



STATEMENT OF BELIEFS

Article VIII – The Nature of Man: Non-Immortality of the Soul

God only has immortality. 1Timothy 1:17; 6:15, 16. Man forfeited this status when he sinned, as God instructed Adam that on the day he ate of the tree, he would surely die. **Genesis 2:16-17.** Because of Adam's transgression, all will die because all will have sinned and transgressed the law. **Romans 5:12; 3:23; 6:23. Satan is the author of sin.** Isaiah 14:11-14; Ezekiel 28:12-19; John 8:44. The lake of fire, or Hell as it is commonly referred to, was prepared for the devil and his angels. **Matthew 25:41. Hell is not a place of eternal torment, but rather a place where sin, the author of sin, and all that practice sin without repentance will be forever destroyed, eternal extinction.** Ezekiel 28:18; Malachi 4:1, 3; 2Thessalonians 2:7; Revelation 20: 14, 15. **As a fire burns until such time as it has nothing left to burn and thus extinguishes itself, so also are the fires of Hell. It will burn until there is nothing left to burn, which will be when all that is evil will be consumed and cease to exist in any form eternally.** Jude 7. The story in **Luke 16:19-31** is not a reflection on Hell, but a parable directed at the Pharisees. **Luke 15:2. When man dies, he goes into a state of perpetual unconsciousness and will remain in the grave until the resurrection.** Ecclesiastes 9:5, 6, 10; Psalm 146:4; Job 14:10-14; 19:25-27; Daniel 12:2; John 5:24. There are two resurrections, one for the righteous and one for the unrighteous. **John 5:24; Daniel 12:2; Revelation 20:5, 6.** In the first resurrection, the corruptible will put on incorruption, the mortal will then put on immortality. **1Corinthians 15:51-54.** Those who are part in the second resurrection 1,000 years later will all perish dying the eternal death. **Revelation 20:9-15.**

There are two doctrines in particular that would make one a member of the church of Babylon—failure to keep the Sabbath, and believing in the Immortality of the Soul. It is absolutely essential



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that each person understands that the dead are exactly that, in a state of perpetual sleep, and nothing more until Jesus calls them forth from the grave. Since the sin of Adam, there has been no such thing as an immortal soul. Paul makes it clear that **only** God is immortal or eternal. **1Timothy 6:16**. As to the soul sleep, I would refer you to the foregoing references in **Ecclesiastes 9:5, 6, 10**, as well as the following: **Job 3:13-3:19; 14:11-15, 21; 17:13-17:16; Psalm 6:5; 30:9; 49:15; 88:10-12; 115:17; Proverbs 21:16** and **Daniel 12:2**. **Failing to grasp this doctrine will allow you to entertain demon impersonations and visitations and will condemn your soul to eternal death.**

Secondly, there is no such thing as an eternal burning Hell. **The true definition of Hell is eternal separation and extinction from God.** Please understand that the lake of fire was prepared for Satan and the angelic host that chose to follow him, no one else. **Matthew 25:41**. **When God executes judgment at the close of time, and those not written in the Lamb's Book of Life are cast into the lake of fire, as a consequence of their refusal to repent, and thus casting their lot with Satan, it will still be a strange act.** **Isaiah 28:21**. God takes no pleasure in the death of the wicked, **Ezekiel 33:11**, nor will His mercy allow anyone to suffer in death any more than what their wicked lives require; and none will suffer as long as Satan himself, the final scapegoat. But even he will eventually cease to exist, **Ezekiel 28:16, 18**, and with him, sin will be destroyed once and for all.

*“The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed. “The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” **Isaiah 28:21**. To our merciful God the act of punishment is a strange act. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.” **Ezekiel 33:11**. The Lord is “merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin.” Yet He will “by no means clear the*



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guilty.” **Exodus 34:6, 7.** While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who have become hardened in sin. “The Lord is slow to anger, and great in power, and will not at all acquit the wicked.” **Nahum 1:3.** By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor.” **Ellen G. White, Patriarchs and Prophets, chapter 61, pg. 627-628**

“The righteousness which is acceptable with God is the righteousness “which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God.” **Romans 3:22, 23.** “He became the Author of eternal salvation unto all them that obey Him.” **Hebrews 5:9.** And “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” **John 3:16.** Christ’s coming to this world was not in vain. He came for a purpose, and that purpose is that those who will believe in Him may not perish, but have eternal life; and as surely as those who believe in Him shall have eternal life, just so surely those who do not believe in Him shall perish. If not, if those who do not believe in Him do not perish, then this record which He has given cannot be true. If, by virtue of the immortality of the soul, those who do not believe in Christ live as long as those who do, then where is there any point in these scriptures? We know full well the meaning that is put upon the word “perish” by those who believe in the doctrine of the natural immortality of the soul; that is, that it means eternal life in misery. But no such idea is contained in the Scripture. **Eternal life is the heritage of those who believe in Christ, and of those alone. Nor will language allow any such meaning to be put upon the word “perish.” That word is defined**



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thus: “To be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted from existence; to die; to lose life.” This is Webster’s definition of perish; and every part of it can be duplicated time and again from the Scriptures. But no part of this definition can be true if the soul be immortal.

