

**IS THE SOUL IMMORTAL?
IS HELL THE GRAVE?
DOES DEATH END ALL?**

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Is Hell the Grave?

Does Death End All?

by

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In one of the books published by the Watch Tower Bible & Tract Society, Brooklyn, New York, entitled, *Let God Be True*, pages 59-60, this statement appears:

"The claim of religionists that man has an immortal soul and, therefore, differs from the beasts, is not scriptural. The Bible shows that both man and beast are souls, and that the preeminence of man is due to the fact that he is a higher form of creature and was originally given dominion over the lower forms of animal life [Ecclesiastes 3:18-21]. The first man, Adam, was created a living soul [1 Corinthians 15:45], and nowhere is it that he was given an immortal soul."

We readily admit that some passages of Scripture reference the word *soul* to the human body. However, when one teaches that the word *soul* never refers to a part of man that is immortal, such an one is teaching a most unscriptural doctrine, to say the least.

If the Bible clearly teaches any one thing, it teaches that man has a soul apart from his body. Now such words as ark, bill, box, church, court, foot, letter, net, race, and yard have more than one meaning. Hundreds of other words may be added to this list, including the word *soul*, because it also has more than one meaning, as anyone may see if he will but consult a good Bible dictionary, an English dictionary, or a Greek lexicon.

Webster's New International Dictionary gives as one definition of the word *soul*: "The vehicle of individual existence, separate in nature from the body and usually held to be separable in existence."

The New Century Dictionary offers the following as one definition of the word: "The principle of life, feeling, thought, and action in man, regarded as a distinct entity, separate from the body."

Perhaps Genesis 2:7 is quoted more often than any other passage of Scripture in the Bible to prove that man is wholly mortal. The passage reads: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." To some, this verse proves most conclusively that man is wholly mortal, no more than a lump of clay; but it was only the outward, visible, physical man that was made of the dust of the ground.

This verse cannot be made to teach that man is wholly mortal, because the Bible, in numerous places, clearly teaches that man is a twofold being. True, the "outward man" is wholly mortal, but the "inward man" is not made of the dust of the ground; he is "spirit."

In Ecclesiastes, Chapter 12, verse 7, we are told that when death comes, the body [outward man] returns to the earth as it was; but the spirit [inward man] shall return unto God." Certainly this does not look like man is wholly mortal. The "inward man" does not go into the grave; he is "spirit."

MAN, A TWOFOLD BEING

We shall give at least seven reasons why we believe that man is a twofold being, that he has a soul apart from his body:

[1] **According to Ecclesiastes 12:7**, death does not terminate man's existence. The Bible says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Ferran Fenton translates this verse, "And man goes to the earth that he was; and his soul will return to God who gave it."

In death it is only the dust that returns "to the earth again." The spirit returns to God. At death the soul does not go into the grave or lie in unconsciousness awaiting the resurrection; neither does it float around in the air, but it departs to be with Christ [i.e., the soul of the Christian].

[2] **According to Matthew 4:4**, man is more than dust. Jesus declared, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If man were wholly mortal, as some would have us believe, he would neither want nor need spiritual food. If he were wholly spiritual, he would neither want nor need material food. However, since he is a dual being, a twofold being—a fleshly man and a spiritual man, he needs both material food and spiritual food.

[3] **According to the conversation that Jesus had with Nicodemus** (John 3:1-7), man is a dual being, an "inward man" as well as an "outward man." When Jesus told Nicodemus that a man could not see the Kingdom of God unless he had been born again, Nicodemus thought Jesus was referring to the outward man being born again. Therefore, Nicodemus said: "How can a man be born again when he is old? Can he be conceived of his mother a second time and be born?" (See John 3:1-7 in Ferrar Fenton's translation.) Jesus had to make it plain to Nicodemus that He had no reference whatsoever to the "outward man" being born again. Here we have proof positive that man is more than flesh. He is a twofold being. The part of man that was made of the dust of the earth (i.e., the outward man) does not have to be born again, because at death he goes back to the earth; but the "inward man," the part of man that was made in the image of God, is the man that has to be born again.

