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PREFACE

Mankind has often asked, "Is there life after death?" But with spiritualism (or spiritism) so rampant in the world, and even within Christianity, the time has come when it is appropriate to reverse the question, "Is there death: after-life?"; are people really dead, **after** their **life** has come to an end - or is death a key, which unlocks the door to some mystical **afterlife**? And who really knows for absolute sure? All of the world's philosophers, scientists, doctors,

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scholars, religious leaders, and even spirit mediums can not tell us - by their own personal experience - what lies beyond the veil of death. True, there are cases called "near-death experiences" where you seem to be floating off and entering into a new and wonderful afterlife (these situations will be examined in PART 2); but there is One who knows, with an infallible knowledge, the answer to all of these mysteries - and it is the same One who made mankind in the first place: God!

Suggestion: read this booklet through once without stopping; then for further **STUDY**, read it again-looking up some or all of the Bible verses as you go. Note: to save space, three-digit abbreviations are used for the books of the Bible (see appendix for details); **bold** is used for (added) emphasis in Bible quotes, underlines and CAPITALS are used to emphasize words not quoted; commas and periods are placed after end quotes, unless they are part of the quote itself.

STUDY

To
Understand
Doctrines
Yourself

"**And** be ready always to give an answer to every man that asketh you a reason of the hope that is in you **with meekness and fear**" (1.Peter 3:15).

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STUDY

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PART 1: BIRTHRIGHT IMMORTALITY?

1a. Immortal Soul

The term "immortal soul" is nowhere to be found in the Bible. In fact: the words "soul(s)" and "spirit(s)" are in the King James Version (KJV) 1088 times; but NOT ONE SINGLE time is "immortal", "immortality", "deathless", or "undying" found even within the same verse - with "soul(s)", or "spirit(s)".

"Shall **mortal man** be more just than God?" (Job 4:17); "The **soul** that sinneth, it shall [live on eternally?] **die**" (Ezk 18:4,20); "**destroy** both **soul** and body in hell" (Mat 10:28; see Act 3:23; 3d); "he which converteth the sinner ... shall save a **soul** from **death**" (Jms 5:20; see 1:15; **3h**); "For God so loved the world, that He gave His only begotten Son, that **whosoever believeth in Him** should not **perish** but have **everlasting life**" (Jhn 3:16; see 3:15,36; 5:24,40; 6:27,47-58; 1Jn 3:15; 5:11-13; etc). If everyone is born immortal: then why did God give Jesus to die, so that believers in Him can live for eternity? "For the wages of sin is death [eternal death, as opposed to 'eternal life']; **but** the **gift** of God is **eternal life** through Jesus" (Rom 6:23; see 5:12; 2a); immortality is a gift - but to whom, and when is it given? Read on!

There are only six times in the whole Bible (KJV), that any form of the word "immortal" is used; here are all six. "Now unto the King eternal, **immortal**, invisible, the only wise GOD"; "King of kings and LORD Of Lords, Who **only** hath **immortality**" (1.Tm.1:17; 6:15,16); only GOD has natural immortality, although He can give it to others.

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"CHRIST... hath **abolished death**, and hath brought life and **immortality** to light through the gospel" (2Tm. 1:10); only those who accept the gospel of CHRIST, Will receive the gift of immortality. "[God] will render to .. them who by patient continuance in well doing **seek** for ... **immortality**, eternal life" (Rom 2: 5-7; see 2a); why bother to seek for immortality, by patient continuance in well doing, if we already have it?

"I shew you a mystery; We shall not all **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 [this occurs when CHRIST returns (see 1Co 15:20-23; Mat 24:31; 1Th 4:15,16; 2p)]. For this corruptible must put on incorruption, and **this mortal** must **put on immortality** [how can it be 'put on', if it's on already?]. So **when** this corruptible shall have put on incorruption, and **this mortal** shall have **put on immortality**, then shall be brought to pass the saying that is written, **Death is swallowed up** in victory" (1Co 15:51-54). "Neither can they ['which shall be accounted worthy to obtain that world'] die **any more**"; this is only AFTER "the resurrection from the dead" (Luke 20:35,36; see **1d**).

1b. Anti-Creation

"All the while my **breath** is in me, and the **spirit** of GOD is in my **nostrils**" (Job 27:3); is there a ghost hovering in our nose - or **air** in our nose? The marginal reading says: "the **breath** which GOD **gave** is in my nostrils". In the New Testament, "spirit" comes from the Greek word "pneuma" (also translated "wind"; Jhn 3:8, KJV); which is where we got our words pneumatic (air) and **pneumonia** (reSPIRaTory disease). "And the LORD GOD formed **man** of the **dust** of the **ground** [the body], and **breathed** into his **nostrils** the **breath of life**; and [**put into** his body an immortal soul? no, it says] man **became a living soul**" (Gen 2:7); man does not have a soul, man IS a soul! A "living soul" is the same thing as a living being (see Act 7:14; 2d), which can **die**: "every **living soul** died in the **sea**" (Rev 16:3; see Jsh 10:28-40; Psm 22:20,29). Bulb + electricity = light, body + breath = living soul; destroy the bulb/body, or remove the electricity/breath, and the light/living soul CEASES TO EXIST!

"Out of the **ground** the LORD GOD formed every **beast**" (Gen 2:19); "man hath no preeminence above a beast: ... **All** go unto **one** place; all are of the **dust**, and all turn to **dust** again" (Ecl 3:19,20; see 3:18-22); "All [man & '**beast**'] in whose **nostrils** was the **breath of life**, of all that was in the dry land, **died**" (Gen 7:21,22); "[in the] sea, [there are] ... small and great **beasts**. .. thou takest away their **breath**, they **die**, and **return** to their **dust**"; "**man** ... abideth not: he **is like** the **beasts** that **perish**" (Psm 104:25,29; 49:12; see 49:6-20); "**man** shall turn again unto **dust**" (Job 34:15); "In the sweat of thy face shalt **thou** [God was talking to Adam's MIND] eat bread, till **thou** return unto [heaven?] the **ground**; for out of it wast **thou** taken: for dust **thou** art, and unto **dust** shalt **thou** return" (Gen 3:19); "Then shall the **dust** return to the earth **as it was**: and **the** spirit [or breath of life, but not: MAN'S spirit] shall **return** unto GOD who **gave** it" (Ecl 12:7; see **1c**, next section; note that **Ecl** 9 is in the same book, which was written by the wisest man - see 1:1; 1Kg 4:29-34).

1c. Where Do We Go From Here?

"For the living know that they shall die: but the dead know [everything?] **not any thing**, neither have they any more a **reward**; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now **perished**; neither have they any more a portion for ever in **any thing** that is done under the sun. ... For there is no work, nor device, **nor knowledge**, nor wisdom, in the **grave**, whither **thou** goest" (Ecl. 9:5,6,10); "I go whence I shall not return, even to the land of **darkness**" (Job 10:21,22); "His **breath** goeth forth, **he** returneth to his earth [dust]; in that **very day** his **thoughts perish**"; "The dead **praise not the LORD**, neither **any** that go **down** into **silence**."

If they're already in heaven, why don't they praise the LORD? "For in death there is **no remembrance** of Thee: **in the grave** who shall give Thee thanks?" "What profit is there in my blood, when **I** go **down** to the pit [not up to heaven!]? Shall the **dust praise Thee**? shall it declare **Thy truth**" (Psm 146:4; 115:17; 6:5; 30:9; see 88:10-12); "For the grave **cannot praise Thee**, death **can not celebrate Thee**: they that go [up?] **down** into the pit **cannot**

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hope for Thy truth"; "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made **all their memory to perish**" (Isa 38:18; 26:14; see 38:19; 2b).

1d. The Awakening!

"**Awake** and sing, ye that dwell in [heaven? no!] the **dust**: for ... the **earth** shall cast out the **dead**" (Isa 26:19); "them that **sleep** [where?] in the **dust** of the **earth** shall **awake**" (Dan 12:2); "Lazarus **sleepeth**; but I [Jesus] go, that I may **awake** him out of **sleep**"; "He [Jesus] cried with a loud voice, Lazarus, come [down from heaven? up from hell?] **forth** [from the grave!]" (see Jhn 11:11-43). Other passages on death being an unconscious sleep, or rest (RIP): Dtr. 31:16,27,29; 2Sa 7:12; 1Kg 1:21; 2:10; 11:21,43; 14:20,31; 15:8,24; 16:6,28; 22:40,50; 2Kg 8:24; 10:35; 13:9, 13; 14:16,22,29; 15:7,22,38; 16:20; 20:21; 21:18; 24:6; 2Ch 9:31; 12:16; 14:1; 16: 13; 21:1; 26:2,23; 27:9; 28:27; 32:33; 33:20; Job 3:11-18; 7:21; 14:1-22; 17:11-16; Psm 13:3; 76:5,6; Jer 51:39,57; Mat 9:24; 27:52; Mrk 5:39; Luk 8:52, 53; Act 7: 60; 13:36; 1Co 15:6,18,20,51; Eph 5:14; 1Th. 4:13,14; 5:10; 2Pt 3:4, Rev 6:11; 14:13; etc. The resurrection (awakening) at the Advent of CHRIST is the focal point of hope and comfort in the Bible: "thou shalt be **recompensed** [at death? no.] **at the resurrection**" (Luk 14:14; see 12:35-48; 19:11-27; 20:35,36; 21:25-36; Job 14:13-15; Psm 17:15; 49:15; 50:1-5; Isa 26:19; Dan 12:2; Hos 13:14; Mat 13:39-43,49; 16: 27; 24:3-51; 25:1-46; Jhn 5:29; 6:39,40,44,54; 11:23-25; 14:1-3; 21:17-23; Act 1: 9-11; 4:2, 17:31; 23:6; 24:14-16; Rom 8:23; 1Co 1:7, 4:5, 6:14; 15:1-58; 2Co 1:8, 9; 4:14; Php 3:10,11,20,21; Col 3:4, 1Th 1:10; 2:19; 3:13; 4:13-18; 5:23; 2Th 1:4-10; 2:1; 2Tm 1:12; 4:6-8; Ttu 2:13; Heb 6:2; 9:28; 10:35-37; 11:35; Jms 5:7,8; 1Pt 1:3-7,13; 4:13; 5:4; 2Pt 3:12; Rev 19:7-16; 20:6; 22:7,12-15,20; etc, etc, etc!). Christian hope is NEVER centered on death - "death" is an "enemy", and "if the dead rise not, ... Then they also which are fallen **asleep** in CHRIST are **perished**"; "If ... I [Paul] have fought with beasts at Ephesus [suffered persecution], **what advantageth it me, if the dead rise not?**" (see 1Co 15:12,26,32,30; **2k**). With the strongest possible force, these words show that there is no hope of life or heaven beyond death - except through the "resurrection of the **dead** "!!