In **Psalm 37:10** we read: “For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” Again, in **Isaiah 41:11, 12**, we read a promise of what the Lord will do with those who contend with the “seed of Abraham,” “the friend of God:” “Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught.” But to the meek, to those who learn of Christ, it is promised: “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” “The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever.” **Psalm 37:11, 28, 29**. All is summed up by the Lord Jesus in one sentence, as follows: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” **John 3:36**. And again: “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” **John 6:53**.

If these scriptures, from the first to the last, do not show that future life is obtained only in Christ, then it would be impossible for the Lord Himself to put words together that would show such a thing. If the Lord wanted to tell men that without believing in Christ they could have no life; that without believing in Him they should perish; if He wanted to tell them that the gift of God is eternal life through Jesus Christ, how would it be possible to tell them so more plainly than He has already told, in the words quoted? Yet in defiance of these plain, positive scriptures, and in direct subversion of them, the doctrine of the immortality of the soul, which gives to all men



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immortal life irrespective of Christ, is held by the majority of professed Christians as a veritable article of Christian faith. Why is it that men will not believe the record that God has given on this subject? Why is it that they will not believe that future life is given alone through Christ? It is no light thing to disbelieve this. Many seem to think, and will even so express themselves, that it makes no difference particularly whether this be believed or not. But it does make a difference. We state it as the simple truth that not to believe that eternal life for man is in Christ alone, is one of the greatest insults that can be offered to the God of heaven.

Please read carefully the following scripture, and see whether we have stated more than the exact truth:—“He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” **1John 5:10-12.**

*Here is the plain statement that to believe not a certain “record” is to make God a liar. That record is just as plainly stated to be that the eternal life that is given us “is in the Son” of God, and that “he that hath not the Son of God hath not life.” Now the doctrine of the immortality of the soul causes men not to believe that record. They who believe the doctrine of the immortality of the soul do not believe that they who have not the Son of God have not life. Therefore the doctrine of the immortality of the soul “hath made God a liar,” because it causes men to “believe not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” **Therefore we say that not to believe that future life is given us in Christ alone, is to insult the God of heaven by making him “a liar.”** It does make a difference how we believe on this question; for when God is made a liar, he ceases to be Jehovah, he ceases to be God.” **A.T. Jones, “The Immortality of the Soul, Is It A Scriptural Doctrine?, Section VI, pg. 28-31.***



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*“To be able to answer this all important question intelligently, we must consult the Bible, which is the Word of God. God in times past answered this question for all ages, and it is forever settled. That death is an absolute cessation of conscious existence is taught by the wise man in **Ecclesiastes 9:5, 6.** "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." This surely is sufficient to settle this whole question for every soul who is willing to take the plain words of the Bible rather than the theories of men. No words could have been chosen by the inspired writer to make the truth of man's unconsciousness in death any plainer than those which are used in this passage.*

Analyze this verse carefully. Note its brief but clear statement, "The living know" something, "that they shall die." There is intelligence and knowledge with those who are alive; and this is just the opposite of death. "But the dead know not anything." There is no intelligence and knowledge in death. Death is the exact opposite of life. And "the memory of them is forgotten." In death they do not recall the scenes of life, as the spiritualist medium seeks to teach.

And their love has ceased. While in life the love of a mother may have centered in an only child, yet when she dies, her love "is now perished;" nor does she or her spirit, return to hover over the object of her affections, for in death there is no love. Nor does hatred continue in death. Hatred also perishes there, as does envy.

And with anything that is transpiring in all the earth the dead have nothing at all to do. "Neither have they any more a portion forever in anything that is done under the sun." They are unconscious of all that is taking place.

There is a teaching in the world today known as Spiritualism, and claims that one is conscious in death. How impossible for any to be deceived



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by so-called spirits of the dead if the great truth of man's unconsciousness in death, so plainly stated in this passage, were confidently accepted!

