

What of The Hereafter?

By
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PART ONE

THE STATE OF THE DEAD

GIVES THE REASONS WHY THE AUTHOR DOES NOT BELIEVE IN THE CONSCIOUSNESS OF THE DEAD AND THE NATURAL IMMORTALITY OF THE SOUL.

PART TWO

THE FUTURE OF THE RESURRECTED

EXPLAINS WHY THE AUTHOR DOES NOT BELIEVE THE BIBLE TEACHES THE DOCTRINE OF ETERNAL TORMENT.

GIVES AN ACCOUNT OF THE TWO RESURRECTIONS, THE FATE OF THE WICKED AND THE REWARD OF THE RIGHTEOUS.

ABBREVIATIONS

(List of Abbreviations used within this publication)

KJV - King James Version.	NJB-New Jerusalem Bible
NKJV – New King James Version.	KNOX-by Monsignor Knox
RSV - Revised Standard Version.	TLB-The Living Bible.
NRSV - New Revised Standard Version.	GNB-Good News Bible
NEB - New English Bible.	CEV-Contemporary English Version.
NIV - New International Version.	DOUAY-Catholic Truth Society

Please Note: Unless stated otherwise, all quotes are taken from the NIV.

PART ONE THE STATE OF THE DEAD

This study is a very important one which many people would rather not think about, namely the condition of a person in the intermediate state between death and the resurrection. Some would say that the souls of the righteous dead go to purgatory to be cleansed of their sins before they go to Heaven, while the wicked go to hell, others say they go to heaven or hell immediately, accordingly as they deserve and others believe they enter a state of unconscious sleep until the resurrection, when they will be raised from the dead at the coming of Jesus. A fourth group would say that death ends all, but they would not be believers in The Word of God. The Apostle Paul says there is no need to be ignorant concerning those that are asleep, so we must turn to the Bible to find out what it has to say on the matter. “All Scripture is written by inspiration of God and is profitable for doctrine”, so we can depend on it and it alone for guidance.

First of all the Bible says that death is a sleep, so we should not be describing it as death. In Job 14:12 we read “*so man lies down and does not rise; till the heavens are no more, men will not awake or be roused from their sleep.*” In the New Testament we read “*Brothers, we do not want you to be ignorant about those who fall asleep,*” (1 Thessalonians 4: 13 NIV) Similar statements can be found in 1 Corinthians 15:18, 20, 51, John 11:11-13, Daniel 12:2 and Matthew 9:24. Now we know that when a person is asleep they are inactive and do not know what is taking place around them and this leads to the second point which is that the dead are unconscious.

Job in chapter 14 verse 21 says of the dead, “*If his sons are honored, he does not know it; if they are brought low, he does not see it.*”, in Psalms 6:5 we read “*No one remembers you when he is dead. Who praises you from the grave?*” Similar statements can be found in Psalms 146:4, 115:17, Ecclesiastes 9:5-6 &10 and Job 3:17.

These statements teach the condition of the dead and the Scriptures also tell us about the place of the dead and that is the grave. In Genesis 37:35b Jacob is recorded as saying on hearing of the supposed death of Joseph, “*in mourning will I go down to the grave to my son.*” In John 5:28-29a Jesus, speaking of the resurrection says, “*a time is coming when all who are in their graves will hear his voice and come out...*”. Other statements to this effect are, Genesis 42:38, 1 Samuel 2:6, 1 Kings 2:6, Job 14:13, 17:13, John 11:34, 43 and John 12:17.

If the dead go to the grave it is logical that they will turn to dust and there are several statements to that effect. Daniel 12:2a says “*Multitudes who sleep in the dust of the earth will awake:*” and Genesis 3:19c says “*for dust you are and to dust you will return.*” We find similar statements in Psalms 22:29, 104:29, 146:4. Ecclesiastes 3:20 and Isaiah 26:19.

The Bible also tells us that death is the opposite to life even allowing for the fact that death is not the proper description for that condition. In Genesis 3 the woman tells the serpent that if she eats of the forbidden tree she will die but the serpent says she will not die. This is still the big question today – do sinners die or will they live forever? If we turn to Isaiah 38 verse 1 we read how Hezekiah was told by Isaiah, “*Put your affairs in order, for you are going to die, you will not live.*” (NJB). In Revelation 20:5 we read “*(the rest of the dead did not come to life until the 1000 years were ended)*” (NIV). If they did not come to life until then, surely they were dead or asleep. Another famous text demonstrating this is Romans 6: 23.

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The Bible also says that man is mortal and this word means subject to death. This is stated 5 times of which we will quote one, “*Shall mortal man be more just than God?*” (Job 4:17 KJV). The others are Romans 6:12 and 8:11, 1 Corinthians 15:53-54 and 2 Corinthians 4:11.

On the other hand we are told that God alone is immortal which we read in 1 Timothy 6:15b-16a “*God, the blessed and only ruler, the King of kings and Lord of lords, who alone is immortal.*” 2 Timothy 1:10 tells us that life and immortality is brought to light through the Gospel, therefore we do not have it naturally apart from the Gospel. Romans 2:7 says, “*seek for glory and honour and immortality, eternal life:*” KJV. Obviously, there would be no need to seek for immortality or eternal life if we possessed it naturally. It is noticeable here that immortality and eternal life is placed in the same category and no Bible believer would claim that eternal life is every one’s natural right, and therefore immortality cannot be either. (See Appendix 1 – Questions On Immortality)

To sum it up then, if we come to the conclusion that death is not life, that the dead are asleep, unconscious, in the grave and turned to dust, it is impossible that they can be in Heaven, Hell or Purgatory at this time. The writer of Ecclesiastes chapter 3 verse 19 puts it very bluntly when he writes, “*Man’s fate is like that of the animals; the same fate awaits them both: as one dies, so dies the other. All have the same breath,*”(NIV).

The only difference is that for mankind, there is to be a resurrection from the dead regardless of whether they are saved or lost when they will meet their rewards or punishment as they deserve.

“For a time is coming when all who are in their graves will hear his voice and come out – those who have done good will rise to live, and those who have done evil will rise to be condemned.” John 5:28-29

This resurrection would be totally unnecessary if the dead went immediately into bliss or damnation. Why should the righteous dead be raised to go to Heaven if they were already there, and why should the wicked be raised to be sent to hell fire if they were already there?

