

## **SECTION TWO: THE GREEK SCRIPTURES**

### ***The so-called New Testament***

### ***Chapter Seven—DEFINITIONS***

*Some four hundred years after the last inspired prophet of the Hebrew Scriptures has spoken, a new voice was heard on the coast lands of Israel—that of the Lord Jesus Christ—and you can rest assured, He will tell us more about the nature of man and his eternal state.*

#### **IMMORTALITY**

When Jesus Christ stepped upon earth's scene, He “*brought light and immortality (in incorruption) to light through the gospel*” (II Timothy 1:10). In fact, Christ is that “*blessed and only Potentate, the King of kings and Lord of lords, the only One possessing immortality...*” (I Timothy 6:15,16).

“Immortality” is taken from the Greek word *athanasia*. The *a* is a negative meaning “no.” *Thanasia* means death. *A-thanasia*, simply means “no death” or “deathlessness.” To not be subject to death means one possesses “*eternal Life*”—he “*shall never die*.”

Not only does Christ possess immortality (I Tim. 6:16), but during His earthly sojourn He often proclaimed the availability of that “deathlessness” or “eternal life” to all mankind by means of believing the gospel (II Tim. 1:10). Therefore we must hear that gospel and we shall see the consequent promises of “eternal life,” “everlasting life,” “shall never perish,” “shall never die!”—i.e., have “immortality.” Here are a few examples—

“In the beginning was the Word...

In Him was LIFE, and the LIFE was the light of men.”

John 1:1,2

John 3:16      “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, **but have everlasting life.**”

John 3:36      “He who believes in the Son **has eternal life**; but he who does not obey the Son shall not see *life*, but the wrath of God *abides* on him.”

John 4:14      “But whoever drinks of the water that I shall give him shall never thirst; But the water that I shall give him shall become in him a well of water **springing up to eternal life.**”

John 5:24      “Truly, truly, I say to you, he who hears My word, and believes Him Who sent Me, **has** (present tense) *eternal life*, and does not come into judgment, but **has passed** (past tense) *out of death into life.*”

John 6:47 “Truly, truly, I say to you, he who believes has (right now) *eternal life.*”  
“...but should (future) *raise him up* at the last day” (v. 39).  
“...and I will (future) *raise him up* at the last day” (v. 40).  
“...and I will (future) *raise him up* at the last day” (v. 44).  
“...and I will (future) *raise him up* at the last day” (v. 54).

John 10:27,28 “My sheep hear My voice, and I know them and they follow Me; and I give to them *eternal life*, and *they shall never perish*; and no one shall snatch them out of My hand.”

John 11:25,26 “I am the *resurrection* and *the life*. He who believes in Me, though he may die, *yet shall he live*.  
And whoever lives and believes in Me shall never die.  
Do you believe this?”

I John 3:14 “We know that we have passed from death to life, because we love the brethren.”

I John 5:11-13 “And this is the witness, that God has given us *eternal life*, and this *life is in His Son*. He who has the Son has life; but he who does not have the Son of God does not have life... These things have I written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.”

There are many other references. But I will allow these ten to stand as a clear testimony that Christ brought “*immortality to light through the gospel.*” Each of these words that I have underlined above demonstrates that this “deathlessness” is “eternal” and is a present possession with a future promise as well.

### *Two Aspects to Immortality*

It is therefore clear that there are TWO ASPECTS TO IMMORTALITY. Christ first of all gave “*eternal life*,” or “*everlasting life*” to believers right then and there on the spot. As stated above, it is a present possession. “*They have passed from death unto life.*” And furthermore, “*they shall never perish.*” Christ indicated that they “*had passed out of death into life.*” In addition Christ also added, “*They shall never die!*” This means that though the person dies physically, yet he will go on living. And so Christ states— “*Though he dies, yet shall he live.*”

Now as we stated earlier, to “never die,” or to “never perish,” or to be “passed out of death unto life” or to be “passed from death unto life” is the VERY DEFINITION of **immortality—no death, or deathlessness**. Consequently this first aspect of “immortality” has to do with man’s PRESENT spiritual life as a result of hearing and believing on Christ—believing the gospel.

In addition, Christ promised to those who believe in Him that “*He would raise them up in the last day.*” This is the second aspect of immortality and has reference to man’s FUTURE resurrection of the body.

I can say conclusively that if a person does not have the PRESENT immortality of his soul, he is not a believer (no matter how religious he may be). In addition he will

never have the FUTURE immortality of his body—unless in the future he repents and accepts the finished work of Christ on his behalf.

I will show you in a moment where those who believe in Christ “PUT ON THE NEW MAN—the NEW CREATION” right now at the very moment they exercise true heart faith in Jesus Christ. On the other hand, I Corinthians 15 tells us that at the future resurrection of the body the believer will “PUT ON the imperishable body” or “incorruption.” (I Cor. 15:50-54).

### ***A Third Aspect To Immortality***

There is a third aspect to this subject of “immortality.” It concerns itself purely with a matter of *terminology*. From the very early centuries of Christianity, theologians saw and believed that the natural unregenerate person had, from the point of his beginning, *everlasting conscious existence*, in a state of death by sin, or separation from God. They understood this existence as being true both before physical death and after the fact of physical death. They understood that after physical death this existence continued in the residence of Hell until the Judgment. They came to call this fact of *conscious existence* the doctrine of “*the Immortality of the Soul*.”

As we shall see, they were absolutely right about the fact of the continuous conscious existence of the soul after death in Hell, but the terminology must of necessity be *qualified*. Unfortunately, many have taken advantage of the terminology used to try and discredit the doctrine. These have eagerly pointed to the Scripture that says Christ alone has “immortality” (I Tim. 6:16). They further argue that the believer will not share in that immortality until his physical resurrection as promised in I Cor. 15:54. Therefore, these argue, no one could continue to exist after death in Hell. Consequently they call the teaching of “the Immortality of the Soul” a false doctrine.

First of all, these people forgot all about the fact that Christ’s basic promise in the gospel was “everlasting life,” “shall never perish,” “have passed from death unto life,” and “shall never die,” as a PRESENT POSSESSION right now. That means that believers in the gospel of Christ do indeed possess the “***Immortality of the Soul***” both in their lifetime and forever. So then, “*the Immortality of the Soul*”—as far as believers are concerned—is a positive, well-established fact. Indeed, if you don’t have that immortality of the soul—you are not a Christian!

Secondly, this subject has been debated for centuries and all know quite well that those who use the expression “*the immortality of the soul*” in a general sense, do so with a careful qualification of their meaning about “immortality” as it applies to the natural man. They have long explained they do not mean “immortality” in the sense of the perfection of Life in Christ, but as mere “continuous conscious existence.” As we shall see, this “conscious existence” is in a state of “death.”

### **DEATH**

Jesus Christ not only brought “*immortality to light through the gospel*,” but He also brought to light a definition of “Death” that many people not only do not like, but are horrified at its concept. Those who rebel against a conscious suffering in Hell after

death like to define “death” as “*the absence of life*,” meaning—“***the opposite of existence***,” “***cessation of being***,” or “***nonexistence***.” Therefore they conclude, there could never be a place of conscious existence after death.

Of course, the Lord Jesus Christ totally ignores this superficial, materialistic definition of death and gives His own. Christ will say, as we saw above, “*Truly, truly, I say unto you, he who hears My word, and believes Him Who sent Me, has eternal life, and does not come into judgment, BUT HAS PASSED OUT OF DEATH INTO LIFE*” (John 5:24).

Now if “nonexistence” is the proper definition of death, then Christ’s words above are absolutely nonsense. How could someone pass into “LIFE” who does not even exist? Even those Christ raised from the dead physically—EXISTED. The facts are, in giving these words, Christ is plainly talking to people who are IN EXISTENCE both *physically* and *spiritually*! How then can Christ refer to them as being in a state of “Death?” Here is the answer—We are now to understand that these people who are *physically* alive are considered by Christ to be spiritually DEAD. Christ is describing their spiritual EXISTENCE as actually being in a state of DEATH. He certainly did not mean they were all *physically dead*, because they were standing there listening to Him talk. Christ is offering *spiritual LIFE* to *spiritually DEAD* people. By Christ’s words we can understand that in the world today there are millions of “Dead” people, who are very much alive and conscious in the flesh. To express it again another way, there are millions of “Living” *dead people*! In fact, the apostle Paul will say, “She that *lives* in (carnal/physical) pleasure is DEAD while she LIVES” (I Tim. 5:6).

Therefore, we are to now understand that mankind can EXIST in a state of spiritual DEATH. Death is not “cessation of being” or “annihilation.” Furthermore, we can conclude that when a man dies physically, that does not mean that he ceases to exist spiritually any more than it meant he did not exist spiritually before he died physically. Physical death or physical life had nothing whatsoever to do with the man’s spiritual EXISTENCE. That existence is independent of the body’s existence. Actually, when you think about it, a physical body does not cease to exist at death, either. The physical body simply eventually changes form (sometimes it takes millenniums). Normally it simply goes back to the dust of which it is composed.

Furthermore, by no stretch of the imagination does “death” mean “*cessation of being*,” but rather *death* describes “The Quality of Being.” Christ said again, “He who believes in Me shall LIVE even if he DIES” (John 11:25). Here we have the coming into existence of LIFE before and after the occurrence of physical death. In fact, the quality of life is further described by Christ as “*everyone who LIVES and believes in Me shall never DIE*” (John 11:26). In other words, the quality of this LIFE is that it is not subject to death; it is everlasting or eternal.

We learn from passages like this that everyone who is confronted with the reality of Jesus Christ and chooses not to believe in Him is EXISTING in a state of DEATH. As another has said, “**Christ’s definitions of death are as surely divine revelation as are His definitions of life**” (Maurice M. Johnson, *Eight Kinds of Death*). It becomes obvious that Christ’s definition of death is that it is the absence of HIS LIFE. “*He that has the*

*Son has life; and he that does not have the Son of God does not have life*" (I John 5:12). Any person who does not have this "Life" is existing in a state of "DEATH."

A better definition of *death*, therefore, would be "Separation." As to physical death, it is *separation* of the spirit from the body—James said "the body without the spirit is dead" (James 2:26). Likewise, *spiritual death* is that separation from the "Life" in Christ. In the account that Christ gave of the prodigal son, the father stated "My son which was DEAD and is ALIVE again" (Luke 15:24 & 32). Obviously, his son was dead in the sense of carnal separation from the father. The same is precisely true of one who came to Christ and said he wanted to first bury his father before he came and followed Christ. To such a one Christ said, "*Let the DEAD bury the DEAD*" (Luke 9:60). Try and put the definition of "nonexistence" upon this verse—"Let the nonexistent bury the nonexistent." It becomes utter foolishness, does it not?

*Christ's definition of Death becomes  
A Cardinal Doctrine of the Christian Faith*

"Death" came upon the whole human race by means of the "Federal Headship" of Adam. Death came in two forms. First, at the moment Adam and Eve sinned against God, they died to God. God had said "In the *DAY* you eat thereof you shall surely die" (Genesis 2:17 & 3:3). Therefore they died spiritually that very "day." The fellowship between God and man was broken. They became spiritually "dead" to God. Secondly, the death process began physically and continued until they were both terminated in life as to their physical bodies. This happened, in Adam's case, 930 years later. To emphasize the difference between these two aspects of death, this means Adam actually did not die physically until three hundred thirty nine thousand, four hundred and fifty "days" had passed. That is a long time after "*in the DAY you eat thereof*."

Through the Pauline Epistles, Christ reveals that this total death passed upon the whole human race—"Therefore, just as through one man sin entered into the world, and *death* through sin, and so, *death* passed upon all men, because all have sinned" (Rom. 5:12). And continuing in Romans Paul says—"For if by the transgression of one many *died...*" (v.15), and "For if by the transgression of one, *death reigned* through the one..." (v.17), and "that as sin reigned in *death...*" (v. 21).

More specifically, the apostle Paul is directed to emphasize the spiritual aspect of this death. Ephesians 2:1 & 5 says, "And you (Gentiles) were dead in your trespasses and sins...even when we were dead in our transgressions, (God) made us alive together with Christ!" And again in Colossians 2:13 it reads, "And you were dead in your transgressions..." In II Corinthians 5:14 the fundamental principle is again stated with clarity, "If One (Christ) died for all (mankind), then were all dead!"

In the book of Jude, the half brother of our Lord emphasized that those who are guilty of hardening their hearts against acceptance of Jesus Christ as their Savior are "TWICE DEAD" (Jude 12). Here Jude is talking about a further stage in spiritual death. Not only is this person "dead" like "*an autumn tree with no fruit,*" but he is now such a tree—"plucked up by the roots." This apparently means he is beyond help. This person has resisted all efforts to help him so that his course is determined.

## *Various “Kinds of Death” Revealed In the Greek Scriptures*

Did you notice that I said “*Revealed in the Greek Scriptures*”? Those who claim that the doctrines of the “immortality of the soul,” “conscious existence after death,” and the nature of “death being separation,” are actually derived from Greek mythology and philosophy are, in reality, actually blaspheming the truth in the Word of God. All that is being given in this second part of this Bible study on Hell and the nature of man are from the Greek Scriptures—NOT Greek mythology.

Now I want to bring to your attention at least twelve kinds of death revealed in the Greek Scriptures. These will be divided into two different sections. One section of “Six Kinds of Death” is for all mankind who are merely and only members of the “first man’s” (Adam’s) physical, natural, unregenerated descendants. The second section of “Six Kinds of Death” is for those who are vital members of “the Second Man, the Lord from heaven” and are spiritual, supernatural, regenerated descendants (see I Cor. 15:45-47).

### *Six Kinds of Death for the Unregenerate Family*

- 1.) Death “INHERITED” by the whole human family because of Adam’s disobedience. This meant total death, both physically and spiritually, which was passed down to all Adam’s posterity. All Adam’s race are “born in sins.” Thus it is—“In Adam all *die*”—I Cor. 15: 22. All Adam’s race receive “sin-natures” because of the original rebellion. Because of these sin-natures “*death spread to all mankind*” —Rom. 5:12 & 5:15. “By one man’s disobedience many were made sinners”—see also Romans 5:17-19 & II Cor. 5:14, etc.
- 2.) Death “MERITED” by the whole human family because of their own personal sins and disobedience. “For all have sinned” and “The wages of sin is death”—Rom. 3:23 & 6:23. “Every mouth has been stopped and all the world has become guilty before God”—Rom. 3:19. See also Romans 6:16, 21, 23; 7:5 & 9-13, etc. Thus it is as stated in the prophets—“The soul that sinneth it shall *die*”—Ezek. 18:4.
- 3.) The UNIQUE DEATH of Jesus Christ the Lord by His voluntary “obedience unto death”—Philippians 2:8. This is the amazing and gracious substitutionary death of Jesus Christ on the behalf of all mankind. Herein Christ died the sinners’ death. Christ had no sins of His own, but “He became sin for us” (II Cor. 5: 21). Christ voluntarily was “God-forsaken” and “con-damned” in our place. Since “the wages of sin is death,” Christ paid all the “wages” for all mankind collectively. This was His total separation from God. See II Cor. 5:15; I Tim. 2:4-6; Heb. 2:9, 14; I John 2:2, etc.
- 4.) Those “TWICE DEAD” who, because of “seared consciences,” steadfastly refuse the “grace” that was manifested in death No. 3.). This is a graduation in degree from death No. 2.). These people are “seared as with a hot iron,” “past feeling,” “applaud” ungodliness and of whom it is “impossible” to be “renewed to repentance.” See such passages as Jude 12; I Tim. 4:2; Eph. 4:19; Rom. 1:32; Heb. 6:4, etc.
- 5.) The actual PHYSICAL DEATH of the lost “IN THEIR SINS.” As stated by Jesus Christ, “If you believe not that I AM HE, you shall die *in your sins*” (John 8:24). This death marks the end of man’s probation on earth. Those who die in this condition

are immediately consigned to Sheol/Hades, the temporary “prison house” of the lost. There in Hell they await their final judgment. See such passages as John 8:24; 3:36; Heb. 10:26-31, etc.

6.) The “SECOND DEATH.” Those who previously “died in their sins” are remaining in the prison house of Hades to be resurrected from the dead at a future time. After the millennial reign of Christ these dead are said to “LIVE AGAIN” (Rev. 20:5). The inspired text says that both “*death*” (as to the physical body) and “*Hades*” (as to the souls of the dead) are delivered up to stand before God (Rev. 20:13). After the resurrection of the lost to stand before the Great White Throne Judgment of God, the “second death” takes place. Herein the final disposition of the lost is decreed. Their judgment is thus called “the second death.” This death is the permanent separation of the lost (body and soul—Matt. 10:28) from the presence of God. They are sent away to the “Lake of Fire” that burns forever. See Revelation 20:6, 11-15 & 21:8.

### ***Six Kinds of Death for the Regenerated Family***

Though repentant believers in Jesus Christ are “born again” by the Spirit of God, possess “eternal life” and “shall never perish,” nevertheless they still live in their mortal bodies and they still possess their sinful Adamic natures. Consequently there are still different deaths for the believer as well as for the unbeliever. Interestingly enough, when a person believes from the heart the gospel of salvation in Christ, there is not only a new birth, but at the very same moment there is also a *death* that takes place—

1.) DEATH in Christ upon believing the gospel. In a person’s unsaved life, he is said to be “*alive*” to his Adamic sin-nature and “*dead*” towards God. However, upon believing the gospel, the reverse takes place. He is said to become “*dead*” towards his sin-nature and “*alive*” towards God—Rom. 6:11. This “*death*” is specifically said to be our identification with Christ in His supernatural “*death*.” Christ’s “*death*” for our sins becomes our “*death*.” And not only that, thankfully, but His “*Life*” becomes our “*life*.” See Romans 6:3-8; Gal. 2:6-12, 19 & 20; 3:1-11; John 5:24; I John 3:14, etc.

2.) “DYING DAILY” to the appetites of our fallen sin-nature. Not only is the believer said to be “crucified with Christ,” but he is also encouraged to “crucify self” and to continue to “put to death” the sinful desires that may still haunt him. This is a daily practice of self-denial through the energy and strength of the Holy Spirit of Christ in our new natures. See such passages as Gal. 5:24; Col. 3:5; Rom. 6:12 & 8:13, etc.

3.) DEATH by PERSECUTION in our witness for Christ. This type of death is a privilege for God’s people and consequently has distinct characteristics in the revelation of God’s Word. A.) This is called “The fellowship of Christ’s suffering”—see Philip. 3:10, 11; II Cor. 1:5; Gal. 6:17; Luke 9:23, 24, etc. B.) There is also an aspect of this “suffering” that constitutes “the sufferings of Christ in us for the church,” or on behalf of others. See Col. 1:24 and Philip. 2:17. C.) There is also the Christian’s veritable designation, or “baptism” (immersion) into a living death of trials and afflictions that come upon us from the ungodly world. See I Cor. 4:9; 6:9; 15:29-31; II Cor. 4:8-12, etc. This kind of death also has a cleansing effect in the believer’s life—“He that has suffered in the flesh has ceased from sin”—I Pet. 4:1.

4.) DEATH by broken FELLOWSHIP. This death comes between members of the Christian family because of a believer's carnal and ungodly walk that is not repented of. This is a disciplinary action that a congregation or individuals must take toward an unruly member of a congregation or family who persists in "disorderly" conduct. Luke 15:20; Eph. 5:8-14; Rom. 6:16; 8:6; II Thess. 3:6; I Cor. 5:9-13, etc.

5.) Physical DISCIPLINARY DEATH sometimes comes in case of the believer's extreme unrepentant sinfulness. This is obviously a step beyond death No. 4.). This is the actual premature physical disciplinary death of a Christian under the direct chastening hand of God. Such death was sometimes mandated as discipline in certain crucial times—see Acts 5:1-10 & I Cor. 11:30-32. See also such passages as I Cor. 5:5; I John 5:16, 17; James 5:21, etc.

6.) "SLEEP IN THE LORD." This is the physical death of a saint, especially those who are walking in fellowship with the Lord. It is called a "sleep" because of the promise of an "awakening" which pertains to the resurrection of the body (Daniel 12:2). The Lord used this expression several times in the Gospel accounts, but it is now used in particular of the saints. See I Thess. 4:14; I Cor. 15: 6, 18; II Cor. 5:1-8; II Pet. 1:14, etc.

Thus we have covered at least 12 different kinds or aspects of death. The number 6 is generally recognized as representing the "number of Man" who was created on the "6th day." We saw six aspects of death for the unregenerated man and six aspects of death for the regenerated man. One important obvious fact is that most all of these deaths demonstrate very clearly a CONDITION of existence and not a termination of existence. Thankfully, the death of a believer, though in the outward appearances of its physical aspects seems to be the same as that for the unbeliever, yet in Scriptural reality involves many quite different aspects than the death of a non-believer.

To conclude this section on the various kinds of death, I want to draw your attention to a particular statement by the Apostle Paul. Paul is inspired to tell us a very interesting truth that comes about as a result of the Christian's interrelationship with the world. The Christian in his living testimony and demonstration of repentance and faith in Christ often becomes "*the odor of death unto death*" to the unsaved—II Cor. 2:16. Now this is an amazing statement and it serves us well to pause and examine it. No one likes the "odor of death." There is nothing as unpleasant as this. How and why should the Christian, who is privileged to bear the message of "good news," also bear this repulsive "odor"?

The passage actually says two different things. First it says "For we are to God the fragrance of Christ among those who are being saved *and* among those who are perishing" (verse 15). That means there are two different peoples effected by the fragrance of Christ: i.e., the "saved" and "those perishing." Then in the next verse Paul says "To the one (those perishing) we are the odor of *death to death*, and to the other (the saved) the odor of *life to life*." The believer's acceptance of the gospel means "life" both **now** and in the **hereafter**. To the rejecter of the gospel, that gospel becomes the basis of his very condemnation both **now** and in **eternity**. It has been said by way of illustration, "The bee brings honey to the owner, but stings others." So it is virtually a reminder to them "that it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Of course, "the judgment" herein means "the second death."

**What is our Conclusion about Life, Death**  
**And Immortality, so far?**

We learned from the Hebrew Scriptures that when persons die, the “spirits” of the dead go into the deep “chambers of death.” There they consciously exist in “Sheol.” It is understood that there is a distinction between man’s physical body and his spirit person.

When Christ came into the world, He revealed much more about the spiritual nature of man, about what death actually is and about the reality of “not dying,” or this thing we call “immortality.”

While Christ walked the dusty trails of Israel, He offered to those who would trust in Him, “eternal life.” This is stated many times and in different ways. This life was not something they had to wait for. Nor was it something they could only receive at their resurrection from the dead in that final day. On the contrary, it was to be realized right then and there on the spot. This clearly meant that the “life” He was speaking about concerned itself with man’s inner spiritual nature. In Christ’s view this was by far the most important aspect of man’s being. To get the soul or spirit in a right relationship with God would guarantee the eventual resurrection of the body.

For the believer, to “*have everlasting life*” NOW, and to understand it to mean he had passed from “*death to life*” and that he would consequently “*never die*,” meant the “*immortality of the soul*.” In fact, if a person who professed to be a follower of Christ did not have immortality of the soul, he was actually not a true believer. If he possessed the immortality of the soul, he knew he would eventually get the immortality of his body.

Furthermore, everyone who does not have this “life” is still in a state of spiritual “death.” That “death,” of course, never means “cessation of being” or “nonexistence.” “Death” means separation from the life that is in Christ. Consequently there are millions of people EXISTING in a state of “death.” This existence would continue whether they were alive or dead physically. “Eternal Life” is a state or condition of existence in fellowship and association with God. “Eternal Death” would simply be the opposite—**the state or condition of existence outside of fellowship and association with God.**

We explored the teachings of Christ about “**Immortality**.” Basically, we found there were three kinds of immortality: No. 1.) the first kind of immortality is eternal spiritual life now, in the present; No. 2.) the second kind of immortality is eternal physical life, in the future; No. 3.) the third kind of immortality is in qualified terminology only, and has reference to *eternal conscious existence* of the soul.

We also explored Christ’s definition of “**Death**.” Basically, Christ taught us that death was a “*condition of existence*” in “*separation*” from the life of God and /or Christ. Death does not, therefore, mean “nonexistence,” “cessation of being” or “annihilation.” Rather, death should be understood in the sense of “*separation*.” Physical death is the spirit’s separation from the body. Spiritual death in man is his spirit’s separation from the life in Christ and/or God.

Now let us explore Christ’s teaching about the nature of **MAN** himself.

## ***Chapter Eight—WHAT IS THE REAL NATURE OF MAN?***

### ***Or Spiritual Physiology***

Physiology is that branch of biology which scientifically studies the physical structure and functioning of an organism such as the human body. In my last year in High School I took a college prep course called “Physiology.” We studied the human anatomy and function. It was the most interesting course I ever took in High School. Since I had just become a Christian the year before, I selected the course thinking at the time of preparing for the Medical Missionary field.

When I was in Bible college, you might say I switched fields. I became far more interested in the spiritual anatomy of man. I call it here—spiritual physiology. As I had been captivated by the marvels of man’s physical systems, so in reading the Bible and in my interactions among fellow members of God’s family, I became even more captivated by the marvels of man’s spiritual anatomy and interactions. As I, myself, grew in my new life in Christ, I was especially drawn by the spiritual structure, reality and functioning of the “new creation” in Christ. I found that spiritually, I went through a process of nurturing as a baby, growing up and finally maturing as a full grown adult. But I will give another example of this a little later in Chapter Ten.

Right now, as if sitting at the feet of our Lord Jesus Christ, we are going to take a short course in Spiritual Physiology. As if being personally tutored by Jesus Christ, we will begin our lesson in the midst of Christ’s earthly ministry. He will have more to say to us through His apostles in another lesson. Through Christ it will become fundamental to our understanding that man possesses both a physical and a spiritual anatomy. According to Christ, the spiritual anatomy is far more important than the physical.