PART 2: "UNTO THEIR OWN DESTRUCTION" (2.Peter 3:16)

2a. "God created man in His own image" (Gen 1:26,27)

Some think that since Adam was created in God's image, mankind is therefore immortal; but man never has been and never will be equal to God in all aspects, only Jesus is the "express [exact] image" of the Father (Heb 1:3). However, Adam did originally have conditional immortality (in a MATERIAL body); but when he sinned, immortality - along with the moral image of God, and even physical perfection - was lost. Adam had been warned of the penalty for sin: "thou shalt **surely die**" (see 4c); God did NOT mean: "thou shalt surely go straight to heaven" (which would encourage sin), death is a punishment (see **1a**). After the fall, God sent man "forth from the garden of Eden," and the reason why was "**lest he** ... take also of the tree of life, and eat, and **live for ever**". Because of Adam's fall, his descendants were not born in God's image - but in Adam's fallen mortal image: "Adam ... begat a son **in his own likeness**, after **his image**" (Gen 2:17; 3:22-24; 5.3, see Psm 89:48; 144:4; Jms 4:14).

2b. "Gave up the Ghost,... and was gathered to his people" (Gen 25:8)

This text is about Abraham's death; and similar statements are made about the deaths of Ishmael, Isaac, and Jacob (see 25:17; 35:29; 49:33; **2e**). The Hebrew word gava, here translated "gave up the ghost", literally means: "expired", or "breathed out"; and even in English, "ghost" is related to "gust" (wind, air, breath, etc; see **1b**). Now, was Abraham gathered to "his people" in heaven, or in the grave (see **1c**)? Before "Abram" died, God told him: "**thou shalt go to thy fathers** ..; **thou shalt be buried**"; also, "Terah, the **father** of **Abraham**, ... served other gods" (Jsh 24:2; Gen 15:13,15; see 37:35) - so Terah (being an idolater) certainly didn't go to heaven (see Rev 21:8; 22:15; 1Co 6:9,10), and therefore Abraham did not go to be with Terah in heaven.

God told king Josiah: "I will **gather** thee unto thy **fathers** and **thou** shalt be **gathered** into thy **grave** in peace; and thine eyes shall **not see** all the evil which I will bring upon this place [Jerusalem]" (2Kg 22:20); Job said that when a father "dieth, .. His **sons** come to honour, and **he knoweth** it not; and they are brought low, but he **perceiveth it not** of them" (Job 14:10,21). No less than 37 times in Kings and Chronicles, it says that at death a person sleeps with their fathers: "**David slept** with his **fathers**" (1Kg 2:10; 11:21; see **1d**); notice also Paul's wording: "**David** ... fell on

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sleep, and was **laid** [in the grave] **unto his fathers**, and saw [them in heaven?] **corruption**" (Act 13:16,36). And "Peter," bless his heart, speaks very plainly "of the patriarch **David**, that **he** is both dead and **buried**, ... For **David** is **not ascended into the heavens**" (Act 2:14,29,34); how could it possibly be any plainer?!

2c. "Bring me up Samuel" (1Sa 28:3-20)

Verse 3: "Samuel was dead ... and **buried**" (not in heaven; see 1c). Verses 6,15: the LORD answered not Saul "by **prophets**". Before dying, Samuel refused to speak with Saul (see 15:26,35); so even IF Samuel was in heaven, would he now talk to Saul - and at the sorcery of an evil spirit- medium?

Verses 7-9: Saul went to a woman who had a "familiar spirit". This is "evil", "wickedness", and an "abomination"; GOD had commanded that anyone with a "familiar spirit" should "be put to death" (Dtr 18:11,12; 2Kg 21:6; 23:24; 2Ch 33:6; Lev 20:6,27; see 19:31; Exd 22:18; Isa 8:19,20; Rev 9:21; 21:8; 22:15).

Verses 12-14: Saul did not see the so-called "Samuel"; Saul said: "what sawest thou? ... What form is he of? ... And Saul **perceived** [concluded, based on the woman's description] that it was Samuel". Is it safe to rely on the testimony of a devil-possessed, GOD-condemned spirit-medium (see 4b)?

Verses 8-15: "**ascending** out of the **earth**"; "An old man cometh **up**"; "bring me **up**". The so-called "Samuel" was not coming down from heaven.

Verses 16-19: not a message from GOD, to repent; but of doom, from Satan.

"So Saul **died** ... **for** asking counsel of one that had a familiar spirit, to inquire of it; And [he] inquired **not** of the LORD" (1Ch 10:13,14); Samuel was a prophet of the LORD, so Saul did not inquire of Samuel. This was nothing better than a seance, with a demonic spirit masquerading as Samuel.

2d. "The soul of the child came into him again" (1Kg 17:21,22)

The word "soul" here is from the Hebrew word nephesh, which is translated "life" or "lives" 108 times (KJV).

Example: "**blood** of your lives [nephesh]" (Gen 9:5); obviously, this is not about some ghost with blood in it. In Job 41:21, nephesh is translated "**breath**". Now back to first Kings chapter 17.

Verse 17: "no **breath** left in him"; this is about when the boy died (see 1b). Verses 19-22: the dead body is referred to as "him", "the child" - not "his body". Verses 21,22: "let this child's [nephesh: life, or breath (see verse 17)] come into him again", "and the soul [or breath] of the child came into him again, and [he was back from heaven? no,] he **revived** [started breathing]" (see Luk 8:55). Genesis 35:18 is similar: "as her soul [nephesh] was in departing, (for she died) that she called his name Benoni"; here again, the "life" or "breath" is what was departing - Rachel named her son, with her last parting breath.

2e. "Not the God of the dead, but of the living" (Mat 22:32)

Verses 23-28: "the Sadducees ... say that there is **no resurrection**"; they tried to stump Jesus, and refute the FUTURE resurrection (see Mrk 12:23; 1d). Verses 29,30: Jesus replied: "Ye do **err**, not knowing the scriptures [the same reason why many err today!], nor the power of God [to raise the dead]. For in the resurrection they neither marry, nor are given in marriage". Here, Jesus answered their trick question; next, He backed up the resurrection with Scripture.

Verses 31,32: "But as touching [concerning] the **resurrection** of the **dead**, have ye not **read** that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob [Jesus quoted from Exodus 3:6, because the Sadducees only believed the books of Moses]? God is not the God of the dead, but of the living." This statement was NOT made to prove that the dead go straight to heaven or hell - which would make resurrection pointless - it was made to prove the FUTURE resurrection (see Luk 20:35-37).

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Verse 34. "He had put the Sadducees to silence [about the RESURRECTION !]". Jesus pointed out that God wouldn't call Himself the God of Abraham, Isaac, and Jacob - if these men would never exist again for all eternity (as the Sadducees thought); "not the God of the dead, but of the living" was stated in anticipation, or foreknowledge, of the FUTURE resurrection: "**Abraham** ... believed, even God, who quickeneth [RAISES] **the dead**, and calleth those things which be not **as though they were**" (Rom 4:16,17; see 2Pt 3.8, Psm 90:4; **2b**).

"**Abraham**, when he was ... dwelling in tabernacles [tents] **with Isaac and Jacob**, ... looked for a **city** which hath foundations, whose builder and maker is God [New Jerusalem, or heaven (see Heb 12:22; Rev 3:12; 21:1-27)]... These all died in faith, **not** having received the promises [heaven], but having seen them afar off [in the future], ... they desire a better country, that is, an **heavenly**: wherefore God is not ashamed to be **called their God** [see Exd 3:6]: for He hath prepared for them a **city**. ... **Abraham**, ... **Isaac** ... [and] **Jacob** [had 'faith'], ... and others were tortured, not accepting deliverance; that they might [go straight to heaven? no!] obtain a better **resurrection**: ... They were stoned, they were sawn asunder, were tempted, were slain with the sword:... And **these** all ... received **not** the promise [of heaven]: ... that **they** [Abraham, Isaac, Jacob, etc] without **us** should **not** be made perfect [resurrected and taken to heaven]" (Heb 11:8-21,35-40; the word "witnesses" in the next verse obviously does not mean that these dead people can see us - but that they BEAR witness to the truth, by their example of "faith").

2f. "There talked with Him two men,... Moses and Elias" (Luk 9:30)

The transfiguration was a miniature type of the future kingdom (see 9:18,27; Mat 16:28; Mrk 9:1-7; 2Pt 1:16-18), which will be made up not of floating ghosts - but of :

#1 those who are resurrected by the "archangel," of which "Moses" was a type (Dtr 34:5,6; Jud 9; 1Th 4:16; Jhn 5:45; see id);

#2 those who never die (see 1Co 15:51; 1Th 4:15,17; 5:10), of which "Elijah" (Elias) was a type (2Kg 2:1-18). That's why it says "two **men**" (Luk 9:30, 32; see Mat 17:8; Mrk 9:8); not: "two ghosts", or "one man and one immaterial spirit".

2g. "Today shalt thou be with Me in paradise" (Luk 23:43)

There was no punctuation in the original Greek, the comma could be after "today" just as well as before it, and therefore "today" would modify "say" (instead of "be with Me"). Some point out that it would then be a question ("today, Shalt thou be with Me in paradise?"); but the Creek word *esay*, here translated "shalt thou be", is translated "thou shalt be" in Luke 14:14 (KJV).

Verse 42: "he [the thief] said unto JESUS, LORD remember me [today when You die and go to paradise? no!] **when Thou comest** [future] into Thy kingdom."

From 2 Corinthians 12:2-4, we learn that "paradise" corresponds with "the third heaven" - there are only 3 (not 7) uses of "heaven" in the Bible: #1 earth's atmosphere (Gen 1:8; etc); #2 outer space and the stars (Gen 26:4; etc); #3 the location of God's throne (Psm 11:4; Rev 16:17; 4:2,9; see 7:11; Mat 18:10; etc). Since "the tree of life" and "the **throne of God**" are in "paradise" (Rev 2:7; 22:1,2,14), and since early on the "first day of the week" Jesus said: "I am **not yet ascended to My Father**" (Jhn 20:1,17); we know that Jesus did not go to His Father in paradise, until after rising from the dead (see **2h**; **2j**).

