is to make Hell be only in the mind of the lost. Billy Graham said, "I have often wondered if Hell is a terrible burning within our hearts for God, to fellowship with God, a fire that we can never quench." This does not help any and maybe makes it crueler. Mental pain is as bad and sometimes worse than physical pain. God tormenting most of mankind by making them live in mental pain for eternity would not make Him any less cruel. [2] Some have tried to justify this cruelty by saying the punishment must fit the crime. If a person commits a crime against a person he or she does not know, it is not as bad and the crime would be if committed against his or her mother. **For centuries many of the best thinkers in the orthodox churches have tried to find a way to justify Hell.** I think the best they have done is to say the same crime/sin committed against an infinite God demands an infinite punishment, and God would not be just if He did not

torment all sinners forever; they have tried to make it look as if He has no way out and must torment in Hell. What new revelation do they have that makes God be wrong when He said, "The wages of sin is death"?

- First: they are speaking where the Bible does not say anything and are making God be bound by their theology. Therefore, they give Him no choice, making Him be bound to forever torment most of mankind. All to justify their "Hell."
- Second: God's law in the Old Testament had the same punishment if the sin were against man or against Himself. To lie was the same if the lie were to a person or to God. His law was an eye for an eye no matter who the sin was against. Their theology makes it be one eye if the lie were told to a person, but if the same lie were told to God it would be an endless number of eyes.
- Third: If any sin against an infinite God demands an infinite punishment of eternal torment in Hell, all have sinned. If the only payment for our sin against an infinite God is eternal torment, Christ did not pay it for us. If the payment is death, He did pay it for us.
- Fourth: God made us and if He had chosen not to give anyone eternal life, to let us pass out of exists at death, to return to not existing, He would still be a good and merciful God for giving us the life we have. But, He has given us much more if we will only believe and obey Him. He has given His only Son that we may have eternal life. He has saved us from the wages of sin; the death that we deserve and given us life.
- Fifth: Who could love and worship a God that according to traditional doctrine would have made our father, mother, wife or husband, our children, and many we know and love just so He could torment them and He gives them no change to not be tormented.

Throughout the Old Testament, God destroyed His enemies, Sodom and Gomorrah, the flood, drowning in the Red Sea, etc. He did not torment them forever. The Bible does not teach it is the character or nature of God to torment the lost.

Not only is Hell an addition to the Bible but also is many times more cruel than anything the pagans ever even thought of. Because for most it is something that is far away and not something they can see now, I do not think they can see how cruel they are being too most, or how cruel they are making God be. Because it is not something that is now real to them, they are able to tell themselves "it is justice." If the Hell they teach was real and they could look over into it and see God tormenting most of mankind in the terrible way they now teach that He will be doing, they would be terrified of such an evil being as they say their God is. HOW CAN ANYONE NOT SEE THIS?

The doctrine of an immortal soul that cannot die and must forever be tormented is the most heartless doctrine any person ever believed. BELIEVING IN HELL IS AS HEARTLESS AS ANY PERSON CAN BE, AND IS LOVING AND WORSHIPING THE MOST CRUEL, SADISTIC AND FIENDISH OF ALL GODS. **If being created in the image of God means mankind cannot die but must forever be tormented, then being in the image of God is a curse for most of mankind.** It would have been better for them to be as animals are. All things that "are" were made by God. If Hell did exist, it could only have been God that thought it up and made it.

DO THOSE WHO TEACH THE DOCTRINE OF HELL REALLY BELIEVE IN HELL? The plain inference is that they do not believe in it. They see some of their family, their friends, those they work with or live next door, that they say are going to Hell at death, but do little or nothing about it. If they really believe in Hell when they see unsaved people they know and love dying all around them, why do they do so little to save them? They seem to care more about what is on television than they do about the eternal torment of those they say they love, and countless millions of others