The modern scientific world, especially that which is tainted by humanistic philosophy, is *totally oblivious* to the spiritual realities operating within this world system (II Cor. 4:18; Eph. 6:12 & I Cor. 2:6-8). However, at the very same time, the scientists are often taunted by the apparent reality of “out-of-body-experiences.” Right now, as I write this paper, I saw another article from the medical field where there is valid ongoing scientific research investigating the evidences of such reality.

### ***According to Christ—***

#### ***The Body is Actually a “HOUSE” for a “SPIRIT” Occupant***

In the gospel of Luke, chapter 11, we will stand with a crowd of people who had just witnessed Christ expel a demonic creature out of a man. Verse 14 says, “*And He was casting out a demon, and it was mute (blunted of hearing and speech). So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled.*”

We can well understand why the multitude marveled. This was probably a well-known man, called in Greek a *kophos*, one who was deaf and dumb. A demonic spirit creature had been inside the man causing this unfortunate condition. The means of curing this condition was by casting this spirit creature out of his body.

This was another phenomenal miracle by Christ and the religious leaders lost no time in finding a quick explanation. “He casts out demons by Beelzebub, the ruler of the demons,” some of them said. This prompted a response from Christ that most certainly stopped their argument. It was Christ’s famous “*house divided*” illustration (verses 17-20). In essence, Christ stated that Satan would not fight against himself lest his own “house be divided” and should fall. This, by the way, was borrowed by Abraham Lincoln in his famous “House Divided” speech that precipitated the eventual American Civil War. This whole event makes us look even more closely at what really constitutes the man—as a “HOUSE.”

From accounts like this of demonic expulsion (and there are many others), we learn that man is so constructed as to be capable of control and occupancy by *intelligent spirit creatures*. These evil, fallen creatures, called “demons” (devils), often spoke through the vocal cords of the person they indwelt (see Mark 1:23-26). Sometimes these demons actually controlled the person’s whole body and mind in very sinister and cruel ways, so that the person would do abnormal things (see Luke 8:26-30). The demonic spirit creature was, therefore, the real controlling factor from within the physical body of the person. In some of the accounts Christ talked directly to these demons who were inside the person (see Matt. 8:28-32). Christ brings us another demonstration of this phenomena in His next statement (Luke 11:24-26)—

*“When an unclean spirit goes **out of** a man, he goes through dry places, seeking rest; and finding none, he says, ‘I will return to **my house** from which I came.’ And when he comes, he finds it **swept and put in order**. Then he goes and takes with him seven other spirits more wicked than himself, and they **enter and dwell there**; and the last state of that man is worse than the first.”*

Now everyone must admit this is an amazing illustration of truth and reality. There are many important things to learn from this as it applies to the nature of man. (The very subtle application of the account to the religious leaders and the history of the Jewish nation is for another time and subject.)

Firstly, Christ identifies man’s body as just a “*house*.” A house, as we all well understand, is for *occupancy*.

Secondly, in this case, “*an unclean spirit*,” an *intelligent spirit creature*, had been an occupant of the “*house*,” and left it—“goes out of a man.”

Thirdly, these spirit beings can thus *move back and forth*. Not finding any other resting place, this spirit being purposes to “*return to his (my) house*.” It “goes out” of and “enters into”—the body. That means they are existing *independently* of the body, like renters in a rooming house. They are distinct spiritual entities separate from the body.

Fourthly, these spirit beings *get control* of the “*house*.” As a result “the last condition of this man became worse than the first.” The house of flesh is *animated* with physical life. It has blood pumping through its veins giving life to the flesh. But inside the body of the person are nonmaterial spiritual beings which are controlling the distinctive character or *animation* of the whole person, his attitude and actions.

Fifthly, the inevitable conclusion is that man is so constructed as to be considered a **DICHOTOMY**. He has two parts. There is that obvious physical outside part (house) and yet there is also that spiritual inside part. Man has a physical nature and a spiritual nature. In this case of the man possessed by a demon, the inward spiritual nature spoken of is a separate spiritual demonic being.

The question now arises—**does man possess his own spiritual nature?**

### **The “INSIDE” and “OUTSIDE” Parts of Man**

Christ answers this question for us in this very same 11<sup>th</sup> Chapter of Luke—verses 37-40. A Pharisee asked Christ to dine with him and on this occasion we are told that the Pharisee marveled that Christ “had not first *washed* before dinner.”

We need to understand that this was not just a normal washing of the hands prior to dinner, but rather a *ceremonial cleansing*. The Greek word translated here as “washed,” in most of our Bibles, is actually in Greek, *baptizo*, which normally should be translated “to baptize.” In other words, Christ had not **baptized** His hands in ceremonial preparation for dinner. So the Pharisee is really astonished at Christ’s neglect of this religious tradition which had been added to the Jewish customs. Now the Lord knew what the Pharisee was thinking and so He gave another very important lesson—

“Now you Pharisees make the **outside** of the cup and dish (and hands) **clean** (that is, you baptize them for outward, ritual purification), but your **inward part** is full of greed and wickedness (this is an amazing indictment).

Foolish ones! Did not He (God) Who made the **outside** (the physical part of man) make the **inside** (the spiritual part of man) also?”

As to the immediate subject of our consideration, it is clear that God has made **two distinct parts to man**. Simply stated—there is the “*outside* part” and the “*inside* part.” Just as God made the outward physical part of man, so God also made the inward spiritual part of man. The outward physical part was made from “dust.” The inward spiritual part was made of the nonmaterial substance called “spirit.” Thus, our deduction that man is a dichotomy is herein confirmed. As Christ indicated, the “*outward*” part of man can be cleaned up to look very nice and pious, whereas the “*inward*” part of man can be just the opposite—dirty as it can be—full of “greed and wickedness.”

In this case, Christ is not talking about an inward demonic spirit creature within man. Rather, He is speaking of man’s own **inward spiritual nature**. Actually this is nothing new to the theology of Judaism. Many Hebrew Scriptures confirm Christ’s observation that man is a dichotomy—

*“This is the utterance of Jehovah, Who stretched out the heavens,  
lays the foundation of the earth, and FORMS THE SPIRIT OF MAN  
WITHIN HIM”—Zech. 12:1*

“If He (God) puts no trust in His servants, if He charges His angels with error, how much more **THOSE DWELLING IN HOUSES OF CLAY**”—Job 4:18,19.

“Only his own **flesh while upon him** will keep aching, and his own **soul while within him** will keep mourning”—Job 14:22.

“Surely there is ***the spirit IN mortal man*** and the Spirit of the Almighty that gives him understanding”—Job 32:8.

“Behold, You desire truth in the ***INWARD PARTS***, and in the ***HIDDEN PART*** You will make me to know wisdom...Create in me a clean ***HEART*** O God, and renew a ***STEADFAST SPIRIT WITHIN ME***”—Psalm 51:6 &10.

As we shall see in a moment, the Lord’s Apostles will continue to speak of the body as a “***house***,” a “***tent***,” a “***tabernacle***” and a “***temple***” in which the spiritual person dwells—II Cor. 5:1, 2; II Pet. 1:13,14 & I Cor. 6:19.

### ***The “INWARD MAN” and the “OUTWARD MAN”***

In Romans chapter seven the Apostle Paul steps back in perspective into his natural Jewish experience and states concerning his relationship to the Law of Moses in the following manner—“For I delighted in the Law of God according to ***the inward man***” (verse 22). Paul is saying that in his unsaved condition he had an inner consciousness of how good the Law actually was. Paul’s problem was that his performance of the Law was hampered by an inward sinful nature. Without going into the rest of this account, I only want to point out this description of Paul’s inward person. It is herein described as his “***inward man***.” In Paul’s regeneration (being born again), this inward man becomes his “New Man,” or “New Creation” (Eph. 4:23 & II Cor. 5:17). This is another important description of the inner spiritual nature.

In II Corinthians 4:16 Paul speaks as one regenerated and says, “*Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.*”

What an amazing revelation! Here we have **two MEN** in **one PERSON**! One man, “***the outward man***” (obviously, his physical body), is getting old and dying. Whereas the other man, “***the inward man***” (i.e., his spiritual person) is getting stronger everyday. We must accept this by faith as revelation from Christ, and rejoice in it. Certainly, in light of a passage like this, no one should want to deny that man is a dichotomy. A stronger proof cannot be made by words. Man is composed of two parts, an outward physical body and an inner spiritual soul or spirit. In this case the inner soul or spirit is called “***THE INWARD MAN***.” Apparently, to the Apostle Paul the “Inner Man” is far more important than the “outward man.” This is another case where the two “men” do **opposite** things, so they have to be understood as distinct and separate entities!

The cults have tried to define the word “soul” exclusively by the equivalent of “life.” Admittedly, sometimes that is exactly what it means, but not always. They would also like to exclusively define “spirit” as “wind.” Again, they know good and well that is not the only way the word is used. It is often used to designate **God**, the **angels**, **demons** and the “***inward man***” of every human being. No one would dare suggest that God, angels and demons are just “wind.” Even so, “wind” or “breath” could never be the definition of the “Inward Man.” False teachers on this subject have had a harder time defining the expression “***the inward Man***,” because that is obviously descriptive of a **personal being**. Some have tried such words as “***personality***” to be its equal. Of course, demons have personality, but mere “personality” could never be the definition of demons. Demons merely affected the man’s personality. Man possesses his own personality. No one would

suggest that “personality” can be the definition of “The Man Without.” Likewise, by no stretch of the imagination is “personality” the definition of “the Man Within.” This type of theological dodge does not work because dogs and all kinds of animals *have* personality, but that does not make them “MEN.” The definition of “MAN” is fairly concrete—an intelligent, personal being! “Personality” is but an attribute of Man. ***The Inward Man*** is the definition of the inward spiritual life or person that every human being has.

### ***Can the “Inward Man” be Totally Separated from the “Outward Man”?***

There are many passages that answer that question. We found that intelligent spirit creatures called “demons” can, within God’s allowance, come and go from the body of a person. It is obvious that God created man’s body and designed it to be occupied by a spirit intelligence. Many theologians, in studying the subject of demonism, have concluded that at one time in the past these spirit creatures had bodies of their own. However, for whatever reason, they have become “*disembodied spirits*.” Consequently, they crave to occupy someone else’s body, in this case man’s, or even at last resort that body of a beast (Matt. 8:31). Now I am asking the question, “Can man’s own *spirit nature* depart from his body, with God’s allowance, or in God’s own pre-ordained time?” And the answer is a positive “Yes!”

We already saw from the Hebrew Scriptures many evidences of this fact. Sheol was full of “disembodied spirits” of the dead (Prov. 21:16, etc.). Now we are going to observe a few select verses from the most popular and obvious passages that clearly teach this. Shortly after giving the truth we learned from I Cor. 4:16, Paul goes on to say—

#### ***1. II Corinthians 5:1-9***

*“For we know that if our earthly house of this tabernacle is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.* (This is the promise of receiving an immortal body.)

*“For indeed, in this we groan; the dwelling place for us out of heaven (we) greatly desire to put on, if indeed, being clothed we shall not be found naked.* (To have died and put off our natural physical body called the “earthly house” is, as it were, to take off a garment. And yet not having our “heavenly house” or the immortal body to put on, will constitute us as being “unclothed,” or being temporarily in a condition of “nakedness,” i.e., an intelligent spirit being temporarily without a body.)

*“For indeed, we who are in this tabernacle groan, being burdened, inasmuch as we do not want to put off (the one), as much as to put on (the other), that mortal might be swallowed up by life* (i.e., the immortal).

*“Now He Who prepared us for this very purpose is God, Who has given to us the earnest (pledge) of the Spirit. Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord—for we walk by faith and not by sight—*

*we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. Therefore we have as our ambition, whether at home or absent, to be pleasing to Him.*

(Of course, this means that a believer can be “absent” from his body and be “present” with the Lord, until such time as he will get his immortal body.)

For the sake of those who reject the distinctive and separate spiritual nature of man, like the “Watch Tower Society,” “Seventh Day Adventists,” “Christadelphians” and generally all who oppose even the doctrine of the qualified “Immortal Soul,” I want you to honestly note the details of this passage.

First of all, perhaps as important as anything are the pronouns used—“*we*,” “*our*,” “*us*” and “*I*.” These pronouns represent *personhood*, i.e., the *person* who owns or occupies the “body” like a garment or “tabernacle” which “he” is going to “put off.” Therefore, the pronouns could not possibly represent the physical person because that is the part of man to be “put off.” Of necessity, they must represent the “*Inward Spiritual Person*” that “puts off” the physical body, or is desirous of being in the Lord’s presence until such time as he can be “clothed” with an “immortal” body.

Second, as we observed before, there are two kinds of immortality. The first is the spiritual. The person who has exercised faith in the Lord Jesus Christ possesses “Eternal Life.” This is the individual who now has the “earnest, pledge or guarantee of the Spirit” that he will one day receive a glorified body—immortality number two. Obviously, this person, since he possesses “Eternal Life,” will go on EXISTING apart from his body.

Third, this text plainly states the person can be “ABSENT FROM THE BODY” and be “PRESENT WITH THE LORD.” Who or what is “absent from the body”? Of necessity it must be the spiritual person, i.e., the “inward man.”

Fourth, to emphasize the fact of this separation is the inspired statement that the believer who is thus “absent from the body” is in a state or condition of being “UNCLOTHED” or “NAKED.” In other words, God Almighty designed man’s spirit to occupy a body, and when it does not, it is characterized as being “UNCLOTHED.” The sense of “nakedness,” in this context, simply means man is INCOMPLETE without a BODY, either his original natural body, or his promised immortal body. Language could hardly be any plainer than this. In a similar fashion Paul states the following—

## 2. *Philippians 1:21-24*

- “(A) *For to me, to live is Christ, and to die is gain.*
- “(B) *But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose.*
- “(C) *But I am hard pressed from both (directions), having the desire to depart and be with Christ, for that is very much the better; yet to remain in the flesh is more necessary for your sake. And (being) convinced of this, I know that I shall remain and continue with you.”*

The comparisons in this passage are easy to follow and very revealing. (A)—on the one hand, for Paul to go on “living” would be for the glory of *Christ*. However, on the other hand, for Paul to “*die*” would be his own direct “*gain*.” Just here I might ask, how in the world could it be Paul’s “*gain*” to “*die*,” if “death” meant the “cessation of his existence”?? If “death” is the “cessation of being,” as some propose, then they are now going to have to contend that somehow “nonexistence” is “gain”!! They cannot possibly put that manufactured definition upon this passage of Scripture.

(B)—for Paul to go on “*in the flesh*” would be for Christ’s service, whereas, since to die would be his “gain,” he did not know which “to choose.” The question here that needs to be faced is, just exactly WHAT or WHO is “IN THE FLESH”? Obviously it is a person—Paul! Of necessity, this must be a reference to his inward spiritual person. In addition, it is understood that Paul is herein SEPARATE and DISTINCT from his FLESH so as to either remain in it, or else depart from it.

(C)—Paul honestly tells us HE wants to “*depart* (from his flesh, i.e., to die) *and BE with Christ*,” yet to “*remain in the flesh*” is what is more needful at the present. For Paul to die would simply mean to depart from his fleshly body. Paul would obviously still EXIST, but no longer in his flesh. Having departed from his fleshly body, he would “BE with Christ.” Paul would not cease to be when he died! He would, in fact, BE with Christ.

To take the passage literally and at face value positively answers the original question, “Can the Inward Man be Separate From the Outward Man? ” The answer again is—“Yes, absolutely!” There is no other interpretation—unless one was to “wrest the Scriptures to his own destruction” (II Peter 3:16).

### 3. II Corinthians 12:2-5

*“I know a man in Christ, who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak.”*

In three passages that we have considered earlier (II Cor. 4:16; II Cor. 5:1-9 & Philip. 1:21-24) the apostle Paul demonstrated that the spiritual part of man, the “Inward Man,” can and will be separated from the “Outward Man” at death and still be in existence with Christ. Here in this passage we are told that the apostle himself was also once possibly separated from his body even while he was still living. Paul was, in fact, “caught up to the third heaven.” It was also not only possible, but also probable, that he was outside his body for this experience. His body was in one location on earth, whereas his spirit was in the opposite location—Paradise or the third heaven.

In order for this to be possible, man of necessity must be a DICHOTOMY. If Paul was “apart from his body” on this occasion, then it was his spiritual person, the “Inner Man,” who went into Paradise. In the book of Revelation the apostle John was said to be “In the Spirit on the Lord’s Day.” He was actually transferred forward in time.

#### **4. II Peter 1:13,14 & II Tim. 4:6**

*“And I consider it right, as long as I am in **this tabernacle**, to stir you up by way of reminder, knowing that shortly I must put off **my tabernacle**, as our Lord Jesus Christ showed me.”*

*“For I am already being poured out as a drink offering, and the time of my **departure** has come.”*

Both Peter and Paul speak of their imminent deaths as a matter of laying aside their bodily tabernacle and/or departing from this earthly station. The only way they could do this is in light of the fact that man is a dichotomy and their spirits go to be with Christ.

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Many years ago I picked up the book by Carlyle B. Haynes, the chief apologist for the Seventh Day Adventists, entitled *Life, Death, and Immortality* (1952, Southern Publishing Association). One of his earliest remarks in the book was—

*“Men have been *falsely taught* that in death the body is like a *garment* laid aside from use, or a *house abandoned*, a *tenement of clay*, while the wearer of the garment and the dweller in the house, that is, the soul, the real man, has gone elsewhere.”* (Page 44, italics mine.)

Now it just so happens that some of the “men” in the Bible that use this very terminology and teaching are none other than **Job** (4:18,19), **Jesus Christ** (Luke 11:17-20, 24-26, & 37-40), **Paul** (I Cor. 6:19; II Cor. 5:1-9 & 12:2-5) and **Peter** (II Pet. 1:13, 14), as we have seen in the texts above in this chapter. So Mr. Haynes has unwittingly charged them with teaching “falsefully.” Of course, I hope you have no problem realizing just who the false teacher is! In addition, Carlyle B. Haynes is probably the one more responsible for articulating the basic arguments against the revelation of Christ on this whole subject than any other person in the past generation. His basic contentions are picked up and repeated to the next generation by the more recent Sadducees.

## ***Chapter Nine—“SOUL” and “SPIRIT”***

### ***The Words “SOUL” or “SPIRIT” used of the “Inward Man”***

“Soul” is the English translation of the Hebrew word *nephesh* (Strong # 5315) and the Greek word *psuche* (Strong # 5590). These words have a wide variety of meanings, such as—a breathing creature, the natural life of the body, animation, the self, a distinctive invisible part of man, a creature, the will, desire, the mind, the person, or some emotion, etc.

“Spirit” is the English translation of the Hebrew word *ruwach* (Strong # 7307) and the Greek word *pneuma* (Strong # 4151). These words also have a wide variety of meanings, such as—wind, breath, sensibility, life, a distinct inward nature in man, feeling, desire, perception, character, The Holy Spirit of God, God Himself, demonic beings, angels, disembodied spirits, etc.

By far the most common expressions used in the Scriptures of man’s inward spiritual nature are the words “soul” and “spirit.” The cults like to point out that the word *soul* is sometimes used of the animals. Therefore, they would contend that it is never used any other way than just meaning “the life process.” As I stated above, the words “soul” and “spirit” are, in fact, used in a wide variety of ways. However, one of those ways is to often designate the separate and distinct spiritual nature of man. This fact, the cults don’t want to admit. They must admit, of course, that the word “spirit” is directly used of intelligent spiritual beings, even of God Himself. It is blatantly dishonest of them to stress only one aspect of the meaning of either of these two words as if that alone is how the word is used.

It is also blatantly dishonest of the cults to quote God’s words to Adam in Genesis 3:19 “In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are and to the dust you shall return,” as if this is the ultimate and complete description of man. In reality, this was only an accurate description of man’s physical nature—his “house or dwelling place.” It totally and deliberately ignores the spiritual description of man. To this materialistic fantasy I would simply respond by asking, was Jesus Christ merely animated dust?

I have purposely delayed stressing these words “soul” or “spirit” because I wanted to first emphasize the fact that there are very clear and important descriptive words and phrases concerning man’s separate spiritual nature which cannot be circumvented, as is attempted to be done with the word “soul.” Christ taught us about man’s “inside” and “outside” parts (Luke 11:37-40) and it was stated each was specially created by God. These parts are sometimes designated as the “*inward man*” and the “*outward man*” (Rom. 7:2; II Cor. 4:16, etc.). We also found that the inward spiritual nature can be so distinct from the physical person as to be in an *opposite* condition and/or going in an *opposite* direction or destination. Indeed, they can be *entirely separate* from each other and yet both are very much in existence.

When the words “soul” or “spirit” are applied to the spiritual part of man we must, therefore, understand them within the context of these clear designations such as

“the Inward Man.” In a moment we will learn that for the believer in Christ this inner nature is also called “the New Creation” and also “the New Man.” The “*New Creation in Christ*” is another avenue in the science of man’s spiritual nature which I have reserved for a little later because it is very important and deserves separate scrutiny. I will also reserve for a little later the distinction between “soul” and “spirit.” Since the Hebrew word sometimes translated “soul” and the Greek word also often translated “soul” have a wide variety of meanings, we must always remember that when they are used to designate man’s inner person, they must be defined as “The Inward Man” and not as mere *animation, life, consciousness or personality*. The animal world will also sometimes be described as being “souls.” However, by no stretch of the imagination is this the same thing as the “inward spiritual person” in human beings.

No one should doubt that such passages as I quoted at the very beginning of this study are anything other than perfect descriptions of man’s inward spiritual nature. Moses cried out to God at a very explosive moment in Israel’s beginning, as he interceded on behalf of the nation—“O God, Thou God of the *spirits* of all flesh...” (Num. 16:22 & 27:16). Moses was not as nearly concerned for Israel’s “flesh” as he was for their “spirits.” That Israel’s “flesh” could be destroyed is one thing—that their “SPIRITS” could be eternally endangered is an entirely different matter.

King David was inspired of God to record one of the most important prayers in all human history—the prayer of a repentant heart—“Behold, You desire *truth* in the *inward parts*, and in the *hidden part* You will make me to know wisdom” (Psalm 51:6). It is obvious that man has “outward parts” and “inward parts,” just exactly as Jesus Christ explained earlier. Those “inward parts” are more vital than the outward parts in Christ’s estimation. How brazenly stupid it would be to even suggest that those “inward parts” are mere *chemical reactions* to outside stimuli.

Both the Hebrew and Greek Scriptures are loaded with references to man’s spiritual nature which we are not going to take the time to list, simply because the evidences that are being given are more than sufficient for any honest person.

### ***The Sadducees***

Now, the modern vigorous opposition to the doctrines of the separate spiritual nature of man and of eternal conscious punishment is not at all something new. It actually traces all the way back to what we call “New Testament Times.”

The Sadducees, whom we read about in the New Testament, were those who rejected the Scriptural doctrine about the physical *resurrection, angels, the spiritual nature of man, and eternal punishment* for the lost in a literal *Hell*. In the days of Christ and of the early church it is expressly said about them, “*For the Sadducees say that there is no resurrection, and no angel or spirit*” (Acts 23:8). Josephus, the Jewish historian who was a contemporary of the times, said the Sadducees believed “*The soul dies with the body*” (Antiq. XVIII, I, 4). And again Josephus says of them, “*They also take away the immortal duration of the soul, and the punishments and rewards in Hades*” (Wars II, viii, 14). In this regard the Sadducees were very materialistic and infidel in regards to the spiritual nature of man and towards eternal punishment. This is just like some of the cults and others today who reject the doctrine of eternal punishment.

You can see by this that Josephus himself, as an orthodox Jew, believed exactly as did the Lord Jesus Christ and the early Christians on these subjects. Oppositions to these truths today in our very liberal religious systems are actually not new at all. As you now realize, these false beliefs also flourished in Christ's own day.

You may note that Josephus, himself, qualifies the word "immortal" by the phrase "immortal DURATION of the soul." That means he understood it as the "continued existence of the soul after death," not in the sense of the PERFECTION of the soul.

It is perfectly consistent, therefore, that historical scholars of early Christianity fully understand that Biblical Judaism handed on to Christianity the fundamental truths on this subject which were further developed therein.

#### ***Further Scriptures—I Corinthians 5:4,5***

*"In the name of our Lord Jesus Christ, when you are gathered together, along with my **SPIRIT**, with the power of our Lord Jesus Christ,*

*deliver such a one to Satan for the destruction of the flesh, that his **SPIRIT** may be saved in the day of the Lord Jesus."*

Here the Apostle Paul uses the word "spirit" twice to designate, on the one hand, his own spiritual person, and on the other, the spiritual person of the young man under condemnation. Try and superimpose upon these two occurrences the word or meaning of "breath" as some religious infidels suppose spirit should be translated. Would Paul want them to think his special apostolic "breath" needed to be there? Or would Paul want them to think the young man's "breath" was going to be somehow preserved at the judgment? How ridiculous!

Likewise, this is another case where the two parts of man do opposite things. The young man's "flesh" would deserve to be destroyed. In other words, his sin would normally bring a death penalty. Under Judaism he would have been stoned to death. Under Christianity, the saints merely recognize him as deserving death, if God so allows Satan to carry it out. (Thank God, the young man later repented.) However, even if he did die, his "spirit" was preserved. In other words, he was a saved man who came under the discipline of physical death. The nature of the heinous deeds meant that he did not deserve to live any longer. But as to his spiritual life, that was not to be destroyed.

