

“Where Are The Dead?”



By
Pastor Edward L. Saunders

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"Where Are The Dead?"

PREFACE

This booklet is written because the author has felt a definite need for a Biblical explanation of one of the most baffling questions that has faced mankind for so long. That question is, "What happens at death?" Not because there are no books written on this subject, on the contrary, there are many. The problem is that most of what is written is not, in the judgment of this writer, according to the Word of God, but is a confused mixture of pagan philosophies and Christian doctrine. To unravel this mixture, be it granted that it is no small task, is the burden of this work and then to give in simple straightforward terms the plain teaching of the Word of God on this most important subject.

The writer is convinced that one cause of the infiltration of eastern pagan ideas about death into western civilization, as we see it today in such forms as Maharishi Mahesh Yogi's "Transcendental Meditation", Rosicrucianism, Sun Myung Moon's Unification Church, and other spiritualistic cults believing in reincarnation, pre-existence of the soul and even satan worship, is the result of the doctrine of the "immortality of the soul". I believe that if the Protestant Reformation had gone all the way in repudiating false doctrine and restoring pure Bible teaching, we would not have the confused condition of Christianity today. It was because some of the reformers compromised for the sake of unity that the restoration of truth was unfinished. Not that God was not endeavouring to restore truth - historical evidence shows clearly that there was far more truth revealed than was embraced.

INTRODUCTION

The Bible asks the question: "If a man die, shall he live again"? And indeed this is the ultimate question, a question that has haunted the minds of many generations of mankind of all races.

Another question the Bible asks is "What is man?" (Ps.8:4) Is man an immortal soul in a material body? What is death? What is life? Where are the dead? Did man's soul pre-exist? What about reincarnation? Purgatory? Hell? Is hell everlasting? Are the wicked dead now in hell fire suffering eternal torment?

When a person dies are they dead or are they alive in some spiritual state? What about the common belief that the wicked dead are now suffering everlasting torture in "the heart of the earth" which is ablaze with everlasting fire? Is death just a "separation from God", but yet a real existence in the form of an "immortal soul" as we are told by so many evangelists? Evangelists publish widely the idea of an "immortal soul" so much so that one would think the expression is found on every page of the Bible. But really, does the Bible teach that mankind has an "immortal soul"?

The idea is expressed at many funerals that the one who has died is not really dead at all, but very much alive in heaven, and that they can see events as they transpire here on earth. No doubt we all have heard preachers talk of the deceased being in heaven even at the time the funeral service is in progress, that they are more happy than we are, that they look upon the living in sorrow and sympathy for their condition is so much more glorious than that of the living. Well, what about all these ideas? Are they Scriptural? Are they consistent with the truth? What about the Bible teaching about the resurrection? Will there be a resurrection of the dead? And if there will be, how can one be resurrected if one is alive in heaven? If the life in heaven right now is as real as people imagine, what need is there for a resurrection of the body? If people can see, feel, taste, touch and smell in heaven, why bring them back again into another body? And if they cannot do these things how can we say they are alive? These and many more questions we will endeavour to answer in this booklet. So don't close this book, READ IT.

However, we believe God is still revealing and restoring His truth and those true Christians who desire to know the truth shall find it. It is the truth that sets mankind free, free from error and darkness, But though truth sets mankind free it does not come free. We must "buy the truth" sometimes at the cost of our most cherished theories, our pride, and often at the price of our friends and closest relations who will accuse us of "departing from the "faith", and of heresy. But the Truth will still stand, for it is Eternal, just like its Author, the Lord Almighty.

CHAPTER 1

THE "IMMORTAL SOUL" - TRUTH OR TRADITION?

Everybody knows that the body dies, but the Bible speaks of a "soul." Could it be that the soul is indestructible? That God, having made a soul, cannot destroy it? The question of what is the soul has baffled many people and has been the source of speculation for many centuries.

THE GENERAL IDEA

The general idea of the soul is that it is an undefinable something in us, but what it is, or where it is located, few attempt to explain. This unknown something is claimed to be the real intelligent being, another little person inside us that jumps out at the moment of death, while the body is merely its house or tool. A Methodist bishop once defined a soul thus: "It is without interior or exterior, without body shape or parts, and you could put a million of them into a nutshell", - a very good definition of nothing, we would say!

WHERE THE IDEA OF "IMMORTAL SOUL" COMES FROM

Where did the idea of "immortal soul" come from? It is not found in the pages of the Bible. Apostate Jews during the time of the Babylon captivity adopted the concept from pagan sources and by the time of Christ it had become a part of the "tradition of the elders". The Jewish elders were soundly condemned for such traditions by our Lord Jesus Christ. "Ye leave the commandment of God, and hold fast the tradition of men." (Mark 7:8)

WHAT DOES THE JEWISH ENCYCLOPEDIA SAY?

In Volume 2 Article "Soul", we read the following with reference to where the idea of the "immortal soul" came from. "The belief that the soul continues in existence after the dissolution of the body - after death - is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly nowhere taught in the Holy Scriptures. The Mosaic account of the creation of man speaks of a spirit, or breath, with which he was endowed by his Creator (Gen.2:7) but this spirit was conceived of as inseparably connected, if not wholly identified with the life blood (Gen.9:4; Lev.17:11).

Only with the contact of the Jews with Persian and Greek thought did the idea of the disembodied soul, having its own individuality take root in Judaism."

"There is no direct reference in the Bible to the origin of the soul, its nature, and its relation to the body, but those questions afforded material for the speculations of the Alexandrian Jewish School, headed by Philo Judaeus who sought in the allegorical interpretations of Bible texts the confirmation of his psychological system". (An explicit statement of the doctrine of the pre-existence of the soul is found in the Apocrypha, which is included in the Catholic Bible).

ADOPTION OF THE PLATONIC VIEW BY JEWISH ELDERS

Quoting further from the same Jewish Encyclopedia: "In the three terms "ruah", "Nefesh", and "neshamah" (Hebrew for "soul") this Jewish school of thought sees the corroboration of the Platonic view that the human soul is tripartite, having one part rational (mind) a second part spiritual (heart) and a third part the seat of desires. These parts are distinguished from one another both functionally and by the places occupied by them in the body. The seat of the first is the head, of the second, the chest, and of the third, the abdomen. The rational part, or the mind, which is the leading and the sovereign principle of the soul, is a fragment of the Divinity; and as such, is pre-existent and immortal. It corresponds to the outermost sphere of the fixed stars. It belongs to the same genus as those incorporeal spirits by which the air is inhabited and is to the soul what the eyes are to the body, only its vision transcends the intelligible. As a fountain sends off streams in various directions, so the mind, a spiritual nomad, not only pervades the body, but brings itself into contact with various objects of creation and makes its way even to God Himself. In this manner the mind transcends space and frees itself from the limitations of time." Right here I would like to call the reader's attention to a Scripture in Col. 2:8 in the Amplified Version which I believe is right to the point: "See to it that no one carries you off as spoil or makes you, yourselves captive by his so-called philosophy and intellectualism and vain deceit, (idle fancies and plain nonsense), following human tradition - men's ideas of the material (rather than the spiritual) world - just crude notions following the rudimentary and elemental teachings of the universe, and disregarding (the teachings of) Christ, the Messiah".

As we proceed to quote from the Jewish Encyclopedia, I am sure you will see how the Scripture we have quoted applies. Please take note:

"As a divine being, the soul aspires to be freed from its bodily fetters and to return to the heavenly sphere whence it came. Philo does not say why the soul is condemned to be imprisoned for a certain time in the body, but it may be assumed that, as in many other points, he shares also in this one the views of Pythagoras and Plato (heathen philosophers) who believed that the soul undergoes this ordeal in expiration of some sins committed by it in some former state".

THE BELIEF OF THE JEWISH RABBIS

We quote further from the same source: "The Rabbis, on the other hand, held that the body is not the prison of the soul, but on the contrary, its medium of development and improvement. Nor do they hold the Platonic view regarding the pre-existence of the soul. For them "each and every soul which shall be from Adam to the end of the world was formed during the six days of creation and was in Paradise, being present also at the revelation on Sinai At the time of conception God commandeth the angel who is the prefect of the spirits, saying, "Bring me such a spirit which is in Paradise and hath such a name and such a form for all spirits which are to enter the body exist from the day of creation of the world until the earth shall pass away'.... "The spirit answereth, 'Lord of the world! I am content with the earth where I have lived since thou didst create me'.... God speaketh to the soul, saying, 'The world into which thou enterest is more beautiful than this; and when I made thee I intended thee only for this drop of seed', Two angels are assigned to the soul, which is finally shown, among other things, the spirits in heaven which have been perfected in earth. The soul then enters into the embryo. The spirits which are to descend to the earth are kept in Arabot, the last of the seven heavens, while the souls of the righteous are beneath the throne of God. Associated with this belief is the Talmudic belief that the Messiah will not come till all the soul in the "guf" (the superterrestrial abode of the soul) shall have passed through an earthly existence".

WHEN DOES THE "SOUL" ENTER THE EMBRYO?

Let's notice further how human philosophy speculates, Quoting again: "The Platonic theory that study is only recollection,

because the soul knew everything before entering the world, is expressed in hyperbolic fashion in the Talmud, where it is said that a light burns on the head of the embryo by means of which it sees from one end of the earth to the other, but at the moment of its appearance on earth, an angel strikes it on the mouth, and everything is forgotten. The Rabbis question whether the soul descends to earth at the moment of conception or after the embryo has been formed.