[4] **According to 2 Corinthians 4:16**, man is a compound being. The passage reads, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

This text clearly teaches that man is a twofold being, composed of an "outward man" and an "inward man," and that while one man perishes, the other is renewed and strengthened day by day.

"When John Quincy Adams was eighty years old, he met in the streets of Boston an old friend, who shook his hand and said, 'Good morning! And how is John Quincy Adams today?' 'Thank you,' was the ex-president's answer, 'John Quincy Adams is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well.'" And so it is written, "Though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16).

[5] **According to 2 Corinthians 5:1-9**, man is a dual being, a twofold being. There Paul called the outward man, "our earthly house," "this tabernacle," and "the body"; while such expressions as "we know," "we have," "we groan," and "we that are in this tabernacle" refer to the "inward man." In verse 8 we have additional proof that man is a dual being, because when death comes to the Christian, the "inward man" is "ABSENT FROM THE BODY," BUT "PRESENT WITH THE LORD." The soul or the "inward man" can live apart from the body.

[6] **According to 2 Corinthians 12:2-4**, man is a twofold being. Paul said: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." This offers most convincing proof that man is not wholly mortal.

"It is evident from this text that Paul had no such belief; for he described one who was caught up to paradise; and there saw and heard and understood certain things, yet he did not know whether the person was in the body or out of the body at that time. Paul believed that man is a dual being, that man can be separated from his body and still be a seeing, knowing, thinking creature. What can materialists, who deny the distinct essence of the human soul, say in regard to this?" (*What the Bible Teaches*, page 43, by Dr. F. G. Smith).

[7] **According to such expressions as**, "Let the *dead* bury their *dead*" (Luke 9:59); "She that liveth in pleasure is *dead*, while she *liveth*" (1 Timothy 5:6); "To be carnally minded is *death*" (Romans 8:6); "When the commandment came, sin revived and I *died*" (Romans 7:9); "those that are alive from the *dead*" (Romans 6:13); "the *dead* shall hear the voice of the Son of God" (John 5:25); "We know that we have passed from *death* unto *life*" (1 John 3:14); "Whosoever liveth and believeth in me shall *never die*" (John 5:24); and "In the *day* that thou eatest thereof thou shalt *surely die*" (Genesis 2:17) would be meaningless if man were wholly mortal, nothing more than a lump of clay. Therefore, these Scripture references prove that man is in possession of something that can be "dead" while he is alive.

THE SOUL IS IMMORTAL

We shall give nine reasons why we believe the soul is immortal:

[1] **Because of what we read in Matthew 10:28**. It states, "And fear not them which . . . are not able to kill the soul. . . ." According to this statement, there is in man's essential nature something that men cannot kill, hence it must be immortal. Here again, we see that the soul is not dependent on the body for its existence, it is not identical with the body, it is not a part of the body, it is not of the nature of the body, and it lives on after the body

dies. This verse plainly teaches

four things. [a] The body and soul are separate and distinct. [b] Men can kill the body. [c] Men *cannot* kill the soul. [d] The soul can live even though the body dies. Therefore, "Have no fear of those who kill the body, but can by no means kill the soul" (Matthew 10:28 in *The Authentic New Testament*).

[2] **Because of what the Bible says in Matthew 17:1-8.** There we read of an experience that Peter, James, and John had, which should prove to the satisfaction of any honest seeker of truth that the soul or "inward man" is immortal. It can be clearly seen from this account that "the soul is not dependent on the body for its existence." The inspired historian tells us in Matthew 17:1-3: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him."