Correct meaning: Verily I say unto thee today, (today, while I'm dying a criminal's death; today, when it looks like all hope is lost; today, I promise you - in the future kingdom) thou shalt be with Me in paradise (see Zch 9:12).

2h. "Father, into Thy hands I commend My spirit" (Luk 23:46)

If the Son of GOD didn't really "lay down" His "**life**" (Jhn 10:15), what need would there be to entrust it into

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His Father's hands? Jesus "poured out His **soul** unto **death**" (Isa 53:12). At Stephen's death, he said: LORD JESUS receive [me into heaven? no,] my spirit"; and then "he fell **asleep**" (Act 7:59,60). Both Jesus and Stephen meant: "keep that which I have committed unto Him against that [resurrection] day" (2Tm 1:12; see 1:18; 4:6-8,18; **1d**).

2i. "CHRIST... preached unto the spirits in prison" (1Pt 3:18-20; 4:6)

WHEN did CHRIST preach to these antediluvian "spirits in prison"? If after they died: then why did God wait "in the days of Noah," when they could still have another chance later? And why did only those people of Noah's time get a second probation, when "God is no respecter of persons" (Act 10:34)? Death is the end of probation, there's no more chance afterward (see Isa 38:18; Ezk 18:26; Luk 16:24- 31; Heb 9:27; 2Co 5:10; **3a**). So the preaching occurred "**when** once the longsuffering of God waited in the days of Noah, **while** the ark was a preparing" (1Pt 3:20); these phrases explain the time of the preaching, NOT the time of disobedience - the antediluvians were already disobedient before "the ark was a preparing": that was the whole reason why God planned the flood (and ark) in the first place (see Gen 6:5-14)! In the next chapter of Peter's epistle, he says that the gospel "**was** ... preached also to them that are **dead**" (1Pt 4:6); while they were still alive, the gospel "was ... preached" (past tense) to them - then they died, and now they "are dead" (present tense).

HOW did CHRIST preach to these antediluvian "spirits in prison"? "And the Lord said, **My Spirit** [the Holy Spirit] shall not always strive [or plead] with man, ... yet his days shall be an hundred and twenty years" (Gen 6:3); this is from the chapter about when "the ark was a preparing", "in the days of Noah". And from the main passage in 1.Peter 3:18-20, we read that "CHRIST... [was] quickened [raised from the dead] by the Spirit: **By which** [the Holy Spirit] also He [CHRIST] went and **preached** unto the spirits in prison".

WHO did CHRIST use - through the power of the Holy Spirit - to preach to these antediluvian "spirits in prison"? Again, we find our answer in Peter's very own writings: "God ... spared not the old world, but saved **Noah** the eighth person, a **preacher** of righteousness" (2Pt 2 :4,5).

WHERE were these antediluvian "spirits in prison", when the Holy Spirit pleaded with them through the preaching of Noah? It doesn't say: "disembodied spirits", they were still alive on this earth - the word "spirit" can refer to a living person (see **2r**). But what is the "prison"? Once more, Peter's own writings give the answer: "While they promise them liberty, they themselves are the **servants of corruption**: for of whom a man is overcome, of the same is he brought **in bondage**" (2Pt 2:19); and CHRIST Himself said that "Whosoever committeth sin is the **servant of sin**" (Jhn 8:34; see Luk 4:18; Isa 61:1; 42:6,7). Now we can understand why the passage says:"the spirits in prison; **Which** sometime were **disobedient** [sinning]" - they were slaves in Satan's prison-house of sin; not physically in prison, but spiritually ("spirits in prison").

2j. "Thou wilt not leave My soul in hell" (Act 2:27,31)

When CHRIST died, did He go to: #1 paradise (see **2g**; **2h**); #2 purgatory (which doesn't exist!), and preach to the antediluvians (see **2i**), or #3 hell (**2j**)? And the answer is: NONE of the above! These two verses refer to Psalm 16:10, where the Hebrew word sheol is translated "hell". Sheol is translated "hell" 31 times,"grave" 31 times,"pit" 3 times, and nothing else (KJV); both the wicked and the righteous go to sheol (grave) when they die: "If I [Job] wait, the grave [sheol] is mine house" (Job 17:13; see 14:13; 2:3; Ezk 14:20; Gen 37:34,35; **1e**).

In the New Testament, "hell" is translated from 3 Greek words (in the KJV): #1 tartaroo (1 time, 2Pt2:4); #2 gehenna (12 times, this is the word which refers to the fate of the wicked, Mat 5:22,29,30; etc; see **3c**); #3 hades (10 times, this corresponds with the Hebrew sheol). Hades is also translated "grave" (1Co 15:55, KJV). The word "hell" in Acts 2:27,31 is translated from hades which is the Greek translation of the Hebrew sheol (grave) in Psalm 16:10.

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Correct meaning: "Thou wilt not leave My soul [Me] in hell [sheol/hades, the grave], neither wilt Thou suffer Thine Holy One to see corruption"; because He would be resurrected before His body began to decay (see Act 13:34-37).

After our LORD's resurrection: "the angel" said, "Come, see the place where **the** LORD lay" (Mat 28:5,6) - not merely: where the Lord's body lay. Why? Because when "the LORD" died: He did not go to paradise, purgatory (see **4b**), or hell; instead, He rested - unconscious - in the tomb, until His resurrection.

Was CHRIST resurrected in a ghostly spirit, or a physical body? Jesus Himself, after His own resurrection, said: "**handle** Me, and see; for a spirit hath not **flesh** and **bones**, as ye see Me have", "And He ... did **eat** before them" (Luke 24:39,43; see Mrk 16:6; Luk 24:3,6; Jhn 20:12,13,24-29); and Paul, writing decades after the ascension, said that "in Him dwelleth all the fulness of the Godhead **bodily**" (Col 2:9). What about Paul's statement: "flesh and blood cannot inherit the kingdom of God"? The rest of the verse explains: "neither doth **corruption** inherit incorruption" (1Co 15:50); and in verse 44 (see 35-44), he says that "There is a natural [earthly, mortal, corruptible] body, and there is a spiritual [heavenly, immortal, incorruptible] **body**." Both Jesus and Paul used the expression "flesh and blood" to mean: natural, earthly, mortal man (Mat 16:17; Gal 1:16; Eph 6:12; Heb 2:14).

So CHRIST has "flesh and bones," and is in heaven "bodily"; but what about the resurrected saints? Again, Paul answers: "we look for the Saviour" from "heaven" (His return), "Who shall **change** our vile body [into an airy ghost?], that it may be fashioned **like unto His** glorious **body**" (Php 3:20,21; see Psm 17:15; 1Jn 3:2). Now we see why God says that in "the new heavens and the new earth, ... from one **Sabbath** [see #5 in **4c**] to another, shall all **flesh** come to worship"; and why Job said: "destroy this body, yet in my **flesh** shall I see God" (Isa 66:22,23; Job 19:26; see Mat 27:52,53; Eph 4.8, Jud 9; **2f** ; **2m**).

2k. "Baptized for the dead" (1Co 1.5:29)

Notice that this text is in the heart of a chapter proving - not consciousness in the intermediate state - but that there is no "**hope**" after death, "if there be no **resurrection**" (see 15:12-19,58; **1d**; **2e**); also, even IF Paul was endorsing vicarious baptism for the dead, it still wouldn't prove that the dead are conscious. However, Paul can't be supporting baptism on behalf of the dead: because probation closes at death (see **2i**); and because one must personally be taught the gospel, believe, repent, confess, and forsake sin-before baptism is of any value towards salvation (see Psm 49:7; Ezk 14:14-20; 18:20; Mat 28:19,20; Mrk 16:15,16; Act 2:38; 16: 30-33; 18:8; 19:4; **4c**).

So just what did Paul mean? The Greek word baptizo means: "to immerse" and total water immersion is the correct Biblical method for baptism (see Mat 3:5,6,16; Mrk 1:5,9,10; Jhn 3:5,23; Act 8:12,30-39; Eph 4:5); Paul knew that this ordinance is a symbol of death, burial, and resurrection - being buried in the watery grave, and rising back up again (see Rom 6:3-5; Col 2:12; 1Pt 3:21). But what about the phrase: "for [huper] the dead"? The Greek word huper does not always mean: vicariously "in place of" someone else; "glorify God for [huper, because of] His mercy"; "we ourselves glory in you ... for [huper, because of] your patience" (Rom 15: 9; 2Th 1:4). If there were no dead, then there could be no resurrection; it is only BECAUSE OF the dead, that baptism has any meaning. Paul meant: "**Else** [if there be no resurrection!] what shall they do which are baptized for [huper, because of] the dead, **if the dead rise not** at all? why are they then baptized for [huper, because of] the dead?" Properly understood: this verse supports neither consciousness in death, nor vicarious baptism on behalf of the dead; rather, it is another one of Paul's arguments in support of "hope" only through "**resurrection**" from death!

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2l. "Outward man perish, yet the inward man is renewed" (2Co 8:16)

From Paul's own writings, what is the "inward man"? "For I delight in the law of God after the **inward man**" (Rom 7:22); "to be **strengthened with might** ['renewed'] by His Spirit in the **inner man**", "And be **renewed** in the spirit of your mind; And that ye put on the **new man**" (Eph 3:16; 4:23,24); "put on the **new man**, which is **renewed**" (Col 3:10; see Ttu 3.5, Mat 26:41). What, then, is the meaning of the phrase: "though our outward man perish"? The Greek word diaphtheiretai (translated "perish" in KJV) literally means: "is being disabled"; it's a process, not a single event - this is why the New King James translates it, "is perishing". The context in 2 Corinthians chapter 4 is not about literal death, but persecution; Paul was saying that although the physical body ("outward man") gets older and maybe even suffers persecution, yet the spiritual mind and character ("inward man") is "renewed day by day" (see **2r**).

2m. "Absent from the body,... present with the Lord" (2Co 5:8)

In the context, starting at verse one, Paul describes 3 conditions (for clarity, numbers and special emphases have been added; #1 italics, #2 underlines, #3 CAPITALS): #1 having an earthly mortal body ("earthly house", "this tabernacle"); #2 not having a body, while dead ("naked", "unclothed"); #3 having a heavenly immortal body ("BUILDING OF GOD", "HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS", "CLOTHED UPON").