"The tripartite nature of the soul as conceived by Philo is taught in the Talmud also: it divides the non-physical part of man into soul and spirit. Indeed, the 'active soul' with which He inspired him is mentioned as early as Wisdom 15:11. (Apocrypha)

"Every Friday God gives the Jew another individual soul, which He takes back again after the Sabbath....When man sleeps the soul ascends to its heavenly abode. There it sometimes receives communications which appear to the sleeper as dreams".

"Among the Jewish philosophers, there was much speculation and division concerning the multitude of interpretations of the soul, however, owing to the influence of the Arabic Neoplatonists, especially the Encyclopedists known as the "Brethren of Sincerety" the Platonic philosophy (the pre-existence of the soul), as interpreted and amplified in those schools prevailed among the Jews of the tenth and eleventh centuries. (The Britannica defines Neoplatonism as ancient Greek philosophy and states that, "Many of the greatest Christian thinkers of the 6th century A.D. - the great formative period of Christian theology, were deeply influenced by Neoplatonism, as were later the great Moslem philosophers).

"The soul, teaches the Talmud, has its origin in the Supreme Intelligence, in which the forms of the living existence may already be distinguished from one another, and this Supreme Intelligence may be termed 'Universal Soul'. At the time the Holy One, Blessed be He! desired to create the world, it came in His will before Him, and He formed all the souls which were prepared to be given afterwards to the children of men and all were formed before Him in the identical forms in which they were destined to appear as the children of the men of this world; and He saw every one of them and that the ways of some of them would become corrupt. At the moment, says the Zohar, when the union of the soul and the body is being affected, the Holy One sends on earth an image engraved with the divine seal. This image

presides over the union of man and wife. A clear sighted eye can see it standing at their heads. It bears a human face and this face will be borne by the man who is about to appear. It is this image which receives us on entering the world, which grows as we grow and which quits the earth when we quit it."

THREE ELEMENTS OF THE SOUL LIKE A BURNING LAMP

"The relation of the three elements of the soul to one another and to the body is compared by the Zohar to a burning lamp. Two lights are discernable in the flame of a lamp: a white and a dim one. The white light is above and ascends in a straight line; the dim one is below and seems to be the seat of the other. Both, however, are so indissolubly connected that they form the one flame. On the other hand, the dim light proceeds directly from the burning material below. The same phenomenon is presented by the human soul. The vital, or the animal element, resembles the dim light which springs directly from the burning material below, and just as that material is consumed by the flame, so the vital element consumes the body with which it is closely connected. The moral element is comparable to the higher white flame which is always struggling to disengage itself from the lower one and to rise higher; but so long as the lamp continues to burn, it remains united to it. The rational element corresponds to the highest invisible part of the flame, which actually succeeds in freeing itself from the latter and rises in the air". (From the foregoing we can see how superstition and speculation invented the theories about the "soul").

THE DOCTRINE OF THE "IMMORTAL SOUL"

ADOPTED BY "CHRISTIAN" WRITERS

The pagan philosophers Socrates and Plato were the first ones to organize the doctrine of "soul immortality". Some early Christian teachers admired Plato as a great thinker and incorporated his philosophy into their doctrine. It is said of AUGUSTINE that he "sanctified" the doctrine of the immortality of the soul. The Britannica calls him the "greatest thinker of Christian antiquity", and "His mind was the crucible in which the religion of the New Testament was most completely fused with the Platonic tradition of Greek philosophy; and it was the conduit by which this fusion (with Platonic philosophy) was transmitted to Christendom". Where did Christianity get the idea of the immortality of the soul, then? It is obvious to any

honest seeker for truth where this error, along with many others, came from. Thomas Aquinas, (1225-1274), whom the Britannica calls "the greatest systemizer of Roman Catholic thought", embraced the doctrine of immortality of the soul from Augustine the "temper of which was Platonist" (See Britannica Art. Aquinas}. Durante Alighier, (Dante), pictured the pagan concept of hell, purgatory and paradise. At the Latern Council in 1513, the Roman Catholic Church officially adopted the doctrine of the "Immortality of the soul".

The most quoted authority for this theory is Origen, who plainly stated that he was a "true Platonist, who believed in the immortality of the soul".

EARLIEST CHRISTIAN FATHERS DID NOT BELIEVE IN THE "IMMORTALITY OF THE SOUL"

Nearer to the actual time of Christ and the Apostles, are the Christian Fathers who held to the more Scriptural viewpoint and were never led by the philosophical speculations of the pagans. Among these were CLEMENT of Rome, Ignatius of Antioch, Shepherd of Hermas, Polycarp, (a pupil of John the Apostle), Justin Martyr, Tatian, and Irenaeus, Most of these men were within one generation of the apostles. They opposed the doctrine that man has an immortal soul and taught that immortality is conditioned upon faith in Jesus Christ.

"CONDITIONAL IMMORTALITY" TAUGHT BY LUTHER, TYNDALE AND WYCLIFFE

During the reformation there arose great men of faith and students of scripture who gave their witness to CONDITIONAL immortality and opposed the idea that all souls are immortal. Among these were Martin Luther, William Tyndale, and John Wycliffe. From the frequent declarations of preachers and evangelists who constantly speak of "man's immortal spirit", one might assume that this expression was found on every page of the Bible. It might come as a surprise to some that the term "immortal" is NEVER used in Scripture in connection with a soul or man's spirit. The idea of man having an immortal soul is purely man-made.

EDWARD GIBBON ON THE IMMORTALITY OF THE SOUL

Edward Gibbon, the famed historian, in his book, "History of Christianity" p. 137, writing on the subject of the immortality of the soul says, "We might expect that a principle so essential to religion would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely been entrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses".

Speaking of the Sadducees and the Pharisees after the return of the exiled nation of Israel, Mr. Gibbon says, "The Sadducees piously rejected the immortality of the soul as an opinion that received no countenance from the divine book, which they revered as the only rule of their faith. To the authority of the Scriptures, the Pharisees added that of traditions, several speculative tenets from the philosophy or religion of the eastern nations. The doctrines of fate or predestination, of angels and spirits and of a future state of rewards and punishments were in the number of these new articles of faith, and the immortality of the soul became the prevailing sentiment of the synagogue." p. 139.

We have submitted a number of quotations from history which provides us with the origin of the doctrine of the immortality of the soul. Much more evidence could be given but we believe we have provided sufficient evidence for the unbiased mind. We would like to appeal to the reader to make his decision in favour of the Word of God, and to reject the vain philosophies of men. The Creator being also the Author and Revealer of Truth, has already provided us with the true meaning of life and death in the Holy Scriptures. We need not go beyond its sacred pages to find the truth. The Bible plainly tells us that we are mortal, only God has immortality. Man has the privilege to obtain immortality IN THE RESURRECTION. See 1 Tim.6:16; 1 Cor.15:51-54.

We would like to add a very informative quotation from Schaff-Herzog's "Encyclopedia of Religious Knowledge" under the caption "Immortality":

"Since the soul does not produce consciousness, or individual sensations, perceptions, etc. independently by itself alone; since rather, both the origin and continuance of

consciousness, as of particular perceptions appear to be conditioned through the co-working of the nervous system, we must therefore admit absolutely, in view of scientific facts, that a continued existence of self-consciousness without a bodily organism cannot be considered. Natural science is therefore right when it steadfastly denies immortality AS AN ISOLATED CONTINUANCE OF THE SOUL separated from all embodiment".

Note: Some may object at the testimony of natural science in relation to facts concerning life and death but nevertheless, the Bible does say that man is made from the "dust" of the earth, or, in other words, man is made of the elements of this cosmos by a direct act of God as given in the creation record. That record tells us that "man became a living soul" when God breathed into him the BREATH OF LIFE (Gen.2:7). It does not say anywhere that God implanted an "immortal soul" into man, that at death this soul continues to live on. On the contrary, the Bible is plain and ample proof is provided in its sacred record that 'DEATH IS A SLEEP' Space forbids us to quote the many references that can be given but we urge the reader to see the following:

DEATH IS A SLEEP

The following Bible references state clearly that when man dies he "falls asleep". "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (See 1 Kings 2:10; Ps.146:4; Eccl.9:5,6; Job 7:21; 14:21, 10-15; 17:13-16; 19:25-27; Eccl.12:7; Ps.13:3; Jer.51:57; Dan.12:2; 1 Cor.11:30; 15:51; Isa.38:18; 1 Thess.4:14; 5:10; John 11:11-14; Lk.8:52.) Please note that when the Bible speaks of death as a sleep it refers to the whole man, not just the body, and that there is no consciousness in death. The believer is "asleep in Jesus", or "to be with Christ", in His "book of remembrance" to be awakened at the resurrection. Hallelujah!

CHAPTER TWO

WHAT IS THE SOUL?

We have found in the previous chapter that the soul is NOT immortal. The expression "immortal soul" is not found in the Bible, and we have discovered that the idea that mankind has an immortal soul comes from paganism. If the soul is not immortal, what then is the soul? As in all other matters pertaining to mankind's origin and destiny we go to the Bible for the answer.

In Gen.2:7 we read, "And the Lord God formed man of the dust of the earth, (ground), and breathed, (Heb. "blew"), into his nostrils the breath, (Heb. "wind, power"), of life, and man became a living soul", that is, a being able to perceive or feel things.

"A LIVING SOUL"

From this account it appears that the body was formed first, but it was not a man, soul, or being, until animated. It had eyes, but saw nothing, ears, but heard nothing, a mouth, but spoke nothing, a tongue, but no taste, nostrils, but no sense of smell, a heart, but it pulsated not, blood, but it was cold, lungs, but they moved not. It was not a man, but a corpse, an inanimate, lifeless body.