A judgement would also be unnecessary if the dead went to their reward at death. Hebrews 9:27 says “*just as man is destined to die once, and after that to face judgement,*”. The judgement would be too late if they had gone to their reward at death and would need to take place sometime prior to death to decide where each person should go. It would be very strange indeed if the judgement decided that some had gone to the wrong place. The judgement is best described in Matthew 25:31-32 which reads – “*When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.*” This separation and bestowal of rewards only takes place when Jesus comes again and it’s then that the righteous dead will be raised to meet the Lord so we read in 1 Thessalonians 4:16-17.

“For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.”

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Other statements concerning the second coming, the judgement, and the resurrection include Matthew 13:30, 40-43, 49-50. 2 Timothy 4:1 etc. All of these three doctrines would be meaningless and even false if mankind was naturally immortal and continued living in some sphere after death. David is described in Hebrews 11 as one of the great men of faith and God said of him after his death to his son Solomon.

“And if you walk in my ways and obey my statutes and commands as David your father did,” (1 Kings 3:14)

Surely David should have gone to Heaven immediately following his death if God’s people were to do that, but we read in Acts 2 in the first part of verse 34 in the NJB...

“For David himself never went up to heaven,”

Only Enoch, Moses and Elijah are said to have gone to Heaven when Jesus walked the earth, but the Bible describes how they were exceptions, as we read in Genesis 5:24, 2 Kings 2:11, and in Jude verse 9. This explains how Moses and Elijah appeared with Jesus on the Mount of Transfiguration (Matthew 17:2-3). In Job 3:16 -17 we read the following in the NIV.

“Or why was I not hidden in the ground like a still born child, like an infant who never saw the light of day? There the wicked cease from turmoil, and there the weary are at rest.”

Clearly Job understood the dead went to the ground and the wicked were at rest there rather than suffering in torment until the day of judgement. Common sense alone should tell us that a just and loving God would not punish a sinner for thousands of years for the sins of a short lifetime, especially when those sins were part of his/her nature and upbringing.

Those who believe in the consciousness of the dead base their belief on the separation of the body, soul and spirit so they argue that while the body dies the soul or spirit lives on separately and independently. However, there is no Scripture statement that such is the case and this writer/speaker offers 1,000 Euro to the first person who can find a Scripture statement stating that the soul or spirit lives independently of the body after death. We cannot base a doctrine on a theory which is not in the Bible.

The story of the rich man and Lazarus is most commonly used to support this idea, but a close examination of this story proves that this is not so. All scholars are agreed that part of this story is metaphorical or parable and if so why could not all of it be the same? All are agreed that people in hell cannot see other people in Heaven and talk to them and all are agreed that there is no fire in hell which in this case is translated from the Greek “*hades*” which means the grave. Besides how could the rich man and Lazarus have bodily parts such as finger and tongue and eyes if both of them had died and if it was only their soul or spirit which the story was referring to?

Very clearly it is only a parable like the stories on both sides of it in Luke 16. The rich man represents the Jewish nation which refused to share their spiritual bounties with the nations around them and lost their birthright, and the Gentiles who were regarded as dogs which eat the crumbs from the rich man’s table, were represented by Lazarus who was taken into

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Abraham's bosom. We see how this was fulfilled a few years later when the Christian Church consisting largely of Gentiles replaced the Jewish nation as God's chosen people and were declared to be "*Abraham's seed, and heirs according to the promise.*" (Galatians 3:29 KJV.) Certainly this story does not support the idea of the soul or spirit living on after the body had died.

The second most commonly used text is Luke 23:43 which states: "*I tell you the truth, today you will be with me in paradise.*" This was spoken by Jesus to the repentant thief on the cross but Jesus did not go to Paradise that day and neither did the thief because Jesus said to Mary on the morning of the resurrection – "*do not hold on to me, for I have not yet returned to the Father.*" (John 20:17) That day of crucifixion was almost ended when Jesus died but the thief would not have died on that day as a result of being crucified and having his legs broken. The answer to the dilemma is to recognise that the comma (,) was not used until the 16th century and was then placed in the wrong position after the word "*truth*" instead of after the word "*today*" in the English translations of the Bible. Definitely this verse does not teach what many would suppose it teaches when written as follows:

"I tell you the truth to day, you will be with me in Paradise"

Another text is Philippians 1:23 which reads, "*I desire to depart and be with Christ, which is better by far;*" Paul here expresses a desire to die and be with Christ but there is nothing to suggest that he would be with Christ immediately after death, except in the sense that he would not be conscious of the time spent between death and resurrection. It would appear indeed that he, and all the saved, would pass immediately from death to the presence of Christ, because in the intervening time he would be asleep and not aware of the time passing.

The same could be said of 2 Corinthians 5:8 which reads "*We are confident, I say, and would prefer to be away from the body and at home with the Lord.*" Neither of these texts say he expected to be with the Lord immediately after death, which would contradict the other Scriptures.

Revelation 6:9-10 is another passage which believers in the immortal soul heavily rely on. Here the Revelator says he saw the souls of the martyrs under the altar crying out for vengeance and judgement on their enemies. All of Revelation up to chapter 20 is symbolical so this passage must be symbolic also. To treat it as literal would be to say that the righteous dead are not in Heaven rejoicing because the altar on which they were slain was on the earth and they would not be crying for vengeance if they had already received their reward. If we thought that heaven was no better than is depicted in these verses, we would not have much desire to go there. This is a symbolic statement like the blood of Abel crying out from the ground. [Genesis 4:10]

Matthew 10:28 is another text which is used to teach that the soul can exist apart from the body. "*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*" (KJV). The word soul here is translated from the Greek "*Psuche*" which means life and is translated that way almost as many times as soul. This text shows that God can destroy both body and soul and therefore cannot teach that the soul is indestructible. Admittedly it teaches that man cannot destroy the life or soul and that is because it will be raised to life at the resurrection. In verse 39 of the same chapter,

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the word “*Psuche*” is translated “*life*” and there it shows that a person can lose his life or soul for Christ’s sake, so the soul cannot therefore be immortal. (See Appendix 2 – Various Translations of Soul)

