

PROBLEM TEXTS ON STATE OF THE DEAD

1	<u>Luke 23:42-43</u>	The dying thief
2	II Cor. 12:2-4	Heaven = Paradise
3	John 20:15-17	Christ had not yet ascended - Comma explained
4	<u>II Cor. 5:8</u>	Present with the Lord
5	II Cor. 5:1-9	Not unclothed, but clothed upon
6	<u>Luke 16:19-31</u>	Parable of Lazarus and the rich man not literal
7	Matthew 21:28-33	Parables are not always introduced at the beginning as parables
8	Matthew 16:27	Everyone rewarded according to their works at Christ's coming
9	<u>Phil. 1:20-25</u>	A desire to depart <u>and</u> be with Christ
10	I Thess. 4:15-17	Paul taught that we go to meet Christ in the first resurrection
11	John 14:1-3	Christ taught that He will come again and receive us
12	<u>I Peter 3:17-20</u>	The spirits in prison
13	Isaiah 42:5-7	Captives in the prisonhouse of sin and darkness
14	Isaiah 61:1	Christ sets the captive free and opens the prison
15	<u>Rev. 6:9-11</u>	Souls under the altar which were martyred
16	Gen. 4:10	The voice of thy brother's blood crieth unto me
17	<u>Hebrews 12:1</u>	Our forefather's Godly lives witness to us
18	<u>John 3:36</u>	Literally, "He that keeps on believing" has life
19	<u>Matthew 16:28</u>	Some shall not taste of death 'till they see...
20	Matthew 17:1-5	The mount of transfiguration fulfills Matt. 16:28
21	II Kings 2:9-11	Elijah translated to heaven without dying
22	Jude 9	A dispute over the body of Moses; the devil loses
23	Romans 5:14	Death reigned from Adam <u>to</u> Moses
24	II Peter 1:16-18	Eyewitnesses of His Majesty

QUOTATIONS FROM SEVERAL REFORMERS

The martyr Tyndale, referring to the state of the dead, declared: "I confess openly, that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it were so, I see not but then the preaching of the resurrection of the flesh were a thing in vain."--William Tyndale, Preface to New Testament (Ed. 1534). Reprinted in *British Reformers--Tindal, Frith, Barnes*, page 349.

William Tyndale: *An Answer to Sir Thomas More's dialogue*, Parker's 1850 reprint, Bk. 4, ch. 4, pp. 180, 181. – "The Sadducees, denying the resurrection, were corrected by Jesus who taught that there will be a resurrection at the end of the age, at the end of the reign of sin. Jesus taught that when he also taught that in heaven the redeemed of all ages will not live in a marriage relationship to wives, just like the angels in that respect. Next Jesus shows that after the resurrection when even Abraham, Isaac, and Jacob live again, the Almighty God who raised them, will be the God of all in Heaven, where they will be called by a new title, 'the children of the resurrection'. Meanwhile, all of God's saints sleep peacefully in their graves awaiting resurrection day." Matthew 22; Mark 12; Luke 20.

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with the "monstrous fables that form part of the Roman dunghill of decretals."--E. Petavel, *The Problem of Immortality*, page 255. Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the Reformer says: "Another place proving that the dead have no . . . feeling. There is, saith he, no duty, no science, no knowledge, no wisdom there. Solomon judgeth that the dead are asleep, and feel nothing at all. For the dead lie there, accounting neither days nor years, but when they are awaked, they shall seem to have slept scarce one minute."-- Martin Luther, *Exposition of Solomon's Booke Called Ecclesiastes*, page 152.

It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection. This tendency was remarked by Dr. Adam Clarke (the great Methodist commentator who wrote Clark's Commentary) who said: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"—*Clark's Commentary*, remarks on I Corinthians 15, paragraph 3.