Summary: THE REAL ISSUE IN THE DOCTRINE OF HELL IS THE NATURE OF GOD. IS HE A GOD OF LOVE AND MERCY OR IS HE A CRUEL, SADISTIC, AND FIENDISH GOD TO MOST OF MANKIND AND MADE THEM JUST SO HE COULD TORTURE THEM AND GIVE THEM NO CHANCE TO NOT BE TORTURED AND WILL NOT LET THEM DIE? **THOSE WHO BELIEVE IN SUCH A GOD MUST DEFEND EVERLASTING TORTURE AND THE GOD WHO MADE MOST OF MANKIND KNOWING THAT HE WOULD TORTURE THEM FOREVER; AND ACCORDING TO THE CALVIN AND JONATHAN EDWARDS VERSIONS OF HELL, THIS GOD WOULD DELIGHT IN IT AND, ACCORDING TO CREEDS, AUGUSTINE, SPURGEON, AND MANY OTHERS, THOSE IN HEAVEN WOULD FIND DELIGHT IN SEEING THOSE IN HELL BEING ROASTED IN FIRE. SUCH A GOD AND HEAVEN CANNOT BE DEFENDED. A GOD WITH SUCH VINDICTIVENESS IS A TOTALLY CONTRADICTION TO THE GOD WHO WOULD HAVE ALL MEN COME TO REPENTANCE.** God is not an eternal prison keeper who tortures all that are in His prison. **When I gave up the evil God of Hell, and believed in the true God; it brought a peace and joy I never believed possible. I now worship a God who is worthy of being loved and worshiped.**

THE FATE OF THOSE WHO ARE NOT IN CHRIST

1. **"UTTERLY DESTROYED"** [Acts 3:23]
2. **DEATH** [Romans 6:23; 6:21; 7:5; 4:17; 8:6; 1 Corinthians 3:22]
3. **MUST DIE** [Romans 8:13; John 8:24; 6:50;]. This is not the first death, which comes to all, to both those who are saved and those who are lost [Hebrews 9:27], but is the **SECOND DEATH** (eternal nothingness) [Revelation 21:8]. All will die once, the lost will die twice
4. "And when sin is accomplished, it brings forth **DEATH**" [James 1:15]
5. "Condemned them to **EXTINCTION**" Revised Standard Version [2 Peter 2:6]
6. **PASSES AWAY** [1 John 2:17]
7. Their **END is DEATH** [Romans 6:21-22]
8. "Their **END is DESTRUCTION**" [Philippians 3:19]
9. "Whose **END is TO BE BURNED**" [Hebrews 6:8]
10. "**Everlasting DESTRUCTION**" [2 Thessalonians 1:9]
11. "**Sudden DESTRUCTION**" [1 Thessalonians 5:2-3]
12. "**Swift DESTRUCTION**" [2 Peter 2:1]
13. "Will reap **DESTRUCTION**" [Galatians 6:8]
14. "**DESTRUCTION** of ungodly man" [2 Peter 3:7]
15. Are on the broad way leading to **DESTRUCTION** [Matthew 7:13-14; Philippians 3:19; 1:28; 2 Peter 3:7]