There are several statements in the Scriptures speaking of the spirit returning to God at death, most notably Ecclesiastes 12:7, Acts 7:59 and also Luke 23:46. This spirit is the same as was breathed into Adam’s nostrils which we read about in Genesis 2:7 and is nowhere said to be an independent living entity. If it was alive after the death of the body it would also have to be the same before it entered the body, otherwise it would not be immortal. To accept the idea that the spirit is a separate independent conscious living entity before it enters the body and after it leaves it without any evidence that this is so, would be accepting the Mormon doctrine that there are spirits waiting about to enter somebody not yet born. It would also support the idea of reincarnation. The same spirit that was breathed into Adam’s nostrils was also breathed into the animal creation as we can prove from Genesis 6:17 and 7:22. The latter reads – “*everything on dry land that had the breath of life in its nostrils died.*” The word “*breath*” here is translated from the Hebrew “*ruach*” and is sometimes translated as “*spirit*” as in Ecclesiastes 12:7. To follow this immortal spirit doctrine to its logical conclusion would mean that the animal creation is immortal and no Bible student would accept that. (See Appendix 3 – Various Translations of Spirit)

Another passage to consider is Matthew 22:31-32 which reads – “*But about the resurrection of the dead—have you not read what God said to you, ³² ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.*” The contention here is that these patriarchs must be alive since God is the God of the living. To admit this would be no stranger than Jesus statement concerning Jairus’ daughter which we examined at the beginning, namely “*the girl is not dead but asleep.*” (Matthew 9:24) and several other statements showing that death is a sleep. In the case of Lazarus in John 11, Jesus said, several times, that he was asleep and only said he was dead when His disciples did not understand what He meant. The Patriarchs then are counted as though they are not dead even though they are asleep in their graves and that is because they are to be resurrected, unlike the animal creation. Death means the end of life and that is why it is not the proper term to describe the state of the departed even though Jesus and other Bible writers used it sometimes so that they would not be misunderstood.

Some would see 2 Corinthians 12:2-4 as supporting the idea that the soul can live independently of the body and it reads – “*I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know – God knows. And I know that this man – whether in the body or apart from the body I do not know, but God knows - was caught up to Paradise.*” Paul is here speaking about an experience he had himself about 14 years previously and he was not talking about his death, so it does not apply to this study. He was referring to a vision he had and in vision a person can appear to be in a different place to where they really are. There are numerous examples of this in the Book of Revelation, one of which we will examine is in 4:1-2.

“After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.” At once I was in the spirit, and there before me was a throne in heaven with someone sitting on it.”

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In this case John was on the Isle of Patmos but was invited up to Heaven, and Paul had a similar experience. Whether he was bodily transported to Heaven or just went there in vision he did not know and neither do we, but it is obvious he did not die or he would have told us.

To explain this further we will read Colossians 2 and part of verse 5 – *“for though I be absent in the flesh, yet am I with you in the spirit,”* (KJV) in this case he is not implying that his supposed immortal spirit leaves his body or certainly not that he has died. We often use this expression when we write to someone concerning an important occasion – “I can’t be with you in person but I will be with you in spirit.” Certainly the passage in 2 Corinthians 12:2-4 does not teach that we have an immortal soul or spirit which lives or will live, independent of the body.

Another argument used to support the above is that Jesus preached to the spirits in prison between His crucifixion and resurrection, and this is found in 1 Peter 3:18-20. However the passage does not say He did this between these two events but He did preach by the spirit to the spirits in prison *“when God waited patiently in the days of Noah while the ark was being built”*. The spirits He preached to were those in the prison of sin and impending destruction by the flood. If these spirits were the people of Noah’s day who had died and were in hell at the time of Jesus death, the only reason for Jesus to preach to them would be to give them a second chance for salvation and no Bible believer would accept that. It is quite right to say that the spirits of mankind can be in prison while they are alive but not when they have died. In any case, there is nothing to suggest that Jesus was alive and conscious between His death and resurrection and if He had been it would not be true to say that He died for our sins. To deny this would be to deny one of the most basic truths of the Gospel.

We are told in 1 Thessalonians 5: 23 that mankind is a threefold being consisting of body, soul and spirit, just as God is a threefold being, consisting of Father, Son and Holy Spirit. We also know that mankind is physical, mental and spiritual. The body corresponds to the physical, the spirit corresponds to the spiritual so therefore the soul corresponds to the mental.

To say that the spirit is a little person living inside the soul which in turn lives inside the body is to say that mankind is three separate persons rather than one person of three parts, and this idea is nowhere to be found in the Word of God.

Many, such as Watchman Nee, would say that the spirit is the real person and the body is but a dwelling place for the same. But in the story of Lazarus in John Chapter 11, it was his body, soul and spirit which Jesus called from the tomb. He had been dead four days and Christ did not call his soul or spirit out of Heaven. If he had been in Heaven he would not have remained silent concerning such a wonderful experience and his sisters would not have wanted him to come back from there. They expected him to rise at the resurrection at the last day and had no hope of him being already in eternal bliss.

The doctrine of the immortal soul or spirit can be traced back to the Babylonians, it was made popular by Plato the famous Greek Philosopher. It was adopted by the early Christian Church when half converted heathens flocked into it in thousands in the time of Constantine. This doctrine was a vital part of the medieval Christian Church and was responsible for introducing prayers for the dead, purgatory, saint worship, spiritualism and an ever burning

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hell. These doctrines were used by the Church to create fear in the general population and to extract money for services which they could not afford. When the Reformation came in 1517 the Protestants, for a while, could not decide whether the immortal soul doctrine was right or wrong but we know that Luther, Tyndale, Firth and Wishart were all against it. Calvin however, took the opposite view and had it not been for his influence which was very powerful, the church of the Reformation would have rejected it. However, there have been famous churchmen of all Protestant denominations during the past five centuries who have rejected this doctrine of which we will quote a few.

John Tillotson 1630 – 1694 Archbishop of Canterbury. *“I do not find that the doctrine of the immortality of the soul is anywhere expressly delivered in Scripture, but taken for granted”* (Works 1717ed. Vol. 1, p. 749).

William E. Gladstone (1809 – 1898) British Prime Minister and Theologian *“Another consideration of the highest importance is that the natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably contested, philosophical opinion”*. (Studies subsidiary to the Works of Bishop Butler, 1896ed. p. 184).

Dr. William Temple (1881-1944) Archbishop of Canterbury and Primate of Great Britain) *“Man is not immortal by nature or of right but he is capable of immortality and there is offered to him resurrection from the dead and life eternal if he will receive it from God and on God’s terms”* (Nature man and God. P472)

The doctrine of the natural immortality of the soul also makes it necessary to believe in the eternal torment of the lost but since this refers to a period in the future after the resurrection it must be left to another study.