Verse 1: "if our earthly house [#1] of this tabernacle [#1] were dissolved, we have a BUILDING OF GOD [#3], an HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS [#3]" (see 2Pt 1:13-15; Jhn 21:17-19).

Verse 2: "For in this [tabernacle, #1] we **groan**, earnestly **desiring** to be CLOTHED UPON [#3] with our HOUSE WHICH IS FROM HEAVEN [#3]". Notice the distinct parallel between this verse, and another verse from Paul's writings: "we ourselves **groan** within ourselves, **waiting** for the adoption, to wit, the redemption of our **body**" (Rom 8:23; see 2j), and notice that the "**body**" (#3) is what Paul was "earnestly **desiring**" and "**waiting** for".

Verses 3,4: "If so be that being CLOTHED [#3] we shall **not** be found naked [#2]. For we that are in this tabernacle [#1] do **groan**, being burdened: **not** for that we would be unclothed [#2], but CLOTHED UPON [#3], that **mortality** might be **swallowed up** of [immortal] life". It is very interesting that Paul was "**not**" groaning to be "naked" or "unclothed" (dead/ without a body); and also very interesting that Paul had recently written similar words to the exact same people: "**when** [at the resurrection] ... **this mortal** shall have **put on** ['CLOTHED UPON'] **immortality**, **then** shall be brought to pass the saying that is written, **Death is swallowed up** in victory" (see 1Co 15:51-54; **1a**).

Verses 5-8: "God ... hath given unto us the **earnest of the Spirit** [notice that this '**first fruits of the Spirit**,' is for 'the redemption of our **body**' (Rom 8:23; see Eph 1:13,14)]. **Therefore** we are always confident, knowing that, whilst [while] we are at home in the [#1, earthly mortal] body, we are absent from the LORD: ... We are confident, I say, and willing rather to be absent from the [#1, earthly mortal] body, and to be present with the LORD [#3].

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Paul was "willing rather to be" present in what condition? "**Not ... naked**", and "**not ... unclothed**" (dead / without a body): but "CLOTHED UPON with our HOUSE WHICH IS FROM HEAVEN [#3, heavenly immonal '**body**']". And when will the righteous "be present **with the Lord**", according to Paul? "**When CHRIST**, who is our life, shall **appear** [return], **then** shall ye also appear **with Him** ['the LORD']" (Co1 3:4; see **2p; 1d**): and from the words of our LORD Himself: "I will **come again**, and **receive you** unto Myself; that where I am, **there** ye may be ['with the LORD'] also" (Jhn 14:3).

2n. "A desire to depart, and to be with Christ " (Php 1:23)

Paul said that he wanted to continue living, in order to do gospel service for others - yet he was also willing to be a martyr for CHRIST (see 1:20-26); but Paul did not say that if he died, he would then immediately "be with CHRIST" (at the moment of death). Paul knew that if he should suffer martyrdom, it would SEEM as if only an instant until the "**resurrection**" (3:10,11; see 3:20,21; **2o**); for in death there is no sensation of time (like a deep, unconscious sleep, see **1d**).

2o. "The time of my departure is at hand" (2Tm 4:6)

Here we see the fulfillment of Paul's willingness to be a martyr; this was written shortly before Nero had him beheaded - and Paul not only uses the very same root word "**departure**", but he also says WHEN he will be rewarded by the LORD." For I am now ready to be offered [in sacrifice, as a martyr (see **2s**)], and the time of my **departure** is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is **laid up** [future] for me a **crown** of righteousness, which the LORD, the righteous judge, shall give me **at that day** [what day?]: and **not to me only**, but unto **all** them also that love **His appearing** [that day!]" (4:6-8; see 4:18; 1:12,18). "**When** the chief Shepherd shall **appear**, ye shall receive a **crown**" (1Pt 5:4; see **1d**).

2p. "Them...which sleep in Jesus will God bring with Him" (1Th 4:14)

Is this about dead souls being brought back to earth from heaven, or about resurrected bodies being "brought" from the grave (Heb 13:20) UP to heaven?

Verse 13: "I would **not** have you to be **ignorant**, brethren [if the dead are actually still alive somewhere: then certainly Paul will not leave us ignorant, but tell us so very plainly], concerning them which [have died and gone to heaven? no!] are **asleep**, that ye **sorrow not**, even as others which have no hope."

Verse 14: "**For** [why 'sorrow not' - because they are already with the LORD? or because] if we believe that Jesus died and [did not go to paradise when He died, but remained unconscious in the tomb (see **2g; 2h; 2j**), and then] **rose** again, **even so** [just like Jesus: died, then slept - unconscious - until raised from the dead] them **also** which **sleep** [see **1d**] in Jesus will GOD bring with Him"

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Verse 15: "For this we say unto you **by the word of the LORD**, that we which are **alive and remain** unto the coming of the LORD shall **not** prevent [precede (margin)] them which are [already with the LORD? no, are] **asleep**."

Verse 16: " For the LORD Himself shall descend from heaven with a **shout**, with the voice of the archangel, and with the **trump** of God [at CHRIST'S return (see Mat 24:31; 1Co 15:52; **1d**): and the dead in CHRIST Shall [come down from heaven with the LORD? no, they] **rise** first [and go with Him UP to heaven]".

Verse 17: "Then we which are **alive and remain** ['unto the coming of the LORD' (verse 15)] shall be caught **up together** with them [the resurrected ones] in the **clouds** to **meet the LORD** in the **air** [the dead did not 'meet the LORD' in heaven when they died]: and **so** [in this manner] shall **we** ever be ['present'] **with the LORD** [or 'with CHRIST' (see **2m; 2n; 2q**)."]

Verse 18. "Wherefore **comfort** one another [not by telling them that the dead saints are already with CHRIST, but] with **these words** [future resurrection].

2q. "The LORD cometh With ten thousands of His saints" (Jud 14)

Are these dead saints who come back to this earth with CHRIST when He comes (see **2p**)? "**The LORD came** from Sinai...**with ten thousands of saints**: from His right hand went a fiery law [Ten Commandments] for them" (Dtr 33:2); in this text, the word "saints" is clearly referring to holy angels (see Psm 68:17). Some have thought that holy angels are merely saints who have died, but angels existed before anyone ever died; also, man was made "a little lower than the angels" (see Gen 3:24; Job 38:4-7; Psm 8:3-8; Heb 2:6,7; Luk 20:36).

In Jude 14, the word "saints" comes from the Greek word hagios; this word is also translated: "holy", "holy one", "holy thing" (KJV). Now, does the Bible ever say that the LORD Will come with His angels (holy ones)? Yes, many verses do, and three of them even use the same Greek word: "**When** the Son of man shall come in His glory, and all the **holy** [hagios] angels with Him, ... **Then** shall the King say ..., **Come**, ye blessed of My Father, **inherit** the kingdom prepared for **you** from the foundation of the world" (Mat 25:31,34); "the Son of man ... cometh ... with the **holy** [hagios] angels" (Mrk 8:38); "He shall come in His own glory, and in His Father's, and of the **holy** [hagios] angels" (Luk 9:26; see Mat 16:27; 24:30,31; 2Th 1:7; Rev 5:11; 19:7-14).

2r. "Heavenly Jerusalem,... to the spirits just men" (Heb 12:22,23)

The context reads: "For **ye** are not come unto the mount [Sinai]; "But **ye are come** unto mount Sion [Zion], and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are **written** in heaven [see Luk 10:20; Php 4:3; **4c**], and to **God** the Judge of all, and to the spirits of just men made perfect, And to **Jesus the mediator** of the new covenant" (Heb 12:18-24). First of all, who is the "ye"? Dead people? or the ones that "Hebrews" was addressed to (living Jews)? This whole book was written to Jewish Christians (Hebrew was their original language); its initial purpose was to take their focus off the earthly sanctuary (which would soon be destroyed by Titus, A.D. 70) and put it into the heavenly sanctuary - by faith (see 8:2,5; 9:11,23,24). This very same book speaks of coming to "**God**" and to

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"Jesus" the mediator (intercessor); not literally - but by faith (4:14-16; 7:22-25; see 11:1-40; 12:1,2).

Then who are "the spirits of just **men**", if they aren't dead spirits floating around in heaven? To the Corinthians Paul wrote: "For I verily, as absent in body, but present in **spirit**, have judged already, as though I were present" (1Co 5:3; see 16:18; Mat 26:41; Jhn 3:6; Eph 4:23; Col 2:5; 2Tm 4:22; etc); Paul was not saying that he had an immortal ghost which went floating off to Corinth, but that he was there in his thoughts. "The spirits of just **men**" are those living here on earth. who come to the grand, interstellar worship service in the sanctuary above; they are present in the spirit, or the thoughts - by faith.

2s. "I saw ... the souls of them that were slain " (REV 6:9-11; 20:4)

Verse 9: "I saw under the altar the souls of them that were slain for the word of God". The visions of Revelation were "signified" (Rev 1:1), which means that they were primarily symbolic. No doubt the symbology of martyrs under the altar came from the earthly sanctuary services, where the "**blood**" of sacrifices was poured out under the "**altar**" (Exd 29:12; Lev 4:7; see Isa 53:12); this means that even IF it was not symbolic, the "souls" would be in the ground (not in heaven). Also, if they really were in heaven: then why would they be confined under an altar? Is heaven a prison, under some mysterious altar?

Verse 10: "And they **cried** ..., How long, O LORD, ... dost Thou not judge and avenge our **blood**"? Why are they crying to GOD for judgment and vengeance - if they are already in heaven, and their persecutors are already in hell? A similar personification is used in the story of Cain and Abel: "And He [GOD] said, What hast thou [Cain] done? the voice of thy brother's **blood crieth** unto Me **from the ground** [not: from heaven]" (Gen 4:10).

Verse 11. "And white robes were given unto every one of them [if literal, how can robes be put on airy ghosts?]; and it was said unto them, that they should **rest** [in the grave (see **1d**; **2o**)] yet for a little season [until the resurrection]".

Meaning of the fifth seal: both a warning to persecutors (see **2t**), and an encouragement for the righteous to stay "faithful" - even "unto death" (Rev 2:10).

Revelation 20:4 has a similar phrase: "I saw the souls of them that were beheaded" "and they lived [came to life] and **reigned with CHRIST a thousand years**; this passage is literal - but these souls (see **1b**) have been resurrected, "Blessed and holy is he that hath part in the first **resurrection**: ... [they] shall **reign with Him** [CHRIST] **a thousand years**" (verse 6; see **3b**).