16. God will **DESTROY** [1 Corinthians 3:17; 2 Peter 2:12]
17. Will be "**DESTROYED**" like Sodom [Luke 17:29]
18. **BRING TO NOTHING** [2 Thessalonians 2:8]
19. Will be **TURNED TO ASHES** like Sodom and Gomorrah [Peter 2:6]
20. Will "**BE BURNED UP**" [2 Peter 3:10]
21. Will "**PERISH**" [John 3:16]
22. Will be "**SLAIN**" [Luke 19:14]
23. Will be "**THROWN AWAY**" [Matthew 13:18]
24. They "**SHALL NOT SEE LIFE**" [John 3:36; 5:40; 1 John 3:15]
25. **DO NOT HAVE THE "LIFE"** Christ gives to them that obey Him [John 3:36; 5:21; 5:24; 5:29; 5:40; 6:27; Matthew 19:29; 1 John 5:12]
26. Will **LOSE LIFE** [Matthew 10:39]
27. Will have **NO ACCESS TO THE TREE OF LIFE** [Revelation 2:7; 22:2; 22:14]
28. Will be **BLOTTED OUT OF THE BOOK OF LIFE** [Revelation 3:5]
29. Shall **PASS AWAY** in "**the Day of Judgment and DESTRUCTION OF UNGODLY MEN,**" the "heavens shall pass away...shall be dissolved...burned up" [2 Peter 3:7-13]
30. Will be "**DEVOUR**" [American Standard Version] "**CONSUME**" [New American Standard Version] [Hebrews 10:27; 12:29]
31. **Fate of the wicked in the parable**—always destroyed, death, not tormented
 - **THEY WILL BURN UP like the useless chaff of wheat** [Matthew 3:12, Luke 3:17]
 - **BURNED like weeds, tares and bad fish** [Matthew 13:30-50]
 - **Like harmful plants will be rooted up** [Matthew 15:13]
 - **Cut asunder like the unfaithful servant** [Matthew 24:45-51]
 - **Cut down like useless fig tree** [Luke 13:6-9]
 - **SLAIN (killed) like enemies** [Luke 19:27]
 - **Cast out and KILLED like the unfaithful husbandman** [Luke 20:9-17]
 - **Are BURNED UP like withered branches** [John 15:6]
 - If the above language does not denote the utter destruction of the wicked, what language could God have used that would? None. Those who try to explain away the above would try to explain away any language that could be used.
32. **Fate of the wicked in the Old Testament** (of people and nations in this lifetime).
 - "Behold the day comes, it burns as a furnace [see 2 Peter 3:10-12] and all the proud and all that work wickedness shall be stubble; and the day that comes **SHALL BURN THEM UP**, says the LORD of hosts, that **IT SHALL LEAVE THEM NEITHER ROOT NOR BRANCH**" [Malachi 4:1-3]. Probably said of the nation of Israel. Burn up a plant and leave it neither root nor branch and nothing will remain of it. Nothing will remain of the nation.
 - The wicked "shall soon **be cut down like the grass**" [Psalms 37:2]
 - "Shall be cut off...**shall not be**" [Psalms 37:9-10]
 - "Will **be as nothing**" [Isaiah 41:11]
 - "Become as **if they has never existed**" [Obadiah 16]
 - "Shall perish...in smoke shall they **consume away**" [Psalms 37:20]
 - "They shall **be destroyed**" [Psalms 37:38]. "**Altogether destroyed**" New Revised Standard Version

- Shall "**melt away**" [Psalms 112:10; 68:2]
 - "But the way of the wicked **will perish**" [Psalms 1:6]
 - "But all the wicked, He **will destroy**" [Psalms 145:20]
 - "Whoever has sinned against Me, **I will blot him out of My book**" [Exodus 32:33]
 - "The wicked is **reserved to the day of destruction**" [Job 21:30]
 - "They are **like the chaff** which the wind drives away" [Psalms 1:4]
 - **Souls shall die** [Genesis 3:3; Ezekiel 18:4; 13:19]
33. Add to this the fact that Hell is not in the Bible, not the name or the concept; nothing is said about God tormenting anyone after the judgment; nothing is said about the wicked after the second death; and you have a clear picture of the fate of the wicked. **GOD COULD NOT HAVE SAID IN HUMAN LANGUAGE ANY CLEARER OR STRONGER WHAT THE FATE OF THE WICKED WILL BE. If you think it could be said any more clearly, try it. You cannot do it. BETWEEN THE STATEMENTS OF THE INSPIRED WRITERS OF THE BIBLE ABOVE, AND THE UNINSPIRED TEACHING OF MEN, THERE IS AN ENORMOUS DISCREPANCY AND CONTRADICTION THAT CANNOT BE EXPLAINED AWAY.**
34. Our choice is **life** or **death** [see Deuteronomy 30:19-20]. To **live** or **die** [Ezekiel 18:20] An eternal life in Hell forever being tormented by God is not one of our choices.
- THE FATE OF THOSE WHO ARE IN CHRIST AFTER THE RESURRECTION.**