PART TWO THE FUTURE OF THE RESSURECTED

The first part of this study – “The State of The Dead”, led us to the conclusion that the dead are asleep in their graves, wherever that may be, that they are unconscious, that they have turned to dust and that they do not have a soul which goes on living after death. However, the Bible is clear that death is not the end because we read in John 5:28-29 in the KJV –

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

Also in Acts 24:15 last part we read –

“There shall be a resurrection of the dead, both of the just and unjust.” (KJV)

These verses do not tell us when the resurrections will be or whether they occur at the same time but other Scripture make it very clear, for example –

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”
1 Thessalonians 4:16 (KJV)

This shows that the just will be resurrected at the coming of Jesus and in Revelation 20 verse 6 this is called the first resurrection and is the beginning of the thousand years.

“Blessed and holy is he that hath part in the first resurrection: on which the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (KJV)

If the just are raised at the first resurrection, which takes place at the second coming of Jesus, which is also the beginning of the millennium or thousand years, what then happens to the unjust who are living when Jesus comes? We read in 2 Thessalonians 2:8 KJV –

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”

In Revelation 6 verses 15 through 17, which are referring to the time when the world comes to an end, we read the following:

“Then the kings of the earth, the princess, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come and who can stand?”

This is explained in several other places in Scripture, so for example let’s read Luke 17:26-30 and 34-35.

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“Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. “It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. “It will be just like this on the day the Son of Man is revealed.”(v26-30)

“I tell you, on that night two people will be in one bed; one will be taken and the other left. Two women will be grinding grain together; one will be taken and the other left.”(v34-35)

In these two instances the unjust were destroyed at the same time or immediately after the just were snatched to safety and when Jesus comes it will be just the same. There is no place here for the idea that the unjust will remain on the earth for three and a half or seven years after the just have been secretly raptured up to Heaven, and certainly no opportunity for the unjust to come into the way of salvation during that time. If the just are raised in the first resurrection then the unjust must be raised in the second resurrection and this is stated in Revelation 20:5, first sentence –

“But the rest of the dead lived not again until the thousand years were finished.”(KJV)

Therefore, the just are resurrected 1000 years before the unjust, so we see how clearly this doctrine is outlined in the Scripture’s and given such prominence.

In contrast to these many statements, there is not one clear statement to the effect that the human soul is immortal, that it goes to its reward at death and comes back to join the body at the resurrection. The question arises then as to what is the future of the just and unjust after the resurrection of each? Since they are raised at different times and to a different destination, it is necessary to examine each case separately, so let’s first study the fate of the unjust and leave the good news until last.

In the same chapter which explains the 1000 years and the two resurrections, it goes on to state:-

“And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.” Revelation 20:7-8

Here we see Satan begin his deception again at the same time as his followers are resurrected, so it is clear that the cause or reason for his imprisonment was because there was no one to deceive. His followers are now more ready to obey him than ever, because the restraint of the Holy Spirit has been removed, so let’s read the first part of the following verse:-

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“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:”

At this point in time the camp of the saints or the New Jerusalem is on the earth as John had seen it descend from Heaven. (See Revelation 21:2) Satan with his millions of followers of all age's including some of the world's greatest soldiers now make a last desperate attempt to overcome God's people, but the result of the attempt is outlined in the rest of the verse:-

“and fire came down from God out of heaven, and devoured them.” (Revelation 20: 9)

This describes the end of the wicked and is called the second death. This is also described in Romans 6:23 where it states:-

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (NIV)

Wages are here contrasted with gift, sin is contrasted with God, and death is contrasted with eternal life, so death here is final after which there will be no resurrection and no life. There are some things to be noted in the last part of the verse in Revelation we have just quoted, which deserves a close study, so let's re-examine it.

It shows that the wicked are on the earth when they are destroyed and the fire which destroys them comes from Heaven. This is completely contrary to the teaching that the wicked are in hell someplace under the ground, that hellfire is in the same place, and that the wicked will live forever in that torment. So while this passage of Scripture says the wicked will be destroyed on the earth by fire from Heaven (like Sodom and Gomorrah) the popular teaching is that they will live forever under the earth in fiery torment. In this matter of the punishment of the lost, the teaching of Bible believing fundamental Christians (with some notable exceptions) is contrary to Scripture.

The serpent said to Eve in the Garden of Eden *“you will not surely die”*, but preachers down through the years have been unwittingly repeating the same thing. In Ezekiel 18 verses 4 and 20 we read *“the soul who sins is the one who will die”* but preachers of all the established Churches have been saying *“the soul who sin's will live forever”*.

It must be asked then, why honest godly teachers who would be prepared to die rather than disbelieve the Bible should come to the conclusions they have? The simple answer is they have accepted a wrong interpretation of other Scripture's which we have not examined as yet.

We have already established that mankind is naturally mortal and should seek for immortality, but what of those Scripture statements which speak of being tormented forever in eternal hellfire which is unquenchable? There are many such statements, so first let us examine the term *“unquenchable fire”*, or *“the fire that never shall be quenched”*, as we find it in Mark 9:43-48, Matthew 3:12 and Luke 3:17 in the KJV.

In Jeremiah 17:27 we read that Jeremiah made a prophecy that if the citizens of Jerusalem did not observe the Sabbath properly, the palaces of Jerusalem would be burned with fire which

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would not be quenched. The fulfilment of this is recorded in 2 Chronicles 36:19-21, the first part which we now quote from the KJV.

“And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof...to fulfil the Word of the Lord by the mouth of Jeremiah,”

Those fires are not still burning today but they were unquenchable when they were doing their work of destruction, so the expression under review must be understood in that way or we would have to conclude that Jeremiah’s prophecy was not fulfilled.

When Jesus made the statements referred to above in Mark 9 about hellfire that would never be quenched, He was referring to “*Gehenna*” which was a rubbish dump outside Jerusalem where a fire was continually burning and where the carcasses of animals and criminals were thrown to be consumed.

Hell in this case is translated from the Greek “*Gehenna*” and in nearly all modern versions this is rightly acknowledged. It is obvious here that Jesus is using the fires of “*Gehenna*” as a type of the fires of Revelation 20:9 and like the fire which destroyed Jerusalem, these fires did cease to burn after Jerusalem was destroyed by the Romans in 70 AD. (See Appendix 4 – Various Translations of Hell)

The terms “eternal” or “everlasting” fire or punishment or damnation also need to be examined and these are to be found in Mark 3:29, Matthew 18:8, 25: 41, 46, and 2 Thessalonians 1:9. In verse 7 of the book of Jude we read how Sodom and Gomorrah as an example of those who did wickedly suffered the vengeance of eternal fire. That fire is not still burning today, so eternal fire is eternal in its effects only and must be understood in that way or the Scriptures would be misleading.