The second step in the process in man's creation was to give vitality to the properly formed and in every way prepared body; and this is described by the words: "blew into his nostrils the breath of life". As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared but hitherto dormant nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human organism had become a MAN, a sensing being - the "living soul" - a being capable of sensation, perception, thought.

When a healthy person drowns or is suffocated, the supply of air is cut off, the lungs collapse and animation is suspended; resuscitation has been affected by artificial respiration; the lungs are filled with air and begin working again and so gradually establishing the breath in the nostrils. Thus a person has been brought back to life, they again become a "living soul" much the same way as when God animated the first formed body by "breathing into man the breath of life". Now, if the orthodox view of the soul is true and that at death the "soul" immediately goes to heaven or hell, how is it that by applying artificial respiration that "soul" comes back into the body? You see, dear reader, there is no problem to understand life and death when we accept the simple truth of the Scriptures. It is true that the "breath", or life, returns back to God at death but breath, or "soul", is not a living being, not a sensing

being, neither is it a "spirit" in the sense that we understand angel spirits who are indeed real spirit beings. What returns to God is the same thing He gave to mankind - the breath of life.

BORN-AGAIN BELIEVERS ONLY HAVE "ETERNAL LIFE"

It might be a good thing at this point to state that the born-again believer has something that the unbeliever does not have, that is, "eternal life". However, let it be known that this eternal life is not something inherent in the human being - it is the gift of God given to mankind as a result of willful acceptance of the plan of salvation including confession of sin and receiving of the Holy Spirit. Without the receiving of the Spirit of God we are "dead in trespasses and sins", we have no hope of eternal life. Therefore, the difference between the believer and the unbeliever is not in the destiny of the "immoral soul" but in that the believer has "eternal life" through or by the Spirit of God which the unbeliever does not have. Paul puts it so clearly in Romans 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Hallelujah! That's the hope of the true Christian. Furthermore, Paul says that "if in this life only we have hope in Christ, we are of all men most miserable". Of course Paul is speaking of the hope of the resurrection without which the believer is "more miserable" than the unbeliever. How could this be true if, as some people teach, when the believer dies, their "soul", the "real you" immediately goes to heaven? Actually, if we are to accept the orthodox view of going immediately into the presence of the Lord at death, what need is there for a resurrection? Was Paul mistaken when he said the believer's state is "most miserable" if there be no resurrection? You see, dear reader, orthodoxy teaches that believers who have died are now in heaven and even if there was no resurrection the "soul" would be in heaven. Did Paul mean that this would be a "miserable" state? Or did Paul not have a "revelation" of the modern concept of the transmigration of the soul into heaven at death there to enjoy the bliss of a heavenly existence. Have you ever thought about "souls" in heaven for thousands of years having to leave that existence and come back into a body at the time of the resurrection? Have you ever wondered what kind of "life" the "soul" has in heaven before the resurrection takes place? We are given to believe that in heaven the soul is exquisitely happy being in the wonderful joyful presence of the Lord. Then think, what need would there be for a change? Why a resurrection of the body if the "soul" can feel,

see, taste, touch, hear, and have any other extra-sensory perception? What would a body add to the enjoyment of heaven. We have heard of people telling of their experience of going to heaven when they died and how they hated to come back to earth, but, so they say, Jesus told them they have to go back and finish their ministry on earth. It doesn't sound like they needed their body to enjoy heaven for the few days they were there. You see, dear friend, something is wrong. Yes indeed, it's the false teaching about the "immortal soul" that is wrong. The Bible plainly describes death as a "sleep", the quiet interim between death and the resurrection at which time "all THAT ARE IN THE GRAVES" shall come forth. See John 5:28, 29.

ALL BREATHING CREATURES HAVE A "SOUL"

The Bible tells us that the lower animals also have a "soul", We read in Gen.1:29,30 "...to you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, (Heb. "nephesh" - a living soul). Again, (Gen.1:20), "Let the water bring forth the moving creatures that hath life". (Heb. - a living soul).

Thus we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as men, are sensing beings or creatures of intelligence, only of lower orders. They, as well as men, can see, hear, feel, taste, and smell, and each can reason to the standard of his organism, though none can reason to the extent nor on as high a plane as mankind. The difference is not because mankind has a different kind of life from that possessed by the lower animals, for all have similar vital forces from the same fountain or source of life - the same Creator. All sustain life in the same manner, by the digestion of similar goods, producing blood, and muscles and bones, etc., each according to his kind or nature, and each propagates his species similarly, bestowing the LIFE, originally from God, upon his posterity. And so both man and beast have soul-quality or are intelligent, conscious beings. The difference is that mankind is a finer organism, and is the highest order of fleshly beings and possesses an instinctive potential to appropriate spiritual values.

MAN ENDOWED WITH HIGHER ORGANISM

So it is that the Creator has endowed mankind to be a higher

and finer organism, that He has made him different from the beasts. They have similar flesh and bones, breathe the same air, drink the same water and eat similar foods, and are souls or creatures having intelligence. This is in full accord with King Solomon's statement that man and beast have all "one breath", (Heb. "ruach" - spirit of life), one kind of life, and that "as the one dieth, so dieth the other" (Eccl.3:19). The distinction between mankind and beast is not in the kind of breath or life, but in that mankind is a higher organism than the animals; possessing moral and intellectual powers and qualities in the image or likeness possessed by the Creator. This is what is meant when the Bible says that God made man in "His likeness and in His image". However, mankind's hope for a future life lies NOT IN OUR INHERENT POWERS, but in our Creators gracious provision for redemption from DEATH by the blood of Jesus in the resurrection or the translation when Jesus comes.

SOULS LIVING IN THE SEA

The Bible refers to every living "soul" in the sea (Rev.16:3) and Paul understood that man, as an entity is a "living soul" (1 Cor.15:45). The Bible also says that the soul is subject to death (Ezek.18:2,4; Isa.53:10,12). Consequently, souls are redeemed, awakened, resurrected (Ps.49:15). As at creation, the bringing together of a body and the breath of life produced a sensing being or SOUL, so the dissolution of these parts puts an end to a sensing being - stops thoughts and feelings of every kind. The SOUL ceases, the body returns to dust and the breath of life returns to God (Eccl.12:7).

VARIOUS USES OF THE WORD "SOUL" IN THE BIBLE

We have seen that the word "soul" as used in the Old Testament has the primary meaning of a "breathing creature". However, this word is used widely also to mean breath, desire, heart, lust, pleasure. Here are some scriptures where the word is used in this manner: Num.11:6; 21:5; Deut.4:29; 12:15,20; 1 Sam.1:15; 18:1; 24:11; 1 Kings 17:21,22; Job 12:10; Ps.19:7; 23:3; Prov.19:18.

In the New Testament the word "soul" is translated from the Greek "Psuche" which literally means "The Breath of Life" and is also used widely to mean:

1. **The whole man or living creature:**

1 Cor.15:45; Acts 2:43; 3:23; Jas.5:20; 1 Peter 3:20;

Rev.16:3.

2. **The heart, or desires, the senses or personality:**
Matt.12:18; Mark 12:33; Luke 1:46; 2:35
3. **Life or eternal life:**
Matt.16:26
4. **Seat of will or purpose:**
Acts 4:32

CHAPTER THREE

"BODY SOUL AND SPIRIT"

We have already discovered that the word "soul" primarily refers to the whole body, but that it is also used to mean our heart, desires, senses, will, purpose and personality. In some instances it refers to the mind, and other places, mankind's life, or, eternal life. We have stated that mankind is not a tripartite being, that is, there are three parts to mankind, such as body, soul and spirit in the sense that at death the soul continues to live on. We have shown that, without the body, the soul ceases to exist - there is no faculty to see, hear, touch, or smell. But what does the Bible mean when it speaks of the "Body, soul and spirit"? In Hebrews 4:12, Paul says that the Word of God "divides asunder the soul and spirit". So it appears that there is some distinction in these terms even though in some cases they are used in a similar way. We will endeavour to define the soul and spirit. In making the distinction between "body, soul and spirit" we of course agree that "body" refers to the flesh part of mankind. But what is the difference between "soul and spirit"? "Soul", used in distinction with "spirit" could well refer to MANKIND'S PERSONALITY, including our MIND, Will and EMOTIONS whereas mankind's SPIRIT could refer to our conscience or that part of our mind which is impregnated by the Spirit of God and creates fellowship with God and through which divine revelation comes to mankind. In other words, the natural mind, unregenerated, would be the "soul", but the Bible says we are to have the "mind of Christ", or a "renewed mind", a mind impregnated by the Spirit of God, thus God's Spirit witnesses with our spirit that we are the children of God. The witness must be something more than the emotions, it must be intellectual. However, this does not eliminate the emotions or the body. But the decisions must be made in the mind - the spirit of mankind; the body will then obey and the emotions will follow. The Bible appeals to the intellect, not the emotions.

Emotions will vary greatly, but when the mind is made up the Christian will live a consistent, balanced, and victorious life - not dependent upon the feelings or the situations.

In this same thought we would like to look at a statement of Jesus in Matt.22:37 where He says we should love God with all our heart and soul and mind. Actually, what He is saying is that we should love God with our whole being, or as Paul says, "body, soul, and spirit" (1 Thess.5:23). There is no indication here that either body, soul, or spirit has a conscious existence when separated. Though we may speak of the body as a distinct part of the whole person, and we may refer to the soul as another part of the whole person, and the spirit of mankind as yet another part, this in no way proves that either part could exist separately and still be a conscious something.