Approximately 1500 years before this occurred, Moses had led the children of Israel out of Egyptian bondage; therefore, his appearance here on the mountain with Elijah is proof positive that the soul does not die with the body, but lives on. (See also Mark 9:1-20; Luke 9:28-36.) *The Pulpit Commentary* says: "There can be no doubt that the evangelists and the Apostle Peter regarded the event as an objective reality, upon which hung momentous truths; and we are content to let it stand or fall with the rest of the facts of the gospel narrative." (See also 2 Peter 1:16-18.) The fact that Moses appeared on the mountain 1500 years after the death of his body offers conclusive proof that the soul is distinct from the body and is, therefore, immortal. It exists after death in a continued state of consciousness.

[3] **Because of what we read in Matthew 22:23-32, Mark 12:18-27, and Luke 20:27-38.** Fifteen hundred years after God had spoken to Moses, declaring that He was the God of those old patriarchs, He had to set some Sadducees straight on the question of the resurrection. They came to Christ intending to ridicule and make fun of the doctrine of the resurrection. Christ said to them, "Now that the dead are raised, even Moses showed at the burning bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob" (Luke 20:37). When God spoke those words to Moses, Abraham had been dead 330 years; Isaac, 225 years; and Jacob, 198 years. Yet, God declared Himself to be the God of those three patriarchs; therefore, they must have been *alive*. To confirm this we appeal to the plain declaration of our Lord where He said: "*For all live unto him.*" If "all live unto Him," then, *all* are alive. *The Twentieth Century* version translates "for in His sight *all are alive.*"

Those who are not in existence "cannot have a God, or sustain any relation to God. Therefore, if God could say that He was still the God of the patriarchs, centuries after they had died from the earth, those patriarchs must be living in his sight" (*The Teachers Commentary*, 1901, p. 398). Now, according to what Jesus said in Luke 20:38, Abraham, Isaac, and Jacob are living today.

[4] **Because of what the Bible says in Luke 23:43.** "And Jesus said unto him [the thief], Verily I say unto thee, To day shalt thou be with me in paradise." Weymouth translates: "I tell you in truth,' replied Jesus, 'that this very day you shall be with me in Paradise.'" This passage and context proves conclusively that man is a dual being and that the soul is separate and distinct from the body. At least five things are clearly taught here. [a] The soul does not die when the body dies. [b] The soul does not go into the grave with the body. [c] The body does not go where the soul goes. [d] The soul of the saved goes to be with the Lord. [e] **Man cannot kill the soul.**

Our Jehovah's Witness friends try to tell us that Jesus did not mean to say the thief would be with Him that very day. The comma, they say, should be placed after "to day" rather than before it. The verse, they say, should read: "Verily I say unto thee to day, thou shalt be with me in paradise." This change is suggested because they know if this change is not made here, their doctrine of "soulsleeping" would suffer a severe blow. But there is nothing wrong with the comma appearing *before* "to day. " In fact, this verse must, of necessity, be punctuated so that its plain teaching will harmonize with what the Bible clearly teaches elsewhere regarding the soul being a conscious entity that survives the death of the body.

The Englishman's Greek New Testament reads: "And said to him Jesus, Verily I say to thee, To day with me thou shalt be in Paradise."

The Interlinear Greek-English New Testament translates: "And said to him, Truly thee I tell, to-day with me thou wilt be in the paradise."

These words that the Savior spoke to the dying thief proves beyond the possibility of a doubt that in death the soul lives on. The soul, having come from God, goes back to God; whereas the body made of dust must "return to the earth as it was."

[5] **Because of what the Bible says in Acts 7:69.** There we read of Stephen, the first Christian martyr, whose prayers in his dying hour lends additional support to the view herein set forth, namely: that *there is a part of man that survives the death of the body*. In his last prayer, He cried out, "Lord Jesus, receive my spirit."

Commenting on Acts 7:59, Dr. Adam Clarke said: "This place affords a full proof of immateriality of the soul; for he could not have commended his spirit to Christ had he believed that he had no spirit, or in other words, that

his body and soul were one and the same thing" (*Clarke's Commentary*, Vol. 5, pp. 735, 736).