- **Eternal life** [Romans 6:23]
- "*Shall inherit eternal life*" [Matthew 19:29]
- After the judgment they "*shall go away into eternal life*" [Matthew 25:46]
- **Will "have eternal life"** [John 3:5]
- **Christ will raise them up on the last day** [John 6:40]
- **Will be immortal after the resurrection** [1 Corinthians 15:51-56]
- **Will have incorruption** [1 Corinthians 15:42]
- **Will have glory** [1 Corinthians 15:43]
- **Will be like Christ** "*We shall be like him; for we shall see him even as he is*" [1 John 3:2]
- Are "*heirs according to the hope of eternal life*" [Titus 3:7]
- **Will have a spiritual body** [1 Corinthians 15:44]
- "*And as we have borne the image of the earthly* (The earthly flesh and blood body of Adam made to live on this earth but "*cannot inherit the kingdom of God*" 1 Corinthians 15:50), *we shall also bear the image of the heavenly*" (Like the spiritual body of Christ for life in Heaven) [1 Corinthians 15:47-56]
- "*Will never perish*" [John 10:28]
- **Forever with the Lord** [1 Thessalonians 4:17]
- **MANY MANSIONS IN MY FATHER'S HOUSE:** "*In my Father's house* (Who is in Heaven Matthew 5:16; 5:45; 5:48; 6:1; 6:9; 7:21; 10:32-33) *are many mansions...I go to prepare a place for you.*" (Where did Christ go to prepare a place for us? In the mansions in His Father's house in Heaven. "*For it was not David who ascended into heaven, but himself says: 'THE LORD SAID TO MY LORD, SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'*" Acts 2:34-35) "*And if I go and prepare a place for you,* (A place in my Father's house in Heaven) *I come again, and will receive you unto myself; that where I am there you may also be* (With me in

the place I go to prepare for you in My Father's house in Heaven [John 14:1-3]. ***But now I go unto him*** (unto My Father who is in Heaven) ***that sent me***" ("The word-Christ who was with the Father in the beginning and has always been a heavenly being with God became flesh, and dwelt among us" John 1:14) [John 16:5]. He is no longer flesh, but has now gone back to Heaven to prepare a place for the saved and will come back for them. *"He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne"* [Revelation 3:21]. Christ is now on His Father's throne in Heaven where He went to prepare a place for us.

- **FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD:** *"Now this I say, brethren, that FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD; (Our bodies in the image of Adam made for this earth are not suitable for Heaven) neither do corruption inherit incorruption (Neither can our corruptible bodies in the image of Adam inherit in the heavenly realm). Behold, I tell you a mystery: We all shall not sleep, (Shall not die) but we shall all be changed, (ALL that are asleep when Christ comes and ALL that are alive) in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, (Raised in the heavenly image of Christ, not in the corruptible image of Adam which they had when they died). For this corruptible must put on incorruption, (This earthly body in the image of Adam must put on incorruption, a spiritual body in the image of Christ. Adam never had a spiritual body before or after he ate.), and this mortal must put on immortality (This mortal body which is the body we now have must be changed to an immortal spiritual body which will not be the body of this earth which we now have). But, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory"* [1 Corinthians 15:50-54]. In this passage Paul is telling the Corinthians what their body will be after the resurrection.
 1. It cannot be "flesh and blood" for flesh and blood cannot inherit the kingdom of God [1 Corinthians 15:50].
 2. It cannot be a body of "corruption" for a body of corruption cannot inherit incorruption [1 Corinthians 15:50-54].
 3. It cannot be the mortal body we now have for this mortal body must put on immortality [1 Corinthians 15:53-54].
- *"We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds (To meet Him in the air and will have a body not of this earth) to meet the Lord in the air: and so shall ever be with the Lord"* [1 Thessalonians 4:16-17].
- *"Beloved, now we are children of God, and it has not appeared as yet what we shall be. (We know what the image of Adam is for we now have it. His image was flesh and blood both before and after he sinned, and we know that we now have his image, a body of flesh and blood, but we do not now know what the spiritual body in the image of Christ will be like.) We know that, when He appears, we shall be like Him because we shall see Him just as He is"* [1 John 3:2].
- **WILL BE LIKE ANGELS** *"The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age (The age to come. Not all will be*

worthy to attain to it) *and the resurrection from the dead, neither marry, nor are given in marriage; for **neither can they die any more, FOR THEY ARE LIKE ANGELS***, (Like the angels, the saved will have a body that will be suitable for Heaven. Not an earthly being and will no longer have a body in the image of Adam made for this earth, but will have a spiritual body in the image of Christ. ANGELS HAVE NEVER HAD AN EARTHLY BODY IN THE IMAGE OF ADAM. WHEN WE ARE LIKE ANGELS WE WILL NOT HAVE AN EARTHLY BODY IN THE IMAGE OF ADAM) *and are sons of God, being sons of the resurrection*" [Luke 20:34-36]. Adam was made of the earth and had a flesh and blood body and Eve was made from his body before their sin, they never had a spiritual body or a body like the angels had long before this earth was made. To have a body like Adam before he sinned would be to have a flesh and blood body and be male and female. It would be nothing like the Angels.