2t. The Rich Man and Lazarus (Luk 16:19-31)

This has also been taken literally, when it is merely a parable; we know that Jesus normally spoke "unto the multitude in parables" (Mat 13:34; see 13:13,17, 35,36; Mrk 4:10-13,33,34), although He spoke "without a parable" when He was "alone" with "His disciples" (Mrk 4:34). Here in Luke 16, Jesus is not alone with the disciples; He is talking to "the Pharisees also" (16:1,14,15). If we did take the story literally, we would then be forced to conclude

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that: #1 heaven is in "Abraham's bosom" (verses 22,23; even Abraham himself is not in heaven yet, see **2e**); #2 supposed ghosts have "eyes", a "tongue", and a "finger" that can "dip ... in water" (verses 23,24); #3 heaven and hell are within talking distance yet this very story says that heaven is "**afar** off" from hell, and "between" them "there is a **great gulf**" (verses 23,26). Also, notice that it says: "the rich man ... was **buried**"; And in hell [Greek: hades] he lift [ed] up his eyes" (verses 22,23); this Creek word (hades) means the grave. The Creek word gehenna is the word which refers to the place where the wicked receive their doom (see **2j**; **3c**); if it said that the rich man (often called "Dives") was in gehenna, we might be excused for thinking that he was literally burning in the flames of hell at that very moment - but CHRIST did not use the word gehenna, He said that the rich man was in hades (the grave! see **1c**).

The theme of this entire chapter is: "Ye cannot serve God and mammon [riches]"; Jesus was talking to "the Pharisees ... who were covetous" (verses 13,14). They believed that prosperity was a sure sign of favor with God, and poverty was a sure sign of His displeasure; Jesus merely reversed their popular philosophy. It is clear that this was His purpose, because no mention is made about the character of either man - except that one was rich and one was poor; the purpose of this parable was not to explain when people go to heaven or hell, those parables are in Matthew 13:24-30,36-43,47-50; 25:14-30 (see **1d**; **3b**).

The parable of Luke 16:19-31 does not teach that the dead are conscious, and can talk to each other - anymore than the parable of Judges 9:8-15 teaches that the trees are conscious, and can talk to each other (see also 2Kg 14:9; Hbk 2:11; etc). However, in the story of the rich man and Lazarus, there are 3 things that Jesus did teach about the dead: #1 there is no second probation after death (see verse 26; **2i**); #2 "Moses and the prophets [the Scriptures]" are what we should "hear" on the doctrines of death, heaven, hell, etc. - and if we don't believe GOD'S word, then NOTHING (not even a dead person coming back to life) will ever persuade us of the truth (verses 29-31; see **4a**); #3 before the dead can communicate with the living, there must be a resurrection of the body - "though one **rose** from the dead" (see verses 27-31; **2c**; **1d**).

Did anyone rise from the dead after Jesus told this parable? Yes, and his name was "**Lazarus**"! But after having "been dead four days" (Jhn 11:39,43,44; see **1d**), he had no experience to relate of life after death; nor any complaint of being called back from the unsurpassable glories of heaven - to this rotten, sin-infested world. Now some people have had what is called a "near-death experience"- during which they felt as if they were floating away from their body, and/or entering some new state of existence. The key word is near; even if their heart stopped, they still did not completely die: or they never would've lived to tell about it! The brain is still active in such cases, and is able to produce sensations similar to dreams. Not so with Lazarus; in four days he was fully and completely dead: clinically, biologically, neurologically, etc.

Also, exactly as CHRIST had prophesied in the parable of the rich man and Lazarus, the religious leaders did not "repent" after Lazarus "rose from the dead" (Luk 16:30,31) - instead, when they learned that CHRIST had raised Lazarus from the sleep of death: "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him: and ... from that day forth they took a counsel together for to put Him [Jesus] to death.... [And] the chief priests consulted that they might put Lazarus also to death; **Because** that by reason of him [being 'raised from the dead',] many of the Jews **went away**, and believed on Jesus" (Jhn 11:47-53; 12:9-11; see **2s**); such is the power of corruption, in the unconverted (see **4e**) human heart! So wicked is the carnal nature, that CHRIST even said: "whosoever killeth you will think that he doeth God service" (Jhn 16:2). Yes, the LORD knows just exactly how wicked our carnal heart really is: "The heart is deceitful above all things, and **desperately wicked**: who can know it? I the LORD search the heart, I try the reins, even to give **every** man **according** to his ways, and **according** to the fruit of his doings" (Jer 17:9,10; see **3a**; **3h**).

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PART 3: IS THERE DEATH AFTER-LIFE IN HELL?

3a. What Is Hell?

Some say that GOD is too loving to burn anyone in hellfire: "they have built the high places .. to burn their sons and their daughters in the fire; which I commanded them not, neither came it into My heart" (Jer 7:31); however, this is about GOD's attitude towards burning helpless children in sacrifice to false gods NOT about GOD's attitude towards wicked people, such as those who committed these atrocities! True. "GOD is love" (1Jn 4:8,16); but He is also "just" (Dtr 32:4; Rom 3:26; Rev 15:3), and He will not let wickedness go unpunished: "**Vengeance is Mine; I will repay**, saith the LORD"; "after thy hardness and impenitent heart **treasurest up** unto thyself **wrath** against the **day of wrath** [future] and revelation of the righteous judgment of GOD; Who **will** render to **every** man **according** to his deeds"; "For we must **all** appear before the judgment seat of CHRIST; that **every one** may receive the things done in his **body** [in this life], **according** to that he hath done, whether it be good **or bad**" (Rom 12:19; 2:5-9; 2Co 5:10; see 11:13-15; Heb 10:26-31; **3h**).

Others say that the fires of hell in the Bible are just vain threats, designed to scare people into obedience; however, it is "**impossible** for GOD to lie": "I the LORD have spoken it: it **shall** come to pass, and I **will** do it" (Heb 6:18; Ezk 24:14; see Num 23:19; Ttu 1 :2). Yes, "the day of the LORD **cometh** [future], cruel both with wrath and fierce anger, ... And I [GOD] **will punish** the world for their evil, and the wicked for their iniquity" (Isa 13:9,11); as we continue: we will see that the fate of the wicked is described as fire, flame, burning, etc.

3b. When Is Hell?

"Upon the wicked He [GOD] **shall** rain snares, **fire** and brimstone" (Psm 11:6); "it **shall be** [future] more tolerable in **that day** for Sodom" (Luk 10:12; see Mat 10:15; 11:24); "The LORD knoweth how to ... **reserve** the unjust unto the **day of judgment** [future] to **be punished**"; "the heavens [earth's atmosphere] and the **earth**, which are now, ... are kept **in store** [future], **reserved** unto **fire** against the **day of judgment** and perdition of ungodly men. But the day of the LORD **will come** [future]; ... the elements shall **melt** with fervent **heat**, the **earth** also and the works that are therein shall be **burned up**" (2Pt 2:9; 3:7,10; see 1:12; 2:4; Jud 6; Mat 8: 29; Jhn 12:48; Mal 4:1-3).

If hell is still future, then "where are .. the wicked [now]? ... the wicked is **reserved** to the day of destruction"; "they shall be brought **forth** [resurrected] to the **day of wrath**" (Job 21:28,30; see Rom 2:5); "the hour is coming, in the which **all** that are **in the graves** shall ... come **forth**; they that have done good, unto the resurrection of life [first]; and they that have done evil, unto the **resurrection of damnation** [second]" (Jhn 5:28,29); "there shall be a **resurrection** of the dead, both of the just [first (see Luk 14:14)] **and unjust** [second]" (Act 24:15); "Blessed and holy is he that hath part in the **first** resurrection: ... they shall be ... with Him a thousand years", "But the rest of the dead **lived not** again **until** the thousand years were finished [cursed and unholy is he that has part in the second resurrection]" (Rev 20: 4-6; see 20:7-15).

So the "wicked" are "reserved" in their "graves", until the "resurrection of damnation" at the end of "the thousand years"; then every "unjust" person will "be punished", "according to his deeds", "done in his body" (**3a; 3b**; see **1c**).

3c. Where Is Hell?

Since the wicked died on this earth, surely their bodies will be resurrected here on this planet (see **1d**); and therefore the "**whole body**", "both soul **and body**", will be in "**hell**" right here on the surface of the earth (Mat 5:29,30; 10:28; see **3b; 3d; 3f**). "And they [the wicked] went up on the breadth of the **earth**, and compassed the camp of the

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saints about, and the beloved [Holy] **city**: and **fire** came **down** from God **out of heaven**, and **devoured** them" (Rev 20:9); by then, the New Jerusalem will have descended to this **earth** (see Rev 3:12; 21:2,10). The Greek word gehenna (translated "hell", KJV; see **2j**) means the "valley of Hinnom", which was just outside Old Jerusalem; this makes it even more obvious that hell will be just outside New Jerusalem.

These facts explain why the Bible says: "when the wicked are **cut off**, thou [the righteous] shalt **see it**" (Psm 37:34); and that they "shall be tormented with **fire** and brimstone **in the presence** of the holy angels, and **in the presence** of the Lamb [in the Holy City]" (Rev 14:10; see 22:1,2,14,15). So hell will not be in some mysterious invisible dimension, it will be right here **on top of** planet 'earth'; and the "fire" that burns the wicked will also cleanse "the heavens and the **earth**, which are **now**" - and then God will create "**new** heavens and a **new earth**" (2Pt 3:7-13; see Isa 51: 6; 65:17; 66:22; Mat 24:35).

3d. How Long Is Hell?

Will the fire which burns this earth and the wicked ever end? "And I saw a **new** heaven and a **new earth**: for the **first** heaven and the **first earth** were **passed away**; ... and there shall be no more death, neither sorrow, nor crying, neither shall there be **any more pain**: for the former things are **passed away**. ... I [God] make **all things new**" (Rev 21:1,4,5); "the times of **restitution** of **all things** [like Eden]" (Act 3:21); "the wicked shall be **cut off** from the **earth**", and "shall **not inhabit** the **earth**" (Prv 2:22; 10:30).

Will GOD enjoy burning the wicked? "For the LORD Shall rise up He shall be wroth ..., that He may do His work, His **strange** work; and bring to pass His act, His **strange** act": "a **consumption**, even determined **upon** the whole **earth**" (Isa 28: 21,22); "I have **no pleasure** in the **death** of the wicked" (Fzk 33:11; see Prv 14:12); "not willing that any should **perish**" (2Pt 3:9; see Jna 3:10; 4:2); "What do ye imagine **against** the LORD [that He is so horribly cruel, as to torture the wicked without end]? He will make an **utter end**: ... they shall be **devoured** as stubble **fully dry** [utterly consumed] " (Nah 1:9,10; see Psm 103:8,9; 145:8,9; Isa 10:25; 57:16; Mic 7:18).

