

TWENTY-FOUR VERSIONS OF HELL

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THIRTEEN PROTESTANT VERSIONS OF HELL

EIGHT OTHER VERSIONS OF HELL

THREE CATHOLIC VERSIONS OF HELL

Did you know there are over 24 different Hells that are commonly believed by many? While some have some features that are similar they are all different and have sharp disagreements. Those that believe one version of Hell are in conflict with those that believe any of the others.

SOME OF THE MANY DIVISIONS OF THE PROTESTANT VERSIONS OF HELL

1. The Calvin Version of Hell
2. The Jonathan Edwards version
3. The Graphic view of Hell
4. Satan doing the tormenting
5. God doing the tormenting
6. The Metaphorical view of both Heaven and Hell
7. Mental anguish only Hell - Billy Graham
8. C. S Lewis - the almost pleasant Hell
9. Protestant Traditionalist
10. Many Protestant Premillennial versions
11. Realized Eschatology – A. D. 70 version
12. Protestant Reformation version

EIGHT OTHER VERSIONS OF HELL

1. Church of Christ, Christian Church Abraham's bosom after Judgment Hell, A newer version
2. Edward Fudge version: The short Hell
3. Christadelphians version
4. Church of God and others
5. Universalist version of Hell
6. Seventh-Day Advent version
7. Latter-day Saints version [Mormons]
8. The Grave is Hell version [Jehovah's Witnesses]

THREE CATHOLIC VERSIONS OF HELL

1. The Dark Age Catholic version of Hell
2. The New Catholic version of Hell
3. Nether World

NO BIBLE HELL

WHICH HELL DO YOU BELIEVE IN?

FROM WHERE DID HELL COME?

How Hell was put into and is being kept in the Bible

MORE THAN THIRTEEN PROTESTANT VERSIONS OF HELL

SOME OF THE MANY DIVISIONS OF THE PROTESTANT VERSIONS OF

HELL. After much conflict among the reformers, most Protestants accepted much of the early Catholic version of going to Heaven or Hell one by one at death, before and without the judgment or the Resurrection, but without Purgatory. Unconditional immortality, which is the foundation on which Hell stands, was accepted mostly due to Calvin and those that followed him winning out over Martin Luther and his followers. If they had

accepted Luther's views on immortality, there would be no foundation for Hell. Many Protestants believe the soul of all who do not accept Christ will instantly be transported to Hell at the death of the body before the resurrection and judgment day. God deliberately chooses to make them suffer and feel the pain without any letup forever. The saved will go to their eternal home in Heaven at death [an instant rapture]. The Westminster Confession says, "The souls of the righteous...are received unto the highest heavens...the soul of the wicked are cast into Hell." Does God judge them at death, then maybe thousands of years later, takes them out of Heaven and Hell to rejudge them at the resurrection to see whether He made a mistake? Many believe an unbaptized baby will not be saved. This version is still believed by many today, even by many that say they are looking for the rapture; but an opposition to belief in Hell is rapidly growing in the Protestant churches. From the Protestant Reformation unto now there have been many changes and new Protestant versions of Hell.

[1] THE CALVIN VERSION OF HELL: The given no chance Hell. An extension of the early Protestant Version, but with a god that made most of mankind knowing he is going to torment them in Hell forever, and there is nothing they can do to keep from going to Hell. This god made them just so he could torment them forever as their creed says, "to His good pleasure." No amount of preaching or teaching can change the number that shall be in this Hell not even by one person. The Westminster Confession says, "By the decree of God, for the Manifestation of is glory, some men and angels are predestinated unto Everlasting Life, and others foreordained unto everlasting death." Some Protestants still believe this version of Hell that their god made most of mankind just so he could torment them for eternity but it is not near as popular as it was a few years ago. Those who say they are orthodox Protestants who do not believe the Calvin Version of Hell may far out number those who do.