- *"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, **unto an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time**"* [1 Peter 1:4].
- SEEK THE THINGS ABOVE *"If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. **WHEN CHRIST, WHO IS OUR LIFE, IS REVEALED, THEN YOU ALSO WILL BE REVEALED WITH HIM IN GLORY**"* [Colossians 2:1-4].
- WE NOW BEAR THE IMAGE OF THE EARTHLY [Adam] WE SHALL BEAR THE IMAGE OF THE HEAVENLY [Christ] *"And just as we have borne the image of the earthy, we shall also bear the image of the heavenly"* (Not the flesh and blood image of Adam before or after he sinned, not an earthly body, not a body of dust) [1 Corinthians 15:48].

AN ETERNITY IN HEAVEN OR ON EARTH?

Some ask. "An eternity in Heaven doing what?" I ask them, "An eternity on earth doing what?" I have not seen anywhere that they say what they think we will be doing on earth for an eternity. Take whatever they think there will be to do on earth for eternity and multiply it by a 100, or 10,000, or even by 100,000 and you will not have all that we will be doing in Heaven for an eternity. All the best of this earth will be gone. There will be no marriage, therefore, no family life [Matthew 22:30]. No sea [Revelation 21:1] therefore, nothing that has to do with the sea, no boating, no fishing, no sunset over the water, etc. Multiply the beauty of earth by 100,000 or more and you still will not have the beauty of Heaven.

LIFE ON THIS EARTH - versus - LIFE IN HEAVEN

1. Life on this earth: a natural body - versus - after the resurrection: a spiritual body [1 Corinthians 15:42-58].
2. Life on this earth: a mortal being - versus- after the resurrection: an immortal being.

3. Life on this earth: image of Adam - versus - after the resurrection: image of Christ.
There are three major views of the fate of the lost after death. There may be many variations on each, not to over simplify, but I think all the variations will be on one of the three.

1. God made most of mankind to be tormented forever.
2. God will save all mankind no matter how evil they are.
3. The wages of sin is death for those not in Christ.
 - a) The eternal home for those in Christ will be on earth.
 - b) The eternal home for those in Christ will be in Heaven.

A SUMMARY OF WHERE THE DEAD ARE. Four views on what happens at death, each one is in sharp conflict with the other three and makes them not possible. Yet, the same preachers put the dead in three places simultaneously.

1. The spirit of all returns to God.
 2. The dead are alive in sheol which is believed by many to be somewhere under the earth.
 3. The soul of the saved go to Heaven at death and the soul of the lost go to Hell at death.
 4. All the dead are asleep unto the resurrection.
- If you believe #1, you make the Hell in # 2 impossible. If the spirit or the soul is the only part(s) of a person that lives after the death of the body and "The spirit returns to God who gives it" [Ecclesiastes 12:7] then the soul never goes to sheol or hades; therefore, if there were a place under the earth called "sheol" no person ever goes to it. It could not be the receptacle or the place of abode of disembodied spirits if the spirit returns to God in Heaven at death. If you believe #1, you make the Hell in # 3 impossible. If the spirit or soul of all the dead returns to God at death, no one could go to Hell at death. Nevertheless, we are repeatedly told the lost spirits go to Hell at death. If all return to God in Heaven, no one is dead; therefore, the resurrection of # 4 is impossible.
 - If you believe # 2, the dead are alive in sheol you make 1, 3, and 4 impossible. If all the dead are alive together in sheol, no spirit could have returned to God, no soul could be in Hell and none would be asleep unto the resurrection. The truth is that all the dead in the Old Testament are asleep in the grave and #2 is the same as # 4. There is no conflict in were the dead are in the Old and New Testaments.
 - If you believe #3, all souls do not return to God at death, most go to Hell. If all go to Heaven or Hell AT DEATH, NO ONE WOULD EVER BE IN SHEOL. There would be no time when they could be. All the sixty-four passages in the in the Old Testament which speak of sheol would be worse than meaningless; they would be untruthful, for they have put ALL, both the good and the evil together in sheol, none in Heaven and none in Hell. The dead would not be asleep unto the resurrection and there cannot be a resurrection as no one is dead.
 - If you believe # 4, that the dead are asleep and there will be a resurrection, you make 1, 2, and 3 impossible. If the dead are asleep and will be unto the resurrection, no spirit will return to God at death, no one will be in Heaven or Hell at death.