"For ... 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**. ... And ye shall tread down the wicked; for they shall **be ashes** under the **soles of your feet** [on **earth**]" (Mal 4:1,3); "the **destruction** of the transgressors and of the sinners shall be together, and they ... shall be **consumed**" (Isa 1:28; see 5:24), with "**fiery** indignation, which shall **devour** the adversaries" (Heb 10:27); "as a **fiery oven** in the time of Thine anger: the LORD shall **swallow them up** in His wrath, and the **fire** shall **devour** them"; "Let the sinners be **consumed** out of the **earth**, and let the wicked **be no more**"; "the wicked shall **perish**,... they shall **consume**; into **smoke** shall they **consume away**" (Psm 21:9; 104:35; 37:20; see **3f**).

"The day of the LORD **cometh**"; "He shall **destroy** the sinners" (Isa 13:9); "fear Him which is able to **destroy** both **soul** and body **in hell**" (Mat 10:28; see 7:13; Rom 9:22; Php 3:19; 2Pt 3:16; **la**); "The LORD **preserveth** all them that love Him: but **all** the wicked will He **destroy** [NOT **preserve**]" ; "the wicked ... shall be **destroyed** for **ever**"; "the transgressors shall be **destroyed** together: the end of the wicked shall be **cut off**"; "the wicked **shall not be**; yea, thou shalt diligently consider his place, and it **shall not be**" (Psm 145:20; 92:7; 37:38,10; see 9:5,6); "As the whirlwind passeth, so is the wicked **no more**"; "the candle of the wicked shall be **put out**" (Prv 10:25; 24:20; see 13:9; 10:29; 29:1); "these ... shall **utterly perish** in their own corruption" (2Pt 2:12; see 2Th 2:10); "they shall **be as though they had not been** [nonexistent!]" (Obd 16; see Jud 13). What about the devil himself? "Through death He [Jesus] might **destroy** ... the devil" (Heb 2:14; see Luk 4:33, 34); "I will **destroy** thee, O **covering cherub**, ... [and] bring forth a **fire** from the midst of thee, it shall **devour** thee, and I will bring thee to **ashes** upon the **earth** in the **sight** of all them that behold thee. ... And **never** shalt thou **be any more**" (Ezk 28:16-19; see Rev 5:13)!

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3e. Unquenchable Fire

Several verses refer to the fires of hell as being "unquenchable", or "never ... quenched" (Mat 3:12; Mrk 9:43-48; Luk 3:17; see Isa 34:10; 66:24); then will these flames blaze on and on and on, without any end? If so, then the wicked would have even greater difficulty surviving in those flames - without ever burning up than if the fire was temporary! Isaiah 66:24 describes "the **carcasses** [dead bodies] of the" transgressors, and "fire" that will not "be quenched" (the idea that "worm" means "immortal soul", is merely tradition); in verses 15-17, it says that the wicked "shall be **consumed**".

But will the fire itself ever go out? Jeremiah prophesied that God would "kindle a fire" which would "**devour** the palaces of Jerusalem, and ... **not be quenched**" (Jer 17:27; see 7:20; 52:13; 2Ch 36:15-21); did this mean that Jerusalem would keep burning for all eternity? well, is Jerusalem still burning? Obviously, it meant that MAN would be unable to extinguish the fire; it would keep on burning until there was nothing left to burn and then it would go out naturally. Same for the fire which burns the wicked - and it's a good thing, too; we can rest assured that the wicked won't be able to put the fire out, and then escape alive to immortalize evil and suffering for the ceaseless ages of eternity: "they shall be **as stubble**; the **fire** shall **burn them**; they shall **not deliver themselves** from the power of the **flame** [unquenchable fire]: there shall not be **a coal** to warm at, **nor fire** to sit before" (Isa 47:14; see **3d**)!

3f. Everlasting Fire; Eternal Fire

These two phrases are found in Matthew 18:8; 25:41, and Jude 7. But the SOURCE of the fire (God) is everlasting and eternal, NOT the duration of burning the wicked: "GOD is a **consuming** fire" (Dtr 4:24; Heb 12:29; see Exd 24:17); "as wax melteth before the **fire**, so let the wicked **perish** at the **presence of God**" (Psm 68:2; see 50:3; 97:3,5); "**fire** came down **from God** out of heaven, and **devoured** them" (Rev 20:9); "Who among us shall dwell with the **devouring** fire? who among us shall dwell with **everlasting burnings**? He that walketh **righteously**" (Isa 33:14, 15; see 33:12). Here we see that it is not the wicked - but the **RIGHTEOUS**: who will be able to exist in the fiery presence of God's glory, without being devoured or consumed.

"Sodom and Gomorrha . . . are set forth for an **example**, suffering the vengeance of **eternal fire**" (Jud 7); here is a perfect "example" of wicked people "suffering" in "eternal fire", and it was even from God: "Then the LORD rained upon Sodom and upon Gomorrah brimstone and **fire from the LORD**" (Gen 19:24). Now, are the cities of the plain still burning? In 2.Peter 2:6, we read that God turned the people in "Sodom and Gomorrha into **ashes**", "making them an **ensample** [example] unto those that **after** should live ungodly". Here are 6 lessons from this "example": #1 it was on this earth (see **3e**); #2 man was unable to extinguish those unquenchable flames (see **3e**); #3 literal fire burned living bodies (see **3e**); #4 "Lot went out of **Sodom**", and then "fire and brimstone .. **destroyed** them **all**" (Luk 17: 29; see Gen 19:17; **3d**); #5 everything burned to "ashes"; #6 then the fire went out. For photographs or a video of the ash remains of these cities of the plain, with numerous brimstone (sulfur) balls still embedded in the ash, write: W.A.R., 713 Lambert Drive, Nashville, TN 37220 (W.A.R. not affiliated with S.T.U.D.Y.).

3g. Eternal Damnation; Everlasting Punishment; Everlasting Destruction

These terms (Mrk 3:29; Mat 25:46; 2Th 1:9) all have the same basic meaning: once the wicked have been utterly annihilated, God will never bring them back to life again. Notice what it does NOT say: "everlasting **punishing**", or "destroying"; they "shall be **punished with** everlasting destruction", and this "everlasting **punishment**" of

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nonexistence will never cease - "**but** the righteous" will have "**life** eternal" (same verse; see Dan 12:2; Act 13:46; **1a**).

3h. Day and Night For Ever and Ever

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night", "and shall be tormented day and night for ever and ever" (Rev 14:11; 20:10); the wording here, no doubt, comes from the parallel prophecy in the Old Testament: "It shall not be quenched night nor day; the smoke thereof shall go up for ever [olam]" (Isa 34:10). This Hebrew word *olam* is often used to describe a limited period of time: Hannah said that she would give her son Samuel to serve the LORD in "Shiloh", "and there abide for **ever** [olam]" - yet this only meant "as long as he liveth" (1Sa 1:9,11,22,28); and in the case of Jonah and the whale, "for **ever** [olam]" only lasted for "three days and three nights" (Jna 1:17; 2:6; see Exd 21:6; 2Kg 5:27; etc).

The word "ever" in Revelation (KJV) always comes from *aion*, which is the Greek equivalent of the Hebrew *olam* (see Psm 45:6; 110:4; Heb 1:8; 5:6; 6:20; 7:17,21; etc); *aion* also can mean a limited time span (our "eon", also spelled "aeon", came from *aion*), and it is translated "world" (as in an "age", not as in the "earth") in these (and many other) texts: "God ordained **before** the world [aion]"; "since the world [aion] **began**"; "this **present** world [aion]"; "neither in **this** world [aion], neither in the world **to come**"; "the **end** of the world [aion]" (1Co 2:7; Act 3:21; 2Tm 4:10; Mat 12:32; 13:39, 40,49; 24:3). Notice that an *aion* can have a beginning, and an "**end**".

In describing the fate of Mystery Babylon - the symbol for all those various corrupt religions (also represented as "harlots", see Rev 17:1-5; Jer 3:1-25; Ezk 16:1- 59; 23:1-49; etc) which have made "all nations" (see **4a**) spiritually "drunk" (confused) with the "wine" of false doctrines (Rev 17: 2; 18:2-4; see Isa 28:7-10; 29:9- 14; **4b**) - John the Revelator wrote that "her smoke rose up for ever [aion] and ever [aion]"; yet John also wrote that "she shall be **utterly burned** with fire", and then "Babylon ... shall be found **no more at all**" (Rev 19:3; 18:8,21). Then why do these verses (Rev 14:11; 19:3; 20:10) have a second *aion* ("ever **and ever**"), if the intended meaning is a limited duration? Because if only one *aion* ("ever") was used, the unbiased Greek reader could easily conclude that the wicked would suffer until the fire ended their life - which would only be a few moments, under normal circumstances in a blazing inferno. The double *aion* is intended to impress sinners with the fact that those who do not repent (see **4c**), will suffer for their own sins: on and on continuously ("day and night"), as long as there is any sin left to consume.

Of course some people will burn longer than others, depending upon the guilt of the individual - which brings into sharp focus the fact that "God ... will render to every man **according** to his deeds" (Rom 2:5,6; see Jer 17:10; **3a**), and therefore that some people will receive "**greater** damnation"; this also explains CHRIST'S words: "It Shall be **more tolerable** for the land of Sodom and Gomorrha in the day of judgment, than for that city" (Mat 23:14; 10:15; see 11:20-24; Luk 10:12-16; 12:47,48; 20:47; Jms 3:1).

Now, just to be absolutely sure that "tormented day and night for ever and ever" (Rev 20:10) does not mean that the wicked will be tormented without end: the verse just before it says that the " fire ... **devoured** them", and then verse 14 says that "the lake of fire ... is the **second death**"; again in the next chapter we read that "the lake which burneth with fire and brimstone: ... is the **second death**" (21:8; see Ezk 18:26; **1a**; **3d**; **3g**), and twice in Revelation we are told that the righteous "shall **not** be hurt of the **second death**" (2:11; see 20:6; Mat 10:28; Jhn 5:24; 8:51; 10:28; 11:25,26; etc).