The Bible also speaks about some who will be tormented *forever* and ever in hell fire and this expression, which is found in Revelation 14:10-11 and Revelation 20:10 with slight variations, demands an explanation. There are several instances in the Bible where the term “*for ever*” means until the end of life, and the first of these is found in Exodus 21:6 in the KJV.

“Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.”

The previous five verses point out that this was to be done to a Hebrew slave who did not want to accept his freedom, but let’s compare the last line quoted to the NIV.

“then he will be his servant for life”

It is the same in the RSV, the NRSV, and the NEB. So the term “*for ever*” is equivalent to “*for life*” and this is the way it should be because *for ever* can only last until the end of life and would be meaningless after that. Therefore, the two quotations above from Revelation

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would mean the same if we put *for life* instead of *for ever* and ever. A second use of the term *for ever* is to be found in 2 Kings 5: 27 where Elisha is talking to his servant Gehazi –

“Naaman’s leprosy will cling to you and your descendant’s for ever” NIV.

It is obvious here that “for ever” means until the end of life, because leprosy does not affect any one after they have died. A third occurrence of this expression is to be found in Jonah 2:6 where the prophet is describing himself when he was thrown into the sea: -

“To the roots of the mountains I sank down; the earth beneath barred me in for ever.” NIV.

This was where Jonah expected to be until he died, even though his expectations were not fulfilled. But as a disobedient believer he did not expect to remain there for all eternity. If he was a child of God, he would expect to be resurrected from the dead, to live eternally and if he was rejected of God he would expect to be resurrected to face the second death in the lake of fire. This fire could not and would not be in the bottom of the ocean. Therefore, “for ever” in this passage as in the other, could only mean for life.

Those who maintain that unquenchable fire must mean fire that will never be extinguished would be obliged to explain why the fires that destroyed Jerusalem in 586 BC are not still burning today. Those who insist that eternal or everlasting fire must mean fire that will never be extinguished, should explain why the fires that destroyed Sodom and Gomorrah are not still burning today. Likewise, those who take the position that forever means “never-ending” should explain why it does not mean that in other places in the Scriptures. A failure to explain these Scripture statements is equivalent to an admission that they mean something different to what they are commonly understood to mean today.

The same problem of misunderstanding words is at the root of this whole issue we have been studying. It began because someone substituted life where the Scripture said death as in Romans 6:23 which has been already quoted along with several others. To read the above text in this way, and using the wording of the NKJV as our foundation , it would look like this: -

“For the wages of sin is eternal life (in hell) but the gift of God is eternal life (in Heaven) through Jesus Christ our Lord”

Clearly we cannot change words to mean something quite opposite to what they are supposed to mean, without disastrous consequences. The reason why some have done so is because of the basic mistaken assumption that the soul is immortal and it’s only the body that can die.

The Scripture however, does not make this distinction as can be seen from the following texts:-

“And fear not them which kill the body, but are able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matthew 10:28 KJV

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“Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” James 5:20 (KJV)

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.” Revelation 16:3 (KJV)

In these three instances the word “soul” is translated from the Greek word “*Psuche*” which means life and is translated that way in many instances. This soul can die in the second death, but only sleep in the first death and that is why no one except God can cause it to die, as it states in the first text quoted. To sum up the fate of the wicked briefly then – they will be raised from the dead at the end of the millennium for a short space of time, they will show their true character of rebellion when the restraint and pleading of the Holy Spirit is no longer evident and will then be completely annihilated on the earth by fire from Heaven.

This annihilation is described in several Scripture statement of which we will quote but a few: -

“But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.” Psalm 37: 20 (KJV)

“Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire,” says the Lord Almighty. “Not a root or a branch will be left to them.” Malachi 4:1 (NIV)

“and they shall be as though they had not been.” Obadiah 16c (KJV)

“For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be” Psalm 37:10 KJV.

According to these statements there will be absolutely nothing left of the wicked after the second death, not even a place for them. It is not enough that every trace of evil should be contained in the new earth which God is going to create but it will have to be completely destroyed so there will be no reminder of sin and its results to mar the happiness of the redeemed.

Undoubtedly some will say that this sounds gruesome and they are right to a point, but it’s far better that the wicked should be destroyed than to be carrying on their wickedness for all eternity, and it’s certainly better than living for ever in eternal torment.

The good thing about it all is that it is unnecessary that one person should suffer this punishment since Jesus paid the price of everyone’s redemption and suffered on their behalf, as we read in that famous text of John 3:16 NIV.

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“For God so loved the world that He gave his one and only Son, that whoever believes in Him shall not perish but have eternal life.”

Therefore, those who suffer the punishment of the second death have only themselves to blame, because they reject and despise the Saviour’s love.

We have already seen something of the destiny of the righteous, but there is much more to add. We have seen that they are to be either resurrected from the dead or changed from mortal to immortal at the coming of Jesus and are then to reign with Him in Heaven for a thousand years. This is contrary to what the great majority of Christians believe, for it is generally accepted that the millennium is to be spent on earth.

However, if we examine that famous chapter of John 14 we will see that Jesus told His disciples in His last sermon that He was about to go to His Father’s house in Heaven to prepare a place for them and that eventually He would come back to take them there. (John 14:1-3) This same truth is also explained by Paul in 1 Thessalonians 4:14-18 and by Peter in his 1st epistle chapter 1:3-4:-

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he have given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade – kept in heaven for you,” NIV.

In the statements we studied earlier concerning the comparisons between the end of the world in Noah’s day and the destruction of Sodom and Gomorrah, we saw that the righteous were taken away from the scene of destruction before judgement came. So likewise the righteous at the end of the world will have to be taken away before the earth is destroyed by fire and the only place they can be brought to is to Heaven. When we realise then, from a study of these texts, that the righteous are taken to Heaven when Jesus comes and when we couple this with the statements in Revelation 20:1-6 we must come to the unmistakable conclusion that the millennium is to be spent in Heaven. However, this does not mean that the righteous are to spend eternity in Heaven because Jesus made the simple statement in Matthew 5:5 which He borrowed from Psalm 37:11:-

“Blessed are the meek, for they will inherit the earth.” (NIV)

(See Appendix 5 – Article On Millenium)

Certainly the meek are not inheriting the earth at present, so they must at some time in the future. In Revelation 21:1 and Isaiah 65:17 we read that God is going to create a new Heaven and earth, but a new earth would be unnecessary if God’s people were to remain in Heaven.