[6] **Because of what the Bible says in 2 Corinthians 5:6-8.** "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." R. R. Byrum, commenting on this passage of Scripture, wrote: "Here the Apostle represents the soul as absent from the body. This separation evidently takes place at death. But he says that when he, his soul, is absent from the body, it is present with the Lord, which certainly implies that it has not ceased to exist as annihilationists affirm. Therefore, the souls of the dead have continued uninterrupted existence after death. This text ... is fatal to the theories of soul-sleeping and annihilationism" (*Christian Theology*, p. 600).

[7] **Because of what the Bible says in 1 Peter 3:3-4.** "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

In verse 3 he spoke with *direct* reference to *outward* adornment, which of course, is *put on* the "outward man." Now shall we examine carefully verse 4. Here the Apostle spoke of five things: [a] "A meek and quiet spirit" as an adornment of *great price* in God's sight. [b] An adornment that is for "the *hidden man* of the heart." [c] The "*hidden man* of the heart" here is the same "inward man" that we read of in John 3:6, Romans 7:22, 2 Corinthians 4:16, and Ephesians 3:16. [d] The man on the inside referred to here *is not* a corruptible man. [e] The "inward man" referred to here is incorruptible because the inward adornment goes "*in* that which is not corruptible"; "in the incorruptible" (*American Standard Version*); "in the incorruptible" (J. B. Rotherham's translation); "in that which is imperishable," (*The Improved Bible*). In *The Englishman's Greek New Testament* and also in the *Interlinear Greek-English New Testament* has this reading: "in the incorruptible." The word here translated incorruptible comes from the Greek word *aphthartos*, and means, *imperishable, immortal, incorruptible*. Here it is clear that the adornment which is of "great price" in God's eyes is to be put into the "inward man," because he is "not liable to death or decay." This verse offers positive proof that the "inward man," or soul, is immortal, imperishable, incorruptible.

[8] **Because of what the Bible says in Revelation 6:8-10.** There we read: "And when he had opened the fifth seal, I saw under the altar the souls of them that were 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, dost thou not judge and avenge our blood on them that dwell on the earth?" This passage of Scripture is proof positive that the soul, the "inward man," does not die when the body dies; and all the wresting and twisting of this text one may do will not strengthen the position of those who hold to the theory that "man is wholly mortal."

In this passage one can see that it was disembodied souls, "souls that were slain for the Word of God," that John saw. Their bodies had doubtless turned to dust; but like Abraham, Isaac, Jacob, Moses, Lazarus, and thousands of others, these Christians were still alive, conscious, and able to hear and speak.

Again, we see that the soul is not dependent on the body for its existence; it is not identical with the body; it is not a part of the body; it is not of the nature of the body; it lives on after the body dies. It is immortal, imperishable, indestructible.

[9] **The testimonies of the dying.** "Good-bye, Papa; Good-bye, Mama; the angels have come to carry me home," said an eight-year old child. "Open the gates! Open the gates," were the last words of Charles Wesley's wife. "I am sweeping through the gates, washed in the blood of the Lamb," shouted Alfred Coachman. "I am going from weeping friends to congratulate angels and rejoicing saints in heaven," were the last words of Risden Darracott.

"What Glory! the angels are waiting for me," was Dr. Baseman's dying testimony.

"Hello, Dwight. Hello, Irene," said D. L. Moody to a couple of his grandchildren who had preceded him to the better world. "The earth is receding, Heaven is opening, and God is calling me." The dying mother of Rev. Dr. Macfarlane said, "What do I see? O! What do I see? Wings! Wings! Wings!" "Do you mean angels, Grace? Do you see them?" enquired her father. "Yes, angels to conduct me safely home."

Said Jesus on one occasion: "And whosoever liveth and believeth in me shall never die" (John 11:26). Said Paul, I have "a desire to depart, and to be with Christ" (Philippians 1:23). The "inward man" does not die with the body, but lives on and on, throughout the ceaseless age of eternity.