But if death was merely the beginning of a never-ending existence in heaven or hell, then how could there be any "**second death**"?? In just these **two words**, we find the final and irrevocable answer to both of our main questions:

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"Is There DEATH: **AFTER-LIFE**", and "IS THERE DEATH AFTER-LIFE IN HELL?" Everyone who dies comes under the first death (death, after life), and remains unconscious in the grave until they are resurrected (life after death); but even after coming back to life, only the righteous will be given immortality - while the wicked will go into unconscious death a SECOND time, from which there will be no resurrection: "the **second death**", death after life in hell!!

PART 4: DOES IT MATTER?

4a. Is it Safe to Trust the Majority?

Throughout ALL of Biblical history: the vast majority were on the wrong side (see Gen 7:1,7,23; 19:15-26; Num 14:2,22-30; Dtr 31:27,29; 1Sa 17:24,32; 1Kg 18:17- 22; Dan 3:7,12; Mat 2:1-3; 7:13,14; 23:13,15; 26:31,56; Luk 11:52; 13:23-28; Jhn 6:66,67; 7:48; 1Co 1:26; Gal 1:2,6; 3:1, 2Tm 1:5; Act 20:29-31; 2Th 2:3, 1Jn 4:1, 5:19; Rev 3:4, etc); and it's still the same today (see Ecl 1:9) - in these last days, "all nations" of "the whole world" will be "deceived" (Rev 12:9; 14:8; 16:14; 18:3,23; see 13:3,8; 1:7, Luk 21:35; Mat 24:3,11,24, 30-39; 1Tm 4:1, 2Tm 3:1-13; 4:3,4; etc). This is why God says: "**Woe** to the rebellious children ... that take counsel, but **not of Me**" (Isa 30:1; see 2:22); "**Cursed** be the man that trusteth in man, and maketh flesh his arm, ...Blessed is the man that trusteth in **the LORD**" (Jer 17: 5,7; see Psm 34:8; 118:8,9; 146:3).

It is NOT SAFE to build our faith upon the words of fallen humans, but we can lay a secure "foundation" on the "sayings" of "Jesus" the "rock [Greek: *petra*]" (Luk 6:11,47,48; see Mat 7:24,25; 16:18,23). Peter (*petros*) was just one of many "stones" in the "spiritual house" (1.Peter 2:3-8; see 5:1-4; Act 4:8-12; 10:25,26; Gal 2:9-14; 2Co 11:5; 12:11; etc); but "that **Rock** [*petra*] was CHRIST" and "other **foundation** can **no man** lay than that is laid, which is Jesus CHRIST. ... Therefore let no man glory **in men**. ... Whether Paul, or Apollos, **or Cephas** [*Peter* (see Jhn 1:42)]" (1Co 10:4; 3:11,21,22; see 1:12,13; 11:3, Eph 5:23; 2:19-22; Psm 18:2,31; Mat 23:8-10; Rev 17:5,9; etc).

So how do we put our trust "in the LORD", and lay a sure "foundation" on "that Rock... CHRIST?" "**STUDY** to shew thyself approved unto God, ... rightly dividing the **word of truth**"; "the **holy scriptures**, which are able to make thee wise **unto salvation**"; "**All scripture** is given by inspiration of God and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness: That the man of God may be **perfect**, thoroughly furnished unto all good works" (2Tm 2:15; 3:15, 16,17); "whatsoever things were **written** aforetime were **written** for **our** learning, that **we** through ... the **scriptures** might have hope" (Rom 15:4); "they are **written** for **our** admonition" (1Co 10:11); "Master, what shall I do to **inherit eternal life**? He [Jesus] said unto him, What is **written** in the law? how **readest** thou?" (Luk 10: 25,26); "These were **more noble**": "in that they received the word with all readiness of mind, **and** searched the **scriptures daily**, whether those things were so" (Act 17:11); "Search the **scriptures**"; "these are **written**, ... that believing ye might have life"; "the **words** that I [Jesus] speak unto you ... are life"; "**if** ye **continue** in **My** [CHRIST's] **word**, then ... ye shall know the truth"; "**Thy** [God's] **word** is truth" (Jhn 5:39; 20:31; 6:63; 8:31,32; 17:17); "**Thy word** is a lamp unto my feet, and a light unto my path" (see Psm 119:1-176); "**Blessed** is he that **readeth**, and they that ... **keep** those things which are **written** therein" (Rev 1:3). And even Jesus Himself used "It is **written**" to overcome the devil: "It is written, That man shall not live by bread alone, but by **every word** of [man?] God" (Mat 4:4,7,10; Luk 4:4, see Dtr 8:3; 4c). The Holy Bible is the ONLY foundation in this world that is safe to trust!

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4b. Some of the Dangers

Fortunately, people are not necessarily lost, merely because of incorrect ideas: "we know in part"; "now we see through a glass, darkly" (1Co 13:9,12). However, those who reject knowledge of God's word are in serious danger: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos 4:6); and even if we haven't willfully rejected God's truth, the traditions of men (see Mrk 7:5-13) can still have dangerous influences. So now we will examine **Some of the Dangers** in these pagan traditions (false doctrines) of birthright immortality, and eternal torment.

Why would a God of "love" (1Jn 4:8,16; see Psm 84:11) severely condemn contacting the spirit-world (see Job 7:9,10; 16:22; 2Sa 12:23; 2c): if the spirits were really dead saints, the Virgin Mary (see Luk 11:27,28), departed loved ones, etc? Because God knows that - just like the demon spirit who posed as Samuel they are actually "the spirits of **devils**, working miracles" to deceive (Rev 16:14; see 13:14; 19:20; Jer 27:9,10; **4a; 2c**); "And no marvel; for **Satan himself** is transformed into an angel of light" (2Co 11:14; see 2Th 2:8-12).

Here is another danger in believing that the dead aren't dead: "our old man [of sin] is **crucified**"; "be **dead indeed** unto sin"; "How shall we, that are **dead** to sin, live any longer therein?" (see Rom 6:1-23). If we think that the dead don't really die, then Paul's figure of speech loses its force; we are left with the false impression that our old man of sin doesn't really have to die - but Jesus will only save "people **from** their sins", not IN their sins (Mat 1:21; see 7:13, 14,21-23; 13:41,42; Luk 13: 24-27; Jhn 5:14; 8:11,21,24,34; Rom 8:2,6,13; **4c**).

Other dangers in this false doctrine of birthright immortality include: #1 relying on self for our existence - the Bible says that we are dependent upon "God" for our being" (Act 17:24-28; see Dtr 32:39; Job 12:9,10; 34:12-15; Isa 42:5; Dan 5:23; etc); #2 the erroneous concept (called dualism) that the physical health of our body does not affect our moral "spirit" or "soul" (see 1Th 5:23; #6 in **4c**); #3 thinking that "death" is not an "enemy" (1Co 15:26,55), but a friend - which can encourage suicide, etc; #4 the idea that the dead go straight to heaven or hell makes a mockery of - the end time judgment (see Dan 7:10,26; Act 17:31; Rom 2:12,16; Rev 14: 7, 14), the glorious Advent, and the resurrection (see **1d**).

Many dangers lurk in the tradition of endless torture. God's true character is distorted: it appears as if He likes to perpetuate evil (when in reality He abhors all evil, and will certainly exterminate it); God is also framed as an unjust and cruel monster - who will retaliate for a brief life of sin, with an unending eternity of horrifying agony. At best, these ideas make it more difficult to love God, and some are even driven to serving Him out of terror (instead of love); others have difficulty believing such grossly malignant concepts of God, and therefore become infidels or atheists. Still others react with a self-righteous attitude: thinking that in heaven they will be gloating with glee ("you deserve it!"), at the eternal suffering of the wicked in hell; those who do not repent of this attitude, will be very relieved when they are not tormented for timeless eons without end.

But perhaps the greatest danger of this doctrinal error: is the very subtle (maybe even subconscious) impression, that all but the worst of criminals will end up in heaven - for surely God wouldn't put anyone in a never-ending torture chamber, unless they were tremendously brutal (like Hitler, etc). This in turn leads to the invention of unscriptural fantasies, which give the illusion that "not-so-bad" sinners will still end up in heaven; purgatory and reincarnation both give the lie that preparation to meet God can wait until after death. Those who are aghast at these two ideas, have turned right around and invented other "**lies**" that have "strengthened the hands of the wicked, ... [how?] by promising him life [heaven]" (Ezk 13:22); if you've been "saved", and therefore you think that the devil can't get you no matter what you do - then you can ease back and relax with perfect confidence that he won't even TRY to get you Why? Not because he can't ever get you - but because he already HAS you!!!

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The Bible says: "he that endureth **to the end shall be saved**"; "For if after they have escaped the pollutions of the world through the knowledge of the LORD and Saviour Jesus CHRIST, they are **again entangled** therein, and overcome, the latter end is **worse** with them than the beginning. For it had been better for them not to have known the way of **righteousness**, than, after they have known it, to **turn** from the holy commandment delivered unto them"; "For if we sin willfully after that we have received the knowledge of the truth [and have been '**sanctified**'], there remaineth no more sacrifice for sins, But ... fiery indignation" (Mat 10:22; 24:13; 2Pt 2: 20-22; Heb 10:26-29; see 3:6-14; 5:9; 6:4-12; 10:23-39; 1Sa 10:6-11; 18:12; 28: 15,16; Ezk 3:20; 18:24,26; 33:12-18; Mrk 13:13; Luk 8:12-15; 11:24-26; 12:42-46; 18:9; 21:34-36; Jhn 6:53; 8:31,51; 10:27-29; 15:2-6,14; Rom 2:7; 11:20-22; 1Co 9:27; 10:12; 15:2,58; Gal 1:6; 3:2-4; 4:11; 5:4,7; 6:7-9; Col 1:21-23; 1Tm 2: 15; 4:1,16; 5:12-15; 2Tm 2:12; 2Pt 1:1-12; 3:17; 1Jn 1:7; 2:24; 3:8-10; 2Jn 9: Rev 2:4,5,7,10,11,17,25 ,26; 3:5,11-21; 21:7; 14:9,10; 18:4;#3 in **4c**; etc).

The common thread which runs through almost all of these dangers, is the false sense of security (carnal security); you feel like you've already got a made-in-the-shade ticket to paradise - when in reality you could be far from having a character fit to dwell with perfect angels, and in the presence of a holy, sin-hating God: "the great, the mighty, and the terrible God"; "It is a fearful thing to fall into the hands of the living God" (Neh 9:32; Heb 10:31). This brings us to our very last question about death, heaven, and hell: what does it take to be ready to meet God in His "**terrible majesty**" (Job 37:22)?