Let us look, for example, at the new birth experiences, When we become a child of God a new life begins within our spirit, (heart). But this is only the beginning. There must be growth. The Spirit of God takes possession of our spirit, (our heart), but yet there are many areas in our whole being that need to be committed to God. Jesus referred to this when He said to His Disciples, "There are many things I would like to tell you, but you are not yet able to bear them". As in the life of Peter, who did not realize he had some vulnerable areas in his life when he professed to Jesus that he would die for Him, so the new-born child of God has many areas that need to come into obedience and subjection to the will of God. That is why new Christians find out they still have some very serious problems with their human nature. See the following scriptures: Rom.12:1,2; 2 Cor.4:16; 1 Pet.3:4; Gal.5:24. And this is not all done in one transaction: 2 Pet.3:18; Gal.5:16-18; Eph.4:22-32; Heb.12:1-7, 11-15.

So the Bible may speak at times in reference to specific elements of the whole being of mankind, laying stress upon that particular part for some specific reason, but never with the view in mind that within mankind is an immortal soul waiting for the moment of release when it will take its flight to heaven. For example, see the following scriptures:

The Mind: Prov.2:10; Prov.19:2; 1 Pet.1:13; Tit.1:15;
2 Tim.1:7

The Will: Job 6:7; 7:15; Luke 22:42; 1 Pet.4:3

The Emotions: Ps.84:2; Matt.26:38; Acts 20:37

CHAPTER FOUR

THE HELL QUESTION

The question as to what happens after death is one that has been very close to the human race, for death is constantly made real to us in this life. From the dawn of civilization mankind has sought to answer the question, "What happens at death?" Over the centuries many speculative ideas have been advocated. Among the pagans especially, superstitious fears of pagan deities led many to believe that at death the soul continued to live either in a state of torture or eternal bliss. Modern theology still clings to some of these pagan ideas as we shall show.

"Sheol, Hades, Gehenna, Tartarus"

There are four words in the original Hebrew and Greek that are translated "hell" in our English version. These are "sheol" in the Old Testament and "hades", "gehenna" and "tartarus" in the New Testament. The modern concept that the righteous go into "Paradise", and the wicked into hell fire, is built upon the assumption that the "soul" is immortal and that "hell" is a real place where the "departed spirits" of the dead are now living. We will now proceed to prove that "hell", when referring to the state of death, means the grave, and when referring to the disposition of the wicked means the "lake of fire" - the place of total destruction of the wicked.

In the Hebrew there are at least two other words used in reference to death. They are "qeber" and "bowr". The word "bowr" is translated "pit", and is used in some cases in reference to the grave. Modern theology bases its foundation for the belief that the "soul" goes into the "abode of the departed spirits" on the assumption that "qeber" is the grave only; whereas "sheol" is the place of the departed spirits. This theory states flatly that "sheol" is entirely different than "qeber", that it is only the body that goes into "qeber", and the "soul" goes into "sheol".

Now let us look at the Word of God and see whether "sheol" is a different place than "qeber". In Ps.88:3-6 we find the use of all three words in the Hebrew - sheol, qeber, and bowr and all speak of the same place; v. 3, "For my soul is full of troubles; and my life draweth nigh unto the grave", (Heb. "sheol"); "I am counted with them that do down into the pit, (Heb. "bowr"). I am as one that hath no strength", v. 5, "Free among the dead, like

the slain that lie in the grave, (Heb. "qeber"), whom thou rememberest no more; and they are cut off from thy hand", v. 6, "Thou hast laid me in the lowest pit, (Heb. "Bowr"), in darkness, in the deeps."

Please note that in verse 3 "grave" is from the Hebrew "sheol"; in verse 4 "pit" is from "bowr", and in verse 5 "grave" is from "qeber". Again, in verses 11 and 12, "grave", and "land of forgetfulness" is translated from the Hebrew "sheol". So we see that the Hebrew word "sheol" is translated "grave", as is also "qeber". The meaning is obvious: both words speak of the same thing, and of the same state - the state of death which is said to be a place of destruction, a "dark" place, and place of forgetfulness. Modern theology claims that "sheol" should never be translated "grave". Gordon Lindsay, in the introduction to his book "Life After Death" says, "sheol" is used in the Old Testament over 60 times, and in no case is it used to refer to the grave..." However, Mr. Lindsay is wrong for in the Old Testament "sheol" is translated "hell" 31 times, "grave" 31 times, and "pit" 3 times.

Another modern writer, (C. J. Baker, in his book "Life and Death" page 1) says, "We believe "sheol" and "hades" never mean grave, but always the place of departed spirits. The reason the translators rendered "sheol", grave, was that they did not apprehend that it consisted of two compartments, and so, when the Old Testament Saints were spoken of as going to "sheol", they thought it could not mean hell, so they translated it "grave". Well, according to Strongs Concordance, "sheol" does mean grave. In other words, whenever the Bible speaks of the state of the dead it always conveys the same idea, though using different words, that the dead ARE REALLY DEAD, and not alive in some speculative "abode of the dead". It was the serpent in the garden of Eden who first told the lie that man really never dies. God said, "In the day that ye eat of the fruit, thou shalt surely die," or more correctly, "dying thou shalt die." The point is, DEATH is the wages of sin, not eternal life in torment. Satan was the originator of the doctrine of the immortality of the soul, but Jesus said he is a liar. All the manipulating and twisting of scriptures by modern "immortal soul" teachers cannot change the pure doctrine of the Word of God which plainly says, "The soul that sinneth, it shall die", and "the wages of sin is death". There is not the slightest indication that these scriptures refer to a "separation from God". On the contrary, it is separation from God that brings the

death penalty. The sinner is now separated from God, and because of that separation he shall die, not only the first death but also the "second death" See Rev.20:14.

Modern theology teaches an "abode of the dead" somewhere in the centre of the earth. Mr. Gordon Lindsay describes it thus: ("Life After Death" p, 28), "We may state categorically that the Old Testament consistently teaches that sheol (hades in the New Testament), is down in the heart of the earth... It is a place of waiting for both the righteous and the unrighteous".

We can agree with Mr. Lindsay that sheol and hades is a place of waiting, but the Bible says there is no consciousness in this state of waiting. Job put it this way, "All the days of my appointed time will I wait, till my change come." But he makes it plain that the waiting will be in the grave - the sleep of death. But when Mr. Lindsay refers to sheol as a place of the "departed spirits" who are alive, although imprisoned, we object and disagree claiming that the Bible says no such thing. Let's do a little reasoning: "sheol" and "hades" are said to be the "abode of the dead". Well, if that be true how do they say that the spirits that are confined there are alive? It cannot be the "abode of the dead" if live spirits are its occupants. There is a gross contradiction of terminology here. They are telling the same lie the devil told to Eve - "Thou shalt not surely die". Modern immortality of the soul doctrines teach that when mankind dies, they do not really die, only their body dies, but they are very much alive in the abode of the dead! What utter confusion! But this is all the result of building on the wrong premise - the pagan philosophy of the immortality of the soul. Once we understand the truth concerning the origin of man, his creation, his fall, the penalty of sin, the plan of redemption, and the restoration message including the resurrection of the dead, we have a clear picture of the Bible teaching and the contradictory erroneous doctrines associated with the big lie of the immortality of the soul. We believe the truth will stand by itself, it does not need holding up with heathen superstitions. For the sinner the ultimate result is clear - eternal death. For the righteous it is eternal life - Praise God. There is really nothing obscure or ambiguous about this. Only when man's philosophy is interjected does the simple plain truth become clouded and contradictory. We appeal to every reader to receive the plain statements of God's Word and to reject the contradictory speculations of men, regardless of how learned they claim to be.

"SHEOL" REFERS TO THE GRAVE

We submit a few scriptures where the Hebrew word "sheol" is used without question in reference to the grave:

"asleep in sheol"

1 Kings 2:6-10; Job 7:9,21; 14:10-15,21

sheol a place of rest

Job 17:13-16; 21:7,13,17

no memory, silence in sheol

Ps.6:5; 31:17; 49:12-15

no memory or knowledge in sheol

Eccl.9:5, 6,10

worms in sheol, no memory, no praise in sheol

Isa.14:11; 26:14,19; 38:18,19

sheol same as the pit

Ezek.31:14-16

righteous raised from sheol

Hos.13:14

The grave therefore is the abode of the dead, and the dead are really dead, awaiting the resurrection. The Bible speaks of this state in many places as a "sleep".

THE HELL QUESTION IN THE NEW TESTAMENT

In the New Testament there are three Greek words that are translated "hell" in our English version. They are Tartarus, Hades and Gehenna. The term "Tartarus" is used only one place in the Bible, 2 Pet.2:4, and applies only to angels, it reads, "For if God spared not the angels which sinned, but cast them down to hell, (Gr. Tartarus), and delivered them into chains of darkness, to be reserved unto judgement." Whatever the term "tartarus" means, one thing is sure, these angels are reserved unto judgement, which obviously is future, so that the "chains of darkness" into which they have been delivered prevents them from being reinstated in their former standing. It would appear that the expression conveys the meaning of limitation, the activity and the power of these fallen angels has been limited to certain realms only, they are in the darkness of deception,

they are the followers and dupes of their master, satan.

The other Greek word for our English word "hell", is "hades", which comes from the Greek "aidos" and means, the grave, or place of the dead. It is comparable to the Hebrew "sheol", and means the same. Places in the Bible where this word is translated from hades and obviously refers to the grave are 1 Cor.15:55; Matt.11:23; Luke 10:15; Rev.1:18; Rev.6:8; Rev.20:13, 14. In Acts 2:27, Peter quotes the Psalmist, (Ps.16:10), in reference to the resurrection of Christ - "the grave could not hold Him, neither did His body see corruption". Please notice the use of hades in Rev.20:14 where it is said that "hades" is cast into the lake of fire. We can understand the meaning if we understand hades to mean the grave, or death, but it certainly cannot mean a "hell" of flaming fire for it is cast into the lake of fire.