Immediately after this statement in Revelation 21:1, John saw the new Jerusalem coming down out of Heaven from God, prepared as a bride. This city is inhabited by God’s people as we see in verses 24, 26 and 27, so at this point in time they are coming back to earth to inhabit it for all eternity. This must be at the end of the 1000 years because the wicked have been resurrected and are making an attempt to take the city as we have read in Revelation 20:7-9. The wicked at this time are on the earth, so the Holy city must also be on the earth and would have to be there since John saw it come down from Heaven.

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The clearest evidence however for the belief that the millennium is to be spent in Heaven and eternity on earth is the fact that it was God's original plan that His people should inhabit the earth. When God made Adam and Eve to inhabit and fill the earth, it was not His plan that they should sin and die and thereby cause the earth to be destroyed. Rather it was God's intention that Adam and his descendants should live for ever on the earth and in that case the whole millennial saga would have been un-necessary. God's plan was frustrated for a time because Adam used his free will to be obedient to Satan instead of to his Creator, but God's original plan will eventually be fulfilled, otherwise God would be a failure as regards what He set out to do. In Micah 4:8 we read about this.

"As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem." (NIV)

Here we are told that the former dominion will be restored and in Acts 3:21 Peter makes a similar statement and says that God promised it long ago through His holy prophets:-

"He (Christ) must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets" (NIV)

The real reason why Jesus came to the earth is described in 1 John 3:8b NIV in the last sentence:-

"The reason the Son of God appeared was to destroy the devil's work."

Part of this reason for coming was to provide a propitiation for the sin of those who accepted Him as Saviour, which He did at Calvary, but more was necessary. If Jesus had stopped at this we would always have a world of sin, sickness, war and death, and with Satan active in causing trouble to saints and sinners alike. By virtue of His coming and giving His life He also obtained the right to destroy Satan, sin and death and even to destroy the earth and atmosphere which have been badly contaminated and consequently unsuitable for perfect people to live in. Everything has to be restored as we have already seen and there is far more to be achieved than merely having our sins forgiven. The following verses tell us something of what awaits us in the new earth which God is about to create:-

"But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness." 2 Peter 3:13 NIV

"Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind." Isaiah 65:17 NIV

"They will build houses and dwell in them; they will plant vineyards and eat their fruit....my chosen ones will long enjoy the work of their hands." Isaiah 65:21-22

"The wolf and the lamb will feed together, and the lion will eat straw like the ox," Isaiah 65:25

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“And I heard a loud voice from the throne saying, Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” Revelation 21:3-4 NIV

But according to Paul, the words of men are inadequate to describe the glories of the world to come as he writes: -

“However, as it is written: No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him -” 1 Corinthians 2:9 NIV

Appendix 1 - QUESTIONS ON IMMORTALITY.

[1] How can you say the soul is immortal when the Bible says that (a) man is mortal, [Job 4: 17, 1 Corinthians 15:53] that (b) God alone has immortality.[1 Timothy 6:16] and (c) immortality is only brought to light through the gospel?[2 Timothy 1:10]

[2] How can you say the soul will live for ever when the Bible says (a) the soul that sinneth will die [Ezekiel 18:4, 20] and (b) God will destroy both soul and body in hell? [Matthew 10:28]

[3] How can you say that the wicked will live for ever in hell when the Bible says (a) Thou shalt surely die, [Genesis 2:17] (b)the wages of sin is death, [Romans 6:23] and (c) sin when it is finished bringeth forth death. [James 1:15]

[4]How can you say the lost are now in torment when the Bible says of the grave “there the wicked cease from troubling there the weary be at rest” [Job 3:17] and this torment will only take place after the second resurrection? [Revelation 20:5-10]

[5] How can you say the saved will go into Christ’s presence immediately after death if the Bible says (a) this will happen at the second coming of Jesus, [John 14:3. 1 Corinthians15:52. 1 Thessalonians 4:16,17] and (b) if they go to the grave after death? [Genesis 37:35, 42:38, Ecclesiastes 9:10, Job14:12-15, John 5:28-29, Acts2:28-34]
Does this mean that Jesus called Lazarus out of heaven? [John 11:43]

[6]How can you say the repentant thief went to be with Jesus in Paradise on crucifixion day when Jesus did not go there that day [John 20:17] and since Paradise is in the third heaven where God dwells? [2 Corinthians 12:2-4, Revelation2:7]

[7] How can you say the dead are conscious in heaven or hell if the Bible says “the dead know not anything”, [Ecclesiastes 9:5]”No one remembers you when he is dead, [Psalms 6:5] and “in the grave where you are going, there is neither working nor planning nor knowledge nor wisdom”? [Ecclesiastes 9:10]

[8]How can you say there is no such thing as soul sleep when Jesus said “our friend Lazarus sleepeth”, [John 11:11] “the girl (ruler’s daughter) is not dead but asleep” [Matthew 9:24] and when Paul said “I would not have you to be ignorant brethren concerning those that are asleep” [1 Thessalonians 4:13]

[9] Where in the Bible do you get the idea that (a) the soul exists separate from the body and will continue to live when the body is dead? (b) Does this mean the soul can see, hear, smell, taste and touch?

[10] How can you say the lost will live forever when the Bible says (a)“For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place and it shall not be”? [Psalm 37:10] (b) “But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away”? [Psalm 37:20] (c) “Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire, says the Lord Almighty. Not a root or a branch will be left to them? [Malachi 4:1 NIV]

Appendix 1 - QUESTIONS ON IMMORTALITY – continued.

[11] How can you base the doctrine of the afterlife on the parable of the rich man and Lazarus when a parable is only a story given to teach something different? For example would you take Jesus' statement literally "unless you eat the flesh of the son of man and drink his blood, you have no life in you"?

[12] If Jesus preached to the spirits in prison between the crucifixion and the resurrection, would this not mean that he was alive at this time and consequently did not die for the sins of the world?

[13] If Jesus did as above, and if these were the spirits of people who had died in the days of Noah [1 Peter 3:20] would this not mean a) that disobedient people were given a second chance to be saved after 3000 years and b) there must be a place of torment between heaven and hell which some call purgatory?

[14] Would these problems not be solved if we said that Jesus preached to the spirits in the prison of sin. "*When God waited patiently in the days of Noah, where the ark was being built,*" [1 Peter 3:20] rather than the time between his death and resurrection?

Appendix 2 - Various translations of SOUL

SOUL translated from Nephesh in the OT.