FUTURE SUFFERING—ETERNAL IN DURATION

On the Day of Pentecost when Peter preached that great sermon, he quoted Psalm 16:10, which reads, "For thou wilt not leave my soul in hell [Hebrew, *sheol*]; neither wilt thou suffer thine Holy One to see corruption." The Hebrew word for hell is *sheol*, and when quoting this passage of Scripture (Psalm 16:10), Peter used the Greek word *hades*, because *hades* in Greek refers to the same place to which the Hebrew word *sheol* refers (the

abode of departed spirits). At death the soul goes not into the grave, but to hades, the place of departed spirits.

Not once do we read in the New Testament of one's soul going into the grave. These bodies of ours are made of dust, and at death they go back to dust; whereas the spirit (of the child of God) goes back to God (Ecclesiastes 12:7). In the account of the rich man and Lazarus, it is clear that neither the rich man's body nor the body of Lazarus went to hell (more correctly rendered hades). The rich man's body was buried, but his friends did not bury his body in a fiery grave.

This account of the rich man proves that hell is not the grave, for when the rich man called on Abraham for mercy, he (the rich man) was not in a place where he was comforted. He and Lazarus were not in the same place. At death the bodies of all go to the grave, but the souls go to be with the blessed or the damned. True, some are saying this account is a parable; but the Bible does not say so. The word *parable* does not appear in the account.

As a matter of fact, it does not make much difference whether this account be regarded as a real history or a parable. In either case its doctrinal teaching is the same, writes R. R. Byrum in *Christian Theology*, p. 599. Yes, in either case, the Bible clearly teaches that men's souls continue to live after death, not in some lonely graveyard but either in realms of bliss with Abraham, Isaac, and Jacob or in the region of the damned. Neither Christ nor any of the apostles ever hinted that hell is the grave. This account of Lazarus and the rich man also proves there is no "second chance" after death. All who die outside of Christ are lost, eternally lost. There is absolutely no hope beyond the grave for those who die in their sins.

Here we shall give five reasons why we believe future punishment is eternal in duration.

[1] Because God, who so loved the world that He gave His only begotten Son to die for it, has punished sinners most severely in this world for their sins and wickedness. For proof of this read Genesis, Chapter 7; Genesis, Chapter 19; Exodus, Chapter 7; Numbers, Chapter 25; 2 Kings, Chapter 19; Acts of the Apostles, Chapters 5 and 12.

[2] Because God, who so loved the world that He gave His only begotten Son to die for it, declares most emphatically that He will punish the impenitent in the world to come and that the punishment will be eternal in duration. (See Matthew 25:41,46; 2 Thessalonians 1:9; 2 Peter 2:17 and Jude 13.)

God has declared in His Word: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). Our Lord said on one occasion, "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal [Greek, *aionios*] punishment" (Mark 3:29).

Referring to the eternal doom of the unsaved, Jesus said: "And these shall go away into everlasting [Greek, *aionios*] punishment" (Matthew 25:26). When speaking of the reward of the righteous, our Lord used the Greek word *aionios*, which means "forever, eternal in duration, everlasting"; and when speaking of the punishment to be inflicted on the unrighteous, our Lord used the very same Greek word, *aionios*. This Greek word "qualifies the punishment of the wicked, and it also qualifies the life of the righteous. If we limit the meaning of the word in one case (for the wicked), we must, for the same reason, limit it in the other case (for the righteous).

In T. J. McCrossan's book, *The Bible, its Hell and its Ages*, page 36, he wrote: "Columbus Green once asked Theodore Parker, the very best Unitarian Greek scholar in America, this question: 'As a Greek scholar, and not as a Theologian, will you please tell me what the Scriptures really teach regarding the finally impenitent?' Dr. Parker replied: 'There is no doubt that Jesus taught the endless suffering of the wicked, but I do not accept the Doctrine on His authority.'"

Men may change their idea of hell, but that does not change the fact of hell.

[3] Because God, who so loved the world that He gave His only begotten Son to die for it, permits some people in this world to suffer all their days. For proof of this, just visit some of the hospitals, sanitariums, rest homes, and similar institutions where patients are given medical or surgical care.