The third word translated "hell" is altogether different. It is "Gehenna". It comes from GeHinnom, or Valley of Hinnom. This valley at one time embraced King Solomon's music grove known as Tophet. As the Israelite's corrupted themselves with idolatry, they polluted the valley of Hinnom with idolatrous shrines and evil rites adopted from the pagans about them. Such rites included sacrificing of their children to the god Molech by casting them into the fire. Hence the term, "Tophet" came to indicate "place of burning", and Gehenna, "a place of slaughter". (Jer.7:31,32). King Manasseh in the sixth century, B.C. condoned the burning of children to Molech (2 Chron.33:1-10). It was King Josiah who transformed the valley of Hinnom to the refuse pit for the city of Jerusalem (2 Kings 23:10). Thus at the time of Christ the term Gehenna referred to this valley near Jerusalem where the refuse was dumped and burned and hence destroyed. Even bodies of criminals were cast into this dump. One thing was certain, Gehenna was not a place for the living. Its purpose was to consume and destroy that which was cast into it.

THE WORD "GEHENNA" NOT USED

IN WRITING TO THE GENTILES

It is very interesting to note that Paul never used the word gehenna for the Gentiles, to whom he preached as they could hardly be expected to understand what gehenna meant since it had to do with Jerusalem. Instead, Paul used the expression "destroy", (2 Thess.2:8), "everlasting destruction", (2 Thess.

1:9), "death", (Rom.6:23), and other such expressions that plainly spoke of mankind's final destruction.

The Greek word "Gehenna", translated "hell", occurs twelve times in the New Testament. Jesus used it eleven times, James once. (Matt.5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; and James 3:6). Jesus and James both used word pictures familiar to the Jews and used gehenna with reference to sinners indicating their destruction by being burned. The meaning is plain. It conveys the picture of a horrible revolting end to all who reject Christ. It implies terrible pain and anguish under the righteous judgement of the wrath of God. But it also implies an end, a dissolution, a disintegration, and final consummation.

ALL WHO DIE GO TO HADES

BUT NOT ALL GO TO GEHENNA

While all who have died have gone to hades, the grave, the place of the dead, only the unbelievers shall be cast into gehenna for their final destruction. Christ promised to call forth ALL the dead, and those who are evil are to come forth to "the resurrection of judgement", (Jn.5:28,29). Therefore the wicked do not go to an immediate "hell" at death, they will be cast into "hell fire" after the judgement (Rev.20:12-15). This is the same "fire" Peter speaks of in 2 Pet:3:7. This is the "unquenchable fire", (Matt.3:11), the "eternal fire" (Jude 7; Lk.17:28,29), a "devouring fire", (Rev.20:9), and Malachi says this fire will "burn up" the wicked (Mal.1:1-3).

EVERLASTING PUNISHMENT

"Everlasting punishment" is not everlasting punishing, just as everlasting salvation is not endless saving, (Heb.5:9), or everlasting redemption, (Heb.9:12), is not endless redeeming. "Forever and ever", when applied to a condition or state, (aionois), refers to the natural time limit of the noun. Example: Ex.21:6, where it says that a servant shall serve his master "forever". So the result of mankind's destruction will be forever, eternal. Hence hell, (gehenna), is a place of total annihilation. Jesus took the believers place, or the punishment for their sins, but He is not being punished perpetually! Praise God for the truth!

BIBLE TERMS RE: DESTRUCTION OF THE WICKED

The Bible uses the strongest terms to describe the total disposition of the wicked.

Blot Out of Existence

Heb.9:26; Rev.3:5; 18:21

Bring to Naught

1 Cor.1:19

Cast Away, Cast Off

Matt.13:42,48,50; John 12:31

Consume, Devour Utterly

Matt.3:12; 13:30,40; 2 Thess.2:8; Heb.12:29; Rev.18:8

Crush, Cut Off, Cut Down

Matt.3:10; 7:19; Lk.13:7,9; Jn.15:2; Acts 3:23; 23:13,31;
and Rom.11:20-24

Death

Rom.5:20; 6:21,23; 7:5; Rev.21:8

Destroy

Matt.10:28; 27:20; Rom.6:6; 7:6; 1 Cor.15:26; 1 Thess.5:3;
2 Thess.1:9; 2:8; 1 Tim.6:9; 2 Tim.1:10; Heb.2:14; 1 Jn.3:8

Devour, Die

Heb.10:27; Rev.11:5; 20:9; Jn.5:24; 6:50; 8:24; Rom.7:6;
8:13; 1 Cor.15:22,32; Eph.2:1,5; Phil.2:27; 1 Pet.2:24

Found No More, Grind To Powder

Rev.18:21; Matt.21:44; Lk.20:18

Kill Outright, Put To Death

Matt.10:28; 21:41; 22:7; Mk.12:9; Lk.19:27; Jn.10:10;
Rom.7:11; 8:13; 2 Cor.3:6; Col.3:15; Rev.2:23

Lose Life

Matt.7:13; Mk.4:38; Jn.11:42; 17:12; Acts 8:20; Rom.9:22
Phil.3:19; 2 Thess.2:3; 1 Tim.6:9; 2 Pet.2:12; 3:7, 16;
Rev.17:8,11

Never See Life

Jn.3:36; 5:49; Acts 13:46; 1 Jn.3:15; 5:12

Overthrow

Lk.1:52

Perish

Acts 13:41; 1 Cor.3:17; Gal.6:8; 2 Pet.1:4; 2:12; Rev.11:18

Root Out, Ruin

Jude 12; Matt.7:27; Lk.6:49; 2 Cor.10:8; 13:10

Swallow Up

1 Cor.15:54; 1 Pet.5:8

Throw Down, Vanish Away

Rev.18:21; Heb.8:13

NOTE: (N.B.) If God had intended for us to understand something other than total death for the wicked, certainly He could have found the means in the marvelous Greek language to express such. Instead, He uses the plainest terms indicating total destruction of the whole person.

DR. WEYMOUTH, master of the Greek text and famous translator of the New Testament said, "My mind fails to conceive a grosser misinterpretation of language when the five or six strongest words which the Greek tongue possesses signify "destroy" or "destruction", are explained to mean maintaining an everlasting, but wretched existence. To translate black as white is nothing as this",

We submit some leading Greek terms with illustrated texts used frequently by Christ and the Apostles. Not one term in the entire list implies the idea of eternal torment. They all mean to end life or cause it to cease to be.

1. **ANALISKO** - to consume, destroy
(2 Thess.2:8)
2. **APOLEIA** - death, especially by violence
(Phil.3:19; 1 Tim.6:9)
3. **APOLLUMI** - to destroy utterly, (23 times), and stronger form of **OLLUMI** - to end life, cause to perish, (33 times).
(See Matt.10:28; 21:41; 22:7; Lk. 17:27, 29; Jn.3:16; Rom.2:12; 2 Cor.4:3)

4. **APOTHNESKO** - die or expire, cease
(Jn.11:16,26; Rom.8:13,34; Rev.9:6; 16:1)
5. **DIAPHTHEIRO** - to spoil throughout, corrupt utterly
{Rev.11:18)
6. **EXOLOTHREUO** - to destroy utterly, slay wholly, dissolve
(Acts 3:23)
7. **KATAKAIIO** - to burn up or burn down
(Matt.3:12; Lk.3:17)
8. **KATANALISKO** - to consume wholly (intensive of ANALISKO)
(2 Thess.2:8; Heb.12:39)
9. **KATARGEIO** - to render inactive, make void, abolish
(2 Thess.2:8). When the unquenchable fire burns out, death
itself is destroyed (katargeo) (1 Cor.15:26)
10. **KOLASIS** - punishment, cut off - a result, not a process
(cf. Matt.3:10; Lk.3:17)
11. **OLETHROS** - death, ruin, that which causes death
(2 Thess.1:9)
12. **PTHORA** - corruption, spoiling, destruction
(Acts 2:27,31; Gal.6:8)
13. **THANATOS** - extinction of life, death by judgment of court,
or judgment of God against sin
(the second death, Rev.20:6,14; 21:8; Rom.6:21,23)

We conclude therefore, that the wages of sin to be realized in the judgement is DEATH, not LIFE. "He that hath the Son hath life, but he that hath not the Son hath not life", (Jn.5:12). The wages of sin is DEATH, (Rom.6:23), not eternal life in torment! The idea of eternal life in torment is a relic of the dark ages, a figment of the imagination invented by the popery who were influenced by the pagan philosophy and propagated for commercialized purposes. May God set our enlightened generation free from the errors of the APOSTACY. Let us embrace the PURE WORD OF GOD alone as our standard and the criterion of our Christian Faith.

CHAPTER FIVE

WHERE ARE THE DEAD?

THE AGNOSTIC ANSWER

The question of where are the dead has confronted the human race from the very beginning, and a great variety of ideas have been advocated. For the readers information we will present, briefly, the general viewpoint of the agnostic, the heathen and the Christian. One writer, in the book, "Life, Death and Hereafter", puts it this way, "We begin our examination by asking our agnostic friends, who boast of their untrammelled freedom of thought, 'What say you, free-thinkers, in our query, Where are the dead?' Their answer is, 'We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidence, our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to there being joy for the Saints, it certainly should be comforting to all as respects the vast majority of our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe.'"

THE HEATHEN ANSWER

Since three quarters of the world are heathen, the weight of numbers implies that they should be asked next for their solution to the question - Where are the dead?