[2] THE JONATHAN EDWARDS VERSION OF HELL: Also, an extension of the early Protestant Version and there was a time when most Protestants believed this view of Hell but now only a few believe it. There are about as many variations of this version as there are preachers who preach it. Most taught God had given Hell over to Satan and Satan will roast most of mankind forever and torment them however he wishes to. Some have demons peeling off the burning flesh of those in Hell with God making sure they keep it up forever. Some have God doing the tormenting of Satan, the demons, and man, with God forever pouring in fire and brimstone, and thousands of other ways of tormenting with each preacher trying to out do the others in telling of the horrors of Hell. Each one trying to make the god of Hell more evil then the others have. Jonathan Edwards said God "will crush their blood out and make it fly, so that it will sprinkle his garment and stain all his raiment." They never tell how they know such details. Put all their horrors together and it would take many books to tell them all. Some of them get very specific with the details of the torment. These "Hellfire" preachers are not as popular as they once was and their audience is much smaller. It is unimportant to them if they have no Bible for their Hell or its horrors; the badly mistranslated King James Version is all they need to make their Hell believable to many with whatever kind of torment they want to put in it. Some believers of the Calvin version also believe this version and mix the two together. There is not much unity of belief among the Protestants. Today, in almost any church if the preacher started preached sermons about Hell that was like the one's Edwards preached he would be out of work very soon.

This version of Hell makes there be something like two kingdoms or two universes after the judgment with Satan over one with most of mankind and God over a few. Both God and Satan would have eternal power in their kingdom and the division between them, between Heaven and Hell would mean God would not ever have a victory over evil. The god Edward believed in would have no problem with tormenting the lost, he would love it.

[3] THE GRAPHIC VERSION OF HELL: The sinners will be tormented in the parts of their bodies that sinned.

"In short, whatever member of the body sinned, that member would be punished more than any other in hell...In Christian literature we find blasphemers hanging by their tongues. Adulterous women who plaited their hair to entice men dangle over boiling mire by their...hair." William Crockett, "Four Views on Hell" Page 46.

[4] SATAN WILL BE DOING THE TORMENTING VERSION OF HELL: Satan and his angels will be doing the tormenting, but they could only be executing the will of God that the lost be tormented for they could not torment the lost without God letting them. This view was believed by most in the Dark Age and by most Jonathan Edwards preachers who often speak of "the devil Hell" as though Hell was a place that belonged to Satan. Most Protestants have now abandon the view of Satan and his demons doing the tormenting, but I remember that this was believed by most when I was a child and was what most Protestants believed at that time. Many painting in museums and churches show Satan and his demons roasting those in Hell and tormenting them in every way the painter could think up. SATAN AND HIS ANGELS ARE NEVER PUNISHED. In this version of Hell Satan and evil spirits are forever over "Hell" and will forever be able to torment most of mankind. Instead of being punished, they will have forever triumphed over God and will forever have a kingdom of their own where they will work their evil on mankind as they please to and as it gives them pleasure.

[5] GOD WILL BE DOING THE TORMENTING VERSION OF HELL: Satan and his angels will be tormented by God just as all the lost of mankind will. There has been a major change by many Protestants from Satan to God doing the tormenting.

[6] THE METAPHORICAL VIEW OF BOTH HEAVEN AND HELL: We are not told what Heaven and Hell will literally be like. We are told in pictures that tell us Heaven will be a place of beauty more than anything on this earth and that Hell will be worse than anything on this earth. Because we cannot understand what Heaven will really be like, we are given the picture of a city with gold streets and pearl gates to picture for us its great beauty and value, but it will not literally be made of gold, pearls, or of anything that we have on this earth. The metaphorical view of Hell is pictured as a place of fire, but it will not literally have fire as we know it, or darkness as we know it. In this view none of the literal torments of the Jonathan Edwards Version are possible for they are all things of this earth that will not be in Hell. This version of "Hell" seems to be growing rapidly for it is looked on as a way to make God less evil, but in fact it does not for whatever would be symbolized by being tormented by eternal fire would be just as bad as being eternally tormented by literal fire.