*Nothing is known by the dead of the passing of the years or of the condition and circumstances of loved ones. "His (the dead man's) sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." **Job 14:21**.*

*Death is only a sleep. In the Bible death is given a name which stands for unconsciousness. It is called a "sleep." Thus in **Psalms 13:3**; "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Death is a period of unconsciousness, a sleep, from which all will be awakened at the resurrection.*

*Christ agrees with David that death is a sleep. In **John 11:11-14**, we have this record: "These things said He: and after that He saith unto them, Our friend Lazarus. sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."*

*In **1Corinthians 15:6**, he says: "After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." And in **1Thessalonians 4:13**, he says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."*

*Daniel agrees with David, Christ, and Paul, that death is a sleep. In **Daniel 12:2**, he speaks of the dead as follows: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." At death, then, one lies down to sleep; at the resurrection he is awakened. Between death and the resurrection there is an unconscious sleep.*

*Luke agrees with these other inspired writers that death is a sleep. In recording the death of Stephen, in **Acts 7:60**, he says: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."*



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*David, the man after God's own heart, instead of being at the present time in heaven, as the theory of the immortality of the soul would teach, is in his grave sleeping. This is clearly stated by Paul in a sermon at Antioch in Pisidia as recorded by Luke in **Acts 13:26**: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers (in the grave), and saw corruption."*

David Not in Heaven—Peter declares explicitly that David has not gone to heaven. In his sermon on the Day of Pentecost, in **Acts 2:34**, he says: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on My right hand." In the **twenty-ninth verse** he also tells us plainly where David now is: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day."

The process of dying is not death. The loss of purity is not death. The loss of joy is not death. The loss of heaven is not death. That is, it is none of these things which is meant in the Scriptures when death is spoken of. Nothing but the loss of life constitutes death. This will be seen in a passage contained **in the book of Job, the seventh chapter and twenty-first verse**: "And why dost thou not pardon my transgression, and take away mine iniquity? For now I shall sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Surely no more forceful expression could possibly be used to show an utter cessation of existence than this. In death "I shall not be."

In the fourteenth chapter of Job this question of death is discussed, and the conclusions there set forth are worthy of our study. **In the seventh verse** Job declares that "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." And now man is contrasted with the tree: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? And Job answers his own question by saying, "As the waters fall from the sea, and the flood



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decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not a wake, nor be raised out of their sleep."

*From this it is plain that until the day of the resurrection, the day when the heavens shall depart as a scroll (**Revelation 6:14**), those who are dead will continue in unconscious sleep.*

Job then exclaims, "O that thou wouldest hide me in the grave, that wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Notice the expressions: "Hide me in the grave," "keep me secret." They are descriptive of death.

Having answered this question, Job now propounds another: "If a man die, shall he live again?" And again he replies: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."

*Attention is directed to the expression, "All the days of my appointed time will I wait." In what place he would wait we are told in **Job 17:13**: "If I wait, the grave is mine house: I have made my bed in the darkness."*

*This change for which Job waits in the grave is that spoken of in **1Corinthians 15:51-54**. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." The change for which Job still waits is that from "corruption" to "incorruption." While he waits for this change "the grave" is his house. This change will not be accomplished at death, as many are teaching, but "at the last trump," when "the dead shall be raised incorruptible."*

*This same blessed awakening from the tomb is spoken of in **1Thessalonians 4:13-17**. Notice how clearly this text sets forth the truth of this subject. "But I would not have you to be ignorant, brethren, concerning them which are sleep, that ye sorrow not, even as others which have no hope." And then Paul shows that they are not in heaven, but in their graves*



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awaiting the resurrection. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, Revised Version) them which are asleep. 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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

*This was the time to which Paul was looking for his reward, not to death. He declares in **2Timothy 4:8**: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge. shall give me," not at death, but "at that day (the day of judgment): and not to me only, but unto all them also that love His appearing."*

Death is an enemy of the human race, not a friend. "The last enemy that shall be destroyed is death." But many have had their eyes so blinded by the subtle teachings of a false philosophy, born of the "ye-shall-not-surely-die" utterance of the father of lies, that they have had their hopes centered on death as the culmination of all their expectations of a future life. This is a grievous error.

*Let us fix our eyes and center our hopes. on that great hope of the church, the resurrection from the dead, as the fulfillment of all our joys, and the entrance into that "life everlasting" which the gospel of Christ holds out to every repentant sinner." **The Banner, March. April, 1935***

For any additional information on this subject, see **Bible Readings for the Home Circle, 1914 Edition**: "Origin, History, And Destiny Of Satan;" "What Is Man?" "Life Only In Christ;" "The Intermediate State;" "The Two Resurrections;" "Fate Of The Transgressor;" "The Ministration Of Good Angels;" "The Dark Ministries Of Bad Angels;" "Spiritualism."