Heathens give two general answers:

1. Prominent among them are those who hold to transmigration. These reply to us, "Our view is that when a person dies they do not die, but merely change their form. Their future estate will correspond to their present living, and give them either a higher or lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may appear as people of nobler talents, as philosophers, etc., but if, as usual, life has been misspent, at death we will be remanded to some lower being - an elephant, a worm, or what not. It is because of this that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to trample ruthlessly on the worm, our punishment

might be to be given a form in which we ourselves would be treated ruthlessly after the change we call death."

2. The other large class of heathen believe in a spirit world with happy hunting grounds for the good, and a hell of varied torments for the wicked. We are told that when people seem to die they really become more alive than ever, and that at the very moment they cross the-river Styx they go to the realms of either the blessed, or the forever doomed, and that there are steps, or degrees, of punishment and reward. We inquire, "Where did you get these views?" The answer is, "They have been with us a long, long time. We know not where they came from. Our learned men have handed them down to us as truths, and we have accepted them as such."

THE CATHOLIC ANSWER

Turning from the heathen, we address ourselves to the intelligent, one-quarter of the world's population known as Christendom. We say, "What is your answer to the question?" The reply is, "We are divided in our opinion, more than two thirds of us hold the Catholic view and nearly one third, the general Protestant view." Let us hear the Catholic view, (Greek and Roman) first, because age, as well as numbers, suggest such precedence.

Catholic friends, give us, please, the results of your labours and studies, the conclusions of your ablest thinkers and theologians, in respect to the revelation which you claim to have from God on this subject. Where are the dead? We will hear you thoughtfully, patiently, unbiasedly. Our Catholic friends respond: "Our teachings are very explicit along the line of your question. We have canvassed the subject from every standpoint in the light of divine revelation. Our conclusion and teaching is that when anyone dies they go to one of three places: first, the saintly, of whom we claim there are but a few, go immediately to the presence of God, to Heaven. These are referred to by our Lord, saying, "Whosoever doth not bear his cross and come after me, cannot be my disciple (Luke 14:27). Those who faithfully bear the cross are the little flock, the elect. Respecting these Jesus says, 'Straight is the gate, and narrow is the way, that leadeth to life, and few there be that find it' (Matt.7:14). These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that, when any of these die it is the custom of the church that masses be said for the repose of their souls. We would not say masses for any we

believe are in heaven, for there surely is repose for every soul; neither would we say masses for them if we believe them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only the incorrigible heretics - persons who have had a full knowledge of Catholic doctrine and who have willfully and deliberately opposed them - these alone will meet this awful hopeless fate.

MILLIONS TO PURGATORY

"The dead, in general, according to our teaching, pass immediately to purgatory, which is, as the name indicates, a place of purgation from sin, a place of penance, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individuals and the alleviations granted. If you would know more particularly the Catholics teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with full rights of the church. Dante's poem, *Inferno*, etc., graphically describes the tortures of purgatory, as we understand the matter. You can procure an illustrated copy of the Catholic poem at almost any library.

"Dore, the artist, also a prominent Catholic, portrays Dante's poem vividly and truthfully. The illustrations show the torments of *Inferno*, etc., vividly - how the demons chase some until they leap over the precipices into boiling water. They ply others with fiery darts. Others are burned with head downwards; others with feet downwards in pits. Some are bitten with serpents. Still others are frozen, etc. We advise that you see Dante's work, *Inferno* etc., because it gives our Catholic view of the proper answer to your question, "Where are the dead?" The vast majority are in purgatory. The billions of the heathen are there; because ignorance does not save, does not qualify for the heavenly condition. All who enter heaven must previously have been fitted and prepared in a manner impossible for the heathen. Millions of Protestants are there. They could not enter heaven except through the Catholic church, neither would God deem them subjects of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and envired.

"Nearly all Catholics go to purgatory, also, because,

notwithstanding the good office of our church, our holy water, confessions, masses, holy candles, consecrated burying grounds, etc., nevertheless, not having attained to saintship of character, they would be excluded from heaven until the distressing experience of purgatory would prepare their hearts for heaven. We hold, however, that for the reason stated, Catholics will not need to remain so long in purgatory as will the non-Catholics."

THE PROTESTANT ANSWER

We have submitted the answer of the agnostic, the heathen and the Catholic. There remains yet the Protestant answer. Within the Protestant ranks there are a variety of viewpoints but these may be classified in two main divisions. The ones who hold the concept that souls are mortal, that death is a sleep, and therefore there is not much to say for them except that they major in the doctrine of conditional immortality bestowed only upon believers at the time of the resurrection. Their answer is simple, perhaps too simple for those who desire to delve into mysticism and spiritualism, and others who like to speculate and propagate their own ideas.

The other class of Protestants hold a similar view as do the Catholics with the exception of the purgatory teaching. At the time of the dawn of the Reformation there was a disagreement among the Early Reformers, some taking the conditional immortality position, while others held to the Catholic viewpoint of the immortality of the soul. In any event, the majority held to the Catholic position, and so it is today that most Protestants still hold to the "immortal soul" doctrine with all the ramifications of this belief.

Many books have been written by Protestants depicting the place where the dead are supposed to be, namely, "the abode of the departed spirits". Though they do not believe in purgatory, (so they say), yet they do teach that the instant an unbeliever dies he goes immediately to "hell", into the "lower compartment", where the everlasting fire is burning. One of the most prominent writers among the Protestants is Gordon Lindsay from whom we will quote.

WHERE ARE THE DEAD?

THE GENERALLY ACCEPTED PROTESTANT VIEW

From the Book "Life After Death", by Gordon Lindsay, one of the most prolific writers of our day, we find the generally accepted view of the "abode of the dead" as taught by most Protestant churches today. We will endeavour to expose the erroneous teaching and set forth the true Scriptural position on this most important subject. By doing so, we do not intend to cast any reflection on the honesty or sincerity of any author we may quote, our only objective is to take our defense of the truth. In so doing, it will be necessary to state clearly the erroneous position and then supply the true Scriptural teaching.

Beginning on page 27 of his book, "Life After Death", under the heading, "What The Old Testament has to say about the Dead", Mr. Lindsay says, "The Old Testament gives us the geographical location of the abode of the dead" that "it is down in the lower part of the earth". He then quotes the following scriptures, Gen.37:35; Gen.42:38; Num.16:30,33; Ps:55:15; Prov.7:27; Ezek. 31:16, all of which say that "sheol" or, as he interprets it "the abode of the dead", is "Down". So Mr. Lindsay concludes "we may state CATEGORICALLY that the Old Testament consistently teaches that "sheol", (hades, in the N.T.), is DOWN in "the heart of the earth". Of course, Mr. Lindsay adds the expression "in the heart of the earth", endeavouring to convey the idea that somewhere in the centre of the earth there are compartments for the abode of the wicked dead as well as the righteous dead. The language throughout his book conveys the idea that the dead are not dead at all but very much alive, however, they are confined to "compartments, like prison cells".

Let's see what else he has to say about the place. On page 28, we quote, "The next fact about sheol disclosed by the Old Testament is that it is not an especially joyful place. It is a place of waiting for both the righteous and the unrighteous," quoting these scriptures, Gen.42:38; Job 10:21,22; Job 3:17,19.

Now we can readily understand the meaning of these scriptures when we accept the Biblical definition of death as being a "sleep", but to think of death as a state of awareness, of being alive and entombed in "compartments" like prison cells in the "heart of the earth" for the righteous dead, is not only unscriptural, but totally repugnant, and an insult to the Holy, Pure, Loving, Compassionate God who loves His children far more than an earthly father. What normal earthly father would confine his child to a prison cell for no other reason than that the child was righteous. You see, Mr. Lindsay teaches, and most people today believe that the Old Testament Saints were confined

to this "abode of the dead" from the time the first righteous person died until the resurrection of Jesus when, they claim, Jesus rescued them and took them to heaven. Dear reader, can you believe such a doctrine? How could such an idea ever be formulated? Well, we shall show, as we proceed to produce the evidence, where such unreasonable, unscriptural, distorted concepts came from.

But let us read further on page 29 of Mr. Lindsay's classic book in contemporary religious literature. Says Mr. Lindsay, "Altogether, the Old Testament saints regarded "sheol" in a rather melancholy way. It was a place where they would have to abide a long time. Earth with its active scene was to the Old Testament Saints a preferable place to sheol".

Then Mr. Lindsay refers to David's cry unto the Lord to heal him so that he would not have to go down into sheol, quoting Ps.30:2,3. He says further of David that "it was a great benefit to have those extra years on earth instead of spending them waiting in sheol". Then Mr. Lindsay teaches that when David died he continued to live in the compartment designated for the Old Testament Saints in the heart of the earth and that when Jesus died He went down into the "abode of the dead" and delivered Him out of that "melancholy state" and took him to Paradise in heaven along with all the other Old testament Saints.

Well, we would like to inform Mr. Lindsay and all who believe in the myth of an imprisoned life in sheol, the supposed "abode of the dead" what Peter said in Acts 2:29,34. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou unto my right hand..." Mr. Lindsay says that David is alive and in heaven. Peter said, "David is both dead and buried." Well, I prefer to believe Peter rather than Mr. Lindsay. And Peter says further that David is NOT ascended into heaven. Peter believed what the Bible teaches that the dead are asleep in death awaiting the resurrection.

BOTH RIGHTEOUS AND UNRIGHTEOUS IN SHEOL

Mr. Lindsay contends that both the righteous and the unrighteous in Old Testament times, at death, descended into sheol. Then he says, "This naturally brings up a question. Did the righteous and wicked in Old Testament days associate

together in the abode of the dead? Or was there a separation in sheol - a line of demarcation between one and the other?" Ibid p. 31.