[7] BILLY GRAHAM'S MENTAL ANGUISH VERSION OF HELL: Hell is only a state of mind. In "The World To Come" Page 300, Isaac Watts makes the worm be the conscience of a person eating on himself for all eternally. A survey by US News, January 2000, Page 47, says 53 percent of Americans believe Hell to be only mental anguish. This

is an attempt by some to lessen the negative effect of Hell making God cruel and sadistic, but the attempt is a complete failure. Replacing physical torment with mental anguish does nothing to change Hell by making the torment be less. Mental anguish can be worse than physical pain, and it would still be torment without end, and would still be God doing the tormenting. Billy Graham, who is an orthodox Protestant, would in no way been called orthodox by Calvin or Jonathan Edwards, nor would many others that believe Hell is only mental anguish as he does. The old orthodox is some times the very opposite of the new orthodox. **In the mental anguish version of Hell for sins after death, the sinner punishes himself after death; it is not God that punishes him.**

Alexander Campbell said, "The sinner's suffering by mental agony, produced by sin, greater than could be caused by material fire." "Five discourses on Hell" 1848. Then he says, "We do not maintain that men are punished eternally for sins committed in this life only. The analysis of the sufferings of a future retribution, which we have just given, is itself sufficient evidence of this fact; for the indulgence of voluntary depravity is itself both sin and punishment. As a consequence of past sins, the sinner has formed the habit of sinning. It is a law of man's nature, that habit creates both a tendency to certain acts, and a facility in their performance. As the result of the habit of sinning, formed in this life, a tendency to repeat acts of sin is carried on the sinner into a future world; and every such act repeated in that world not only perpetuates, but increases the tendency to further acts of the same kind: and thus, as by every repeated act the tendency to sin is increased, and as every act also brings with it its own punishment, so, by the laws of man's mental and moral nature, the sinner's progress in both sin and suffering in a future world, is like that of a falling body, which increases its velocity as the square of the distance increase through which it falls. There is, therefore, just as little probability that a sinner, left to himself in a future world, should repent and turn to God, as that a falling body should arrest itself in its downward course, and ascend to the elevation from which it fell...surely the assumption that our doctrine supposes that God punishes sinners eternally for sins committed in this brief and frail life is wholly gratuitous." Alexander Campbell, "Five discourses on Hell," Page 65, April 9, 1848, Daniel Davies Publisher. Not many members of the Christian Church and the church of Christ any longer believe as Alexander Campbell but some Protestants still do.

[8] C. S. LEWIS'S THE ALMOST PLEASANT HELL In Great Divorce C. S. Lewis pictures Hell as not black but only a little gray almost pleasant place where those in it can take bus trips into Heaven for the day and return to Hell. See "The Destruction Of the Finally Impenitent" by Clark H. Pinnock at http://www.abccogc.org/jrad/volume2/issue1/jrad_v02.1_art2.htm

[9] PROTESTANT TRADITIONALIST VERSIONS OF HELL: Most who say they are orthodox and traditionalist believes the lost will be kept alive with some kind of punishment, but beyond this there is little agreement among them. Some believe much as did Jonathan Edwards and Calvin that there will be torment beyond anything that we can now know of and others who utterly repudiate both Calvin's and Edward's Hell and only believe that there will be some kind of eternal punishment, but it may be nothing more than a little mental anguish or just being deprived of all good. Others are at all points between the two even when they are in the same denomination. From the top (the Calvin version) to its bottom (eternity existing but being deprived of all good, to forever lose everything that is good), in those who call themselves "traditionalists" there are a wide range of views; yet, they all say they are orthodox and traditionalist! Orthodox is a big blanket and growing bigger all the time. Even so, few if any who are orthodox and traditionalist believe the same and there is a world of difference in what is orthodox in the

Protestants churches. Many who say they are orthodox do not believe in once saved always saved, infant baptism, Augustine's view on predestination, the millennium, and countless other differences in what is traditional and orthodox. Although they cannot agree among themselves over what is traditional, they attack all who do not believe in one of their many versions of "Hell" for not being orthodox or traditional and nonetheless accept many as being orthodox who believes in an entirely different "Hell" and even accept Premillennial which has many who do not believe in any version of Hell, or believe that Hell will be on this earth and will last for only a short time.