4c. The Devil's First Lie!!

The Word of **TRUTH** gives the conditions for everlasting life: you must "be born again", "be converted, and become ... humble" as a "little child" (Jhn 3:3,5; Mat 18:3,4). This means that on a "daily" basis, you need to "eat" and "drink" (not just nibble and sip) the " words" spoken (or inspired) by Jesus in the "scriptures" (Act 17:11; Jhn 6:53,63; see 6:1-68; 15:2-7; 2Pt 1:19-21; Rev 19:10; **4a**); and then "live ... by **every word** of God" - in other words, heed what you read (Luk 4:4; see 8:15; 11:28; Ezk 33:30-32; Rom 2:13; Jms 1:22).

The following is a brief list of some Bible requirements:

#1 Pray "always" (Eph 6:18; Luk 21:36; 18:1; see 18:1-14; 11:1-13; Mat 6:5-13; Jhn14:6,13; 1Tm 2:5; Rom 12:12; Co14:2; 1Th 5:17; Psm 55:17; etc).

#2 "Confess" and "forsake" your "sins" (Num 5:6-8; Prg 28:13; Isa 55:7; 1Jn 1:9, Psm 32:5; see 51:1-17; 2Ch 6:26,27; Dan 9:3-15; Act 19:18,19; **2k**; etc).

#3 "**Be saved**" from the "condemnation" of "sins that are **past**" (also called forgiveness, justification, or pardon), "through faith in His [CHRIST'S] blood" (Rom 3:19 -28; 5:1,9,10; 8:1, see 10:17; Luk 7:48-50; Act 11:14,18; 15:9,11;27:25; Gal 3:11, 13; Eph 1:7, 2:1-9; Ttu 3:5,7; Heb 10:4; Rev 1:5, etc).

#4 "Believe" that "the Son of God" is "able to keep you from falling" into sin (Jud 24; 1Jn 5:4,5,10-13,18; see Mat 5:6, 7:7-11; 21:22; Jhn 3:16; 8:34-36; Rom 8:2-4; 4:20,21; 11:20; 1Co 10:13; 15:56,57; Eph 3:20; 6:16; Php 4:13; 1Th 5:23,24; 2Th 3:3; 2Tm 3:5; Heb 3:12,19; 8:10; 11:6,11; 2Pt 1:3,4; etc).

#5 "Keep the **whole** law" of "[nine?] **ten** commandments," out of "love" for "God" and man (Lev 19:18; Dtr 6:5; 10:1-13; Jms 2:8-26; see 1:22,25; Exd 20:3-20; 31: 12-18; Ezk 8:15-18; Ecl 12:13,14; Mat 5:17-22,27,28; 19:17-19; 24:20; Mrk 12:28- 34; 2:27,28; Luk 4:16; 16:17,18; 23:56; Act 13:14,42-46; 16:13,14; 17:2; 18:1,4; Jhn 14:15,21;

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15:10-14,17; 13:34,35; 1Co 13:1-13; 7:19; Rom 2:21-27; 13:9,10; 3:31; 4:15; 5:13; 7:7,12,22; 1Jn 3:4-24; 2:3-5; 5:2,3; Rev 11:18,19; 12:17; 14:6-12; 22:14; Isa 66:22,23; etc).

#6 Be "temperate in **all** things': refusing to "defile" your "body [which] is the temple of the Holy Ghost" (Rev 21:27; 1Co 3:17; 6:10-20; 9:24-27; see 10:31, 3-6,11; Num 11:4-34; Dan 1:4 20; Prv 23:20-32; 20:1; Act 24:25; Exd 15:26; 3Jn 2; Luk 4:2,3; Heb 12:16; Php 3:18,19; Rom 16:18; 13:13,14; 12:1,2; etc).

#7 "Keep ... **unspotted** from the world [worldliness] " (Jms 1:27; see 4:4; 1Jn 2:15, 16; 4:5,6; 5:4, 3:12,13; Jhn 8:23; 15:18,19; 16:33; 17:14-16; etc).

#8 "We **must** through **much** tribulation enter into the kingdom of God" (Act 14:22; see Mat 5:10-12; 10:22; 13:5,6,20,21; 24:9; Rom 5:3; 8:17,18, 35-39; 12:14; 2Co 4:8-11,17; 6:4-9; 12:7-10; 2Th 1:4-6; 2Tm 1:8, 2:3,9-12; 3:11,12; Heb 11:35-38; 12:1-11; 1 Pt 1:7; 2:20-23; 3:14,17; 4:1,2,12-19; 5:10; Rev 2:8-11; 3:19; 6:9-11; 7: 14; 12:11-17; 13:7,15,17; 17:6; 18:24,4; 21; etc).

#9 "Deny" self, "and take up" the "cross **daily**" (Luk 9:23 see 5:11; 14:27,33; 18: 28-30; Mat 10:36-38; 13:45,46; 19:16,21; 16:24; Mrk 8:34; Rom 6:6, 1Co 9:19; 8: 13; 15:31; Gal 2:20; 5:24; 6:14; Php 2:3-8; Ttu 2:12; etc).

#10 Continually "**press** toward the mark" of being "**perfect**," never easing back "as though" you "had already attained, either were already perfect" - nor ever bragging of having reached perfection, because "if I **say**, I **am** perfect, it shall also prove me [self-righteous, and therefore] perverse" (Job 2:3; 9:20,21; Php 3:11-15; see 1:27; 2:15; 1Kg 8:61; Pry 2:21,22; 4:18; Dan 1:4,6; 6:4; Mat 5:48; 19:21; Luk 1:6, 8:14; 13:24; 23:4,14; 1Tm 6:13,14; 1Co 1:8, 9:25; 2Co 7:1; 13:9,11; Eph 1:4; 4:11-13; 5:27; Col 1:21-29; 3:14; 4:12; 1Th 2:10; 3:10,13; 4:1,10; 5:23; 2Tm 3:15-17; Heb 6:1, 12:4,23; 13:20,21; Jms 1:4; 2:22; 3:2, 2Pt 3:11-14; 1Jn 2:5, 4:17,18; Jud 24; Rev 3:2-6; 14:5,7; Exd 20: 8-11; etc).

Lucifer (Satan) was created "perfect", yet he "sinned" (Ezk 28:13-19; see Isa 14: 12-17; Rev 12:4,7-9; 2Pt 2:4; Jud 6); and the same for Adam and Eve (see Gen 1:27,31; 2.1, 3:6-13). Soon, however, God "will make an **utter end**: [and] affliction shall **not rise up** the **second time**" (Nah 1:9 see Rev 21:4); God can only save those who will never, for all eternity, bring the sin problem back again. This is why the LORD says: "He that **overcometh** [sin], ... I will **not blot out** his name out of the book of life"; but "Whosoever hath **sinned** against Me [and doesn't repent], him will I **blot out** of My book"; "And whosoever was not found written in the book of life was cast into the lake of fire", including "**all** the proud" (Exd 32:33; Mal 4:1; Rev 3:5; 20:15; see 21:27,8; 22:14,15; Psm 69:27,28; 1Pt 2:21,22). But the devil says: you don't need to obey God, you can be saved IN sin; just "get saved", and then you can live as you please; don't worry about those strict old Ten Commandments, you're under grace, they were nailed to the cross - besides, you can't keep them anyway; you don't need to surrender all NOW, purgatory will take care of sin after you die, or maybe you'll get reincarnated, and then you can do better next time around; God is too loving to wipe you out of existence for minor sins; in fact, you were born immortal, you CAN'T die! These are all just echoes and embellishments of that very first sermon on birthright immortality, preached by "the father of " lies (Jhn 8:44) through a "serpent" spirit-medium to Eve in Eden: go ahead, disobey GOD - eat the forbidden fruit, and "ye shall be as **gods**"; "Ye shall **not surely die**" (Gen 3:4,5; see 2a); the devil's first lie ! ! ! ! !

APPENDIX

Abbreviations of the Books of the Bible:

1Ch = 1Chronicles

2Ch = 2 Chronicles

1Co = 1 Corinthians

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2Co = 2 Corinthians

1Jn = 1 John

2Jn = 2 John

Hos = Hosea

Isa = Isaiah

Jdg = Judges

Jer = Jeremiah

Jhn = John

Jms = James

3Jn = 3 John

1Kg = 1 Kings

2Kg = 2 Kings

1Pt = 1 Peter

2Pt = 2 Peter

1Sa = 1 Samuel

2Sa = 2 Samuel

1Th = 1 Thessalonians

2Th = 2 Thessalonians

1Tm = 1 Timothy

2Tm = 2 Timothy

Act = Acts

Ams = Amos

Col = Colossians

Dan = Daniel

Dtr = Deuteronomy

Ecl = Ecclesiastes

Eph = Ephesians

Est = Ester

Exd = Exodus

Ezk = Ezekiel

Ezr = Ezra

Gal = Galatians

Gen = Genesis

Hag = Haggai

Hbk = Habakkuk

Heb = Hebrews

Jna = Jonah

Job = Job

Jol = Joel

Jsh = Joshua

Jud = Jude

Lam = Lamentation

Lev = Leviticus

Luk = Luke

Mal = Malachi

Mat = Matthew

Mic = Micah

Mrk = Mark

Nah = Nahum

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Neh = Nehemiah
Num = Numbers
Obd = Obadiah
Phm = Philemon
Php = Philippians
Prv = Proverbs
Psm = Psalms
Rev = Revelation
Rom = Romans
Rth = Ruth
Sol = Song of Solomon
Ttu = Titus
Zeh = Zechariah
Zph = Zephaniah

Listed in Bible order: Gen; Exd; Lev; Num; Dtr; Jsh; Jdg; Rth; 1Sa; 2Sa; 1Kg; 2Kg; 1Ch; 2Ch; Ezr; Neh; Est; Job; Psm; Prv; Ed; Sol; Isa; Jer; Lam; Ezk; Dan; Hos; Jol; Ams; Obd; Jna; Mic; Nah; Hbk; Zph; Hag; Zch; Mal; Mat; Mrk; Luk; Jhn; Act; Rom; 1Co; 2Co; Gal; Eph; Php; Col; 1Th; 2Th; 1Tm; 2Tm; Ttu; Phm; Heb; Jms; 1Pt; 2Pt; 1Jn; 2Jn; 3Jn; Jud; Rev.

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