GOD HAS SPOKEN in the clearest way that is possible with human language

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten...for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you go" [Ecclesiastes 9:5-10]. "His breath goes forth, he returns to the earth: in that very day his thoughts perish" [Psalms 146:4]. "So man lies down and rises not: Till the heavens be no more, they shall not awake, nor be roused out of their sleep" [Job 14:12]. If you read God's word and you still believe a person now has an immortal soul; and is not subject to death, there is no human language God could use to tell you otherwise. You have believed men and Satan, and will not hear God.

There is nothing hard to understand about the nature of a person or the fate of the wicked. It takes much help from theology to not understand the clear teaching of the Bible. Much help to make many believe Satan's lie over God's word. Much help for anyone to not be able to see the simple truth when he or she reads the Bible.

**COULD GOD HAVE GIVEN HIS REVELATION ABOUT THE FATE OF MANKIND AFTER DEATH IN A WAY THAT ALL COULD UNDERSTAND IT? THE ANSWER IS YES. HE COULD AND DID CHOOSE WORDS, PARABLES, SYMBOLS, AND METAPHORS THAT CLEARLY TEACH THE DEATH OF, NOT THE TORMENT OF THE LOST. THE UNSAVED DIE, PERISH, ARE DESTROYED, AND ARE LOST. THE OBE-
DIENT ARE SAVED FROM DEATH, AND GIVEN LIFE AND IMMORTALITY AT THE JUDGMENT. GOD COULD NOT HAVE SAID IT ANY CLEARER. IF YOU THINK HE COULD HAVE, TRY TO SAY IT ANY CLEARER. The words and expressions are used that put the truth beyond all possibility of question. Eternal life with torment would not be death.**

BE HONEST WITH YOURSELF, WITH GOD, AND GO TO HIS WORD WITH HONESTY, LOVE, AND REVERENCE. Can pagan teachings, which are promoted in the name of Christ, result in knowledge of the truth, which can save?

DO YOU WANT TO DIE? THE BIBLE LITERALLY MEANS WHAT IT SAYS, "THE WAGES OF SIN IS DEATH." Do you want to face God's wrath at the judgment and be found not fit to live? Do you want to know that the second death will be an eternal end of you? If not, then: Hear and Believe [Romans 1:16; Hebrews 11:6]. Repent [Luke 13:5]. Die to sin, and through baptism be buried and raised to walk in newness of life with Christ [Romans 6:1-23; Mark 16:16; Acts 2:38 John 3:5]. "For if we have become united with him in the likeness of his death (through baptism), we shall be also in the likeness of his resurrection" [Romans 6:5]. "God gave unto us eternal life, and this life is in his Son. He that has the Son has the life; he that has not the Son of God has not the life." [1 John 5:11-12]. Live faithfully unto death, and receive the crown of life and immortality at the resurrection [Revelation 2:10; 1 Corinthians 15:52-55; John 5:21]. "But they that are accounted worthy to attain to that world, and the resurrection from the dead...neither can they die any more: for they...are sons of God" [Luke 20:35]. "It was necessary that the word of God should first be spoken to you. Seeing you thrust it from you **AND JUDGE YOURSELVES UNWORTHY OF ETERNAL LIFE**, lo, we turn to the Gentiles" [Acts 13:45-48]. **THE QUESTION IS NOT WHERE WILL YOU SPEND YOUR ETERNITY, BUT WILL YOU HAVE AN ETERNITY.**

"For our citizenship is in heaven, from which also we wait for a Savior, the Lord Jesus Christ; **who WILL transform the body of our humble state into conformity with the body of His glory**" [Philippians 3:20-21]. "To him that overcomes, to him will I give to eat of the tree of life, which is in the Paradise of God" [Revelation 2:7]. **THE RESURRECTION OF THE DEAD TOTALLY DESTROYS THE DOCTRINE OF AN IMMORTAL SOUL.**

"But now has Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But, each in his own order: Christ the first fruits; then they that are Christ's at his coming." **Could Paul have been any more specific? ONLY THROUGH THE RESURRECTION WILL ANYONE HAVE LIFE AFTER DEATH.**

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