#### ***I Corinthians 6:19,20 & 7:34***

*"Or do you not know that your **body** is the temple of the **Holy Spirit** Who is in you, Whom you have from God, and you are not your own?*

*For you are bought with a price; therefore glorify God in your **body** And in your **SPIRIT**, which are God's."*

*"The unmarried woman cares about the things of the Lord, that she may be holy both in **body** and in **spirit**."*

We have previously found that the human body can be the "house" of an evil spirit creature or creatures, called *demons*. How much more can the human body actually be the residence of the very Holy Spirit of God, Who is omnipresent and does dwell in all

believers! Hopefully, most Christians do not follow the infidel Watch Tower Society in claiming that the Holy Spirit is only a “force” or “power” like electricity. If you recognize the distinctive personality of the Holy Spirit, then you should have no trouble recognizing that every saved person has residing within him this Divine Person. In addition, and directly because of this amazing truth, all believers should be “*glorifying God*” in both their physical “**bodies**” and in their own “**spirits**.” Once again, therefore, we have two distinct parts to man. Man’s “spirit” is just as much a separate distinct being as is the Holy Spirit of God.

### *II Corinthians 7:1 & Galatians 6:18*

“*Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*”

“*Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.*”

In both passages the *spirit* of man is treated as a separate intelligent living entity.

### *Matthew 10:28*

“*And do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of Him Who can destroy both soul and body in Gehenna.*”

Here the word “*soul*” is used to describe the “*inward man*.” Clearly the “*soul*” is separate and distinct from the “*body*” or the “*outward man*.” This is another passage where these two distinct parts of man are placed in opposition to one another. As Christ stated, another human being can kill the outward physical life of a person. However Christ likewise indicated, on the other hand, it is not in anyone’s power to be able to kill the “*soul*.” Of course, if the soul is merely the animation of life of the physical body, and if it is inseparable from man as a unit, then when the body is killed the soul is automatically killed as well, and Christ’s words would be nonsensical. Those, who believe that the body and the soul are a singular inseparable unit, declare that when a person dies, his soul dies as well; it is one and the same.

Those who oppose the doctrine of man’s soul as an everlasting consciously existing entity, usually smugly respond to this passage by pointing out that the second part of this passage says that God can “destroy both soul and body in Hell.” Therefore they say, the “*soul*” can be destroyed and consequently it does not have an “everlasting existence.” Those who propose this argument forget three things.

First, they ignore the fact that this type of passage clearly teaches that man is a dichotomy. Like many other passages quoted above, it distinguishes between man’s body and his spiritual inward part, herein designated as a “*soul*.” That fact cannot be circumvented; they have never successfully been able to answer the implications.

Secondly, they seem to forget the exact words and doctrine of the passage as it concerns Hell. The word used for Hell here is the Greek word *Gehenna*. It has reference to the final phase of Hell called “*Gehenna*,” and is synonymous with “*the lake of Fire*” spoken of in the book of Revelation. We will write more about this later because God has ordained a final judgment before which all the unjust must appear. They are to be bodily

resurrected from the dead (Dan. 12:2; John 5:28,29; Acts 24:15; Rev. 19:20 & 20:13,14), will be judged and then will be cast “alive” (both body and soul) into the “*lake of fire*.” So this final destruction is for their composite persons—both body and soul. This is precisely the destruction Christ was referring to.

Thirdly, they forget all about the fact that the “souls,” “spirits” or “disembodied spirits” of the lost had been gathering and existing in a place named in the Hebrew Scriptures as “**Destruction**” (*Abaddon*) for the last 6000 years (Job 26:5,6; Ps. 88:10; Prov. 9:14 & Isa. 14:9, etc.). We saw before that this was in Sheol. And furthermore, during all that time, they did not cease to exist! “**Destruction**” was a condition of existence, not a place of *cessation of being*. All the “souls” of those in the “*Destruction*” of Sheol will be reunited with their resurrected bodies and stand before God at the final judgment, then cast into Gehenna. Consequently the final Gehenna (Hell) is said to be “*eternal*,” “*everlasting*” and “*day and night, forever and forever*” (Matt. 18:8; Jude 7; Rev. 20:10, etc., etc.) a perpetual, unending “**destruction**.”

### **Revelation 6:8-11**

*“And when He opened the fifth seal, I saw under the altar the souls of those who had been slain for the Word of God and for the testimony which they held. And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until the number of their fellow servants and their brethren, who would be killed as they were, was completed.”*

Earlier we read of the conversations of the lost in Sheol in such passages as Ezek. 32:21 & Isa. 14:9-21. We also heard the conversation of Samuel who was brought up and spoke to king Saul—I Sam. 28:13-19. Shortly we will also hear the conversation between the rich man and Lazarus in Hades—Luke 16:19-31. Here in the book of Revelation, however, we hear conversation of the *spirits* or “*souls*” of saints in heaven. There is absolutely no reason to not take this passage literally as a figurative prophecy of this future event. Again, it positively demonstrates the reality of the separation of the “*soul*” from the body remaining in conscious existence after death.

After the death and glorious resurrection of Jesus Christ, the souls of the righteous were transported into heaven (Eph. 4:7-10). Therefore, during the future Great Tribulation, the “*souls*” (the nonmaterial persons) of those who have died consciously exist in heaven. They were situated as “*under the altar*” in the *heavenly sanctuary*. Many have asked why is this? These saints had been martyred on earth on behalf of Christ. In the earthly sanctuary, as ordered through Moses, the blood of the sacrifices was to be poured out beside the altar. So it is in this heavenly sanctuary. The saints had been sacrificed, and their blood had been shed on earth because of their testimony of Jesus Christ; therefore their souls are pictured as being situated just beneath the altar in their residence in heaven. They are, in fact, dedicated as an offering to God. So this is a very appropriate situation according to God’s own arrangement.

The dead most certainly speak. Their *souls* did not cease to exist as the false teachers on this subject contend. In addition, they are given “*white robes*” which speak of the righteousness of the saints. The modern religious Sadducees contend, in their rationalistic thinking, that nonmaterial beings can’t wear *physical* clothing. So they chuckle to themselves and choose to not believe what the Scriptures say! As Christ would say, this is just argument from “*ignorance*,” “*not knowing the Scriptures nor the power of God*.” The Scripture does not say they wore “*physical*” clothing. It just so happens that the very same book of Revelation pictures God the Father “*sitting on a throne*,” “*elders clothed in white robes*,” and many other spirit beings with various *appearances* (Rev. 4:2-8). Everyone knows God is a Spirit and so were the elders around the throne; so were all the other spirit beings pictured there. Now, if we realize these are spirit beings, what is so difficult about nonmaterial beings sitting on nonmaterial thrones, wearing nonmaterial clothing with nonmaterial crowns and various nonmaterial appearances? Furthermore, the Scriptures will and do describe the “*souls*” as NONMATERIAL BODIES which, in this case, John “SAW them,” they had “VOICES” and could SPEAK.

There is consistency to Divine revelation and faith in that revelation is consistent.

### *Acts 2:25-27 & 31*

We looked at this passage once before; now let us look at it again—

*“For David says of Him, ‘I was always beholding Jehovah in my presence; for He is at my right hand, that I may not be shaken. Therefore my heart was glad and my tongue exulted; moreover my flesh also will rest in hope; because You will not abandon my soul to Hades, nor allow Thy Holy One to see corruption...He looked ahead and spoke of the resurrection of Christ, that He was neither abandoned to Hades, nor did His flesh suffer corruption.”*

Here again the “*soul*” is distinguished from the “*flesh*.” What was true of David, the inspired writer of the Psalm (16:8-11), was also true of the Messiah (Christ), the distant descendent of David. Christ’s “*soul*” had been separated from His body at death and went into “*Hades*.” The body was laid in an earthly tomb for three days and nights. Christ’s “*soul*” was not “abandoned” to “*Hades*,” nor did His “*flesh*” see corruption. As we all know, Christ was reunited with His body and gloriously raised from the dead.

### *The Distinction Between Soul and Spirit*

Because of the wide variety of uses of the words “*soul*” and “*spirit*” in both the Hebrew and Greek Scriptures, one needs to realize that every time these words are used they may not mean the exact same thing. Likewise, there seems to be an overlapping nature to the words “*soul*” and “*spirit*” that sometimes makes them appear to be used in a similar or interchangeable way. However, as to man’s distinct spiritual parts, at least twice the “*soul*” and “*spirit*” are clearly differentiated in the same verse. Those two passages are—

I Thessalonians 5:23 “Now may the God of peace Himself sanctify you completely; and may your whole *spirit, soul*, and *body* be preserved blamelessly at the coming of our Lord Jesus Christ.”

According to this inspired language, man constitutes a *triune* nature. And why shouldn't man have three distinct parts? The Scriptures clearly tell us that Man was created in the "image" of a *Triune* God! The tri-part nature of man bears the likeness of the Tri-unity of the Godhead. Dare I speculate in spiritual caution that the One Who now permanently dwells in a glorified body (Jesus Christ, the Son of God) left His imprint in man's physical **body** when He actually formed man of the dust; and does not God the Father, Who authorized the creation, leave His imprint in man's central being, his **soul**; and does not the Holy Spirit of God, by Whose power the work of creation was done, leave His imprint in man's very own **spirit**?

Furthermore, why is it that these three parts of man are encouraged to be kept "*sanctified*"? Is it not because God has promised to personally indwell man's tabernacle here on this sin-cursed earth? And, as God indwelt the tabernacle in the wilderness as it was kept sanctified in its entirety, so it is our tabernacle must be kept sanctified in its entirety. Remember that the tabernacle in the wilderness, as it was designed by God, *had three distinct parts*—1.) the outer court, corresponding to man's physical **body**; 2.) the inner tent composed of two distinct chambers, the first called "the Holy Place," corresponding to our **soul**; 3.) and then the "Most Holy Place," corresponding to man's **spirit**. All three parts of the tabernacle were to be kept sanctified.

The most basic differentiation of man's tri-part nature, of which I have heard or read, is simply the following— 1.) man's physical being is obviously conscious of the physical world; 2.) man's soulish being is conscious of the central self ; 3.) man's spiritual being is conscious of God's Holy Spirit, Who communicates with us. To be sure, there are many more things that have been carefully stated regarding the attributes of these three parts of man; however, this should suffice for the present purpose.

The second passage that distinguishes these three parts in one verse is—

Hebrews 4:12 “For the Word of God is living and powerful,  
and sharper than any two-edged sword, piercing even  
to the division of **soul** and **spirit**, and of the **joints and**  
**marrow**, and is a discerner of the thoughts and intents  
of the heart.”

**In conclusion**, because of all the forgoing evidences that I have offered concerning the dichotomy of man's being, I will not go any further to the many, many statements in the Scriptures indicating the difference between man's physical and spiritual nature by the use of the terms "soul" and "spirit."

## ***Chapter Ten—FURTHER VITAL PROOFS***

### ***There is no Greater Proof of the Dual Nature of Man, Than The Dual Nature of Jesus Christ***

When Christ spoke of man having both a physical nature and a spiritual nature, we may look at Him and ask “Where did Your spiritual nature come from?” Christ answers that question through His inspired writers who tell us several things.

#### ***First, Jesus Christ the Lord PRE-EXISTED as DIETY—***

John 1:1 “In the beginning was the Word, and the Word was with God,  
and the Word was God.”

Philip. 2:6 “Although He was existing in God’s form.”

John 17:5 “The glory I had along side You (God) before the world was.”

John 8:58 “Before Abraham was I AM.”

#### ***Second, Jesus Christ PRE-EXISTED as the SON of GOD—***

Psalm 2:7 “The LORD has said to ME, You are My SON...”

Psalm 2:12 “Kiss the SON, lest He be angry, and you perish in the way.”

Prov. 30:4 “What is His name (God the Father), and what is His SON’S name?”

Dan. 3:25 “And the form of the fourth is like the SON of God.”

Isa. 9:6 “Unto us a Child is born, unto us a SON is given.”

#### ***Third, Jesus Christ was CONCEIVED in the Womb by the HOLY SPIRIT—***

Matt. 1:18 “Now the birth of Jesus Christ was as follows. When His mother had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.”

Matt. 1:20 “...that which has been conceived in her is of the Holy Spirit.”

Matt. 1:23 “behold, the virgin shall be with child, and shall bear a Son, And they shall call His name IMMANUEL, which translated means, WITH US IS GOD.”

### **Therefore, Jesus Christ had a DUAL ORIGIN**

Through the virgin Mary, Christ partook of her seed line back through king David, and past David through Abraham to Adam—Luke 3:31, 34 & 38, “The son of David...the son of Abraham...the son of Adam...” Thus, He was truly a flesh and blood MAN, a member of the human family, a descendent of king David and Abraham.

#### ***At the very same time—***

*Through the agency of the HOLY SPIRIT He was truly from HEAVEN—*

John 3:17 “For God sent forth His Son into the world.”

John 6:42 “And they began saying: ‘Is this not Jesus the son of Joseph, whose father and mother we know? How is it He says, “I have come down from Heaven?”’”

John 8:14 “I know where I came from and where I am going...”

John 8:23 “I am from realms above.”

John 8:42 "I came forth from God and am here."  
John 13:3 "He came forth from God and was going away to God."  
John 16:28 "I came out from the Father."  
I Cor. 15:47 "The second Man is out of heaven."  
Heb. 1:6 "But again, when He brings His firstborn into the world..."  
I John 4:9 "God sent forth His only begotten Son into the world..."

*Jesus Christ was consequently DIETY manifest in the FLESH,  
A DIVINE Eternal Person in a HUMAN BODY.—*

Col. 2:9 "For in Him dwells all the fullness of the GODHEAD BODILY."  
Rom. 8:3 "God sending His own Son in the likeness of sinful FLESH."  
I Tim. 3:16 "Great is the mystery of GODLINESS:  
    He was manifest in the FLESH."  
Heb. 2:14 "Since the children share in FLESH and BLOOD, He Himself  
    likewise partook of the same."  
John 1:14 "So the Word became FLESH."

\* *Those who reject the Scriptural doctrine of the dichotomy of man must, of necessity and consistency, also reject the Divinity of our Lord Jesus Christ.*

### **Whence Then Is— The Origin Of Man's Spiritual Nature?**

I noted before, from the direct ministry of Christ, that God made the "INSIDE" part of man (Luke 11:40). This, most certainly, has reference to man's spiritual nature. I also quoted from Zechariah 12:1 which says, "This is the utterance of Jehovah, Who stretched out the heavens, lays the foundation of the earth, and FORMS the SPIRIT of man WITHIN him." Now this passage specifically says God "formed the spirit" inside of man apparently back at the original creation. Like the continuation of man's physical life being passed down through each succeeding generation, so it is that man's spiritual life is also passed down through each succeeding generation. When and how did God do that?

When we look back at the creation week, we read of God's forming the heavens and the earth for man's habitation. We also see in that account the description of God forming man's physical body out of the "dust" of the ground. This is an amazing revelation, and actually petrifies me to even envision it. Scientifically we know that this is exactly what man is composed of—an incredibly complex chemical arrangement of nothing more than the elements of clay. But what is even more astonishing is the act of God to enliven that complex arrangement of clay. As I read the account, Christ the Son of God, Who is the member of the Godhead directly involved in this work (John 1:3 & Col. 1:16), after forming man of the dust of the ground, leaned over His work, as it were, to put on the finishing touches and "*breathed into man's nostrils the breath of life, and man became a living soul*" (Gen. 2:7). What did Christ actually do?

I don't think any of us are capable of understanding what Christ did. Obviously He enlivened that lump of clay. But—"How exactly did He do it?"—our minds ask. We have never seen anyone else ever do that. No one else can do it! (Sometimes we natural, adamic men have breathed on a person and they move away from us.) Even in our modern enlightened age, scientifically wise experimenters have been trying for over a

hundred years to activate a microscopic chemical life. They even shoot electrical currents, heat and radiation into a soupy substance in their laboratories; but the only reaction is a different arrangement of the soupy substance—no life.

So I ask again, what did Christ actually do? Well, I do know this: I read about Jesus Christ, Who was born of the virgin Mary, walking just outside the Temple in Jerusalem one day (John 9). He spat on the ground and, leaning over, made a little ball of clay. Yes, He did. Then, placing the clay on the eye sockets of a blind man whose eyes were deformed from birth, He told him to just go to the pool of Siloam and wash it off. When the blind man did that, he found that his eyes were perfectly whole, and for the first time in his life he could see. I like to think of this as a little “*touch-up job*” done by the creator of the universe, the very same one Who leaned over and enlivened the original form of clay, whom He named Adam.

Now you may think that I have wandered from my original question, “How did God form the spirit in man?” This is really leading up to that aspect of Christ’s work—

On another occasion, after the resurrection of Christ, I read of Him “breathing” on the apostles (John 20:22). Now that is an unusual statement. What exactly did Christ do? The text says, “*He breathed on them, and said to them, ‘Receive the Holy Spirit’*” The Greek word for breathed is *emphusao*, which means to puff, blow or breathe. Did Christ puff physical wind at them? No, I don’t think so! The substance Christ “breathed” was “*The Holy Spirit*.” This is The Divine Substance, or more accurately, Person. The Greek word is *pneuma*, and it means a current of air, breeze or more often, *spirit*. Obviously, in this case, the text says Christ imparted “*the Holy Spirit (pneuma)*” to the apostles. This was done so that they might understand His instructions. Acts 1:2 explains, “He (Christ) through *the Holy Spirit* had given commandments to the apostles.”

I strongly suspect that this is the very same type of “*breathing*” Christ did upon the first man—imparting his spiritual nature inside him. In fact, I don’t doubt it was.

In Job 32:8 we are told, “*There is a spirit in man, and the breath of the Almighty gives them understanding*” (literal translation). This is another amazing statement. The Hebrew word for “spirit” is *ruwach*, which means wind, or more often spirit. The word for “breath” is *neshamah*, and means breath or spirit, but more often breath. Many Bibles translate the word *neshamah* on this occasion as “inspiration” because that is the sense intended. Man has a receptive spiritual nature and God breathes in the sense of spiritual inspiration for the purpose of giving understanding to man. This is really the same thing Christ did to the apostles.

One step further: Job 33:4 says, “*The Spirit of God made me, and the breath of the Almighty gives me life*” (Lit. trans.). Here are the same two words, *ruwach* for “Spirit” and *neshamah* for “breath.” In this case the “breath” is not for inspiration or understanding, but for his very “*life*.” The “*Spirit*” of God is the agent whereby God (or Christ) made man and gave to him the “*breath*” of “*life*.” This “*life*” would, of course, be directly related to *Spirit*, which would mean *spiritual life*. As the word “breath” in context in Job 32:8 is to be understood in the sense of “inspiration,” so the word “breath” in Job 33:4 is to be understood in the sense of spiritual “*LIFE*” itself.

As confirmation of this we read from Job the following, “*For as long as breath is in me, and the Spirit of God is in my nostrils, my lips will not speak unjustly, nor will my tongue utter deceit*” (literal translation, Job 27:3,4). Once again the same two words are employed—*neshamah* (breath) and *ruwach* (Spirit). Only now it is “The *Spirit of God*” Who is in Job’s “***nostrils***.” That, of course, means that Job not only has physical animation “breathed” into him, but in addition he has the Holy Spirit, as it were, breathed into his “nostrils.” That means, most certainly, Job has an inward spiritual existence or nature and not just physical animation.

This takes us back to the words of Zechariah, “God FORMS the SPIRIT of man WITHIN him” (Zech. 12:1). How did God do it? He “*breathed*” the *spiritual nature* into man (Job 33:4 & 27:3). The word in Genesis 2:7, “breathed,” is the same Hebrew word, *neshamah*, which sometimes also means “spirit.”

Now we have made a full circle. When the pre-incarnate Word “*breathed into his* (Adam’s) *nostrils the breath of life, man became a living soul*” (Gen. 2:7). We are to understand this to mean a SPIRITUAL life as well as a PHYSICAL life. I personally don’t know if it makes any difference or not, but I understand that the word for “*life*” in this verse is in the plural in the Hebrew, and could be translated “*lives*.” The one thing I do know for certain, as a result of reading all these Scriptures, is that ***when God made man He made a spiritual nature as well as a physical nature. And God literally “breathed” that spiritual nature into man.*** As God enabled man to pass down his physical nature so he passes down his spiritual nature as well. After the fall of man through Satan’s temptation, both the physical nature and the spiritual nature that is passed down to each succeeding generation are tainted by sin and death.

I also know of another Scripture that says, “*The spirit of man is the lamp of the LORD, searching all the inner depths of his heart*” (Prov. 20:27). It just so happens that the word translated “spirit” here is again *neshamah*, meaning literally “breath.” It is understood in this context to be a reference to the *spirit* of man. Likewise, this “spirit” is from “the LORD.” In this passage the spiritual nature man has received from God is also acting as man’s conscience, which is like a “*lamp*,” “searching” through the “chambers of the body” (literal translation). This very same action of “*searching*” is what the apostle Paul was inspired to tell us the very Spirit of God does to God’s own Person—“*For the Spirit searches all things, yes, the deep things of God*” (I Cor. 2:10). Likewise, Paul reminds us that man’s own “*spirit*” “*knows the thoughts of man*” (I Cor. 2:11). Indeed, Paul explains that it is by this very activity that man is illuminated by God—“*Now we have received, not the spirit of the world, but the Spirit Who is from God, that we might know the things freely given to us by God*” (I Cor. 2:12).

Perhaps this is a companion truth to what is also expressed in the Gospel of John 1:9—Christ is “*the true light which enlightens every man coming into the world*.” According to this passage, not just Adam, but every single human being coming into the world receives a God and/or Christ consciousness in his spiritual nature. All men on earth can thus respond to “the light” that has been given to them by God. And, in turn, “If you (any man) seek Him (God), He will be found of you” (I Chron. 28:9). “For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is right towards Him” (II Chron. 16:9). Therefore God has given to every man an amazing provision, and an even more amazing promise of response.

I also know that when man dies, “*Then the dust will return to the earth as it was, and the spirit will return to God Who gave it*” (*Prov. 12:7*). Here again are the two aspects of man’s nature. And here again is that word *neshamah*, literally meaning *breadth*, but understood as man’s separate and distinct spiritual nature. Consequently, it is often translated “spirit.” At physical death, the two parts go in two different directions.

It is noteworthy that the “spirit” of man also seems to mark off his difference from the beasts of the field. Though animals are also called souls (*nephesh*), yet it is never stated that God “breathed” into the animals the spirit (*ruah*). Of man alone it is stated that he was “created in the image of God” (*Gen. 2:27*). We have certainly seen in these passages a spiritual likeness.

We can also remember that the God Who gave us this revelation did so as stated in the language of II Timothy 3:16—“*All Scripture is given by the inspiration of God*.” Literally translated—“**All Scripture is God-Breathed** (*Theos-pneo*).” In other words, we are to understand that God “breathed” into the consciousness of the human writers the Holy Spirit in order to “inspire” them in the duty of composing this sacred volume. But, not only did God “inspire” the human writers, He also “enlightens” the readers by the same Holy Spirit in order for them to understand this sacred volume—I Cor. 2:12-14.

### **The NATURE of the NEW CREATION in Christ**

One of the most beautiful studies in the Word of God, and certainly apropos to the inward nature of every Christian, is the description of the New Birth called in the Bible, “*The New Creation*” (*II Cor. 5:17*). As previously observed from the direct teaching of Christ, man’s nature is a dichotomy. Man possesses an *outward physical nature* and also an *inward spiritual nature*. As a result of true heart faith in the gospel of Jesus Christ, there is a “New Creation” that God performs in the inner spiritual life of the believer. He is spiritually said to be, in the words of Jesus Christ, “*Born Again*.” This can also be rendered “*Born from Above*.” The Scriptures shall prove that this is not figurative language. Just exactly what is the nature of this New Birth, or “New Creation in Christ,” and how does it relate to the theme before us? To answer this question we must once again start by being seated at the feet of the Lord Jesus Christ as He spoke one night to a religious ruler, a Pharisee named Nicodemus.

- 1.) John 3:3-8 “Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is **born again** (or from above), **he cannot see the Kingdom of God**... That which is **born of the flesh is flesh**, and that which is **born of the Spirit is spirit**...The wind blows where it wishes and you hear the sound of it, but you do not know where it comes from or where it is going; so is everyone who is **born of the Spirit**.’”

The Greek word for “**born**” is *gennaeo*, which means “to generate” or “to pro-create,” such as a father would do. Consequently, the one generating is a person and the one generated must also be a person. Christ is talking about being *generated* by God the Holy Spirit. The one generated will thus become a “*child of God*.”

It is also important to emphasize that the only possible way an individual can see the Kingdom of God is to be thus *generated*. There are no exceptions. This is emphasized three times, “unless one is born again—of the Spirit” (verse 3, 5 and 7-8).

Nicodemus, of course, could not conceive of the second birth as another physical birth, so he asked “How can a man be born when he is old? Must he enter a second time into his mother’s womb and be born?” In clarification, Christ explained that what was “*born of the flesh was (only) flesh*,” whereas, “*what is born of the Spirit is spirit*.” In other words, man must have a *regenerated* spiritual nature in order to see God’s Kingdom. The first birth was simply the issuing forth by means of the “water” of the womb of the mother in the natural birth process. That natural process produces a fleshly child. Whereas, in the second birth, it is an issuing forth by means of the Holy Spirit of God which produces a new spirit creature.

As there was a fleshly birth to enter this present world system, so there must be a *spiritual birth* in order to enter into a proper relationship with God in His Kingdom system. In the very next chapter Christ explains that “*God is a Spirit*, and those worshiping Him must worship *in spirit and in truth*” (John 4:24). In order to worship God, Who is Spirit, one must be “*born of the Spirit*.” This birth is NOT figurative language any more than the fleshly birth was figurative language. To be “*born of the Spirit*” means one becomes a new baby, a “*Child of God*”, as to one’s regenerated spiritual nature. As we shall see, as we continue looking at passages describing this creation, it is marvelous and enlightening to the new nature of every real Christian.

- 2.) John 1:12,13 “But as many as received Him (Jesus Christ), to them He (God) gave the right to become ***children of God***, even to those who believe in His name, who ***were born*** not of blood, nor of the will of the flesh, nor of the will of man, but ***of God***.”