Nephesh occurs 755 times in the OT and is translated otherwise as life or creature, being or person.

Nephesh is translated “soul” or “souls” 435 times in the OT. KJV. 30 times in the NIV.

Gen. 12:13 And my [Abraham’s] soul shall live because of thee.[Sarah]

Nephesh is translated 119 times as “life” in the KJV E.g. Gen. 9:4, 5. 19:17, 19. 44:30.

Gen. 19:17 Escape for thy [Lot’s] life, look not behind thee.

Nephesh translated “creature” as to “man”.

Gen. 2:7 NEB only. Thus the man became a living creature.

Nephesh translated “creatures” as to “animals”. E.g. Gen 1:20, 21, 24. 2:19. 9:10,12,15,16.

Gen. 12:1 “And God created great whales, and every living creature that moveth.”

Soul –Translated from the Greek Psuche in the NT.

Psuche is rendered 58 times as “soul” or “souls” in the KJV, E.g. Rev. 16:3. 15 times in NIV. Matt. 10:28. Fear him who is able to destroy both body and soul in hell.

Psuche is rendered 40 times as “life” or “lives” in the KJV. E.g. Matt. 2:20 6:25,10:39. 16:25.

Matt 10:39 He that findeth his life shall lose it.

Genesis 2v7

	Nephesh [Hebrew]
KJV	Became a living soul
RSV	Became a living being
GNB	The man began to live
Knox	Made of man a living person
NIV	Became a living being
NEB	Became a living creature
NKJV	Became a living being
TLB	Became a living person
CEV	The man started breathing
Douay	Became a living soul
NRSV	Became a living being.
NJB	Became a living being

Ezekiel 18:4, 20 The soul that sins etc.

Nephesh translated “soul” in KJV, NKJV, RSV, Knox, NIV, NEB, Douay

Nephesh translated “those” in CEV, “mans own” in TLB, “person” in NRSV, “one” in NJB

Matthew 10:28

“Psuche”

[Greek] translated “soul” in KJV, RSV, Knox, NIV, NEB, NKJ, TLB, CEV, Douay, NRSV, NJB. GNB. Weymouth.

Matthew 10:39

Psuche translated “life” in all of the above.

Appendix 2 - Various translations of SOUL continued.

Conclusions

- [1] The soul [Heb. Nephesh] The proper translation is life, being, person or creature.
- [2] Nephesh never exists apart from the body.
- [3] Nephesh belongs to animals as well as to man. Gen 1:20, 21, 24. 2:19. 9:10, 12, 15, 16.
- [4] The Nephesh can die. Ezekiel 18:4, 20 “The soul that sinneth it shall die.”
- [5] Therefore Nephesh cannot be immortal.

- [1] Soul [Greek Psuche] is best translated as life since soul is an old unused English word.
- [2] Psuche is never said to exist apart from the body.
- [3] Psuche belongs to animals as well as to man. Rev.16:3
- [4] Psuche can die or be destroyed or lost. Matt. 10:28, 39. Rev 16:3
- [5] Psuche cannot therefore be immortal.

Appendix 3 - Various translations of SPIRIT

SPIRIT translated from Ruach, Neshamah, Pneuma. Phantasm in the KJV

Ruach appears 379 times in the OT. E.g. Gen 1:2, 6:3, 45:27, Joshua 5:1. Judges 15:19

Ruach is translated “breath” 33 times. E.g. Gen 6:17, 7:15. Ezek. 37:5. Ps 146:4,150:6

Gen 2:7 God breathed into his nostrils the breath of life.

Ruach translated “wind” 119 times. E.g. Gen 8:1, 41:6, 23, 27. Ex 10:13,19. Isa 41:29

Ex14:21 The Lord caused the sea to go back by a strong east wind all that night.

Ruach translated “Spirit” 76 times. E.g. Gen 1:2, 6:3, 41:8. Judges 15:19. Eccles 12:7

Gen 45:27. The Spirit of Jacob their father revived.

Ruach translated “Courage” once. Joshua 2:11. “Neither did there remain any courage.”

Ruach translated “Anger” once. Judges 8:3 “Then their anger was abated toward him.”

Neshamah. Translated into “Spirit” twice. Job 26:4. Prov 20:27

Prov 20:27. “The spirit of man is the candle of the Lord.”

Spirit – Pneuma in the NT

Pneuma translated as “spirit” 288 times. E.g. Matt. 3:16. 5:3. Luke 8:29. Acts 7:59. 8:29.

Matt. 12:43 “When the unclean spirit is gone out of a man.”

Pneuma translated as “Ghost” 95 times E.g. Matt. 1:18, 20. 3:11,12:31, 27:50.

Matt. 1:18. She [Mary] was found with child of the Holy Ghost.

Pneuma translated as “Life” 1time. He had power to give life to the image of the beast.

Pneuma translated as “Wind” 1 time. John 3:8. “The wind bloweth where it listeth.”

Pneuma translated as “spiritual” 1 time. 1 Cor. 14:12 “Ye are zealous of spiritual gifts.”

“Spirit” – “Phantasm”= “apparition” Twice in NT. Matt. 14:26. Mark 6:49

Matt.14:26. When the disciples saw him walking on the sea they were troubled saying “It is a spirit”

Genesis 2:7

RUACH translated “breath of life” or “life giving breath” in KJV, NKJV, RSV, NIV, NEB, KNOX, GNB, TLB, DOUAY, NRSV, NJB. Life in CEV.

Joshua 5:1

Ruach translated “spirit” in KJV, NKJV, RSV, NRSV, NEB, KNOX, DOUAY.

Courage in NIV, NJB, TLB,

Ecclesiastes 12:7

Ruach translated “spirit” in KJV, NKJV, RSV, NIV, NEB, KNOX, TLB, NJB,

Ruach translated “life giving breath” in CEV, NRSV.

Luke 8:55

Pneuma translated “spirit” KJV, NKJV, RSV, NRSV, NEB, NIV, NJB, Douay, Weymouth.

Appendix 3 - Various translations of SPIRIT continued.

Translated “life” in Knox, TLB, GNB, CEV.

Conclusions

- [1] Ruach [Spirit] is best translated as breath or wind.
 - [2] Ruach translated as spirit does not indicate what it is.
 - [3] Ruach is never said to exist apart from the body.
 - [4] Ruach belongs to animals as well as to man. Gen.6:17. 7:15, 22.
 - [5] Therefore Ruach is not immortal.
-
- [1] Greek Pneuma [pneumatic or pneumonia] is invisible like ghost, spirit breath or wind.
 - [2] Pneuma is never said to be an individual existing apart from the body.
 - [3] Pneuma is never said to be immortal.