So now we have a problem. The righteous and the wicked are all in "hell", (sheol), so Mr. Lindsay seeks some way to separate them. This is the way he does it: We quote from the same book, page 31, "In Deuteronomy 32:22, there is a definite statement that sheol has more than one compartment. God was speaking about the backsliders of Israel who had forgotten their Creator. Vs. 18. They were "children" that had "no faith". Vs. 20. For them a fire was kindled in the lowest hell (sheol): 'For a fire is kindled in mine anger, and shall burn unto the lowest hell.' Vs. 22. Thus we see that there is more than one sheol. Nothing is said about God's wrath burning in the upper sheol. For that is the sheol where the righteous were", So says Mr. Lindsay!

Now let us note carefully how Mr. Lindsay comes to his conclusion that there are two compartments in sheol. Because the Bible uses the expression "lowest hell", Mr. Lindsay concludes there must be an "upper hell", and that is where the righteous were. He quotes Ps.86:13, "For great is thy mercy toward me: thou hast delivered my soul from the lowest hell" (sheol) and quickly adds, "Here is definite proof in the Old Testament, that sheol was divided into at least two compartments - the sheol of the righteous and the sheol of the wicked. In the lowest sheol the fire of God's wrath burned".

So we see, according to Mr. Lindsay, we have "definite proof" of the two compartments in hell - one for the righteous and one for the wicked all based on the expression "lowest hell". We would say that this is pretty poor evidence to build such a major doctrine out of hell, (sheol), having two compartments. But Mr. Lindsay says this is "definite proof". We would say that Mr. Lindsay's method of providing "definite proof" is an example of what so many people have done with the Bible to bolster up their false doctrine.

Let us notice further how Mr. Lindsay describes the conditions in hell. On page 34 of the same book he says, "...Christ at the time of His resurrection released the prisoners who dwelt in the compartment of the righteous in hades (hell), those saints who had been looking forward to that event for centuries. It must have been a day of rejoicing beyond

description when Christ stood at the gates of sheol and released the prisoners, some of whom had been there for thousands of years. Likely the news got over to those who dwelt in the abode of the wicked. A hope however forlorn, might have been entertained by some of them that they too might escape from their prison." Then Mr. Lindsay quotes Ps.9:17, "The wicked shall be turned back into hell (sheol) and all the nations that forget God". Then he makes this comment: "It seems that those in the lowest sheol pressed to the gates in hope that they too would be released from their prison. If they entertained this hope, it was alas, in vain; they were turned back into sheol". We say, what pure speculation! And further, if the wicked were turned back into hell they must have got out somehow. You can't be turned back into something that you never got out of. Mr. Lindsay's weak argument that since the Bible says they were turned back into hell seems to indicate that when Christ released the righteous out of hell, (sheol), that the wicked nearly made it too, is sheer nonsense and certainly smells like the "hell" of the Catholic purgatory where people who are too good to burn forever in hell are prayed out of hell by the mercenary prayers of the priest. Someone has said, "Oh what a tangled web we weave, when first we practice to deceive". When we begin with a false premise there seems to be no end to building theories around it in an effort to bolster it up and endeavour to give it a Scriptural foundation. We suggest that the whole confused, contradictory theory that Mr. Lindsay is endeavouring to propagate is based on the false premise that when a person dies that they do not die at all, but are very much alive, the righteous imprisoned in the "upper compartment" of sheol, and the wicked in the "lower compartment". The lower compartment is a place of burning fire, and yet, according to Mr. Lindsay, when Christ came to liberate the righteous, the wicked "pressed to the gates" hoping to be released with the righteous. What sheer folly, what superstitious nonsense! May God open the eyes of those who have been deceived with such paganistic foolishness.

The truth is that when the wicked are destroyed, they will be "returned to the dust from whence man was made" See Eccl.12:7 and Gen.2:7. The prophet Malachi states plainly "And ye shall tread down the wicked; for they shall be dust under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." See chapter 4 verse 3 and also verse 1: "For behold the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it

shall leave them neither root nor branch". We have shown elsewhere in this booklet how that the wicked are destroyed totally and forever.

CHAPTER SIX

MOSES AND ELIJAH APPEAR

What about Matt.7:1-13 and Luke 9:27-36? Didn't Moses and Elijah appear with Jesus on the mount of transfiguration? Doesn't this prove that Moses and Elijah are in heaven?

The clue to the meaning of this experience is in verse 9. It plainly states that this was a vision which the disciples saw. Now, what is a vision? Look at Acts 16:9, "And a vision appeared to Paul in the night; There stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us". Surely it is clear that a vision is not the bodily appearance of a person. A vision projects one into the spirit realm and what is seen is so real that the Bible uses such expressions as though the things seen in vision were an actuality. Notice the vision also given to Peter and Cornelius in Acts 10. Now there is always a definite purpose in a vision. The one in question is amplified by reading Matt.16:27,28; This was a miniature of the coming kingdom of God when both the righteous dead, represented by Moses, who died, and Elijah, whom the Lord "took", being the representation of the righteous living who will: be translated together with the resurrected Saints at the coming of Jesus.

SAMUEL CALLED UP FROM THE DEAD

What about 1 Sam.28:3-20? Did Samuel come up from the dead to talk to Saul? In fear of the Philistines, Saul sought divine guidance (v 6), and when the Lord would not hear him, nor speak to him, neither by dreams, nor by urim, nor by prophets, he went to the witch of Endor who turned to witchcraft or necromancy. Now, in previous times, Saul had "put away" the witches, wizards, astrologers, soothsayers, magicians, etc. This form of divination was forbidden in Israel. But now that God has rejected him, Saul turned to witchcraft or spiritualism. The witch of Endor was a "medium". A medium claimed to contact the spirits of the dead. But let it be known that the only spirits they ever communed with are demon spirits: not the so-called spirits of the dead. By going to one of these witch mediums, many claim they have talked to one of their dead loved ones

about past events, etc. How is this done? Is it all a hoax? No, not really. There could be a supernatural origin to this phenomena. Many actually do communicate with a spirit that IMPERSONATES THE DEAD LOVED ONE. The bible calls this "consulting a familiar spirit", (Deut.18:11). A familiar spirit is a demon spirit who is familiar with the one who has died. Thus the familiar spirit can tell of past events and perfectly IMITATE THE DEAD. These familiar spirits will tell the truth at times, giving each kind of fish the bait it likes the best, but will ultimately lie and deceive and dupe everybody who deals with them. It will be noted that in the case of Saul, after the séance he committed suicide, (1 Sam.31:4,5).

So we see that a witch is not just a superstitious old woman who supposedly rides on a broom at halloween. A witch is a demon possessed person who communicates with demon spirits.

Now, can we admit that such a woman would have the power to bring righteous Samuel from the dead? Was it Samuel who was actually talking to Saul? Please note in verse six that God refused to talk to Saul "either by dreams, nor by urim, nor by prophets". Samuel was a prophet of God. The Bible says that God did not speak to Saul through Samuel. It was a personification of Samuel by a demon-possessed witch who had a familiar spirit. The Bible says further regarding the death of righteous people, "So man lieth down, and riseth not; till the heaven be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee..." (Job 14:12-15). The Bible says that the dead will not be awakened out of their sleep until the Lord calls them, (in the resurrection). And please notice that the Bible is not speaking just about the body. It speaks of the MAN, the whole man, as for example, David. (Acts 2:29, 34). We believe the sincere truth seeker should take the Bible as the guide and not the traditions of mankind. Many traditions are nothing else other than superstitious beliefs that have been handed down from one generation to another. But we thank God the true light is now beginning to shine in the hearts of many who desire to know the truth.

SUMMARY

MORTAL NATURE OF MAN: "Soul" is not something placed inside of mankind, nor given from God to mankind, nor is it a part of God incorporated into mankind. Gen.2:7 declares that "Man became a living soul". That which gave life to the body was the "breath of life" - the same thing that describes the life in animals, (See Gen.1:20,21,24,30). The word "life" is translated from the same Hebrew word as "a living soul". The combination of body and spirit, (the breath of life), is what constitutes the "soul". Therefore, BODY plus SPIRIT equals SOUL. So BODY minus SPIRIT equals DEATH. "God's image" equals "likeness, equals intelligence, character - the five senses. The Bible nowhere says that mankind is a "spirit" like God. The Bible refers to mankind as a "mortal" being. See Job 4:17; Ps.8:5; 1 Tim.6:16; Eccl.12:7.

STATE OF THE DEAD: Divine inspiration describes death as a "sleep". To the believer it is the waiting time until the resurrection. The expressions "to be with Christ", "asleep in Jesus", "to depart and be with the Lord" etc., are synonymous terms referring to the state of unconscious sleep. See: Ps.146-4; Eccl.9:5,6; 12:7; Job 14:21; 1 Thess.5:13; 1 Cor.15:18;20; John 11:11-14; Lk.8:52; 1 Thess.4:14; 5:10.