No matter how hard men may try, whether by flesh and blood, whether by self-will, or the will of some religious discipline, they can never produce a “new birth.” Only God can do it, and does do it, when men place their faith and trust in Jesus Christ.

This new birth makes one a “child of God” because the birth was directly “from God” and not from any religious ritual or exercise. “Born” as “children of God,” this sounds precisely like real physical persons, does it not? And that is exactly what it is NOT! Rather, when one places his faith in Christ, a new *spiritual child* is born. “Congratulations,” we should say, a new baby has come into existence!

- 3.) Romans 6:4 & 11 “...just as Christ was raised from the dead through the glory of the Father, we also should walk in ***newness of life***...Even so consider yourselves to be dead to sin, but ***alive to God*** in Christ Jesus.”

Before a person’s conversion he was said to be “dead towards God” and/or “dead in trespasses and sins” (Eph. 2:1). His mind is not comprehending the things of God. It is as if God is afar off somewhere out of communication. But at his new birth a whole new world of consciousness opens up to him. Like a new child, everything looks new and interesting—he is “*alive towards God*.” And above all, this new child enjoys the fellowship of God.

- 4.) II Corinthians 5:17 “Therefore if any man be in Christ, he is a ***new creation***;

old things are passed away; behold, all things are become new. And all things are **from God**..."

The new spiritual birth is a “*new creation*.” The *old creation* was my lost Adamic state of being, which I received as a result of being connected, through no choice of my own, to my great grandfather, Adam. My “*new creation*” however, is the result of a direct choice of my own, of faith in the Lord Jesus Christ. As a result of our natural connection to fallen Adam, every man is a recipient of a fallen, sinful, spiritual nature. We also have learned that all men, being without God, are existing naturally in a state of “death”—death due to our connection to the first Adam and also due to our own sins. However, as a result of our faith in Christ, Who is called “the second Man” and “the last Adam,” we receive a vital new nature that is “ALIVE” to God. Just as God formed man originally of the dust of the ground as to his physical creation, so it is that God is forming “*new creations*” from the spiritual message of the gospel of the grace of God.

- 5.) Galatians 6:15 “For neither circumcision (the outward religion of the Jews) is anything, nor is uncircumcision (the idolatry of the pagan world) anything, but a NEW CREATION (is really something)!”

Just lift up that new baby and exclaim—“Isn’t this something!” When a new baby is born, it seems that nothing else matters. Everything else is to be set aside—We need to celebrate! There is great rejoicing.

- 6.) Colossians 3:9 & 10 “...you laid aside the old man with its evil practices, and have put on the **New Man**, who is being renewed by a true knowledge, according to **the image of the One Who created him**.”

The first question that usually is asked on the occasion of a newborn baby is, “Who does he look like?” “Well,” we would say, “He is the image of his daddy!” And indeed, the newborn child of God bears the “image of his Father.

- 7.) I Peter 2:2 & 3 “As **newborn babes**, desire the pure milk of the Word, that you may grow thereby, if indeed you have tasted that the Lord is gracious.”

Thank God, a newborn child of God does not want or need the artificial religious can or bottled milk. His “taste” is truly for the life-giving Word of God to nurture his soul. I personally vividly remember my thirst for the Word of God. I also remember how that Word of divine nurturing began to change my outlook on life and reality.

Therefore, not only does the newborn Child of God bear the “image” of his parent, he also begins to act like his parent—

- 8.) Galatians 2:20 “I have been crucified with Christ; and it is no longer I who live, but **Christ lives in me**; and the life which I now live in the flesh I live by faith in the Son of God, Who loved me, and gave Himself for me.”

This is another remarkable passage. Some have called it, “the one verse autobiography of a Christian.” From this passage (and others) we learn that a Christian is NOT one who is merely trying to imitate the life of Christ. Many people do this in a very devout religious way. It is futile and empty. The testimony of “Mother Theresa” is a good example. In her memoirs, she tells us she was taught to imitate piety, and she could do this to perfection, drawing the world’s attention to herself. Yet, in all this performance

she was never conscious of drawing God's attention. There always seemed to be an intense darkness between herself and God, she indicated. It secretly haunted her all her life. God forbid that any real Christian should ever have that kind of a testimony; I don't believe a real Christian could.

In reality, the only one who is a true Christ-ian is one who has **Christ-in-him**. And, indeed, the believer in Christ can walk in his new life, and others will "see Christ" living in him. Salvation is not by our religious good works. However, when we are saved, we become "*God's workmanship*"—

- 9.) Ephesians 2:10 "*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*"

Next in importance to whom our child looks like is the time of his learning to talk and walk. And what a privilege it is for a Christian to be able to WALK. And this is a natural part of our new LIFE. If we never learn to walk, there is something seriously wrong. We are not saved by our good works (Eph. 2:8,9). However, "Good Works" are the inevitable RESULT of being saved. As stated, we are "*Created unto good works.*" In fact, we are going to find out that "Good Works" are the only kind of works our New Creation can do—

- 10.) Ephesians 4:22-24 "...*In reference to your former manner of life, you lay aside the old man, which is being corrupted according to deceitful lusts, and that you be renewed in the spirit of your mind, and put on the New Man, which has been created in the likeness of God, in righteousness and true holiness.*"

It is obvious from this revelation that our "New Natures" are just like that of our spiritual parent—perfectly righteous and perfectly holy! So it is, when we walk in that new Life we will be walking IN CHRIST'S perfect LIFE. All should agree, this is a LIFE worth living!

- 11.) I John 3:9 "*No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.*"

Ephesians 4:24 tells us that our "New Man" is perfectly "righteous" and "holy." Now in I John 3:9 we learn that the person "born of God" "cannot" be characterized by "sin" because of the nature or "seed" of God in him. For the believer to be submissive to the "seed" life of God in him enables him to be victorious in life. That New Life can only do what is characteristic of God—righteousness.

- 12.) I Peter 1:23 "*For you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding Word of God.*"

This truth and revelation gets more amazing all the time. Not only do we have a "New Man" who "cannot sin," but this New Man is "imperishable." That means it will never die! This, of course, is the same as "eternal Life" that Christ promised to all who would trust in Him. This New Life came by the message in the Word of God.

One time a fellow employee, to whom I had been witnessing, asked if I would be willing to go with him and talk to his priest. He was a Roman Catholic and thought his priest would have all the correct answers to the gospel I had presented. So the visit was

arranged and, of course, I brought my Bible, the Word of God. When we walked into the priest's office, the priest immediately spied my Bible. The very first thing he said was, "Now, before you open that Bible, I want you to tell me how you know that it is the Word of God." I started to open my Bible anyway and answer, but he stopped me again and repeated his challenge, "Don't open that Bible yet! First tell me how you know it is the Word of God. It would be useless to use the Bible if you can't first prove that it is the Word of God!" This actually happened a third time, and I realized the priest was absolutely not going to let me open that Bible until I first answered his challenge.

Now I knew already why the priest was doing this. It is Rome's position that the "The (Roman) Church" gave us the Bible. And they are the only authority to tell us that it is the Word of God. And, furthermore, they are the only authority to interpret it. Were I to admit to any of this, then of course, it would make no difference if I quoted the Bible, because they, the Roman Church, were the authority to interpret it. So I finally answered the priest this way—

"Sir, for the sake of argument, let me presume that Peter was the first Pope. Now, the 'first Pope' said that we '*are born again by the Word of God*'—I Peter 1:23. Now I have read a lot of books and other material, and I can assure you they never changed my life. But, when I heard the message of salvation from this book—I was 'Born Again' exactly as Peter said! My life was changed! That is how I know this book is the Word of God! And now I have a question for you—How do you know it is the Word of God?"

The priest silently looked at me for a moment and then said, "This meeting is over with—get out!" and he ushered us to the door. My friend was paralyzed with disbelief. Outside I explained, "It is obvious that the priest does not know that the Bible is the Word of God, because he only has the hearsay of his "Church."

- 13.) II Peter 1:4 "*For by these (promises from the Word of God) ... in order by them you might become partakers of the Divine Nature.*"

There is no better way to describe the new birth than by the fact that God has granted to us human beings, as members of His family—as His very children—to be actual "*partakers of the Divine Nature.*" No wonder our New Nature "cannot sin"! No wonder our New Nature is "created in righteousness and true holiness"! No wonder that New Nature is "imperishable"! That New Nature is, in fact, "The Divine Nature"!

- 14.) II Corinthians 4:16 "*Therefore we do not lose heart, But though our Outward Man is decaying, yet our Inward Man is being renewed day by day.*"

Not only does the believer in Christ possess a "Divine Nature," but this Nature, also called the "Inward Man," is growing and getting stronger everyday.

- 15.) Ephesians 3:16 "*That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the Inner Man.*"

Another description of the increasing progress of the New Nature is this passage in Ephesians. "*Strengthened with power*" is not a mere slogan on a vitamin box. It is not some propaganda put out by a super muscle-builder program. Rather, it is the reality of

the power of the Holy Spirit of God to make every believer increasingly strong in Christ. Every believer can walk in Christ and be a veritable Samson in his victorious life.

- 16.) Colossians 1:27 “*To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is CHRIST IN YOU—The HOPE OF GLORY.*”

The believer has every reason to rejoice, because the *New Life* he has in Christ carries with it the unalterable guarantee of the “*Blessed Hope*” of being “*Glorified*” with Jesus Christ. In fact, that hope is so certain that the apostle Paul one time spoke of it in the past tense—“*Whom* (the lost sinner who trusts Christ) *He justified* (made righteous), *them He also Glorified* (resurrected or raptured, receiving a new incorruptible body)” — Romans 9:30. I am sure there are many more Scriptures that exemplify the truths about this New Creation we have in Christ, but these should surely suffice to illustrate the fact that the spirit or soul of the regenerated, born-again person will look forward to an “out of body” experience when he dies.

### ***In Summary***

Again I say, there are many more descriptive statements about this “New Creation.” However, I believe these will suffice to demonstrate the distinctive person of our new lives in Christ. Any teacher or modern Sadducee who denies the reality of the separate existence of a spiritual person within our physical bodies must, of consistency, be a denier of the Biblical reality of the “New Birth.” All these descriptions would then be nothing more than mere figures of speech and thus lose all their essential value.

Finally, I will quote Ephesians 4:13,14—“*Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a Mature Man, to the measure of the stature of the fullness of Christ.*” Altogether these many Scriptures trace the whole process of the newborn believer in Christ from his very birth, growth, development, maturity, and finally to being the divine person clothed upon with a glorified body. Look at them again—“*Born from above*,” “*A Child of God*,” “*Newness of Life*,” “*Newborn Babes*,” “*A New Creation*,” “*In the Image of God*,” “*Likeness of God*,” “*Imperishable Seed*,” “*Divine Nature*,” “*The Inner Man*,” “*A Mature Man*,” and “*Christ in You*.”

Not one of these inspired statements that describe the distinctive inward spiritual nature of every believer comes from some “Platonic dualistic philosophy” of Greek mysticism, as some modern Sadducees claim. They all come right out of the Divine revelation of the Word of God on the specific subject of what is the true nature of man. These modern Sadducees usually claim that the basic error of the “traditionalist” version of Hell is due to a faulty conception of the nature of man. Of course, just the opposite is true. The error of the modern Sadducees is that they must first destroy the truth about the nature of man in order to justify their elimination of eternal conscious punishment.

### ***“Living” Witnesses***

Before we return to the related subject of Hell, as likewise revealed in the Scriptures, I want to bring before you several witnesses to the continued existence of the soul or spirit long after physical death.

1.) Matthew 17:3; Mark 9:4 & Luke 9:29-31 “As He (Christ on the mount of transfiguration) prayed, the appearance of His face was altered, and His robe became white and glistening.

*And behold two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which was about to be accomplished at Jerusalem.”*

Now every Bible reader knows that Moses died on Mount Nebo and his body was buried by the Lord outside the land of Israel (Deut. 34:1, 5 & 6). Michael the archangel and the Devil even argued over the body of Moses (Jude 9). And yet, here stood Moses talking with our Lord Jesus Christ about His coming suffering in Jerusalem. Did Moses cease to exist when he died? Of course not!

2.) I Samuel 28:3, 14-19 “**Samuel**” came up from Sheol and spoke words of truth and soberness. Everything Samuel said was in perfect accord with the revealed will of God. This was clearly the spirit of Samuel. Samuel was a living, existing spirit being.

3.) Luke 16:19-31 We shall examine closely the account of Jesus Christ wherein “**Abraham**” speaks, as did Samuel, words of truth and soberness from the depths of Sheol/Hades. Abraham was very real and in conscious existence for 2000 years after his physical death according to this passage.

4.) Matthew 22:32; Mark 12:26,27 & Luke 20:37 & 38 “**Abraham, Isaac & Jacob.**”

As we saw before, the Sadducees rejected the teaching about the resurrection of the dead, the existence of angels and of spirits, and of eternal Judgment and the suffering of the lost in Hades. In these three passages above, the Sadducees have proposed a question to Christ concerning the resurrection of the dead. They gave a long entangled problem about death and marriage within a family. They thought for sure they had Him stumped. However, in response Christ totally shattered their misconceptions—not only about the resurrection—but also about “angels” and the *spirits* of men in existence after death. In doing so, Christ did not quote well-known passages about the resurrection from the Hebrew Scriptures. Instead He quoted a seemingly irrelevant passage—

*“Jesus answered and said to them, ‘You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living—for all live to Him.”*

Now, it is true that this whole response is to answer the specific question about the resurrection from the dead. Nevertheless, one can easily see that there is a great deal more to Christ’s response than just concerning the physical resurrection.

First he states their ignorance in two fields—that of ignorance of the Scriptures, and equal ignorance of the power of God. Many infidels put problems before God they think He could never solve in order to explain away a certain proposition He has made.

They simply don't know, in their own lives, the ability of God to overcome seeming impossibilities.

Then Christ gives illumination concerning at least three areas of the Sadducees' confusion. Christ not only corrects their misconception of what it will be like in resurrected bodies, but he also equates that aspect with the existence of the *angels*. That certainly flies in the face of their rejection of the existence of angels. But Christ spoke of it very casually, almost as an incidental thought. Nevertheless there it is, the clear statement of a reality about angels that they had rejected.

Finally, Christ uses a passage and draws out of it new realizations of the implications deep within the passage. First, "God is not the God of the dead" people. One could well ask the question, "How does the statement 'I am the God of Abraham Isaac and Jacob' affect the fact of a future resurrection of the dead?" And the answer would be—there must be a *future* resurrection to physical life if God is their God! But that is not all this passage means. Since the passage is in the *present tense*, "*I AM* the God of Abraham, Isaac and Jacob," it means as well that God is right NOW their God. And if God is presently their God, then these people ARE NOW IN EXISTENCE; they are "*living*"—"for all men live to Him," the rest of the passage says according to Luke's account. This answers squarely their false doctrine of annihilation, and the nonexistence of spirits. It means that men like Abraham, Isaac and Jacob are alive! This conclusion is just as realistic as the conclusion there must be a resurrection to life.

So now we have the witness of *Isaac* and *Jacob* along with that of Abraham, Moses and Samuel.

##### 5.) Matthew 26:63-65 and Mark 14:61-63 The High Priest and the Sanhedrin.

One final word about "witnesses" that demonstrates the existence of individuals after the fact of their physical death. Christ made another amazing statement at the time of His trial before the High Priest and the various rulers of Israel. We need to remember that the High Priest was a Sadducee who supposedly did not believe in the existence of the soul after death.

Christ would not answer any of the accusations that the various witnesses brought against Him. He really didn't need to since their testimonies seemed to bring more confusion than fact. No doubt, in somewhat of a frustration, the High Priest finally said, "Are You the Christ the Son of the Blessed?" And to this Christ did respond, no doubt, to their utter amazement! "*I am. And you will see the Son of Man sitting on the right hand of Power, and coming with the clouds of heaven.*"

Just think of it! The High Priest himself and all the Sanhedrin, who are now judging Christ, are going to be IN EXISTENCE at the time of Christ's glorious second coming in great power to rule on the earth. Now we all know that they are not physically alive to this very day, which is some two thousand years later; nevertheless, they will be *consciously in existence* to witness that spectacular event!

No wonder the High Priest tore his garment and exclaimed—"What need do we have of any further witnesses?"

## ***Chapter Eleven—HADES***

### ***“HADES”***

As I stated at the beginning of this study, “*Hades*” is the Greek word used to translate the Hebrew word “*Sheol*.” When Jewish scholars translated the Hebrew Scriptures into the Greek language they nearly uniformly used “*Hades*” as the translation of “*Sheol*.” So *Hades* as found in the Greek Scriptures is the same as *Sheol* in the Hebrew Scriptures. It is to be understood that the New Testament will simply carry on the revelation concerning *Sheol* that was given in the Hebrew Scriptures. Several times the New Testament writers quoted passages from the Hebrew Scriptures concerning *Sheol* and they used the Greek word *Hades*. Therefore, in the four Gospels, Acts, the Epistles and the book of Revelation, the “Hell” which existed in the Old Testament was referred to by the Greek designation, *Hades*.

*Sheol* or *Hades* will exist until the time of the final Judgment and the New Heavens and Earth. At that time *Sheol/Hades* will be terminated or, we can say, transferred over to the ultimate disposition of the unjust. Concerning the final disposition of the lost, another Greek word is used—*Gehenna*. After the final “Great White Throne Judgment,” the final disposition of the souls of the lost will be in “*Gehenna*,” also called “The Lake of Fire.” Some Bible teachers prefer to call “*Gehenna*” the real “Hell.”

In our English Bibles all three of these words *Sheol*, *Hades* and *Gehenna* are simply translated “Hell.” In so doing, the Bible reader does not always understand the difference between them in time and purpose. It is important that Bible readers differentiate these words so that they know which aspect of “Hell” is in view. Throughout the ministry of Christ the words “*Hades*” and “*Gehenna*” are both used, but are not so distinguished in most English translations. Actually this is unfortunate because they are talking about two different aspects of “Hell.” *Sheol/Hades* is a temporary abode of the dead. It exists from Adam until the final Judgment. Only the spirits of the dead are the occupants of *Sheol/Hades*. At the final judgment there will be the resurrection of the lost and they will be cast, both bodies and souls, into *Gehenna*. Therefore, when Christ talks about *Gehenna*, He often stresses both bodily suffering as well as that of the soul. We will trace the use of *Gehenna* in the Scriptures after we finish with *Hades*.

### **The “Fiery” Ministry of John the Baptist**

When John the Baptist came preaching “*Prepare the way of the Lord*” (Matt.3:3 & Isa. 40:3), he also preached on the impending judgment of God’s wrath upon impenitent, self-righteous individuals. To those John said, “*Brood of vipers! Who warned you to flee the wrath to come?*” (Matt. 3:7 & Lk. 3:7).

Herein we must distinguish between the great Judgment event, which will take place at the beginning of the Messiah’s reign, from that ultimate Judgment at the end of Messiah’s reign, when the final doom of the wicked will be determined. John the Baptist

and Christ talked about the immediate Judgment event that introduces the Kingdom Age. The wicked of the earth, who oppose the Messiah and His reign, will be physically destroyed and their spirits cast into Hades.

John further explained that this wrath would be like a harvest scene in the orchards, “*And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire*” (Matt. 3:10 & Lk. 3:9). This illustration is also repeated by Christ in Matt. 7:19. The “fire” in view by John the Baptist is the fire of Sheol/Hades.

In addition, John the Baptist gave the same scenario in a slightly different manner. He said that the Messiah would “*baptize with the Holy Spirit and with fire*” (Matt. 3:11 & Lk. 3:16). John immediately gave us a commentary upon this statement so his audience would know what was meant. He differentiated between the two elements of baptism by the following explanation; “*His (the Messiah's) winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn* (this has reference to the Holy Spirit baptism); *but He will burn up the chaff with unquenchable fire* (this has reference to the fire baptism)” (Matt. 3:12 & Lk. 3:17). In this case the harvest scene is from the grain fields. His “*wheat*” represents the righteous belonging to Messiah, whereas the “*chaff*” represents the unrighteous. The “*wheat*” being “*gathered into the barn*” represents the righteous being gathered into the Kingdom by means of a Holy Spirit baptism. The “*chaff*” being “*burned up with unquenchable fire*” represents the unrighteous being gathered into *Hades*, which is the baptism of fire. In other words, no one will be allowed into the Kingdom reign of Messiah who is not regenerated. Now the word *Hades* is not used in this passage, but later we shall see Christ using that word, and equating with it the same “*unquenchable fire*” for the lost at that judgment which will take place at the beginning of the Kingdom. Again, I say this is the “fire” of Sheol/Hades.

It is important to remember the fact that this is the very same “*fire*” which was indicated as existing for the lost in Sheol in the Hebrew Scriptures—Job 31:12; Deut. 32:22; Song of Sol. 8:6 & Isa. 33:14. Christ, Himself, indicates that this “*fire*” still exists in “*Hades*” at the time of His account of the rich man and Lazarus (Luke 16:23,24). The rich man was “*in Hades...in agony in this flame.*” Consequently the “*unquenchable fire*” of Hades had been burning for four thousand years at the time of Christ. Also, we are to understand this “*fire*” has still been burning for the last two thousand years. In addition, this “*fire*” will continue to burn for another thousand years during the Messianic reign. That means this fire will be burning for some seven thousand years. After this, it is simply transferred to the Lake of Fire.

Most importantly, the subjects in that fire still exist. They are not consumed into nothingness throughout that time. No one ceases to exist! In other words, this is proof positive that this fire is not to be put out and the occupants are not annihilated. False teachers like to argue that “*unquenchable fire*” simply means “a fire that cannot be put out UNTIL, that is, the person is consumed.” In their ideology they think God is just operating a powerful “crematorium.” They like to think this fire is unquenchable in the sense that it cannot be put out until that person is annihilated. Once the person is consumed, the fire goes out because he ceases to exist. Of course, we all know it does not take seven thousand years to consume a person, if that is what it means! Obviously that

is not what the expression means. “Unquenchable fire” is fire that is NOT PUT OUT—PERIOD. As I said above, the final phase of Hell is where Sheol/Hades is cast into *Gehenna* or the “Lake of Fire” (Rev. 20:14,15). In the “Lake of Fire” they will “be tormented day and night forever and forever” (Rev. 20:10). I will remind you, the title of this Bible study is “The Eternal Flames.” Now you know the reason for that title.

Back to the “baptisms.” Actually, both these baptisms that John spoke of were prophesied in the Hebrew Scriptures as taking place at the coming of the Messiah to rule and reign on earth. For instance, Malachi said of the Messiah, “*He is coming, says Jehovah of Hosts, But who may abide the day of His coming? And who shall stand when He appears? For He is like a refiner's fire...*” “*And I will come near to you for judgment*” (Mal. 3:2 & 5). Then again Malachi says, “*For behold the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up*” (Mal. 4:1). See also, Zeph. 1:14-18; Joel 2:30,31; Isa. 2:10,11; 24:1-6; 33:10-14; 34:8-10; 66:15,16, etc., etc.

In examining these passages, along with the expressions used by John the Baptist and Christ, one will note that there are actually two aspects concerning this fiery judgment. There is a very physical “fire” which will characterize an outward, physical destruction upon the “armies” of many nations that will oppose Christ and upon all the Antichrist forces. This will obviously be an outward physical fire of destruction. However, there is also a designated Judgment upon all the unrighteous and unrepentant so that they will be disposed of into the “fire” of Hades, and will not be allowed to enter the Kingdom reign of Messiah.

As to the future great outpouring of the Holy Spirit, it was prophesied in such passages as Joel 2:28,29, “*And it shall come about after this that I will pour out My Spirit on all flesh; and your sons and daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. And even on the male and female servants I will pour out My Spirit in those days.*” Though this prophecy was not literally fulfilled at the time the apostle Peter quoted it in the second chapter of the book of Acts, nevertheless Peter used it to explain the presence of the Holy Spirit in the early church. Concerning this future outpouring of the Holy Spirit see also: Isa. 11:6-8; 32:15-18; Ezek. 11:17-20; 36:24-30; 39:25-29, etc.

### **“Hades” under the Ministry of Jesus Christ**

As Christ ministered the Gospel of the Kingdom throughout the land of Israel, He often spoke about the consequence of the rejection of that Kingdom at the time it would ultimately be set up on the earth. He did not mince His words. To reject Him and the Father’s Kingdom was not like voting for a different candidate in one of our modern elections. On the contrary, to reject this Kingdom was to reject God’s order, which would bring eternal consequences beginning in *Hades* itself. Though this word *Hades* may not always be used, there is no mistaking the circumstances.

Once when Christ was preaching He observed the clear marvelous faith of a Roman centurion. Now it must be remembered that Christ came to present this Kingdom message first to the nation of Israel to whom the promises of God were initially made.

However, many of Christ's own people were rejecting Him, whereas this Roman showed more faith than any of them. Therefore Christ said, Matt. 8:10-12—

*"Truly I say to you, I have not found such great faith with anyone in Israel. And I say to you, that many shall come from the east and west, and dine with Abraham, and Isaac, and Jacob in the Kingdom of Heaven; but the sons of the Kingdom shall be cast out into outer darkness; in that place there shall BE weeping and gnashing of teeth."*

I am emphasizing here, not only the description of "**that place**," but also the fact of the condition that it will "BE." In other words, this is not a simple death with a burial of the body in a grave on earth, where the physical person *ceases to BE*. On the contrary, these people will be "*cast out*" of the Kingdom (no funeral procession) "*INTO outer darkness*" (no sweet garden of roses), in which "*place*" will "BE" "*weeping and gnashing of teeth.*" This is clearly stating a future condition of existence! The words "*gnashing of teeth*" is an idiomatic expression designating torments.

In a similar manner, Christ said as He looked back at one of the cities in which He spent a great deal of time, which had heard His message but had not repented, Matt. 11:23 (same as Luke 10:15)—

*"And you Capernaum, will not be exalted to heaven as you think. (Instead) You shall be cast down to Hades."*

Though this particular city was popular in its day, it was soon to totally disappear. Even now archeologists debate its actual location. But, most importantly, the occupants of that city were exposed to a tremendous witness by the Savior, Himself, and therefore stood condemned to Hades.

Though the word *Hades* is not used in the next passage, Matt. 12:40, yet it is a reference by Christ to the account in the book of Jonah where the word *Sheol* was used. When Christ made reference to it, we most certainly learn where it is, and in this case Who will go there—

*"For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth."*

Obviously Christ was not talking about His body being laid in an empty tomb. Christ's physical body was itself emptied of His spiritual person. As Christ herein stated, "The Son of Man" will be in "*the heart of the earth.*" That, of course, is another reference to Sheol/Hades where our Savior spent three days and nights during His substitutionary death.

In the 13<sup>th</sup> Chapter of Matthew Christ spoke in many parables concerning the Kingdom of God. Though the word *Hades* is not used, the description most surely is. Note the following passages—

Matt. 13:30 *"Allow both to grow together until the harvest; and at the time of harvest I will say to the reapers, 'First gather up the tares (the unrighteous) and bind them in bundles to burn them (Hades); but gather the wheat (the righteous) into my barn (the Kingdom).'"*

Matt. 13:40-42 “*Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age.*

*The Son of Man will send forth His angels and they will gather out of His Kingdom all that offends, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth.”*

Matt. 13:48-50 “*...and they sat down, and gathered the good fish into containers, but the bad they threw away.*

*So it will be at the end of the age; the angels will come forth, and take out the wicked from among the righteous, and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.”*

At the time Christ began to turn towards Jerusalem (Luke 13:22), His ministry seemed to increase in intensity and soberness. On this occasion He said—

Luke 13:5 “*...but unless you repent you will all likewise perish.”*

Luke 13:27,28 “*But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’*

*There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and yourselves thrust out.”*

In another parable likening the Kingdom of Heaven to a marriage feast, Christ said the following concluding words, Matt. 22:13—

*“Then the king said to His servants, ‘bind him (an unrighteous person) hand and foot, and cast him into outer darkness; in that place there shall be weeping and gnashing of teeth.’”*

In describing the judgment that will occur at His coming, Christ used the illustration of a wicked slave being confronted by his master, Matt. 24:51—

*“...and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.”*

And again in Matt. 25:30—

*“And shall cast out the worthless slave into outer darkness; in that place there shall be weeping and gnashing of teeth.”*

In Matthew 25 Christ specifically described the Judgment that will take place at His coming to reign. He used this language, Matt. 25:41 & 46—

*“Then will He say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the Devil and his angels’... And these will go away into eternal punishment, but the righteous into eternal life.”*

After reading passages like this, coming so many times from the lips of the Lord Jesus Christ Himself, we should be very sobered. Christ explained the condition of Hades as being “cast down” to a “PLACE” with “outer darkness” and yet a “furnace of

fire" which is an "eternal fire," where there is "weeping and gnashing of teeth" and "eternal punishment." In the face of this, the modern Sadducees come out and still argue there is no such thing as eternal conscious punishment. I can only say this is nothing more than blatant infidelity. Such a one simply does not believe Christ or the Scriptures! Such arguments as, "How could there be darkness and yet fire?" "How can spirits gnash their teeth?" And "How can you believe in a God that enjoys torturing people forever?" are all nothing more than "smart-aleck" expressions of infidelity.

We shall continue to see a little further ahead, that Hades is itself emptied into the final form of Hell, which is called Gehenna. Before we go there, let us look at two other passages specifically speaking of "*Hades*" by Christ.

**Matthew 16:18** "...*I will build my church and the gates of Hades shall not prevail against it.*"

You may remember that in the book of Job the expression "***gates of Sheol***" is first used (Job 17:15, 16 & 38:17). Isaiah repeats it (Isa. 38:10). And now the Lord Jesus uses the same expression in regards to *Hades* which is the same place. Sheol/Hades continues throughout this Age and the Kingdom Age as well.

The implication of Christ's statement is that the true Church Christ is building is so constituted of "saved," "redeemed," "born again" or "regenerated" people, who possess "eternal life" and "shall never perish" as to be impregnable by the forces of Satan and Hades. Mere professing Christendom, with all its gigantic, ornamented cathedrals and denominations, has no such safeguards, to be sure. Not only can physical fire destroy all man's superficial religious ornamentation in spite of his "fire insurance" policies, but so also can Hades-Fire prevail against religious hypocrisy itself. There are no "fire insurance policies" to compensate for this fire, other than the prevention ahead of time of individual, genuine salvation.

When a person is "born again," he is instantly joined to only ONE Church, and that is "the Church which is Christ's body" (Eph. 1:22,23). Christ is building no other. This Church is truly universal and could never be, therefore, "Roman" Catholic, etc. In addition, the "gates of Hades" will not prevail against this Church.

### ***The Rich Man and Lazarus***

The last passage that we will take up under Christ's earthly ministry, which concerns *Hades*, is the famous "rich man and Lazarus" story as recorded in Luke 16:19-31. If this account presents the truth, then the theories of the modern Sadducees totally collapse. Therefore, those who reject the face value of this account have generated some "fairytales" stories of their own "pagan origin" in order to eliminate the obvious truth found in this account. At the very same time, everyone admits that this story bears a striking realism. That is a fact no one can deny. In addition, everyone admits that Jesus Christ would never stoop to employ a fairytale of false, perverted, superstitious ideology given without qualifications, as if it were true, in order to portray what is true to life in God's reckoning. To think Christ would do that is to create "another Jesus" (II Cor. 11:4). Whether we think the story is a parable or an actual account really makes little or no difference; the story speaks for itself—loud and clear! There is a Hell (Hades)! And there is suffering in Hell (Hades)!

*“Now there was a certain rich man...”* The Pharisees who apparently were in the audience would prick up their ears right away because many of them were “lovers of money” (verses 14 & 15). *“...who was clothed in purple and fine linen and fared sumptuously everyday.”* The words Christ used are choice and strike our imagination. One can just visualize the luxury in which some men lived. *“But there was a certain beggar named Lazarus...”* Now before our minds is placed another person of just the opposite situation in life. In addition, if this a parable, then it is even more intriguing because Christ never named a person in any of His other parables. I think we will discover the reason for the name at the end of the account. Therefore, the realism becomes even more intense.

Christ continues to describe this poor man as *“full of sores, who was laid at his (the rich man’s) gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores.”* Christ is really pressing an emotional button with these words, because this is extreme poverty, and right under the rich man’s nose. Our hearts are immediately touched. And furthermore, it is positively repulsive to think of dogs licking the sores. Yet indeed, this is itself true to reality, for dogs are characterized by licking their own wounds and each others’. With these very descriptive words Christ has captured our attention and we are locked in suspense—what is going to happen between these two characters so boldly portrayed?

*“So it was that the beggar died...”* That is to be expected under his circumstances. Our minds tend to fill in the blanks and tell us that probably some of the rich man’s servants had to be sent to drag off the body, dumping it into an unmarked hole, filling it over. So much for the poor man. Now, I might interject, if the theories of our modern Sadducees are correct, then of course they would point out that the poor man was at last out of his misery and no longer existed, except for a carcass that only needed time to return to the dust. After all, they would point out, when the body ceased to function, the soul ceased as well. Indeed, if what the modern Sadducees believe is the TRUTH about the nature of man, then Christ goes on to tell a blatant LIE! However, “Let God (Christ) be true, but every man (modern Sadducees) a liar” (Rom. 3:4).

Now Christ continues, *“And (the poor man) was carried by the angels to Abraham’s bosom.”* Can you imagine this? Christ takes it for granted that the poor man still exists! And why shouldn’t He? As we saw before throughout the Hebrew Scriptures, there is the continued existence of the departed spirits of men plainly given. Not only does the poor man still exist, but the very angels are assigned to deliver him to the place of comfort—in the “bosom” position with father Abraham. And why would not the angels be thus assigned? The Scriptures make it clear they do many services for the saints—see Hebrews 1:14. And why should he not be taken to be with Abraham? Abraham, himself, at death was taken to be with his fathers in the faith. All that Christ said so far is perfectly consistent with the revealed Word of God and has nothing whatsoever to do with Greek mythology or so-called Jewish fantasies.

*“The rich man died also and was buried.”* Nothing unusual here. His death had to come some time as well. Even his wealth could not keep him alive. He had to die, also. And no doubt, fitting to his wealthy circumstances, he must have had a tremendous funeral with many professional mourners to bemoan his decease. But now the rest of the story—

*“And BEING in torments in Hades...”* Now why should anyone reject this as being factual? After all, this is perfectly consistent with all that we learned about Sheol from the Hebrew Scriptures. Though they “buried” the rich man’s body, only God would determine what was done with his soul. Jesus Christ taught very clearly that man is a dichotomy, possessing an outward physical body, and an inward spiritual life. Now the story goes on to say, *“He lifted up his eyes* (obviously nonmaterial eyes) *and saw Abraham afar off, and Lazarus in his bosom.”* We must remember that Christ will describe the spiritual person, “the Inward Man” with the same terminology used for “the Outward Man.” Immediately the man who was rich on earth was now in torment and all his money would not do him one bit of good. *“Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue* (remember, Christ describes the ‘inner man’ just like the ‘outer man’); *for I am tormented in this flame.”* A lesson emerges immediately. While they were both alive the rich man apparently did nothing to lesson the sorrows of Lazarus; no doubt, he could have. He could have done a great deal to alleviate the poor man’s miserable condition. Now that the situation is reversed, he seemingly demands assistance. However, he is not going to get it. Every person should think soberly about this lesson!

In addition, it is important to recognize that Christ does NOT describe the rich man as being roasted alive on some rack, like a baking animal, with his flesh popping and peeling off. That type of nonsense is for the religious exaggerators. If that were the case, I am quite sure the rich man would be asking for a lot more than just a drop of water to cool his tongue. He was in misery to be sure, but he was not bound on some iron rotisserie as certain poets and other religious “racketeers” have imagined.

*“But Abraham said, Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things, but now he is comforted and you are tormented.”* This is precisely in accordance with God’s justice! *“And besides all this, between us and you is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.”* Again, this is not derived from some fable. It is perfectly in accord with what we learned from the Hebrew Scriptures on the subject of Sheol. The righteous were apparently in a place of rest and comfort. Remember, Samuel had said, *“Why have you discomfited me?”* The unrighteous were in a place of suffering.

*“Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ Abraham said to him, ‘They have Moses and the prophets; let them hear them.’* This is clear confirmation to the fact we learned from the Hebrew Scriptures that there is torment in Sheol/Hades for the unrighteous. After all, what the rich man wanted was simply a warning for his brothers to not “come to this place of torment.” And the answer, *“They have Moses and the prophets,”* meant among other things that Moses and the Prophets warned about Sheol as a place of torment. Apparently the rich man, himself, did not take the warning and so now he asked for more—

*“And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’”* The rich man thought that if Lazarus, himself, be raised from the dead to warn them, surely, that miracle would convince anyone! Humanly speaking, the rich man is right. If Lazarus were raised from the dead, you would think it would convince even the most hardened person to repent. But would it??

*“But he (Abraham) said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”* What an amazing conversation! What amazing **truth!** And what is even more amazing is that Jesus Christ did give the ultimate evidence by *raising* “Lazarus” from the dead—see John 11:28-44. Yes, Christ knew what He would be doing in the near future. He did, in fact, bring back another man named Lazarus who had been dead for four days. And in fact, just as Abraham said, the leadership still did not believe—see John 11:46-53. Instead of repenting, they only purposed to kill the resurrected Lazarus as well as the Savior.

Therefore, the story of the rich man and Lazarus has its exact parallel in life, its exact parallel in the afterlife as revealed in the Hebrew Scriptures, and its exact parallel in historical fulfillment. And yet, the modern Sadducees today will stubbornly contend that this story by Christ is just the repetition of Jewish folklore or that Christ was simply using some sacred strands of Greek mythology which had been fixed in the culture at that time. All I can say, and need to say in response to this, is that it is demonic logic, *criminal* and *blasphemous* to the Savior Who soberly gave the story.

*Objections Answered—  
to the “Rich Man and Lazarus” story being literal proof  
of a fiery Hell where the departed souls of the wicked suffer.*

Obviously many cults and other religionists are going to attempt to destroy the face value of this account given by the Lord Jesus Christ, Himself. It never ceases to amaze me to see the devilish maneuvers that the false teachers are inspired to use in order to evade the truth! Because their efforts are so strenuous, I thought it might be good to list some of their arguments so that one might see the superficiality of them. I will give their objections and underneath, the answers.

- 1.) *“This is a parable! It cannot be real! We must look for moral truths; we cannot take it literally!”*

Real names are used—Lazarus, Abraham and Moses. This is never done in any of Christ’s parables. These are most certainly real people! As demonstrated above, it is perfectly consistent with the revealed Hebrew Scriptures. Even if it happened to be a parable, remember—parables are given to illustrate real truths—NOT LIES! The truth reflected by a parable can be no less than the substance of the story. There are as many varied and contradictory so-called “moral truths” that men invent about this story as there are those who oppose it. Indeed, no one seems to have the final say as to what the “moral truth” really is!

- 2.) *“How can a person in Hell communicate with a person in Heaven?”*

Yes, this is a real objection which I have actually seen in print by a notable organization. The answer is, of course, this is not communication between Heaven and Hell, but between two sections of Hades. Before the ascension of Christ out of Hell and His physical resurrection from the dead, there were two compartments in Hades, one for the righteous and one for the lost. At Christ’s ascension from Hell and into Heaven, He emptied Hades of the righteous. Now they are in Heaven and the souls of the righteous who die go straight into Heaven.

3.) “Are we going to hold conversations with people in Hell? Are we going to watch people suffer in Hell? What kind of heaven would it be to watch people suffer?!”

No! we are not going to be doing any of these things in heaven! This was obviously a different situation and it all took place in Hell, not heaven.

4.) “Christ is merely using a Jewish concept, mentioned by Josephus the Jewish historian, to illustrate spiritual truths.”

Christ consistently exploded false Jewish concepts and mere human traditions which contradicted spiritual truth. By not doing it on this occasion, He is endorsing the concept. It is more probable that Josephus reflected an accurate Biblical concept believed by the Jewish people at the time of Christ.

5.) “This cannot be literal because, according to the Bible, people do not get their rewards at death but at their resurrection from the dead.”

This is not at all talking about receiving their final rewards. It only concerns itself with the state and condition of existence in Hades. The souls of the lost will be kept in Hades until the final resurrection and the Great White Throne Judgment.

6.) “This can’t be literal because the Bible says the dead “sleep” and “they know not anything—Psalm 6:5; 115:17; 146:4; Ecc. 9:5,10.”

All these passages, which are quoted over and over again by false teachers, are simply talking about the physical cessation of life consciousness at the point of physical death. They are NOT at all talking about the cessation of spiritual consciousness.

7.) “Spirits don’t have bodies, hands, eyes, ears, etc.”

What you should mean is, Spirits don’t have *physical* bodies, hands, eyes, ears, etc. There are many Scriptures that describe the conversations of the souls of the dead and even of the garments that they wear given in this Bible study. Christ said the High Priest would see (that means he has eyes!) His glorious second coming 2000 years later. You either believe it or you don’t.

8.) “Spirits cannot burn because they are non-material beings.”

First of all, Christ did not say the rich man, himself, was actually burning. He was “tormented in this flame,” which simply meant he was in the midst of the flames of Hades. Secondly, it is a lie to think spirit beings cannot suffer in such flames. The Bible clearly reveals that the Devil and all his fallen angelic associates, who jointly stand in rebellion against God and are spirit creatures, are going to burn in Gehenna, the Lake of Fire, forever—see the book of Revelation, chapter 20.

9.) “This event that Christ is describing must be the time of their resurrection because they both are said to ‘open their eyes.’”

It could not be describing the time of their resurrection because the resurrection of the righteous takes place one thousand years before that of the unrighteous. In addition, there would be no need for the rich man to warn his brothers not to come there, because at their resurrection it is the end, and the wicked dead are all expelled from Hades.

10.) “The only time anyone will see Abraham is in the Kingdom on earth.”

It is true that the resurrected Abraham will be seen in the Messianic Kingdom. However, Samuel is seen ascending out of Sheol long before that Kingdom. The Apostles saw Moses and Elijah appear with Christ long before the same Kingdom. And here, Abraham is seen in Hades long before the Kingdom. This remains perfectly consistent.

- 11.) “*Angels will only come and assist Christ at His coming to gather the elect together, at His second coming.*”

The Scripture never indicates that the angels *only* assist Christ at His second coming. They do a great variety of work in every age.

- 12.) “*The rich man was actually only in the grave, not in some fiery hell. He is only spoken of as suffering mental anguish. This is because the flame that is mentioned is that of the future Gehenna that will burn up the wicked.*”

This is a fancy fairy tale but has no resemblance to the story that Christ relates. One must certainly have “mental anguish” that causes this lie to be propagated.

- 13.) “‘*Abraham’s bosom*’ is simply the place of rest and comfort for Gentiles who have been saved and made ‘children of Abraham’ by their faith.”

There is no evidence that Lazarus was a Gentile. Nor was Christ trying to illustrate the difference between the Jew and the Gentile in this account.

- 14.) One says “*The ‘Great Gulf’ is the difference between Jew and Gentile.*” Another says “*It is the chasm between good and evil.*” Yet another says “*Immorality is the gulf between the righteous and the unrighteous.*” Etc., etc.

This most certainly illustrates the “Great Gulf” between truth and error! There seems to be no limit in exercising their imaginations. Why not just believe what it says?

### ***Remaining References to Hades***

The remaining uses of the word Hades in the New Testament can be covered quickly. Actually we have already read from the apostle Peter’s message on the Day of Pentecost where he used the word twice. First, in quoting from David in Psalm 16:8-11, “...*For You will not leave my soul in Hades, nor will you allow Your Holy One to see corruption*” (Acts 2:27). Then Peter made a total application to Christ, “*He (David), foreseeing this, spoke concerning the resurrection of Christ, that His soul was not left in Hades, nor did His flesh see corruption*” (Acts 2:31). Of course, in this context Peter also used the word “*soul*” to describe the inward spiritual person of the Messiah.

The apostle Paul in I Corinthians 15:55 used the word Hades in quoting from Hosea 13:14, “*O death, where is your sting? O Hades, where is your victory?*”

In both these quotations from the Hebrew Scriptures, *Hades* is the Greek translation of the Hebrew word *Sheol*. In some translations, like the New King James Version, the Greek *Hades* will be transliterated so that the Bible reader can easily recognize its particular use.

Finally, the word *Hades* is used four times in the book of Revelation. In Rev. 1:18 Christ describes Himself in the following manner—“*I am He Who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of*

*Death.*" You will note that in all these references from the book of Revelation, Hades and Death are clearly distinguished. Therefore, "**Hades**" concerns itself with the souls or spirits of the dead who are in resident there, whereas "*Death*" concerns itself with the physical aspect of death, i.e., the bodies. Jesus Christ has the "Keys" because He, in His substitutionary death, burial and resurrection, spiritually conquered Satan and liberated the saints in Sheol/Hades and also was the first to be bodily glorified. He positively guarantees the same for all believers.

In Rev. 6:8 the fourth Seal is opened and a pale horse comes forth, "*And the name of him who sat on it was Death, and Hades followed with him.*" This has reference to multitudes dying in this future time of the Great Tribulation, and also to an unleashing of demonic occupants from Hades who will be described later in the Book.

In Rev. 20:13, 14 & 15 we have the last two references to Hades. "*Death and Hades delivered up the dead who were in them. And they were judged, each according to his works. Then Death and Hades were cast into the Lake of Fire. This is the Second Death. And anyone not found written in the Book of Life was cast into the Lake of Fire.*" This will be the termination of Hades in the sense of a chamber in the lower parts of the earth. No one else will go into Hades. This event will take place at the end of the one thousand year reign of Messiah on this present earth (Rev.20:1-10). All Hades' occupants will have been rejoined with their bodies (Death) to stand before the Great White Throne Judgment (verse 11 & 12) and then be cast into the Lake of Fire.

#### *Other references Applicable to Hades*

John 3:16 "*For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life.*"

John 8:23 "*And he said to them, 'You are from beneath, I am from above.'*"

Here is a remarkable statement from the lips of the Lord Jesus Christ. We had demonstrated earlier that Christ had a dual origin. He received His fleshly nature from Mary which goes all the way back through David and Abraham. However, His spiritual nature was eternal and was implanted in the womb of the virgin Mary by the Holy Spirit. Therefore, He was spiritually from God in Heaven above. Now He says to the wicked religious rulers—"You are from beneath!" As everyone recognizes, this has reference to Sheol/Hades below. This is meaningless unless Hades was a real place like Heaven was a real place. Furthermore, it has occupants and its realm of "destruction" was designed for Satan. This was another way of saying they were of the Devil!

John 10:28 "*And I give unto them eternal life, and they shall never perish.*"

Mark 8:36,37 "*For what will it profit a man if he gains the whole world, And loses his own soul? Or what shall a man give in exchange for his soul?*"

These words are commonly repeated as we witness to the lost today. They are a very sober warning that nothing can be exchanged in place of a man's soul. When life is over with, all the pleasures and all the wealth of the world will not be worth the cost of damnation—losing one's soul. This is yet another passage that demonstrates the separate conscious existence of the soul apart from the body.

Mark 16:16 "*He who believes and is baptized (merged into Christ)*

*will be saved; but he who does not believe will be condemned.”*

I Thessalonians 1:10 “*...Who delivers us from the wrath to come.”*

I Thessalonians 5:9 “*For God did not appoint us to wrath...”*

II Thessalonians 1:7-9 “*And to you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.”*

This is a very sober passage concerning the fate of those who reject the gospel of salvation in Christ. The “destruction” is not momentary “termination of existence,” but is a continuous “condition of existence” as we have before demonstrated. W. E. Vine in his Expository Dictionary of New Testament Words said of this “destruction (it is)not the loss of being, but of well-being.”

Ephesians 4:8-11 “*Therefore He says: ‘When He ascended on high, He led captivity captive, and gave gifts to men.’ Now that ‘He ascended,’ what is it but that He also first descended into the Lower Parts of the Earth? He Who descended is also the one Who ascended far above all the heavens, that He might fill all things. And He Himself gave (gifts to men).”*

The apostle Paul takes this quote of Psalm 68:18 from the Septuagint translation where it reads “*he gave gifts.*” Thus the image behind the quote becomes the scene where King David and his warriors, after a wearisome “*three days and three nights*” (I Sam. 30:12) pursuit, conquered the invading Amalekites, who had taken “*captive*” (I Sam. 30:3) all their families. David “*recovered all*” and led them back. Upon his return he distributed gifts of the spoil (I Sam. 30:26-31) to all the communities where they dwelt. This is an amazing parallel to the redemptive work of Jesus Christ, Who descended into the “*Lower Parts of the Earth*” (Hades itself), and after “*three days and three nights*” “*destroyed him who has the power of death,*” recovered all the saints, and led “*captivity captive*” back to glory with Him. In turn, as the apostle Paul is saying, Christ has now distributed “*gifts*” to the *communities* of His dwelling.

Yes, *Hades* was full of “*captives*” whom Jesus Christ liberated and took to heaven with Him. Consequently, now when a saint dies, he immediately goes into the Paradise of Heaven to await his glorified body.

I Timothy 6:9 “*But those who desire to be rich fall into temptation and a snare, and into many and foolish and hurtful lusts which drown men in destruction and perdition.”*

I Peter 3:19,20 “*...By Whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine long-suffering waited in the days of Noah...”*

It is sufficient to establish that this is a record of disembodied “*spirits*” who were the “*disobedient*” in “the days of Noah,” but have been confined for some 2500 years, at the time Peter was writing, to the “*prison*” of Hades.

## ***Chapter Twelve—GEHENNA***

### ***Origin of the Word “GEHENNA”***

Having noted before, *Hades*, as a residence of disembodied spirits, will have its climax or termination at the final Judgment for the lost (Rev. 20:13-15). We also saw that as a result of this Judgment, the contents of “Death (the resurrected dead) and *Hades* (the spirits of the dead)” will be cast into “the Lake of Fire.” This Lake of Fire is the final form of Hell; it is called by the Greek word *Gehenna*. (Some Bible teachers prefer to call this the real Hell.) This final judgment is often spoken of by the Lord Jesus Christ during His earthly ministry using this designation, *Gehenna*. Sometimes Christ simply speaks of that final *Day of Judgment*. We will endeavor to look at all these references to get an accurate assessment.

The Greek word *Gehenna* itself has a well-known and important origin. Though the derivation of the word has been repeated many times in reference works, I will give a concise history because it is an important illustration of the reality of Hell.

*Gehenna* (or *geenna*) is the Greek transliteration derived from the Hebrew *geben-hinnom*, which means “valley of the son of Hinnom.” This was a valley beginning on the southwest side of Jerusalem, continuing eastward beneath the south side of the city. It terminates when it runs into the Kidron valley which heads southward on the east side of Jerusalem. Originally it served as a border marker between the tribes of Judah and Benjamin (Josh. 15:8; 18:6 & Neh. 11:30). However, it was in this valley that some of the very corrupt Canaanite pagan worship took place. In addition, the corrupt kings of Judah, Ahaz and Manasseh, began sacrificing their own children (along with the idolatrous heathen) in fire to the god Molech in this valley (see II Chron. 28:3; II Kings 21:6 & Jer. 32:35). In an act of reformation, king Josiah “defiled” the area (II Kings 23:10) so that they could no longer make offerings there. Jeremiah prophesied a great slaughter of the people of Judah there (Jer. 7:31-33), even a catastrophe that would fill the valley with bodies (Jer. 19:1-13), because of these ungodly rituals. Some historians believe the area became a literal dumping ground for refuse; consequently, a perpetual rot and burning ensued. This valley was also called “Tophet” and “The Valley of Slaughter” (see, Jer. 7:31,32; 19:6, 11-13; Isa. 30:33 and II Kings 23:10).

Long after the Babylonian captivity and the restoration under Ezra and Nehemiah, certain Apocalyptic Jewish writers began to call “Hell” by the name of this valley of Hinnom—*Gehenna* in the Greek. This was indicating that it was a picture or figure of the final Hell. And so the word *Gehenna* was used and understood as a reference to Hell in the Jewish world at the time of Christ. Christ never changed or corrected this designation. In fact, it was used by the Lord Jesus Christ almost exclusively as describing the final state of the unrighteous as a result of the final Judgment. Consequently, we understand that the valley of Gehenna is but a figure, in the temporal earthly scene, of that final *Gehenna* of eternal fire, wherein the unrighteous will have been resurrected from the dead to stand before the Great White Throne Judgment and then be cast “alive” into *Gehenna*, also called “The Lake of Fire.”

### *Christ Speaks of “Gehenna”*

Twelve times the word is used by Christ in the Gospel records, and one time it is used by James in his letter, plus there are other mentions of this final Judgment which do not use that particular word.

Christ begins to speak of this final *Gehenna* in the famous Sermon on the Mount.

Matthew 5:22 *“But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment* (local, civil judgment). *And whoever says to his brother ‘Raca!’* (empty, a word of contempt), *shall be in danger of the council* (national, civil judgment). *But whoever says ‘you fool,’ shall be in danger of Gehenna* (the ultimate Judgment).”

Some words in one society mean far worse in another. This last action implies a malicious, wrongful slander of the man’s heart, which Jews by some traditions equated with killing a person by stabbing words. Christ is saying that such a slander, if not repented of, will bring retribution in *Gehenna*. Christ is not prohibiting the proper use of the expression, for He used it rightfully Himself, but He is warning against its cruel, malicious use on an innocent person.

Matthew 5:29,30 *“If your right eye cause you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into Gehenna.”*

*“And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than your whole body to be cast into Gehenna.”*

I remember the first time I read these words as a young Christian, thinking, “Should I go and gouge out my eyes and cut off my hands?” I knew I certainly must not understand the passage, but I did not have nerve enough to amputate my hands, anyway. In time, I diagnosed the passage and came to understand its meaning. First of all, in the final analysis, your eye or your hand does not “cause” you to sin. Many Scriptures indicate inward, evil desires as the cause. Your hands just respond to the wicked impulses from your heart. So, therefore, to cut off, as it were, those impulses and cravings, is like cutting off your hand or plucking out your eye. You may be tempted to think that you absolutely can not do without that iniquity and the evil craving. However, Christ is saying, it is better to go on in life without them, than to have the burden of facing that wickedness at the Judgment.

Mark the 9<sup>th</sup> chapter gives many of the same statements as did Matthew 5:29,30. It is important to list them because Mark adds other ingredients, such as “unquenchable fire” to that ultimate Judgment of *Gehenna*.

Mark 9:43-48 *“If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to Gehenna, into the fire that shall never be quenched—where their worm does not die, and the fire is not quenched.”*

*And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into Gehenna, into the fire that shall never be quenched—*

where their worm does not die, and the fire is not quenched.  
And if your eye causes you to sin, pluck it out. It is better for you to enter the Kingdom of God with one eye, rather than having two eyes, to be cast into **Gehenna fire**—  
where their worm does not die, and the fire is not quenched.”

The same is repeated in Matthew 18:8 & 9

“If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet to be cast into the everlasting fire.  
And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into **Gehenna fire**.”

Two important aspects of these statements are: first, the fact that this is “everlasting fire” or the “fire that is not quenched.” Taken literally and at face value, this fire is NOT going to be extinguished! It is not like other fires, which finally consume themselves and are extinguished after all is burned up. Some have argued that the fire is “everlasting” only in the sense that the results are everlasting; i.e., it burns up a person forever. They are arguing that merely an immediate RESULT of the fire is “eternal” and not the fire itself. But that is actually not the language. If Christ wanted to say the “effect” or “result” was eternal, He could have—but He did not. What is said is the “FIRE” is “everlasting” and shall “not be quenched.” That means the contents are still there as well.

A second important aspect of all these statements is the fact that in this particular judgment of *Gehenna*, the **body** is involved as well as the soul. This is also specifically stated again in the next passages we consider—

Matthew 10:28 “And do not fear those who kill the **body** but cannot kill the **soul**. But rather fear Him who is able to destroy both **soul** and **body** In **Gehenna**.”

Luke 12:4,5 “And I say to you my friends, do not be afraid of those who kill the **body**, and after that have no more that they can do.

But I will show you Whom you should fear: Fear Him Who, after He has killed, has power to cast into **Gehenna**; yes, I say to you, fear Him.”

It is interesting to read some of the maneuverings of those whose doctrine is destroyed by this passage. Those who believe that the soul and the body are inseparable also believe that at death both soul and body terminate their conscious existence. When the animated body is killed, of necessity the soul or life consciousness ceases as well, they say. However, in this passage we have another example of where the “Inner” and “Outer” men do the opposite from each other. The “body” can be killed, but not the “soul.” So then we have a *dead* “body,” but a live *conscious* “soul.” This factor cannot be reconciled with their doctrine. But, instead of admitting their error, they focus on the second part of Christ’s statement. “Ah, Ha!” they argue, “Now Christ says that ‘souls’ can be “destroyed,” whereas the traditionalists who believe in Hell think souls exist forever!”

By this dodge the modern Sadducees are showing their ignorance. “*Destruction*” does not mean “cessation of being” when it comes to the Judgment of Hell! I have pointed out in this study already that Sheol had a compartment called “DESTRUCTION” (Abaddon). That compartment existed from the beginning, was first spoken of in Job’s day (Job 26:5,6; Psalm 88:10; Prov. 2:18; 9:18; Isa.14:9; 26:14 & 19), and continues right up through the Great Tribulation, where it is last mentioned. In Rev. 9:11 we are told that “Destruction” or “Abaddon” has a “king” over it named Satan. Now Satan is a personal being, and he has many, many subjects EXISTING in “Destruction.” In Job 26:5 & 6, etc., we discovered that “disembodied spirits” of the lost are some of the occupants of “Destruction” and are never annihilated. In Rev. 9:1-12 some of “Destruction’s” spirit occupants (probably demons) are released out upon the earth to afflict mankind. Now all these **creatures** in “Destruction” obviously never “ceased to be,” and “Destruction” has existed for over 6000 years. As I said before, “**destruction**” in Hell is a “condition of existence” and not the “termination of existence.”

A few other references that use the word Gehenna—

Matthew 23:15 & 33 “*Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of Gehenna as yourselves.*”  
“*Serpents, brood of vipers! How can you escape the condemnation of Gehenna?*”

The last use of Gehenna was in a metaphorical sense by James, the Lord’s half brother—

James 3:6 “*The tongue is a fire, a world of iniquity...and sets on fire the course of nature; and is set on fire by Gehenna.*”

### ***Other References to the Final Judgment***

Matthew 8:29 “And suddenly they cried out (demons from within two men) saying, ‘*What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?*’”

I do not know the time when angels and demons will be judged, but most presume it will be just after that of the unrighteous. The important thing for us to remember is that their judgment will involve a “*torment*,” as well as that of the unrighteous.

Matthew 10:15 (see also Mark 6:11) “*Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city.*”

Matthew 11: 22 & 24 (see also Luke 10:12-15) “*But I say to you, it will be more tolerable for Tyre and Sidon in the day of Judgment than for you.*”  
“*But I say to you that it will be more tolerable for the land of Sodom in the day of Judgment than for you.*”

Matthew 12:41 & 42 “*The men of Nineveh will rise up in the Judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed, a greater than Jonah is here. The queen of the South will rise up in the Judgment with this generation and condemn it...*”

John 5:24 “*Most assuredly, I say to you, he who hears My word and believes in Him Who sent Me has everlasting life, and shall not come into Judgment, but has passed from death into life.*”

Acts 17:31 “*Because He has appointed a day on which He will judge the world in righteousness...*”

Romans 2:2 & 3 “*But we know that the Judgment of God is according to truth against those who practice such things...  
...that you shall escape the Judgment of God?*”

Romans 2:6, 8 & 16 “*Who will render to each one according to his deeds.  
But to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath.  
In the day when God will Judge the secrets of men by Jesus Christ, according to my gospel.*”

Hebrews 6:2 & 8 “*The doctrine of...eternal Judgment.  
Whose end is to be burned.*”

Hebrews 9:29 “*...but after this the Judgment.*”

Hebrews 10:27 & 29 “*But a certain fearful expectation of Judgment, and fiery indignation which shall devour the adversaries.  
Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God under foot, and counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?*”

Hebrews 10:39 “*But we are not of those who draw back to perdition...*”

II Peter 2:9 “*The Lord knows how...to reserve the unjust under punishment for the day of Judgment.*”

II Peter 2:17 “*...for whom is reserved the blackness of darkness forever.*”

II Peter 3:7 “*...until the day of Judgment and perdition of ungodly men.*”

Jude 6 (see also II Pet. 2:4) “*And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness (this is the present Sheol/Hades section for the fallen angels) for the Judgment of the Great Day (this is the Judgment for the angels after which they will be cast into the Lake of Fire).*”

Jude 7 “*As Sodom and Gomorrah, and the cities around them, in like manner to these (the fallen angels above), committing sexual immorality and going after strange (or different) flesh, are set forth as an example, of undergoing the vengeance of eternal fire*” (literal trans.).

This particular verse (Jude 7) has been terribly misused by those who reject the doctrine of eternal conscious punishment in Hell, i.e., the ultimate fire of Gehenna. In fact, on the very day I was typing this verse into this study I received an e-mail from a teacher who opposes eternal suffering in Hell. He had a “sugar-stick;” it was a twisted use of this passage. He referred to it several times saying “Sodom and Gomorrah suffered

‘the punishment of eternal fire’ according to Jude 7. But was the fire itself eternal—never-ending? Is it still burning? Of course not.” This an example of what others of the same persuasion have done.

Of course, Jude 7 says no such thing! What it actually says is that “Sodom and Gomorrah, and the cities around them...are set forth as an example of undergoing the vengeance of eternal fire.” The “*eternal fire*” in view in this last part of the sentence is not the fire that consumed Sodom and Gomorrah, which fire had ceased long ago, but the future “Gehenna fire that shall never be quenched.” Jude was very careful to NOT say that the fire which fell on Sodom and Gomorrah was “eternal.” Obvious to all is the fact that at the southern end of the Dead Sea is one of the (if not, the) largest pot-ash industries in the world. The fire that fell from heaven and destroyed those notorious cities came after they had been warned of God by earlier destructive armies that marched through that land. So it is that the destruction of Sodom and Gomorrah serves as a warning to similar wickedness that is now being practiced in the world.

Just compare Jude’s description with that of the apostle Peter and you will get the exact sense of Jude 7. Peter said (II Pet. 2:6), “*And turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly.*” The example, Peter explains, is that those who in the future will live ungodly are “*reserved under punishment for the day of Judgment*” (verse 9). Now this is exactly what Jude is saying concerning Sodom and Gomorrah—they “*are set forth as an example, of undergoing the vengeance of eternal fire.*” Peter and Jude are saying the very same thing!

The final “fire” is, indeed, an “eternal fire” that will last “*day and night, forever and forever*” (Rev. 20:10, 14,15). Admittedly, the fire on Sodom and Gomorrah, though it serves as an example, was not in that category!

Jude 13 “(Apostates) to whom is reserved the *blackness of darkness forever.*”

Jude 23 “But others (those who are repentant) save with fear, pulling them out of *the fire.*” (A figure of speech, as if they had nearly fallen into Hell.)

## “TARTARUS”

One last word that has been translated *Hell* in most of our English Bibles is the Greek verb *tartaroo* which basically means to incarcerate, but was used in the Greek world as another place in the subterranean for the punishment of the dead. It is only used one time and has reference to an abode for fallen angels—

II Peter 2:4, “*For if God did not spare angels when they sinned, but cast them into Tartarus and committed them to pits of darkness, reserved for judgment...*”

These angels are intelligent spirit creatures who perverted their way back in the days of Noah (Jude 6; Gen. 6:1-4; Job 1:6,7). They have existed in *Tartarus* now for about the last 4500 years, plus they will be there for another 1000 years during the reign of Christ before their assigned final Judgment. They were obviously not annihilated. And

furthermore, Peter is stressing their predicament as a warning to the false prophets who have arisen during this present Church Age—

*“...just as there will be false teachers among you, who will secretly introduce destructive heresies, even denying the Lord Who bought (paid the price for) them, bringing swift destruction upon themselves. And many will follow their pernicious ways, and because of them the way of truth will be maligned; and in their greed they will exploit you with false words; **their judgment from long ago is not idle, and their destruction is not asleep**—For if God spared not the angels...”*

II Peter 2:1-3

In other words Peter is saying that what happened to the fallen angels is going to happen to these false teachers and all their crowd. So here again is proof positive of *conscious existence* of the lost in a subterranean *Hell* to await the day of their Judgment. Just as angels are spirit beings awaiting judgment, so are the disembodied spirits of the unrighteous.

## ***Chapter Thirteen—The Book of REVELATION***

### ***The Book of Revelation***

The book of Revelation is the last book in the canon of Scripture. It reveals the final consummation of the history of the Ages. In a similar manner it brings to a final conclusion this subject of “*The Eternal Flames*.” I have traced *Sheol/Hades*, *Gehenna* and *Tartarus* up to this point. In addition I have discussed the Scriptural revelation concerning the spiritual nature of man. This subject of the spirits of the dead also comes to a consummation in the book of Revelation primarily with the saints in Heaven.

I have already given some references from Revelation where the word *Hades* was used, and where the *Lake of Fire* (*Gehenna*) is mentioned. I have also written partially about the existence of the souls of the dead in Heaven from Revelation chapter six. Now, however, we are just going to go through the book of Revelation and observe all the various facets of these issues in the simple subject order in which they come. The book of Revelation will bring to a conclusion our exploration of “the doctrine of eternal judgment” (Hebrews 6:2).

#### **“In The Spirit On The Lord’s Day”**

The book of Revelation is unique in regard to this whole subject, because the whole setting of Revelation is from John’s perspective in *Heaven* itself. Every scene throughout the book is viewed from John’s position in Heaven. How did John get there? Was he physically there? Or was he spiritually there?

The book starts out with John on the Island of Patmos (Rev. 1:9). This is where John was physically present at the time he received a special vision or revelation. Then the tenth verse tells us that John “was in the Spirit on the Lord’s Day.” Everyone knows that this is a radically *different state of being*. This is actually another amazing statement from the Word of God. There has been a lot of debate about exactly what it means. I not only want to know what it means, but I also want to understand how it relates to the whole issue of man’s spiritual nature.

First, let us dismiss the traditional assumption that this is talking about John getting a vision on SUNDAY. This may be a cozy belief for traditional “Sunday go to Church” observers, yet nowhere else in the Bible does it even hint that the first day of the week, i.e., Sunday, is called “the Lord’s Day.” Neither in this context is there even a remote idea that this reference is to a specific day of the week. However, the whole context of the book of Revelation falls right in the middle of the “*great and terrible Day of the Lord*” as often expounded upon throughout all the Scriptures.

Consequently, several conservative scholars explain this as having reference to the future time period identified many times in the Bible as “The Day of the Lord.” For instance, John Walvoord in his commentary *The Revelation of Jesus Christ*, page 42, states that this word in Rev. 1:10 is in the adjective form—*the Lord’s*. In the Hebrew

there is no adjective form for “Lord,” and consequently the noun is always used. The Greek expression “is therefore the equivalent to the Old Testament expression ‘the Day of the Lord.’” Walvoord goes on to say, “On the basis of the evidence, the interpretation is therefore preferred that John was projected forward to the future Day of the Lord.” See as well, *The Expanded Vines Expository Dictionary of New Testament Words*, under “judgment,” where the word “day” (Greek, *hemera*) is also used with the adjective form before it. “Man’s day” (I Cor. 4:3) is properly understood as “Man’s judgment,” and is so rendered in most translations. In like manner, W. E. Vine explains, “the Lord’s Day” (Rev. 1:10) should be understood as the time of “the Lord’s Judgments.”

Consequently, whatever is revealed to John, as he is supernaturally placed “in the Spirit” is to be interpreted as taking place in that future specific time period of “the Lord’s Judgments.”

What does it mean that John “was in the Spirit?” We read earlier where the apostle Paul had a similar experience concerning receiving “revelations” wherein he was transported into “the third Heaven.” Paul told us that he did not know whether his body was along or not (II Cor. 12:1-4). The prophet Ezekiel was also transported by the Spirit of God in visions. In his case it sometimes involved a bodily transport—Ezekiel 2:12-15. Sometimes this was a “vision” (8:3; 11:1,24,25) that may have involved his body. On other occasions it appears to be strictly a vision—37:1; 40:2,3 & 43:5.

Surely we can conclude two things. First of all, this revelation that John received involved his spiritual nature. The text actually does not say that John was physically transported as was once the case of the prophet Ezekiel and possibly the apostle Paul. Secondly, throughout the book of Revelation, John’s spiritual being is spoken of as having the same properties as a physical being. There was sight (many references), hearing (many references), weeping (5:4), taking and eating (10:9,10), measuring (11:1), standing (13:1), writing (14:13), being carried into a wilderness (17:3), being in amazement (17:6,7), fell at the feet (19:10), etc., etc. All these factors demonstrate conclusively the existence of a separate spiritual nature that is in nearly all parts and respects described the very same way a physical person would be.

### **Revelation 5:13 “Under The earth”**

***“And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, heard I saying...”***

All admit that the book of Revelation will use a lot of figurative language. All that language is, however, a figure of real things, events and existing beings. Here in this passage it is clear that there are “created” beings not only in heaven, and not only on the earth and in the sea, but also UNDER THE EARTH. That can only be a reference to the realm of the disembodied spirits of the dead, and of fallen angelic beings and demonic creatures. There were descriptions in both the Hebrew Scriptures and the Greek Scriptures of Sheol/Hades as being in the “lowest parts of the earth,” “in the depths of the earth,” “the lowest Pit,” “in the heart of the earth,” etc., etc. And now here in Revelation it is stated simply as “**under the earth.**” All these descriptions are demonstrating the maximum location in opposition to that of Heaven. In addition, it is “***created***” beings that

are “under the earth.” What God “created” on the inside of man (i.e., the spiritual nature), is therefore positively understood in this context of Rev. 5:13.

### ***The Souls of Those in Heaven***

**Revelation 6:9-11** We have already read about the “*souls*” of those under the altar in Heaven. These are “*the souls of those who had been slain for the Word of God and for the testimony which they held.*” They were given robes and told to “rest” awhile longer until the remaining of their brethren will have been “*killed as they were, was completed.*” So here we have disembodied spirits of the saints in Heaven. However, this is not the only group of saints that are mentioned in the book of Revelation. These had apparently died because of their testimony in the battle against the antichrist forces. These are understood as disembodied spirits of the believers who are awaiting the resurrection of their bodies. Another scene is in Revelation chapter seven—

**Revelation 7:9-17** “*After these things I looked and behold, a great multitude, which no man could number, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches in their hands; and they cry out with a loud voice, saying, ‘Salvation to our God Who sits on the throne, and to the Lamb.’ ... And one of the elders answered and said to me, ‘These who are clothed in white robes, who are they, and from where have they come?’ And I said to him, ‘My lord, you know.’ And he said to me, ‘These are the ones who have come out of Great Tribulation, and they have washed their robes and made them white in the blood of the Lamb. For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst anymore; neither shall the sun beat down on them, nor any heat; for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes.’”*

This “great multitude” is seen in heaven after the “*sealing of the servants of God,*” the “144,000” who will evangelize the earth—Rev. 7:1-8. That would mean that this multitude in heaven are the martyred fruit of their ministry and service. The promise given is that they will suffer no longer. This is further evidence of disembodied spirits of the dead; in these cases, they are in Heaven.

**Revelation 14:13** “*Then I heard a voice from Heaven saying to me, ‘Write, Blessed are the **dead** who die in the Lord from now on.’ ‘Yes,’ says the Spirit, ‘that they may **rest from their labors**, and their works follow them.’”*

Here is the word of comfort to those who suffer death under the hand of the administration of the Antichrist. As the other passages indicate, along with this one, these saints are in Heaven. They are in a state of “rest,” and their “works” will be remembered.

**Revelation 15:2-4** “*And I saw something like a sea of glass mingled*

*with fire, and those who have the victory over the Beast, over his image and over his mark and over the number of his name standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying:*

*'Great and marvelous are Your works, Lord God Almighty!  
Just and true are Your ways, O King of saints!  
Who shall not fear You, O Lord, and glorify Your name?  
For You alone are holy. For all nations shall come and  
worship before You.  
For Your judgments have been manifested.'*

This is actually the fourth group of saints who are pictured in Heaven as a result of their victory over Satan and their consequent persecution unto death. Though figurative language has been employed, there is no mistaking the reality it represents. When a saint is put to death because of his battle with the antichrist forces, there is the disembodied spirit of each saint that goes into Heaven to be comforted until the time of the resurrection of his body. These scenes therefore present the stage where their spirits are awaiting their future resurrection.

Revelation 19:7-9 “*Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. And to her was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, ‘Write: Blessed are those who are called to the marriage supper of the Lamb!’*”

It is generally agreed by expositors that these are saints in Heaven. Unfortunately, many conservative Bible teachers think these represent the Church of Jesus Christ of this present age. This is actually not the case. In all consistency, these are the same saints of whom we have been reading all along in the book of Revelation. They have been collecting in Heaven as martyrs for Christ their Savior. These saints are not only made ready for the wedding feast, but that feast is not said to take place in Heaven—it is pending the coming of Messiah.

The great wedding feast in view is that which was spoken of in prophecy, which takes place at the beginning of the millennial reign of the Messiah—see Psalm 45:1-17; Matt. 22:1-14; 25:1-13 and Luke 14:15-24. After these saints will have been joined again in resurrection bodies, they in concert with the saints on earth will be celebrating that great event as spoken of by Christ in the Gospel accounts.

Revelation 20:4 “*And I saw thrones, and they sat upon them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the Word of God, who had not worshiped the Beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years...This is the first resurrection.*”

This is the final time these saints are mentioned. At this time it is obvious there is the resurrection of their bodies—that is what the text says. However, all the previous texts indicate very clearly that these “souls” are in existence prior to their resurrection and after their physical death. The previous Scriptures tell us they exist in Heaven, that

they are singing and praising God and awaiting this glorious event of the resurrection of their bodies. This beautiful truth cannot be circumvented.

### **“The Bottomless Pit” (Abyss)**

First I will quote the texts where this description of “the Bottomless Pit” or “Abyss” is used. Then I will explore the meaning of the word and its application to the general subject before us. The word is used seven times in the book of Revelation.

Revelation 9:1,2 & 11 “*And the fifth angel sounded: and I saw a Star fall from Heaven to the earth. To him was given the key to the Bottomless Pit. And he opened the Bottomless Pit... (And creatures like locusts came out of the Pit to afflict men on the earth.) And they have a king over them, the angel of the Bottomless Pit; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.”*

Revelation 11:7 & 17:8 “*...the Beast out of the Bottomless Pit will make war against them (the Two Witnesses), and overcome them, and kill them.”*

“*The beast that you saw was, and is not, and will ascend out of the Bottomless Pit and go into perdition.”*

Revelation 20:1-3 “*Then I saw an angel coming down from Heaven, having the key to the Bottomless Pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the Bottomless Pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.”*

Revelation 20:7 “*Now when the thousand years have expired, Satan will be released from his prison (the Bottomless Pit)...”*

### ***The meaning of the Word “Abyss” And Its Association with the Fire of Hades***

The words or word in our English Bibles, usually rendered—“Bottomless Pit” or “Abyss,” is translated from the Greek word *Abussos*. The Greek *a*, here carries the meaning of *extreme* or *intensive*, and *bussos* means *depth*. Combined, it means *an immeasurable depth or bottomless*. Hence we have the English translation as either “the Abyss” or “the Bottomless Pit.”

This word is used seven times in the book of Revelation, as descriptive of that lowest region beneath the earth, which is the reservoir or holding chamber, in this case, of demonic creatures and finally of Satan himself. Satan will be confined there for the designated period of the 1000 year reign of Christ on earth. In this regard we must remember the words of the Lord Jesus Christ as recorded in Matthew 25:41. There Christ was speaking of the judgment that will take place at the time of His second coming. This

judgment synchronizes with the judgment mentioned here in Revelation 20:1-6. In the Matthew account the wicked will be placed in “*the eternal fire which has been prepared for the Devil and his angels.*” In the Revelation account “the Devil” is confined in *Abussos* (or Bottomless Pit), which therefore means it is the place “prepared” for him.

Consequently, we are to understand that this place Christ called “*the eternal fire*” or “*Hades*” (see the section on Hades) was originally designed for Satan and his fallen angelic and demonic hosts and is herein called *Abussos*. When rebellious mankind follows Satan’s deception as well, they too become occupants of the very same place that was designed for Satan and all his hosts.

### ***Other Uses of Abussos***

Surprisingly enough, this same word *Abussos* is used on two other occasions in the Greek New Testament and its use is very interesting. First, the writer of the Gospel of Luke made use of it, as recorded in Luke 8:31. In this context Christ is casting out demons and the demons begged Christ not to send them “*out into the Abyss (Abussos).*” Apparently they recognized the *Abyss* (or Bottomless Pit) as a place of confinement for them just as we read in the book of Revelation of the demons being confined in *Abussos*. It seems that Christ acquiesced to their request by releasing them into a herd of swine. Yet, we read that the herd reacted violently and ran down a steep place only to be drowned in the sea. Now it just so happens that the sea is itself sometimes also called “*the Abyss*” in the Hebrew Scriptures. It meant a deep subterranean water supply or simply the depths of the ocean. Likewise, in the Greek translation of the Hebrew Scriptures this deep is called *Abussos*. It can be concluded, therefore, that the demons must have left the dead pigs and gone into the *Abyss* after all.

Secondly, the apostle Paul uses the word in Romans 10:7. In this case Paul is quoting from Deuteronomy 30:12 & 13 where it speaks of the fact that God’s Law was available to the children of Israel, so that they didn’t have to go to Heaven to get it, neither did they have to go across the *sea* to get it. Paul is saying that “the righteousness of faith” is available in the same manner. Paul points out that one should never have to say “in his heart, ‘Who will ascend into Heaven?’ (to get the message), which would be like bringing Christ down from above. Nor (should they say) ‘Who will descend into the *Abyss (Abussos)?*’ (to get the message), which would be like bringing up Christ from the dead.”

Now it is noticeable that Paul in this parallel, rendered the word “*sea*,” which was used in Deuteronomy, as “*Abussos*” instead. He undoubtedly did this because in the parallel he is likening it to Christ’s ascension up from *Hades* itself. Thus, he uses the word *Abussos* as a synonym for Hades. In Christ’s death He went into Sheol/Hades (Matt. 12:40 & Acts 2: 31) or now, as we further understand—into the “BOTTOMLESS PIT.” This may be shocking to our sensitivity, because most all recognize the “Bottomless pit” as the residence of the demonic creatures. Nevertheless, there it is! Remember Paul made a similar contrast in Ephesians 4:9 & 10. There he said, “Now that He ascended, what does it mean but that He also first descended into the *Lower Parts of the earth...*” As we noted before in the Hebrew Scriptures, the expression “the Lower Part of the earth” was used in reference to *Sheol*.

### *The Final Use of Abussos*

We saw in the Hebrew Scriptures that many times Sheol was referred to as “*the Pit*.” There was also the terminology—“*The Lowest Pit*.” And there was also the mention of “*Abaddon*,” which was the place of “destruction.” The word “*Pit*” is apparently often used interchangeably with “*Sheol*.” “*The Lowest Pit*” and “*Abaddon*” apparently refer to that particular chamber in Sheol for the unrighteous. Now, here in Revelation there is pictured before us a releasing of some of the demonic creatures from that chamber called “***the Bottomless Pit***” or the *Abussos* (the Abyss). The purpose of these demonic creatures is to afflict men on the earth. So it is, even in the last book of the Bible, there is confirmation to our conclusions derived from the earliest mention of this place in the book of Job. Here it is a place of confinement for intelligent spirit creatures.

The contents of the *Abussos*, in the chapters of the book of Revelation as listed above, are most generally understood as *demonic creatures* who will afflict mankind on earth. Their descriptions are a gruesome combination of animal-like and man-like beings. They are personages who have “a king over them.” This probably has reference to Satan or some super demonic creature.

The fact that in Revelation 11:7 and 17:8 the Beast is said to have ascended “out of the *Bottomless Pit*” is very interesting. The “Beast” is the final form of world government upon the earth. It has been properly called a “Revised Roman Empire” of the last days. It is composed of a ten nation confederacy that roughly follows the configuration of the old original Roman empire. It is directly headed by the Antichrist. This “Beast” will, in fact, not only “make war on the saints” (Rev. 13:7), but it will also “make war against Christ” (Rev. 19:20). So what then does the text mean that it “ascends out of the *Bottomless Pit*”? It means that the source of the motivating ideologies that this government manifests is directly out of HELL. It is mediated to the minds and hearts of godless men through the agency of demons from the Pit or *Abussos*. Though it is a human government on earth, yet its ideology and spiritual motivation are from Satan and the demons of Hell. Just as false doctrine in the last days is from the spirit of demons (I Tim. 4:1) so the last form of world government is also of demonic origin.

### *Revelation 14:9-11*

*“Then a third angel followed them, saying with a loud voice,  
‘If anyone worships the Beast and his image, and receives his mark  
in his forehead or on his hand, he himself shall also drink of the  
wine of the wrath of God, which is poured out full strength into  
the cup of His indignation. He shall be tormented with fire and  
brimstone in the presence of the holy angels and in the presence  
of the Lamb. And the smoke of their torment ascends forever and  
ever; and they have no rest day or night, who worship the Beast  
and his image, and whoever receives the mark of his name.’”*

This is one of the strongest statements ever made in the Bible. Seeing that the Beast and his followers stand diametrically against God and His Christ, it is no wonder that God imposes the strictest of judgments against them. In this final period of great

tribulation the “everlasting gospel” has penetrated every nook and corner of the earth. God’s warning has touched every ear. There is none without excuse. In addition, the blasphemous message of the Antichrist has made it very clear that he stands against Almighty God. There are no shades of gray in this confrontation.

Jesus Christ is the most compassionate person Who ever walked the face of the earth. No one has more love or consideration than He. Initially, these rebellious individuals are going to suffer fire and brimstone in His very presence and in the presence of the holy angels. Their “torment” is going to continue “day and night” “forever and ever.” If you think that you, and a lot of other theological friends on this earth, have more compassion than Jesus Christ, then your compassion is perverted by the same Devil who inspired these men to worship the Beast and take his mark. Need I say more?

### ***“THE LAKE OF FIRE”***

**Revelation 19:20** “*Then the Beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the Beast and those who worshipped his image. These two were cast alive into the Lake of Fire burning with brimstone.”*

**Revelation 20:10** “*The Devil, who deceived them, was cast into the Lake of Fire and brimstone where the Beast and the false prophet are, and they will be tormented day and night forever and ever.”*

**Revelation 20:13,14** “*The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the Lake of Fire. This is the second death. And anyone not found written in the Book of Life was cast into the Lake of Fire.”*

**Revelation 21:8** “*But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the Lake of Fire and brimstone, which is the second death.”*

**Revelation 22:11, 15** “*He who is unjust, let him be unjust still, He who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”*  
“*But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.”*

Some remarkable facts about the Lake of Fire are—

1.) According to Revelation 19:20, the Lake of Fire exists for at least a thousand years prior to the final Great White Throne Judgment that takes place after the Millennial reign of Christ (Rev. 20:7,11-14). However, the only occupants of this Lake of Fire during the thousand years are the Beast and the False Prophet. So heinous was the rebellion of these two that they are cast directly into this *Gehenna* without going before the final judgment.

2.) According to Revelation 19:20, these two individuals are cast “ALIVE” into the lake of Fire. This is only the second time in Scripture that individuals went alive into a stage of Hell. As you may remember, in the rebellion of Korah, Dathan and Abiram (Numbers 16), the earth literally opened up and they and all who were associated with them fell down “alive” into Sheol or the Pit. That means they went into Sheol bodily, with their souls. The same is true in the case of the Beast and False Prophet. They are cast into the Lake of Fire “ALIVE.” That means bodily.

3.) Next, Satan himself is finally cast into the Lake of Fire where the Beast and False Prophet are (Rev. 20:10). In addition, “They will be tormented day and night forever and ever.” In other words, their bodies and souls are in a state of perpetual destruction and torment along with Satan, himself. All the arguments of the modern Sadducees are to no avail in light of these Scriptures.

4.) According to Revelation 20:13 & 14, both “Death” and “Hades” deliver up the dead, and both are then cast into the Lake of Fire. “Death” has reference to the bodies of the lost being resurrected, *but not glorified*. “Hades” has reference to the souls of the lost in Hades being brought out. United with their bodies, the lost will stand before the Great White Throne Judgment. Then the contents of “Death” and “Hades” (i.e., the lost) will be cast into the Lake of Fire to be punished “according to their works.” They, therefore, receive the same fate and company as Satan, the Beast and the False prophet. No doubt there are degrees of punishment in this final Hell also called “*Gehenna*.”

This is the third and last time the Scriptures reveal the bodily deportment of mankind into the “nether world,” in this case into *Gehenna*.

5.) According to Revelation 21:8 & 22:11 & 15, the lost will not change their moral or ethical dispositions. They will continue in their unified (body-soul) state of ungodliness. The one word that is stressed in this passage is simply—

**“BE”**

*They will NOT “cease to be,” but will continue to BE in their sins.*

### **“THE SECOND DEATH”**

The subject of “*The Second Death*” synchronizes with the subject spoken of by Christ under the designation of “Gehenna Fire” and also in Revelation by the designation “The Lake of Fire.” All three of these designations refer to the same thing—the final disposition of the lost after the Great White Throne Judgment of God. Gehenna Fire is the Lake of Fire. The lost are physically resurrected from the dead and united with their spirits, judged and cast into the Lake of Fire (or Gehenna). This condition of the lost is now called “The Second Death.”

“The Second Death” is the direct antithesis of “the First Resurrection.” In the Scriptures God promised a resurrection of both the righteous and the unrighteous. See—

Daniel 12:2 “*And many of those who sleep in the dust of the earth will awake, these to everlasting life, but the others to disgrace and everlasting abhorrence.*”

John 5:28,29 “*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done*

*good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”*

Acts 24:15 “*I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of **the just and the unjust.***”

Revelation 20:4-6 “*...And they (the saints) **lived** (the resurrection to life) and reigned with Christ for a thousand years. But the rest of the dead (the lost) did not **live again** (the resurrection to condemnation) until the thousand years were finished.*

*This is the first resurrection (of the righteous). Blessed and holy is he who has part in the first resurrection. Over such the **Second Death** (i.e., the resurrection of condemnation) has no power...”*

It is clear from these passages of Scripture that there are two resurrections of the dead. There is the resurrection of the righteous and the resurrection of the unrighteous. We also know from Paul’s inspired explanation in I Corinthians 15 that the resurrection of the righteous will be in glorified, immortal bodies—bodies like that of our Lord Jesus Christ. On the other hand the resurrection of the unrighteous is just the opposite. It is described as “*in disgrace and abhorrence,*” and “*to condemnation.*” Therefore, though the unrighteous are resurrected and are said to “*live again,*” it is to be understood that this is in the same corruptible bodies they had before. They are not resurrected into “immortality” but rather, into a state of everlasting “mortality.” Therefore it is called “The Second Death.”

Revelation 2:11 “*...he who overcomes shall not be hurt by the **Second Death.***”

Revelation 20:6 “*Blessed and holy is he who has part in the first resurrection: over such the **Second Death** has no power.*”

Revelation 20:14 “*Then Death and Hades were cast into the Lake of Fire. This is the **Second Death.***”

Revelation 21:8 “*But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in The Lake of Fire which burns with fire and brimstone, which is the **Second Death.***”

“The Second Death” is a state or condition of existence for eternity. Daniel said “everlasting abhorrence.” Christ said “the fire that shall never be quenched—where the worm does not die, and the fire is not quenched,” and “into everlasting fire.” Jude said “eternal fire” and “the blackness of darkness forever.”

## ***Chapter Fourteen—SUMMARY and CONCLUDING OBSERVATIONS***

### **SUMMARY**

#### ***From The Greek Scriptures***

Simply stated, there are over 50 descriptive designations applied to the subject of the conscious existence of the lost in “Hell” given in the Greek Scriptures. These descriptive words and phrases are used some one hundred and fifty times throughout all the various individual manuscripts of the 27 books composing what has come to be called “The New Testament.” This does not include the innumerable allusions to, and suggestions of, the final disposition of the unsaved in eternity. Regardless of the natural man’s repugnance to these descriptions, they remain, very obviously, the exact words the Divine Holy Spirit has inspired and chosen to use. God’s purpose is specifically for our comprehension, so that there will be no false allusions about mankind’s eternal destiny if they reject the manifestations of God’s grace and mercy. For mankind who has chosen to ignore God’s multiple manifestation of grace, especially in this Age of Grace—and has instead stubbornly chosen to follow Satan’s seductive leadership—there remains:

- 1.) Hades (11 times)
- 2.) Gehenna (12 times)
- 3.) Tartarus
- 4.) Abussos (9 times)
- 5.) Lake of Fire (5 times)
- 6.) Second death (4 times)
- 7.) Wrath (4 times)
- 8.) Fire (5 times)
- 9.) Unquenchable Fire (11 times)
- 10.) Fire Never Quenched (5 times)
- 11.) Furnace of Fire (2 times)
- 12.) Eternal Fire (2 times)
- 13.) Everlasting Fire
- 14.) Fiery Indignation
- 15.) Burn or Burned (2 times)
- 16.) Weeping and Gnashing of Teeth (7 times)
- 17.) Destroy
- 18.) Destruction (7 times)
- 19.) Everlasting Destruction
- 20.) Perdition (3 times)
- 21.) Judge (2 times)
- 22.) The Judgment (9 times)
- 23.) The day of Judgment (5 times)
- 24.) Eternal Judgment

- 25.) Judgment of the Great Day
- 26.) Condemned or Condemnation (2 times)
- 27.) Resurrection of Condemnation
- 28.) Prison (2 times)
- 29.) Perish (3 times)
- 30.) Punished
- 31.) Punishment
- 32.) Worse Punishment
- 33.) Eternal Punishment
- 34.) Sorer Punishment
- 35.) Torments or Tormented (3 times)
- 36.) Tormented in this Flame
- 37.) Tormented Day and Night Forever
- 38.) Tormented with Fire and Brimstone
- 39.) Smoke of Their Torment Forever
- 40.) Agony in this Flame
- 41.) Damnation
- 42.) Where the Worm Dies Not (3 times)
- 43.) Indignation
- 44.) Vengeance
- 45.) No Rest Day nor Night
- 46.) Darkness
- 47.) Blackness of Darkness Forever (2 times)
- 48.) Pits of Darkness
- 49.) Outer Darkness (3 times)
- 50.) Everlasting Chains of Darkness
- 51.) Beneath
- 52.) Under the Earth
- 53.) In the Heart of the Earth
- 54.) Lower Parts of the Earth

Furthermore, the same Scriptures reveal that Jesus Christ the Son of God already went to “Hell” on man’s behalf so that they “may not perish but have everlasting life” (John 3:16).

- 1.) Christ was in “In the heart of the Earth for three days and three nights.”  
Matthew 12:40 (see also Jonah 2:2)
- 2.) Peter said Christ was in “Hades/Sheol.”  
Acts 2:31 (from Psalm 16:10)
- 3.) Paul said Christ “descended into the lower parts of the earth.”  
Ephesians 4:9,10
- 4.) Again Paul indicated this was “Abussos (the bottomless pit).”  
Romans 10:6,7
- 5.) Christ liberated the souls of the righteous from Hades/Sheol.  
Ephesians 4:8 (from Psalm 68:18)

## ***OBJECTIONS ANSWERED!***

### **"Is not God a God of Love and Compassion?"**

No doubt, the most common objection to the Biblical doctrine, as manifested in this particular study, of the eternal punishment of the lost, are the continuous references made to that aspect of God's revealed character of "love," "mercy," "grace," "compassion" and "perfect goodness."

Objectors would generally argue that "the traditional teaching on 'Hell Fire' is an embarrassment to the Christian Church." They would have us to believe that it "contradicts the character of God as 'loving,' 'tender' and 'merciful'." They would say such things as, "God would never torture people for eternity!" "How disgusting, the very idea of people writhing in torment for eternity!" "How could anyone else be happy knowing people were in such anguish?" "Why, to send people to a place of eternal torment is to make God a sadist!" "No one preaches this traditional Hell anymore." "When was the last time you ever heard a sermon on Hell?—You probably can't remember." "This is not our concept of God today!" "My Bible says 'God is love'."

In discussions of this subject, these types of statements have been repeated many times in many different ways. I would like to answer it four (4) ways—

**No. 1** For those of you who lean so heavily upon the "goodness," "mercy" and "kindness" of God in order to turn our emotions against the thoughts about eternal punishment, I would remind you of one very important fact which you apparently don't realize! Don't you know that the ONLY ONES going to Hell are the very ones who REJECT the "love," "grace," "kindness" and "goodness" of God???? Yes, in fact, that is the very reason, so clearly brought out in the Scriptures, that they are going to Hell! When mankind REJECTS the multiplied manifestations of God's kindness, goodness, mercy and grace, especially as manifested in the Savior Jesus Christ, what then is left for them? I will tell you what is left for them—everything that is just the opposite of God's kindness, mercy, love and grace!

The amazing thing about the Bible is that it is BALANCED! And the very same is true of God's character, as we shall see in a moment. If it is God's sovereign plan to bless those who accept His Divine mercy, grace, love and compassion with ETERNAL consequences, is it not perfectly consistent that the very same God will reward those who have cold contempt upon His mercy, grace, love and compassion with ETERNAL consequences as well?

**No. 2** For those of you who emphasize this one aspect of God's character, I would like to RE-INTRODUCE you to the God that is revealed in the Bible!

Yes, it does say one time in the Bible that "God is love" (I John 4:8). But the very same Bible one time says "For our God is a Consuming Fire" (Hebrews 12:29). Now if this aspect of God's character does not suit your pleasure then just cut it out of your personal Bible, because that is the only way you are going to get rid of it! Those of you who argue this way remind me of Thomas Jefferson. And though Tomas Jefferson was a highly respected person in our national history, a lot of things about Jesus Christ did not set well with him. He solved his problem by making his own copy of the New

Testament. He just did not include all those passages that convicted his conscience or upset his estimation of what he thought Christ should be. Now I have seen Thomas Jefferson's New Testament offered for sale, but I have never even been tempted to buy one. I don't think it has ever been a best seller—just a novelty, at best. I am afraid that it leaves a whole lot out—so much so that it makes most people feel very suspicious. In fact, most scholars thought it was far more interesting to see what he left out, than it was to read what he left in. It is also an interesting fact to many, that what Mr. Jefferson left in his New Testament actually became lifeless, mute and even daft when the basic context was all taken away. Of course, people who just emphasize this one aspect of God's character end up with what the Apostle Paul calls "another Jesus" (II Corinthians 11:4).

Mark Twain once said "It is not those things I don't understand in the Bible that cause me problems. It is the things I do understand!" That the doctrine of Hell in the Bible causes people problems is exactly what God intended! The solution to the problem is not to attempt to "take the Hell out of Hell," but to turn in repentance to the God of grace, mercy, love and compassion!

Again I say, for those of you who prefer to believe that God is nothing but a great big old "Santa Claus," let us walk through the Bible just once more.

\* Shall we stop and stand with Noah on the mount in Ararat and realize that our whole globe was purged by a cataclysm of unbelievable proportions? A year has transpired since we heard the last mocking laughter of the filthy, violent earthlings; now there is nothing but a haunting silence. Not only all mankind on the face of the whole earth, but even everything that breathes lay inundated beneath us in the valleys and canyons of the watery abyss. Obviously this is but a temporal judgment from a loving God, Who warns those who proudly scorn His grace and love. In addition, He left the record of this inundation as a sober reminder to our own generation as it once again approaches the same moral depravity of Noah's day. The Apostle Peter said—

"For this they willfully forget...the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for FIRE, until the day of judgment and perdition of ungodly men" (II Pet. 3:5-7).

\* Perhaps you are somewhat soulish like Abraham was when he bargained with God over the notorious cities of Sodom and Gomorrah. "Shall not the Judge of all the earth do right?" Abraham asked (Gen. 18:25). Then, let us get up early in the morning and go out with Abraham, as he stands once again in the very spot where he interceded on behalf of those cities and look to see "the smoke of the land which went up like the smoke of a furnace" (Gen. 19:28). And as we look, let us remember the words of Jude wherein he says of Sodom and Gomorrah, "They are set forth as an example, suffering the vengeance of eternal FIRE" (Jude 7). The temporal judgment on those cities is but the "example" of the ETERNAL FIRE.

\* Perhaps you would rather stand comfortably with the people of Israel at the foot of Mount Sinai to witness the giving of the most ethical and moral Law system of all time. Pharaoh of Egypt did not appreciate his meeting with the One Who said "I Am that I Am." But certainly Israel under such ideal conditions will appreciate the God they have come to trust in. What an amazing surprise they were in for—the whole mountain

quaked and was raked by thunder and lightening. It was engulfed in a fiery tempest, with the shocking blast of a supernatural trumpet. The great congregation screamed out for Moses to intercede and speak to them, but not for God to do so. (See Exo. 20:18-21; 24:17,18; Deut. 4:24; 5:22-26 & 9:3.) Why is it that such a righteous and holy God would accompany Himself with such scenes of violence and terror? Is it not because of the consequence of man's pernicious will to violate the righteousness of God?

"See that you do not refuse Him Who speaks. For if they did not escape who refused Him Who spoke on earth, much more shall we not escape if we turn away from Him Who speaks from heaven, Whose voice then shook the earth; but now He has promised, saying, 'Yet once more I shake not only the earth, but also heaven'" (Hebrews 12:25,26).

\* Perhaps we all need to stand silently along the side of the High Priest, Aaron, as he shockingly beholds the charred bodies of his two sons, Nadab and Abihu, being drug out of the Tabernacle. "Why, the only things those boys did was to 'offer strange fire' before the God of Israel," someone might whisper. I would suggest you keep your mouths shut, because that is what Aaron did! Furthermore, he was told to not make any demonstration of frustration (see Lev. 10:1-7). Does this incident cause you to doubt God's goodness? If so, just be reminded that the only fire to be presented before the God Who resides over the mercy seat is the fire from off the altar, which represents the sacrifice of our Lord Jesus Christ on our behalf. Jesus Christ said, "I am the way, the truth, and the life; no man comes to the Father but by Me" (John 14:6). The fire that burned into the soul of our blessed substitute, paying the just penalty upon our sins, is the only "fire" that can represent and preserve us in the presence of a holy God.

\* Would you like to stand before the God of Daniel who beheld in vision—

"And the Ancient of Days was seated...His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth before Him ...and the books (of judgment) were opened' (Daniel 7:9,10).

\* Or see what Isaiah saw—

"The sinners of Zion are afraid; fearfulness has seized the hypocrites: Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?" (Isaiah 33:14).

\* Do you expect the Thessalonian saints should stand with some of you modern day preachers who have expressed hypocritical disgust—

"When the Lord Jesus is revealed from heaven with His mighty angels in flaming fire, taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power..." (II Thess. 1:7,8)?

\* Lastly, just exactly what do you think should happen to all those who scoff and have contempt at the warnings of God?

"For if we (mankind) sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful

expectation of judgment and fiery indignation which will devour the adversaries. Anyone who rejected Moses' Law dies without mercy... **of how much worse punishment**, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?" (Hebrews 10:26-29).

**No. 3** As to the fact of who preaches the Biblical truths of Hell Fire today and who does not, permit me to make this observation. It is very interesting that at the beginning of this very nation of ours, some three hundred years ago, the Puritans and Pilgrims, who took their religion seriously, laid a solid foundation of righteousness for our society. All historians admit they did not hesitate in the least to preach on Hell. In fact, all through the early days of this nation the evangelists and reformers were characterized by consistency on that subject. If there was going to be a revival, you can rest assured Hell Fire was on the preaching menu.

It was not until liberalism and modernism began to creep into the seminaries and respectable churches that the modern pulpiteers began to be squeamish about Hell Fire. And why shouldn't they be? They were now tolerating all kinds of compromising immodesty, immorality and so called "liberation" of values. Do you think a nation that allows the holocaust of some 45 million babies in the last 35 years will applaud the preacher who dares to stand up and preach on Hell Fire? Do you think society and its preachers, who have now opened the doors for same sex marriage and toleration for the grossest homosexuality imaginable, will come to hear someone preach on Hell? Do you think the Apostle Paul lied when he spoke—

"But know this, that in the last days perilous times shall come: for men will be lovers of themselves...having a form of piety, but deny its authority...For the time will come when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers to tickle their ears"

(II Timothy 3:1,2,5 & 4:3).

Of course, everyone who reads the Bible knows that the very one who spoke on Hell more than any other, was none other than the Lord Jesus Christ, Himself. And we should add, the Apostles followed close behind. Can you find more consistent and reliable preachers than these?

**No. 4** In reality, the Wrath of God is the perfect complement to the Moral Perfection of God. In addition, it is not at all accidental that the majority of those who choose to ignore the **Wrath** of God also characteristically choose to ignore the **sinfulness** of man. Furthermore, it naturally follows that when one ignores the sinfulness of man he will also characteristically ignore the **substitutionary sacrifice** of Jesus Christ.

When these theological artists paint the wrath of God in soft, delicate pastels, just watch how they paint the **sinfulness** of man in similar light hues. And not only that, but then watch their brush strokes as they turn to the Gospel of Christ and wash out, with "tints of contempt," the gravity of the substitutionary sacrifice of Jesus Christ for the sins of mankind. They proclaim, "such a barbaric necessity is unworthy of our idea of God."

These fools don't realize that their attack upon the wrath of God is an attack upon the grace of God. It is a positive reality that if we have no such thing as "bad news," then we could never have any such thing as "good news"! The one does not exist without the other. To do away with the *wrath* of God is to do away with the *grace* of God. The amazing grace of God is the perfect complement to the righteous and just wrath of God.

It has been properly stated that "the wrath of God is an expression of the justice of God." And again, "the wrath of God demonstrates the moral perfection of God." In this sense, proper wrath is but a manifestation of God's moral goodness. The absolute moral perfection of God demands His absolute justice and wrath. Those who choose to have contempt upon the values of God's moral perfection in this life will experience in the afterlife the Holy contempt of God upon their values of unholy sinfulness.

Amazing as it may seem, God's wrath was visited upon His own people in a large portion of the Hebrew Scriptures. Of the Israelites it is said in one translation, "Their carcasses littered the desert" (Heb. 3:17). Anyone who reads the story of the wanderings of the children of Israel in the desert will be amazed at the many times God disciplined them in great severity. Sometimes it was with fire, sometimes with plagues, sometimes with snakes, sometimes with the sword, etc., etc. And yet at the very same time, God's judgments were a cleansing process, so that when Balaam came to curse Israel, the Holy Spirit put these words in his mouth—"I find no fault in Israel" (Num. 23:21). God called Israel "My son" (Exo. 4:22,23). Therefore the principle upon which God chastened Israel is expressed in the Proverbs this way, "My son, do not despise the chastening of the Lord, nor detest His correction; for whom the Lord loves He corrects, just as the father the son in whom he delights" (Prov. 3:11,12). The Apostle Paul quotes this whole passage and applies it to believers today in the book of Hebrews (Heb. 12:5-11). In light of passages like these we can say that God's wrath accentuates the manifestation of God's love.

God's wrath could never be a display of "unrighteousness." The Apostle Paul says, "If our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unrighteous Who inflicts wrath? (I speak as a man.)" (Rom. 3:5).

Is it not a fact that our Savior, even the very Son of God, experienced the most horrible wrath of God, which wrath placed Him in Hell Fire on our behalf? Do you not remember the lessons of the burnt sacrifices? Do you not believe the words of John the Baptist, "Behold the Lamb of God Who takes away the sins of the world" (John 1:29)? Just think—if there should be no wrath of God, then there would be no sacrifice of Christ.

### **Does not the Bible say "*The dead know not anything*"?**

Probably the second most important attack upon the Biblical doctrine of eternal judgment in Hell Fire is the constant repetition by these preachers of certain verses in the Bible that speak of man's termination being complete and final. These preachers will glibly quote passages that actually are only speaking of man's physical and temporal demise, as if they are talking about man's complete spiritual demise as well.

For instance, as noted before, some will quote God's words to Adam in Genesis 3:19, "*Dust thou art and unto the dust shalt thou return,*" as if this should stand as God's full description of man. It is certainly a description of man's physical nature. However,

even these preachers themselves know that God is not herein trying to tell us the whole nature of man. Man is not merely “dust.” An older minister (Maurice Johnson) has said, “Just ask one of them if they think God was only talking to ‘dust’ when He spoke to Adam?” Maybe these materialistic propagators of their “dust-ology” have forgotten that man stands as a reflection upon the person of God Himself. Obviously, if God was just talking to “dust,” and “dust” is the full nature of man who was formed “in the image of God,” then you must have a “dust-god” as well. Who wants to worship “dust”? Need I say more?

The book of Ecclesiastes provides a little successful hunting ground for those religious infidels looking for any verses of Scripture which seemingly define death as a total termination. And it is a fitting book for such adventuresome hunters of any evidence of nothingness after death. The book of Ecclesiastes is like a ranch which has a big sign over its entrance gateway stating “**Vanity of Vanity, all is Vanity**” (Ecc. 1:2). Consequently, any hunter adventuring onto this property is bound to find evidence of “**Vanity!**” You will find “Vanity” some thirty-eight times in just 12 acres (chapters). One could hardly miss getting at least a few good examples. In addition, the writer of the book warns you ahead of time that the only view you are going to get of “Vanity” is from the perspective of what you can see “**Under The Sun**” (Ecc. 1:3). This expression is also used nearly thirty-six times, on the same 12 acres. So, just make sure when you drive out onto this acreage your vision is not clouded by some other kind of inspirational insight.

It seems like those who like to hunt on this property simply don’t want to realize that Solomon apostatized in his later years and consequently came to view everything by the futility of his own human materialistic infidelity. God captures for us an inspired record of Solomon’s humanistic thinking, which only led him into fruitless “Vanity.” Thankfully, by the end of the book Solomon recaptures the actual and ultimate destiny—“But know that for all these God will bring you into judgment” (Ecc. 11:9 & 12:13).

*Ecclesiastes 3:20 “All go to one place: all are from the dust, and all return to dust.”* Some preachers actually quote this passage as if they are big-game hunters posing before your camera. They boastfully quote this passage as if it has really proved their theology that all mankind only goes to one place after death and that is *to the dust*. Of course, it is should be humiliating to them when we enlarge the view on our cameras to capture the whole setting for this verse—3:18 & 19—

“I said in my heart concerning the sons of men, God tests them, that they may see that they themselves **are like animals**. For what happens to the sons of men **also happens to animals**; one thing befalls them; as one dies **so dies the other**. Surely, they all have one breath; **man has no advantage over animals**, for all is vanity.”

Now isn’t this “vanity” a beautiful backdrop for such a magnificent trophy? Amazing as it may seem, these color-blind preachers often seem proud of these verses and so they would quote them as well. They actually think this reinforces their conclusion that *in death man has no preeminence over a beast*. It apparently never dawned on them that this comparison, if it stands as the total truth about man and death, would have to mean that the “Son of man,” Jesus Christ Himself, died just like a beast as well.

Need we any further refutation of this “vain” conclusion? Solomon properly called it “Vanity of Vanities.”

Ecclesiastes 9:5 “*For the living know that they will die, but the dead know not anything.*” “There, that should prove that when a man dies he ceases to know anything!” these teachers will shout. Of course, once again, to quote the rest of the verse can be embarrassing! “AND THEY HAVE NO MORE REWARD, for the memory of them is forgotten.” Even the most rabid peddler of this false doctrine believes there are the future rewards for both the just and the unjust. The verse can only be describing man’s physical awareness, not his eternal spiritual awareness.

Ecclesiastes 5:15 “As he (man) came from his mother’s womb, naked shall he return, to go as he came; and he shall take nothing with him of his labors which he may carry in his hands.”

Obviously, this is speaking purely from the aspect of man’s physical being. In that perspective, it is perfectly true. There is no contradiction whatsoever between this observation and the facts presented in this Bible study that pertain to the spiritual nature of man—that man is a dichotomy—as clearly taught by the Lord Jesus Christ, Himself.

Ecclesiastes 9:10 “For there is no work or device or knowledge or wisdom in the grave (Sheol) where you are going.”

Again, “work,” “devices,” “knowledge” and “wisdom” are active ingredients characterizing the tools of the human struggle in our inter-social relationships in the world in which we live. However, after our death this social struggle is over. All these ingredients, as active agents, are useless. The only thing the unsaved are going to learn after their physical death is the conscious reality of Hell. Consequently, this passage is, by no stretch of the imagination, saying that man, as to his nonmaterial spiritual being, is no longer in conscious existence after death.

Several times in Job, Psalms, Proverbs and Ecclesiastes the writers will speak of man’s total physical demise, including the functioning of his mental faculties, at the point of death. Psalms 146:4 says that at death man’s “thoughts perish.” Psalm 115:17 says, “The dead praise not the Lord, neither any that go down into silence.” No one disagrees with any of these passages. They are self-evident. There is no need to list them all.

There are literally dozens of passages that speak of physical death from this perspective. At death man’s physical brain ceases to function. Obviously, his thoughts perish along with his brain function. The dead are obviously no longer walking up to the Temple to praise the Lord. And yet propagandists will quote passages like this as if they were designed to tell us the whole story about man’s existence. They want to make a person think that the Bible says nothing else about the subject. They want to totally ignore all the Biblical evidences before them.

The Watch Tower Society teachers will characteristically quote all the verses that speak of the humanity of Christ, as if that tells the whole story! They bury their heads in the sand, like the proverbial ostriches, when it comes to verses describing Christ’s absolute and perfect Deity. I would no more trust these spiritually blind teachers to tell me the nature of death and the afterlife, than I would expect a physically blind person to be able to describe for me what a man looked like in a casket.

### **"Eternal punishment is not Eternal punishing"**

This is now a popular cliché among the many other expressions used to discredit the Biblical doctrine of “eternal judgment” (Hebrews 6:2).

Some of the earlier theme songs that have been on the “Top Ten” list of the modern Sadducees have focused on death and they go like this: “Death is the opposite of Life,” “Death is not Life in another place,” “To Die is to stop living!,” “The Devil is the first one to say, ‘You will never Die’,” “Where does ‘Death’ ever mean ‘Go to Heaven’?” “Destruction means they no longer Exist,” “Perish means to cease to be,” etc., etc.

I had one man write to me recently and exclaim that since I “reject the normal meanings of ‘death,’ ‘perish’ and ‘destruction,’ I’d truly like you to define these words in which you assure us God wasn’t meaning ‘death,’ ‘perish’ and ‘destruction.’” This man further indicated he was frustrated because I seem to reject the “normal meaning” of words as used in the “human dictionaries” and the actual “Greek Scripture.” In response, I sent this man a large segment of this Bible study. All these arguments have been fundamentally answered in that section wherein we discovered Christ’s definition of Death, which is “a condition of existence apart from the life and fellowship of God.” We must remember that God’s *revelation* on the subject does not normally come in man’s dictionaries. The inspired Apostle said, *“These things we speak, not in WORDS which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual”* (I Cor. 2:13).

By the way, it just so happens that the dictionary also uses the word “death” in a great variety of ways, one of which is—“the period of greatest intensity, as of: ‘the dead of night,’ or ‘the dead of winter’.” (The American Heritage Dictionary, which was distributed to a great many of our public school systems.)

The latest song (cliché), that I have seen revived and sung again, which seems to be at the head of their “Top Ten” list, is one that attempts to qualify “eternal” by another route—“Eternal Punishment is Not Eternal Punishing.” They argue that “eternal,” “everlasting” and “forever and forever” do indeed mean just that. However, they say the punishment God decrees towards the lost *totally* destroys them so that its *effect* lasts forever and not the act of punishing. In addition they say such things as, “The fire is unquenchable in that it cannot be put out until it has totally destroyed the lost.”

1.) We already saw that “Destruction” as a synonym for Sheol was first mentioned in the book of Job and has or will exist for some 5000 years with its occupants never disappearing. See pages 28, 56 & 79. “Destruction,” therefore, in this context could never possibly mean they “cease to exist.” Rather, “Destruction” is a description of the “condition of existence.”

2.) The same is essentially true of the descriptions of the fire of Sheol/Hades. As described by John the Baptist and the Lord Jesus Christ, it is “*unquenchable fire*.” We saw proof positive that the lost will experience this as a “*condition of existence*” and not a “*termination of existence*.” These fires have or will have burned for over 5000 years, and will, in the final judgment, be transferred to the Lake of Fire, which burns “day and night forever and forever” (Rev. 20:10). See pages 95 & 96.

3.) Likewise, Daniel 12:2 speaks of the resurrection of the lost to a condition of “*shame and everlasting contempt*.” The only way these conditions can exist for an *everlasting* duration is if the subjects upon whom these conditions are placed last for an *everlasting* duration. In the passage, this condition stands as the antithesis to “*everlasting life*,” which is a known condition of existence of the righteous in fellowship with God. No one argues that this condition for the righteous does not exist for eternity! And likewise, no one argues that the righteous themselves do not exist for eternity! Both are positively implied in the inspired statement. Why then should anyone even want to argue that the unrighteous cease to exist at their resurrection and judgment, whereas their “*shame and contempt*” are everlasting? How could “*shame and everlasting contempt*” be a proper judgment from God if the unrighteous don’t exist to experience it? They, in effect, could care less! See pages 48 & 49.

4.) We likewise saw that “*death*,” as spoken of by our Lord Jesus Christ and His Apostles, is NOT the cessation of being, but rather the “*quality of being*.” As far as Adam’s fallen race is concerned, sin plunged them into a spiritual condition of “*death*” (separation from the life of God). See pages 60-66. In the process of time the same fallen race experiences the culmination of their earthly existence by physical death. In fact every man’s physical death was a process itself. What God literally said to Adam was “*dying, you shall die*” (Gen. 2:17). When Hades and the grave give up the unrighteous dead, they are finally resurrected in mortal bodies to be judged and receive their final sentencing in their total condition of “*death*,” i.e., “*the second death*.”

5.) Our Lord Jesus Christ repeatedly stated concerning those unsaved, who will be judged at His second coming, that they would be “*cast into the furnace of fire*.” But he did not stop there. He carefully added, “In that place there will BE weeping and gnashing of teeth.” Note that Christ did not say they would “cease to BE.” Rather He said there would “BE (the existence of the lost) weeping and gnashing (their) teeth.” Now we all know that non-existing people don’t “weep and gnash their teeth”! See—Matthew 8:12; 13:40-42; 13:48-50; Luke 13:27,28; Matthew 22:13 & 24:51,52.

6.) Now, here is the passage from which this last theme song is taken—Matthew 25:46 “*And these will go away into eternal punishment, but the righteous into eternal life.*” The theme song says “*Eternal punishment*” is not “*Eternal punishing!*” Obviously, this conclusion is not possible from this text for three important reasons.

First, the context tells us the method of the punishment is by “*eternal fire*.” Verse 41 says, “*Then He (Christ) will also say to those on His left hand, ‘Depart from Me, you cursed, into eternal fire prepared for the devil and his angels.’*” The text does not say the “effects” of the fire are eternal but rather, the “fire” itself is “eternal.” That simply means the “fire” exists forever. In addition, this fire was primarily designed for Satan and his angelic conspirators. In Revelation 20:10 it is clearly stated their “*torment*” continues “*day and night forever and ever*.” Consequently, the “*eternal punishment*” of the lost in Matthew 24:46 is similarly understood to exist forever as well.

Secondly, remember these teachers say the “*punishment*” is actually “*extinction of being*.” That being the case, “*extinction of being*” is momentary. One second you *are* and the next second you *aren’t*. When a person does not exist, then no punishment exists for him. In other words, the punishment ceases to exist as well. For the wicked to know

ahead of time that “extinction of being” is their “punishment” would be the happiest day of their lives, because after their “extinction” they know there is “no punishment!” To say that the punishment of “extinction of being” is “*eternal*” becomes a joke—Who cares? The punishment on the victim is very temporary. And the victim is very temporary. “Extinction of being” in actuality becomes “the great liberator.” By way of illustration, just imagine—Adolph Hitler was guilty for twelve years of the unimaginable torture and death of an estimated 50 million souls. He was horrified at being captured because he knew what prolonged vengeance would be taken upon him. He put a gun to his mouth and in an instant received what he thought was his eternal reward—“extinction of being.” Was he right? God forbid!

Many who espouse this ideology realize that the above scenario could not possibly be proper justice, so they say that after the resurrection and judgment of the lost there will be a longer time of “punishment” fitting to their crimes—but not eternal. This admission however, demolishes their original position. In addition, it inevitably makes them the judge of how long they think the person should be punished, instead of God.

Thirdly, it has long been pointed out that the “eternal punishment” of the lost stands in opposition to the “eternal life” of the righteous. If “eternal life” for the righteous means their continued existence in fellowship with God, and it most certainly does, then “eternal punishment” must mean their continued existence in association with the devil, and I would add—it most certainly does!

***“‘Eternal,’ ‘Everlasting’ and ‘Forever’ do not mean  
‘Endless Duration’”***

“There is nothing in the meaning of these words designed to convey the idea of endless duration.” So states a prominent teacher whose religious organization strongly opposes the doctrine of “eternal punishment” in “Hell Fire.” Several others as well have long pointed out that the Hebrew and especially the Greek words translated in our Bibles as “eternal,” “everlasting” and “forever” actually only mean “an age” or “a definite period of time.” This argument is not nearly as strong as it once was due to the fact that most everyone who researches it finds that it is only partially true. A partial truth is great if you only base partial facts upon it. A partial truth becomes dangerous when one bases his total conclusion upon it. Indeed, the very teacher from whom I quoted above admitted later in his explanations that sometimes these words do, indeed, convey the idea of “endless duration,” but only “in rare cases,” he says. This admission actually destroys his basic argument. In addition, when one searches he finds a great number of cases where those Hebrew and Greek words mean exactly “time of endless duration.” Nevertheless, I will briefly deal with this argument lest I be accused of leaving what some think of as an important stone unturned.

This is much like the argument that the words “spirit” and “soul” only mean “wind” or “breath” and “animation.” It is indeed true that these words often mean wind or breath and animation but, as everyone knows (see chapter nine) they very often absolutely do not mean merely “wind,” “breath” or “animation.” In a similar vein they argued that “death” and “destruction” mean “cessation of being,” whereas the Scriptures qualify them as often meaning “a condition of existence.” Thus the whole problem boils

down to allowing the Scriptures to define words in Scriptural context, not biased pretext. The Sadducees, both of olden times and new, were masters at narrow materialistic concepts. Jesus Christ blew this procedure wide open by His definition of “death,” “the inward man” and “everlasting life” or “immortality.”

**Olam** The Hebrew word *olam* is taken from the basic word meaning “hidden.” It is especially used in the sense of “hidden time,” or “a long period of time,” or “endless duration.” It is used well over 400 times according to Young’s Concordance, W.E. Vine and the New American Standard Concordance. Throughout the Old Testament it simply expresses “the perpetuity of time.” Usually it would mean “a long duration of time” or “forever.” This can be divided roughly into three categories: 1.) *of time past*, ancient time, long ago, of old or even time before creation; 2.) *of time future*, and this is always defined by the nature of the thing discussed, as in all the days of one’s life, as long as one lives, as long as a condition or promise exists, or even from now on, forever, unending; 3.) *of eternity*, especially as an expression of the nature of God, Himself, or of the attributes of God, or as expressing God’s eternal decrees, or an unending, eternal purpose. (It might be added that a few times it seems to be used of “the world.”) This is taken from *The Brown-Driver-Briggs Hebrew And English Lexicon, Gesenius Hebrew-Chalde Lexicon To The Old Testament*, and *Vine’s Complete Expository Dictionary Of Old Testament Words*. In the *New American Standard Concordance* it is rendered “eternal” or “everlasting” 125 times, and “forever” 201 times. This means that over three quarters of the time the word is used, it has in view “endless duration.”

Now if I just picked out a definition from number 2.), and said it only means “as long as a man lives” or something like that, you would judge me to be dishonest in my representation. That is precisely what certain ones do. They will cite cases where the word simply means an indefinite period of time, sometimes what amounts to a relatively short period of time, or just for the rest of one’s life. Yet at the very same time they will admit that when used describing God, an attribute of God, or certain decrees of God, it does indeed mean “endless time—eternal.”

So when it comes to a passage like Daniel 12:2, “*And many of those who sleep in the dust of the earth shall awake, some to everlasting (or eternal) life, some to shame and everlasting (or eternal) contempt,*” these modern Sadducees find themselves in a bind. On the one hand, they cannot deny that the “*eternal life*” for the righteous means exactly that—“endless duration of time.” On the other hand, the fact that the fate of “*eternal contempt*” for the unrighteous is described by the exact same word signifying its time duration, they find positively unacceptable. Of course, that remains their problem. The Scriptures are clear and remain unchangeably the same.

When the Jewish scholars translated the Hebrew Scriptures into the Greek language, i.e., the Septuagint, they rendered the Hebrew word *olam* by the Greek word *aion* approximately 250 times, and also by the word *aionios* nearly 100 times.

**Aion** The Greek word *aion* literally means “age;” however, it was commonly used in the Greek world to stand in “contrast to that which came to an end.” Therefore it can carry the meaning of “an age,” “a time of indefinite duration,” “perpetuity of time,” “eternal” and “time of endless duration.” It is also used several times in the sense of that which is pertaining to “the world.” Unfortunately, in the King James Version it was

rendered “world” far too many times. This brought a lot of actual confusion. The word is used some 91 times (depending on which Greek text is used). In the New American Standard Translation the word *aion* is rendered in a form of “eternal” or “forever” some 49 times, “age” about 32 times, and “world” only 8 times. Like the Hebrew word *olam*, it also is used of past time. At least 5 times this word has reference to eternal punishment of the wicked—II Peter 2:17; Jude 13; Revelation 14:11; 19:3 & 20:10.

**Aionios** This is the adjective form of the word *aion*. Literally, therefore, it means “that which pertains to an age.” However, in both Greek usage and in the New Testament it nearly always has reference to unlimited duration of time, as “eternal,” “everlasting” or “forever.” It is used some 70 times in the Greek text. It has clear reference to “eternal life” or “eternal salvation” over 50 times. No one disputes that this has reference to “time of endless duration and/or eternal.” It, likewise, refers to aspects of Deity, the gospel, covenant, God’s glory, honor and kingdom some 8 times. It also has clear reference to “eternal fire,” “eternal punishment,” “eternal damnation” or “eternal judgment” some 7 times. There is absolutely nothing in the context of these final references, as we have seen in this study, to limit this duration to a mere speck of time.

**Aidios** This final word in the Greek New Testament is *aidios*. It means “everlasting” or “eternal.” It is used only twice: Rom. 1:20 “even His (God’s) *eternal* power and Divine nature,” and Jude 6 “And angels (fallen)...He has kept in *eternal* bonds under darkness for the judgment of the great day.”

All the material above is referenced by—*A Greek Lexicon Of The New Testament*, by Walter Bauer, edited by Arndt and Gingrich; *Thayer’s Greek-English Lexicon Of The New Testament*; *The Expanded Vine’s Expository Dictionary of New Testament Words* and *The New American Standard Concordance and Dictionary*.

In light of the undisputed facts demonstrated above, the claims of certain false teachers that “eternal,” “everlasting” and “forever” in the Bible (such as the NASB, NRSV or the NKJV) do not mean “time of endless duration” are seriously “found wanting,” and deserve to be trashed.

### ***DEGREES OF PUNISHMENT IN HELL***

One of the most astonishing passages I have ever read in the Gospel accounts, and the truth of it is given twice, is that found in Matthew 10:14 & 15, and Matthew 11:23 & 24. The Lord Jesus Christ is addressing the Apostles in the first account and then He is addressing the multitude after the disciples left to go out preaching the gospel of the Kingdom of God in the second account—

“And whosoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.  
Assuredly, I say to you, it will be **more tolerable** for the land of Sodom and Gomorrah in the day of judgment than for that city.”

“And you Capernaum, who are exalted to heaven, will be brought down to Hades, for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be **more tolerable** for the land of Sodom in the day of

*judgment than for you.”*

These are, truly, two of the most surprising passages in the Gospel accounts. The words of Christ will totally realign our thinking about this subject of judgment—especially from God’s perspective. On the one hand, we can think of no more despicable iniquity than the perversions that existed in those two notorious cities of Sodom and Gomorrah. Indeed, God, after long patience and warning, expressed His wrath upon them, and the consequent judgment of indignation caused the cities to become a monument of ashes at the far end of the lowest spot on the face of the earth—the Dead Sea. Thus God spelled out His just decree and holy wrath upon that type of iniquity.

Yet now, on the other hand, Christ indicates that there will be more allowance for Sodom and Gomorrah in the Day of Judgment than for other cities, who had no such social iniquity, but had only rejected the preaching of the gospel at that particular time by the ministers of Christ, no doubt with the supporting evidences of the miraculous. That reveals to us that God hates self-righteous social hypocrisy, and judges that those who have rejected more evidences of truth given to them as being more responsible; therefore they will receive the greater condemnation.

Christ said “it would be more tolerable” for those two cities. What did he mean by this? The Greek word *anektoteros* simply means “to bear with, to endure or tolerable.” Our understanding is that in the final judgment God will give more *allowance* or *toleration* in the dispensing of punishment for the inhabitants of Sodom and Gomorrah than for the inhabitants of some of those cities who heard and witnessed the gospel presentation of that age, and yet firmly rejected it. This is amazing! However, it is telling us that in the judgment God will have explored all the factual evidences and existing conditions of the times, and weighed them in careful consideration in light of the truth that they had before pronouncing judgment. In other words, it will certainly be a perfect and just judgment.

In addition, it substantiates the fact that in the final judgment there will be degrees of punishment meted out—not all in Hell will receive the same degree of punishment.

A similar statement is made by Christ in the same passage—Matthew 10:21-22.

*“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.”*

On another occasion Christ gave a parable to illustrate the administration of degrees of punishment for the lost. This is recorded for us in Luke 12:42-48. We will only quote the last part—verses 46-48.

*“The master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint his portion with the unbelievers. And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from much will be required; and*

*to whom much has been committed, of him they will ask the more.”*

Another passage is Luke 20:45-47—

*“Then, in the hearing of all the people, he said to His disciples, ‘Beware of the scribes, who desire to go around in long robes, love greetings in the market places, the best seats in the synagogues, and the best places at feasts, who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.’”*

Of course, this can just as well be a description of the modern day Roman Catholic or certain Protestant clergymen. It is certainly evidence of God’s hatred of religious hypocrisy.

Another passage is Romans 2:5 & 6—

*“But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, Who will render to each one according to his deeds.”*

It is clear from this passage that in the final judgment God will dispense punishment in accordance with the deeds of each and every individual. That means that though all the lost will go to the same destination, yet each will suffer in accordance with his own wickedness.

The last passage that we will use to illustrate this principle is Rev. 20:12 & 13—

*“And I saw the dead small and great, standing before God, and books were opened. And another book was opened, which is the book of life. And the dead were judged, each according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.”*

In conclusion, it becomes evident from this type of judgment, where there are degrees of punishment clearly indicated, that there must be some type of prolonged period of suffering. If the termination of existence was the judgment for everyone, then they would all receive the very same judgment, and it would never be based on the nature of their crimes. As we have stated from the very beginning, the final disposition of the lost is like a final prison sentencing—it is based on the nature of their iniquity. Everyone who goes to Hell goes for the very same reason; the rejection of the grace and mercy of God as variously manifested to them in their different ages and circumstances. But everyone does not suffer the same in Hell; that suffering is based upon the deeds in their sinful lives.

Actually the very same principle is true of those made righteous. They all are redeemed for the very same reason: their repentance and acceptance of the gospel of the grace and mercy of God. However, their final rewards, or lack of rewards, will be based upon their own service, or lack thereof, to Christ and to God (see I Corinthians 3:10-15).

IN THE END—

*“Righteousness and justice are the foundation of Your throne;  
Mercy and Truth go before Your face”  
Psalm 89:14.*