Appendix 4 - Various translations of HELL

HELL translated from Sheol, Hades, Gehenna, Tartaros in the KJV and DOUAY.

Translated from Sheol 31 times . all in the OT

Translated from Hades 10 times in the NT

Translated from Gehenna 11 times in the NT

Translated from Tartarus 1 time in 2 Peter 2v4

Sheol [Hebrew]

Translated into "hell" 31 times E.g. Deut. 32:22, Job 11:8, Ps 9:17, 16:10, Jonah 2:2.

Translated into "the" grave 30 times E.g. Gen 37:35, 43:38, 2 Kings 22:20, Ps 30:3,

Translated into "pit" 3 times. - Numbers 16:30, 33. Job 17:16.

Translated as "grave" 25 times, "death" 3 times, "destruction" and "depths" in the NIV.

Hades [Greek]

Translated into "hell" 10 times E.g. Matt 11:23, Luke 16:23, Acts 2:27, 31, Rev 20:14

Translated into "grave" once in 1 Cor 15:55 O grave where is thy victory.

Hades translated as "hades" 5 times, "grave" twice, "depths" twice, "hell" once in the NIV.

Gehenna [Greek] = Valley of Hinnom [Hebrew]

Translated into hell 12 times E.g. Matt 5:22, 29, 30, 10:28, 18:9, 23:15, 33, Jas 3:6

Gehenna translated as "hell" in the KJV, NIV, NKJV, NEB, NJB, Knox and the RSV

Tartarus

Translated into "hell" once - 2 Peter 2:4.

Hell in Psalm 16:10 and Acts 2:27

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." KJV

Version	Psalm 16:10	Acts 2:27
KJV	Hell	Hell
NKJV	Sheol	Hades
RSV	Sheol	Hades
NRSV	Sheol	Hades
NIV	The grave	The grave
NEB	Sheol	Death
NJB	Sheol	Hades
Knox	Place of death	Place of death
Douay	Hell	Hell
TLB	The grave	Hell
CEV	The grave	The grave

Appendix 4 - Various translations of HELL - continued.

Conclusions on HELL

Sheol [Hebrew]

Jacob expected he and Joseph would be in sheol. Gen, 37:35, 42:38, 44:29, 31.
Jesus' soul [life] was prophesied to be in sheol. Psalm 16:10.[See Acts 2:27, 31.]
Jonah was in sheol but was not dead. Jonah 2:2.

Hades [Greek]

Usually associated with a place of burial. Luke 16:22-23.
A city [Capernaum] can be thrown into hades. Luke 10:15
Jesus' soul [person] was in hades. Acts 2:25, 27, 31.
The rich man was [supposedly] in hades. [Luke 16:23]

Gehenna. [Greek]

Gehenna was a literal place outside Jerusalem where fire was continually burning.
Gehenna always associated with fire, damnation or destruction.
The human body goes to Gehenna. Matt. 5:29-30, 18:9, Mark 9:43, 45, 47, James 3:6.
The soul and body is destroyed in Gehenna. Matt. 10:28.
The rich man was not in Gehenna. Luke 16:23.

Tartarus. [Greek]

Tartarus is a place where fallen angels are held unto judgement. 2 Peter 2:4.

Valley of Hinnom. [Hebrew]

The equivalent of Gehenna. [Greek]
Situated outside Jerusalem. Joshua 15:8, 18:16.

Appendix 5 – Article on Millennium

Christian Era

Day of decision for humanity. 2 Cor 6:2, Joel 3:14.

Jesus preparing a place in heaven for the saved. John 14:1-2, Psalm 110:1.

Satan goes about as a roaring lion. 1 Peter 5:8, Luke 22:31.

Beginning of millennium

All the saved are brought to heaven. Matt 25:34, 46, 1 Cor 15:51-53, 1 Thess 4:16-17.

All the living lost are destroyed. Luke 17:27-29, Matt 13:49, 50, 2 Peter 3:10.

2 Thess 1:8-9, Rev 19:21

Jesus comes back to the sky. John 14:3 Acts 1:11 Rev 1:7

Satan bound. Rev 20:2, 3a.

Millenium or 1000 years

The saved living with Christ in heaven. Rev 20:4c, 5c, 6.

The lost temporarily dead on the earth. 2 Thess 2:8. Luke 17:26, 28.

Jesus in heaven with the saints. Rev 20:4c, 6 1 Thess 4:16, 17

Satan bound or helpless. Rev 20:2, 3a.

End of millennium.

The saved return to earth in the New Jerusalem. Rev 21:1-4, 10, 24.

The lost resurrected and annihilated in the 2nd death. Rev 20:5a, 7-9, 21:8.

Jesus returns to earth in the New Jerusalem. Rev. 21:2, 3, 22, 23.

Satan loosed for a while and then destroyed. Rev 20:7-9, 15.

Eternity.

The saved living on the earth. Isa 35:1-end, Isa 65:17-25, Micah 4:8, Matt 5:5.

The lost non existent. Obadiah 16, Psalm 37:10, 35, 36.

Jesus on earth with his people. Rev 22:1-5.

Satan non existent. Rev. 20:10a, Obadiah 16, Nahum 1:9.

The seven thousand years represented by the seven days of Genesis 1

2 Peter 3:8 - But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

Appendix 5 – Article on Millennium – Continued.

The six days of creation are like the six days of earth’s history and the seventh day is like the one thousand years [millennium] when the earth is desolate or keeps Sabbath.

Leviticus 26:34 - Then the land will enjoy its Sabbath years all the time that it lies desolate... See verses 35 and 43.

2 Chronicles 36:21 - The land enjoyed its Sabbath rests; all the time of its desolation it rested.

Jeremiah 4:23-26 - I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone. I looked at the mountains, and they were quaking; all the hills were swaying. I looked, and there were no people; every bird in the sky had flown away. I looked and the fruitful land was a desert; all its towns lay in ruins.

The six days of Genesis one. -----3973 BC-----

Old Testament era 4000 years

Total 7000 years.

The anointing of Jesus. Matt 3:16 -----27 AD-----

New Testament era 2000 years

The return of Jesus. -----2027 AD-----

Millennium or Sabbath era 1000 years

The millennium ends. -----3027 AD-----

This is speculation and cannot be proved right or wrong.

Ben Rothwell 31-08-08 Revised 26-10-08

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