The Dead Are in The Graves

Daniel 12:2; Eccl.3:20; 9:10; Job 17:13

The Dead Must Be Resurrected

Isa.26:19; 1 Cor.15:16-18

The wages Of Sin is Death

Rom.6:23; Jas.1:15; Rom.5:6,8; 8:34; 14:9; 1 Thess.4:14

O. T, "HELL" EQUALS "SHEOL"

O. T, "Hell" Equals "Sheol" and "Qeber" Equals The "Grave"
Gen.50:5; 1 Kings 14:13; Ps.16:10; 139:8; Job 14:10-15;
17:13-16; 21:7,13,17; Ps.6:5; 31:17; 49:14,15; 88:3-6,11,12;
89:48; Eccl.9:5,10; Song of Sol.8:6; Isa.14:11; 38:18;
Ezek.31:15; Hos.13:14

N.T. "HELL" -

1. "HADES" - GRAVE

Acts 2:31; Rev.1:18; Matt.11:23; 16:18; Rev.20:13,14

2. "GEHENNA" - "Valley of Hinnom" (Figurative place of destruction)
See Matt.5:22-29; 10:28; Jas.3:6; Mk.9:42-47
3. "TARTARUS" - State of darkness - only one place in the Bible
2 Pet.2:4

Literal Hell Fire

Rev.20:9,13-15; Jud.7; 2 Pet.3:10,11

"Gates Of Hell" (Figurative Language)

Matt.16:18; Isa.38:10; Ps.107:18; 9:13; Job 38:17

A BIBLE STUDY

THE STATE OF THE DEAD

AND THE MORTAL NATURE OF MAN

1. How does the Bible speak of the state of the dead?
1 Thess.4:13; 1 Cor.15:18, 26.
Answer: The dead are "asleep"
2. Where is the resting place of the dead? Dan.13:2; Eccl.3:20; 9:10; Job 17:13
Answer: The grave
3. How long will the dead remain in the graves? Job 14:12,14; John 5:28,29.
Answer: Until the resurrection
4. Is there any consciousness of anything to those who are dead"? Ps.146:4; Eccl.9:5
Answer: Absolutely not
5. Do the dead know about conditions on earth? Job 14:21
Answer: No
6. Do they have any feeling such as emotion of love, etc.?
Job 14:6
Answer: No
7. Are the dead now in heaven praising the Lord? Ps.115:17
Answer: No

8. How much does one know of God when dead? Ps.6:5
Answer: Nothing
9. Have the righteous ascended to heaven at death? Acts 2:34
Answer: No
10. What must take place before the dead can praise God?
 Isa.26:19
Answer: The Resurrection
11. If there was no resurrection what hope would there be for the dead? 1 Cor.15:16-18.
Answer: No Hope
12. When did David expect to see the face of God? Ps 17:15
Answer: When he would awake at the resurrection.
13. How did Jesus describe the condition of the dead?
 John 11:11-14
Answer: As a sleep
14. What is the natural state of man in life? Job 4:17; Ps.8:5
Answer: Mortal
15. Who only hath immortality? 1 Tim.6:16
Answer: God
16. When will man become immortal? 1 Cor.15:51-53
Answer: In the resurrection
17. How did God make man? Gen.2:7
Answer: Man himself became the living soul by the union of the lifeless body and the breath of life which God breathed into man. See Job 27:3 (Marginal reading)
18. What then happens at death? Eccl.12:7
Answer: The breath of life, (also called the spirit, or the soul, in some instances), returns to the Creator, and the body returns to the dust.
19. Do other creatures have the breath of life, ("spirit or soul")? Gen.1:20,30 (See the marginal reading) and Rev.16:3; Gen.7:21,22

20. Does the natural man have any preeminence over other creatures as far as having immortality? Eccl.3:17
Answer: Man, without the Spirit of God, does not have eternal or immortal life.
21. What must man receive in order to have eternal life?
 1 John 5:12; Rom.8:11; Jn.3:3
Answer: This "eternal life" imparted to the believer by the Spirit of God is the result of conversion, (the new birth), or accepting Christ into one's heart.

THE DESTINY OF THE WICKED

AND THE HELL QUESTION

1. What is the reward of the wicked?
 Rom.6:23; Jas.1:15
Answer: Death
2. Will the wicked live forever in hell?
 2 Thess.1:8,9
Answer: No
3. How much is left of the wicked when they are destroyed?
 Ps.37:20; Mal.4:1-3
Answer: Nothing
4. Does man have an immortal soul that lives on in hell fire?
 Ezek.18:4,20
Answer: No
5. What did Christ say would happen to the wicked? Matt.25:33,41
Answer: Destroyed in fire
6. Does this mean that the fire will burn them forever?
 What example is given to us regarding the nature and endurance of "everlasting fire"?
 Jude 7; 2 Pet.2:6
7. What did Jesus say would happen to the disobedient?
 Matt 10:28; Lk. 13:3
Answer: Perish
8. What further is said about this? Ps.37:20; Matt.3:11,12
Answer: The wicked shall "consume away like smoke" and "burn up like the chaff with unquenchable fire".

9. How will this world be cleansed of sin and sinners?
Matt.13:41,42; 2 Pet.3:7-12
Answer: The fire that destroys the wicked will also cleanse the earth of all the results of sin such as sickness, pain, death, pollution, etc.
10. When will this be done?
Answer: Rev.20:5, (first part), and verse 9,14,15. Note: The expression "forever and ever" in verse 10 is incorrectly translated; literally it is rendered "the ages of the ages", (See Greek N.T.), or in an age at the end of the ages, simply meaning that this destruction will take place in the end of ages, and thus all Scripture harmonizes.
11. What original Hebrew and Greek words does the English word "hell" come from?
Answer: One word - "sheol" in Hebrew O.T. and three words - "hades", "gehenna" and "tartarus" in the Greek N.T.
12. What is the meaning of these words?
Answer: The Hebrew "sheol", and the Greek "hades", refer to the grave, except when used figuratively. "Gehenna" refers to the valley near Jerusalem where refuse was burned continuously and is used figuratively representing a place of destruction. "Tartarus", used once only in 2 Pet.2:4 is the state of darkness in which the fallen angels are reserved unto judgement.
13. Where in the O.T. is the word "hell" (sheol) used to refer to the grave?
Answer: Ps.16:10; 139:8
14. Where is the word "hell", (sheol), used figuratively?
Answer: Jonah 2:2; 2 Sam.22:6; Ps.116:3; Ezek.32:21
15. What does "hell", (hades), refer to in the N.T.?
Answer: Acts 2:31; Matt.11:23; 16:18; Rev.1:18; 20:13,14
In every one of these instances the reference is to the grave.
15. What does "gehenna", ("hell" in our King James version), refer to? Matt.5:22,29; 10:28; Mk.9:43-47; Jas.1:6
Answer: In these references "hell" is spoken of as a place or state of torture and destruction and the word "gehenna" fitly applies. It can be seen however, that the term is used in figurative language. The only literal "hell" fire in the

Bible is that which destroys the wicked at the end of the 1000 year period (Rev.20:9,13-15)

The modern superstitious belief of the wicked going into hell fire at death, and remaining there forever and ever, is a relic of pagan superstitious beliefs adopted by the apostate church and promoted for commercial reasons. The Bible plainly teaches the complete annihilation and destruction of the wicked. The story of the rich man and Lazarus is a parable and cannot be taken literally as for example: how could Lazarus be in the bosom of Abraham? And how could the wicked beg a drop of water from the righteous when they are supposedly in hell fire? Is heaven and hell so close together that the wicked and the righteous can communicate? The evidence is obvious: Jesus was talking of the relationship of the Jews with the Gentiles - the Jews represented by the rich man - they were rich in that they had the Word of God and refused to share it with the other nations, as well as living a hypocritical life. The Gentiles, regarded as dogs, were deprived of the "bread", but fed on the "crumbs" that fell from the table. The Lord Jesus was trying to show the Jews that the gospel message was for all mankind, and if they refused to fulfill God's plan to evangelize the world, the Lord would use "another people". This fact is clearly brought out in the history of the Jewish nation that followed the death of Jesus. Let us also remember that the Pharisees held to the superstitious belief of the immortality of the soul, as we have proven in the beginning of this booklet, so Jesus was talking in terms of their own traditional teaching in order to bring home a lesson. There is absolutely no reason to believe that Jesus was teaching the state of the dead in this parabolic account. The language all through the story indicates an allegory. Jesus used this method many times in His teaching. No, the righteous will not gloat over the suffering of the wicked, (Rev.21:1-7). The Bible says that the lake of fire is the SECOND DEATH (Rev.20:14; 21:8).

GOD'S PLAN IS PLAIN AND SIMPLE

And so we have seen that God's plan for mankind is plain and simple. The story of mankind's creation is given very briefly and simply. It is the conjectures and speculations of rebellious mankind that have complicated the story of mankind's origin and destiny. When we take the simple and straightforward record from the Bible we can understand quite easily how God made mankind, how sin entered and brought death, how Jesus came to ransom mankind from the penalty of death by dying Himself in the place

of those who accept His gracious provision, and rising again from the dead, giving us the assurance that we too, as many as believe, will rise from the dead. Hallelujah. Praise God for His matchless love and His truth.

The Open Grave - The truth of the resurrection has been forcibly illustrated by the following incident: In the city of Hanover, Germany, is a grave known as "The open grave". It is that of a woman, an infidel German princess, who died over one hundred years ago, and who, on her death-bed, gave orders that her grave should be covered with a great marble slab, weighing perhaps a ton, surmounting solid blocks of stone firmly bound together with clasps of iron, with this inscription placed on the lowermost stone of the tomb: "This grave purchased for eternity, must never be opened." But no human device can thwart the plans of God, or hinder the workings of life from Him. It happened, providentially no doubt, that a birch-tree seed was buried with the princess. Soon it began to sprout. Its tiny shoot, soft and pliable at first, found its way up through the ponderous stones of the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew, until at last it burst the bands of iron asunder, and opened this never-to-be-opened grave, leaving not a single stone in its original position. What a rebuke to infidelity! And what a mute but striking promise that in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds!