

More Questions Answered

The Rich Man and Lazarus? Luke 16:19-31

Here are 9 reasons why this a parable: 1) Jesus often began his parables in the book of Luke with the phrase, "a certain ..." Luke 14:16; 15:11; 16:1; 18:2; 19:11,12; 20:9 (KJV). 2) A man cannot literally enter into "the bosom" or chest of Abraham. 3) It is impossible for anyone who is literally burning in fire to carry on a conversation. 4) Can those in heaven and hell talk to each other? 5) The rich man went bodily to hell with eyes, tongue, etc. Does this mean that if you dug up his grave his body would be gone? A man's body cannot be in fire and in the grave at the same time. 6) A real man burning in fire would not ask for a little water to cool his tongue. 7) Jesus Christ did not interpret every parable He told. Yet He did interpret the parable of the wheat and the weeds in Matthew 13. *In His interpretation of this parable*, Jesus said plainly that hell-fire occurs at the end, rather than at death. Matthew 13:40. 8) Consciousness at death contradicts the rest of the Bible. Ecclesiastes 9:5,10; Psalm 6:5; 115:17; 146:4; etc. 9) 2 Peter 2:9 says that the lost will *not be punished until the end on "the day of judgment."*

The purpose of this parable was to teach the greedy Pharisees that the rich are not necessarily blessed and the poor cursed (16:14,22,23), that a man's destiny is fixed at death (16:26), and that if they would not believe Moses and the prophets, a resurrection would not convince them (16:29,31). Thus Jesus declared that we must believe Moses and the prophets. Nowhere in the writings of "Moses and the prophets" do people instantly go to heaven or into the fire at death. Why did Jesus use the name Lazarus? Because this parable was also a prophecy. *At the end of His life Jesus would resurrect a real person named Lazarus*, and yet this miracle would still not convince the Pharisees that He was the Messiah! John 11:1-53.

It is best to interpret a parable in the light of the rest of the Bible, rather than to interpret the rest of the Bible in the light of a parable.

Souls under the Altar? Revelation 6:9-11

During the "fifth seal," John "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." This scene is symbolic, representing the martyrs who died for their steadfast faith in Jesus Christ. God spoke to Cain after he murdered his brother Abel, "What hast thou done? *the voice of thy brother's blood crieth unto me from the ground.*" Genesis 4:10. These words parallel what John saw in Revelation 6. The blood of Abel did not literally cry out from the ground. Neither are there actual souls underneath a little altar in heaven. The "souls under the altar" scene occurs right after "the fourth seal" scene. There "Hell" is seen following "a pale horse" ridden by "Death." Revelation 6:7,8. This is obviously symbolic.

The Devil's Deception about Death

Revelation 12:9 *The serpent deceives the world.*

In the Beginning

Genesis 2:7 God formed Adam into "a living soul."

Genesis 2:16,17 God warned that if Adam sinned, he would "*surely die.*"

Genesis 3:1,4 The serpent said, "*you will not surely die.*"

Genesis 3:19 Because of sin, *man will return to dust.*

Genesis 3:22-24 God did not want Adam and Eve after sin to take from "the tree of life, and eat, and live for ever." So He drove them out of Paradise.

Therefore no sinner will naturally "live forever."

Genesis 5:5 After Adam lived for 930 years, "he died."

The Soul is Not Immortal

Ezekiel 18:4 "The soul that sinneth, it shall die." *Thus the soul can die!*

Exodus 1:5 "Seventy souls" went to Egypt. Souls are people.

Acts 2:41 "Three thousand souls" were baptized. Again, souls are people.

1 Peter 3:20 "Eight souls were saved" in Noah's day. Again, souls are people.

1 Timothy 6:16 God "only hath immortality." Man is not immortal.

2 Timothy 1:10 "Immortality" comes only "through the gospel."

Romans 2:7 Christians "seek for ... immortality."

1 Corinthians 15:53 At the end "this mortal" shall "put on immortality."

Death is Sleep

John 11:11-14 "Lazarus sleepeth ... Jesus spoke of his death."

Psalm 13:3 "Lest I sleep the sleep of death."

Daniel 12:2 "Many of them that sleep in the dust of the earth shall awake."

1 Corinthians 15:6,51 Paul said death was "sleep."

Acts 7:60 When Stephen died, "he fell asleep."

1 Thessalonians 4:14-16 Those "which sleep in Jesus" will be resurrected.

The Dead are Unconscious

Psalm 146:4 When a man dies, "*in that very day his thoughts perish.*"

Ecclesiastes 9:5, "*The dead know not anything.*"

Ecclesiastes 9:10 "There is no work .. nor knowledge, nor wisdom, *in the grave.*"

Psalm 115:17 "The dead praise not the Lord, *neither any that go down into silence.*"

Jesus said,

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

John 5:28,29

Some Questions Answered

Jesus Christ Taught the Resurrection of the Dead

John 5:28,29 "All who are in their graves" *will be resurrected.*

John 6:39,40,44,54 All believers will rise "*on the last day.*"

Luke 14:14 The saints will "be recompensed at the resurrection of the just."

Matthew 22:23,29 Jesus rebuked those who said there was "no resurrection."

Matthew 22:31 Jesus taught "the resurrection of the dead."

The Great Center: The Death and Resurrection of Jesus

Matthew 16:21 Jesus would "be killed, and be raised again on the third day."

1 Corinthians 15:3 "Christ died ... was buried ... he rose again."

Matthew 28:7 The angel said, "he is risen from the dead."

Revelation 1:18 Jesus "was dead," but is now "alive for evermore."

Revelation 2:8 Jesus "was dead, and is alive."

Death and Resurrection in the Book of Acts

Acts 2:29 David is "dead and buried." His body is still in the tomb.

Acts 2:34 David has not yet "ascended into the heavens."

Acts 9:36-41 Tabitha "was sick, and died ... Peter ... prayed; and turning him to the body said ... arise ... she opened her eyes ... presented her alive."

Acts 24:15 "A resurrection of the dead, both of the just and the unjust."

All Believers will be Resurrected when Jesus Returns

1 Thessalonians 4:16-18 "The Lord himself shall descend ... the dead ... shall rise ... to meet the Lord in the air: *and so shall we ever be with the Lord.*"

1 Corinthians 15:50-55 The saints cry out, "O death, where is thy sting" *when they are resurrected at the second coming of Jesus.*

John 14:1-3 Jesus will take us to heaven *when He "comes again."*

We Must Beware of Satanic Deceptions

Matthew 24:4 "Take heed that no man deceive you."

2 Corinthians 11:14 Satan deceives as "an angel of light."

1 Timothy 4:1 We must beware of "doctrines of devils." The first doctrine the devil ever taught Eve was that *if she sinned she would "not surely die"!!!*
Genesis 3:4. This is "The Devil's Deception about Death."

2 Corinthians 11:3 As "the serpent beguiled Eve," so Satan continues to mislead even good people "through his subtilty."

A Summary of the Bible Truth about Death

- 1) Man is "a mortal soul."
- 2) Death is an unconscious sleep.
- 3) Jesus Christ died and rose again.
- 4) Jesus will resurrect believers at His second coming.

The Thief on the Cross? Luke 23:42,43

The thief said, "remember me *when thou comest* into thy kingdom." His focus was the second coming, not the moment of death. The interpretation of Jesus' response depends upon where you place the comma. Commas are not inspired, but were added over a thousand years later, along with chapters and verses. Did Christ say, "I say unto thee, to day shalt thou be with me in paradise," or, "I say unto thee to day, thou shalt be with me in paradise" (at the second coming)? Here are 4 reasons why the latter is correct: 1) *Jesus did not go to Paradise that day.* He went to the tomb. Paradise is in heaven. Rev. 2:7; 22:1,2. 2) On Sunday morning, Jesus said to Mary, "I have *not yet* ascended to My Father." John 20:17. *Then Jesus went to Paradise.* 3) Jesus would not contradict Himself or the rest of the Bible. John 6:39,40, 44,54; 14:1-3; 1 Thessalonians 4:17. 4) The Greek favors the second reading.

Absent from the Body - Present with the Lord?

Paul longed "to be absent from the body, and to be present with the Lord." 2 Corinthians 5:8. *He did not say* this occurred at death, but at the time when "mortality" is "swallowed up by life" (vs. 4). In his previous letter to the Corinthians, Paul wrote that "mortality" would be "swallowed up" *at the resurrection at the end.* "In a moment ... at the last trump ... the dead shall be raised ... *this mortal must put on immortality ... then ...* Death is *swallowed up* in victory." 1 Corinthians 15:51-54. Paul expected "to be present with the Lord" at the second coming. "The Lord himself shall descend from heaven with a shout ... the dead in Christ shall rise ... *and so shall we ever be with the Lord.*" 1 Thessalonians 4:16,17. Jesus said we will be with Him when He comes again. John 14:1-3. Because death is like sleep, *it will seem like only a moment until we are "present with Jesus."*

What about Moses and Elijah? Luke 9:27-36

On the mount of transfiguration, "two men ... Moses and Elias ... appeared in glory." These were not spirits or disembodied souls, but "two men." Elijah never died. He was translated without seeing death. 2 Kings 2:11. Moses "died" and was "buried." Deuteronomy 34:5,6. Yet the book of Jude reveals that Michael came from heaven and, "contending with the devil he disputed about the body of Moses." Jude 9. Moses was to be resurrected. The devil protested. Then Michael said, "the Lord rebuke thee." Thus it was a living resurrected Moses and a translated Elijah that appeared on the mount. Immediately prior to this appearance, Jesus had told his disciples that they would soon "see the kingdom of God." Luke 9:27. On the mount they saw it in miniature. Jesus Christ was glorified as Savior. Moses represented all the saints who would be resurrected, while Elijah represented those who would be translated without seeing death at the second coming of Jesus. Both groups are described in 1 Thessalonians 4:16,17.