[4] Because God, who so loved the world that He gave His only begotten Son to die for it, declares most emphatically that He will permit the impenitent to suffer in the other world so long as they live; that is, forever and ever. T. De. Witt Talmadge said: "You ask me how God, being a loving Father, could let us suffer in the future world?" "I answer your question by asking how God, being a loving Father, can let suffering be in this world?"

"Tell me why children suffer such pains in teething, why mothers suffer such pains in childbirth, and why He allows so many to suffer in hospitals, etc?"

"You fail to explain to me suffering in the present time, be not surprised if I fail to explain to you suffering in the future" (*T. De. Witt Talmadge Series of Sermons*, Vol. 1, page 329).

[5] Dying testimonies of the unsaved confirm the truth herein set forth. Said Thomas Hobbes, English philosopher and infidel: "Now I am about to take my last voyage, a great leap into the dark." The last words of

a young girl to her father, who was an unbeliever in the doctrine of hell and everlasting punishment, were: "Why didn't you tell me there is such a place?" "What place?" said her father.

"A hell," answered the daughter. "Jennie," said he, "there is no such place as hell. God is merciful. There will be no future suffering." "But I know better!" said the dying girl, "My feet are slipping into it this very moment! I AM LOST! Why didn't you tell me?" Said a young man to his mother just before he expired: "I am going to hell; I'm lost, lost, lost! I can't die so! I can't, I can't! Mother 'tis awful to go to hell this way."

T. J. McCrossan wrote: "In Chicago a gentleman told us how a friend of his, an agnostic lawyer of Philadelphia, was saved. One morning this lawyer saw a large tent being put up near his home and discovered that an evangelist was going to begin meetings there that night. A few days later he learned that Half-Wit Jack [as he was called], a lad of fourteen, had been saved at these meetings. The next morning he met little Jack near the corner where he always took the street car. He stopped him and said, 'Jack, they tell me you got religion last night.'

"Yes, Mr. A., I did.'

"Well, Jack, don't you know that there isn't any Heaven and there isn't any hell?"

"Well, Mr. A., I have heard you say that before, but I did some thinking last night for myself, as that man preached. Mr. A., suppose there isn't any Heaven, and there isn't any hell, then I will have as good a chance as you when I die. But suppose there is a Heaven and there is a hell, then I will have two chances to your one of going to Heaven, and you will surely go to hell; and Mr. A., I am no fool.' Then he left the lawyer.

"All that day and all that night Mr. A. kept thinking of little Jack's words: 'Suppose there isn't any Heaven and there isn't any hell, then I will have just as good a chance as you when I die. But suppose there is a Heaven and there is a hell, then I will have two chances to your one of going to Heaven, and you will surely go to hell; and Mr. A., I am no fool.' The second and third night the lawyer could not sleep, for the Holy Spirit had him gripped. The fourth night he could endure the struggle no longer, and going to the tent meeting, he yielded himself to God and told how those words of Half-Wit Jack, as people called him, had won him to Jesus" (*The Bible and Its Eternal Facts*, pages 384, 385).

The Bible says, "The wages of sin is death [eternal separation from God]; but the gift of God is eternal life [eternal fellowship with God]."

FIFTEEN THINGS TO REMEMBER

[1] The theory that "hell is the grave" is based upon two things. [a] In our Bible (the A.V.) the Hebrew word *sheol*, has been translated "grave" 31 times; and because of this error in translating, some think that hell is the grave. [b] The false belief that man is wholly mortal and that when he dies the soul dies.

[2] In the Bible that Christ and the Apostles used (the Septuagint version) the Hebrew word *sheol* has been correctly translated by the Greek word *hades*, in every instance. (See the Greek-English translation of the Septuagint version published by Bagster & Sons, N.Y.)

[3] The word "hell," which appears 23 times in the New Testament, is translated from three different Greek words, *tartaroo* (2 Peter 2:40); *hades* (Matthew 11:23, 16:18; Luke 16:23; Acts 2:27, 31; 1 Corinthians 15:55-more correctly translated *hades*; Revelation 1:18; 6:8; 20:13, 14) and *gehenna* (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6). As a brief definition of these Greek words, we offer the following: *tartaroo*, "esp. the abode of the damned"; *hades*, "the abode of departed spirits"; *gehenna*, "in the New Testament, a symbol of the place of future punishment." Not a single one of these three Greek words mean the grave. At death the soul does not go into the grave.

[4] According to what the Bible says in 2 Corinthians 4:16, man is a dual being, an "outward man" and an "inward man."

[5] According to what the Bible says in 2 Corinthians 5:1-8, the "inward man" lives on after the body dies.

[6] According to what the Bible says in 2 Corinthians 12:2-4, the "inward man" can live when separated from the body, and he can also see and hear.

[7] According to what the Bible says in Revelation 6:9, the "inward man" lives on after the body dies (See also Revelation 20:4).

[8] According to what the Bible says in Luke 23:43, Jesus did not teach that the soul, or the "inward man," dies when the body is destroyed.

[9] According to what the Bible says in Exodus 3:6 and Luke 20:38, God is the God of all the saints of all ages, even though their bodies have been dead for hundreds of thousands of years.

[10] According to what Jesus said about "a certain rich man" (Luke 16:19-31), all who die in their sins will suffer for it in the world to come.

[11] According to what Jesus said about "a certain rich man" (Luke 16:19-31), there is no hope beyond the

grave.

[12] According to the teachings of Christ and all the apostles, at death the "outward man" goes back to dust; but the "inward man," or soul, never dies but goes either to an eternity of happiness and peace or to an eternity of torment and suffering (Matthew 25:46; 1 Corinthians 6:9-11).

[13] According to the teachings of Christ and all the Apostles, when death comes, the souls of the righteous go at once to be with Christ (Acts 7:59; Philippians 1:23; Revelation 14:13).

[14] According to the teachings of Christ and all the apostles, when death comes, the souls of the unrighteous go at once to the place where the unjust are being reserved "unto the day of judgment to be punished" (Matthew 25:46; Revelation 21:7, 8).

[15] According to the teachings of Christ and all the apostles, there was no hope beyond the grave for those who died in their sins before Christ came (see 2 Peter 2:4-9; Jude 7); and there is no hope beyond the grave for those today who die in their sins (See Matthew 25:31-46; John 8:21; Revelation 20:12-15; 22:14-15).

In a public debate with C. T. Russet, February 25, 1908, L. S. White related the story of a man who did not believe in the doctrine of hell and everlasting punishment, debating with a man who was not so well informed, so that he carried the audience in favor of no punishment after death. The stronger debater was so jubilant after the debate was over that he arose in a defiant manner and said: "If there is anyone in the audience who wants to ask me any questions about hell, I am ready to answer them."

A poor little; weak, blind man in the audience, uneducated and who was trying to preach the Gospel to the best of his ability, arose and said, "I would like to ask you one question."

All right," he said, "ask away and I will be glad to answer it."

The blind man's wife was named Rebecca. And she read the Bible to him. And he said to the debater, "I want to ask you to read the twenty-third chapter of Revelation before I ask the question." And with boisterous laughter he said, "I am pleased to inform you, sir, that Revelation has but twenty-two chapters." The audience laughed and cheered. The poor fellow stood there for a moment until quiet was restored, and he said: "I knew that in the Bible Rebecca reads to me, Revelation did not have but twenty-two chapters in it, but the twenty-second chapter of Revelation left all the wicked in hell, and I thought perhaps your Bible had one more chapter to get them out."

"Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption [*phthora*, Greek: spiritual ruin]; but, he that soweth to the spirit shall of the spirit reap everlasting life" (Galatians 6:7-8).

Printed by:

**Church of God, God's Acres
675 N. Cedar Street
Newark, OH 48066 USA**

www.GodsAcres.org

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