[10] PROTESTANT PREMILLENNIAL VERSIONS OF HELL: From all the information I can find there are many more Protestants who believe in some form of Premillennialism than not. Premillennial variations found in the Protestants churches are pre-tribulation, mid-tribulation, post-tribulation, partial-rapture, many mini-raptures, already past rapture, the tribulation period, historic Premillennialism, Post Millennialist, Dispensationalist, and many more. Most Premillennial versions of Hell are somewhat similar to either the Seventh-Day Advent Version of Hell or the Church of God Version of Hell. See "Seventh-Day Advent Version of Hell" and "Church of God (and others) Version of Hell" below. Many of the Premillennial versions of Hell are far from being what is thought of as being orthodox, but most all Premillennialists are thought of as being Protestant, orthodox and traditional.

Unorthodox In Orthodox Churches

It may come as a surprise to many that those who say they are orthodox Protestant but do not believe in Hell as a place of eternal torment that **there are more who say that are orthodox Protestants who do believe Hell to be eternal torment than there are orthodox Protestants who do believe Hell to be a place of eternal torment.** When US New says 53 percent of Americans believes Hell to be only mental anguish, most of that 53 percent are orthodox Protestant and this 53 percent is in addition to the many Protestant Premillennialists who do not believe Hell to be a place of eternal torment. When some say that is only Jehovah's Witnesses teaching, they seem to be blind to the fact that this is the teaching by far more than half of the orthodox Protestants and the number of orthodox Protestants that do not believe in the Jonathan Edwards or Calvin versions of Hell is by far greater then the number of Jehovah's Witnesses who do not believe in Hell. Much of what is accepted as orthodox today would have been called heresy 200 years ago by most all Protestant Churches. It does not matter what any groups believe or what is accepted as orthodox but what the Bible says for the Bible is the only authority.

It came as a surprise to me, as I am sure it will be to many, that many orthodox Protestants plus a great many who may not be called orthodox, believe none of the saved will go to Heaven, but will live on this earth for eternity. Many Protestant Premillennialists believe this. It may also come as a surprise to many that those who say they are orthodox Protestant but do not believe Christ to be God but is a created being that did not exist before His birth. Many believe Him to be a chosen one by God and that He is now in Heaven but will come back to earth, set up the kingdom of God in Jerusalem and will rule the kingdom which will always be on this earth. It seems to be OK to not believe in Christ as being equal with God but not OK not to believe God to be crueller than any other being and will torment most forever.

[11] REALIZED ESCHATOLOGY - THE A. D. 70 VERSION OF HELL: I have found it difficult to pen down just what they believe. According to Samuel G. Dawson in "Jesus' Teaching On Hell." Hell is something the Catholic Church invented to scare people into obedience. They seem to believe that death is the end of those who are not faithful, for them there will never be a resurrection. The second coming of Jesus was in A. D. 70, the resurrection day was also in A. D. 70 when the Old Testament Saints were resurrected, no judgment day to come, no day that the earth will end. All the Old Testament faithful was resurrected in A. D. 70 which they believe to have been the second coming of Christ and after that time each person judgment day, the second death of the lost and the resurrection to eternal life is at the moment of death. This seems to be their general teaching, but I am sure that are many variations within Realized Eschatology.

[12] REPHAIM VERSION OF HELL - ONE OF THE PROTESTANT VERSIONS OF HELL: A version of Hell that is Protestant, but in no way can it be called orthodox or traditional although most who believe it call themselves both orthodox and traditional. God, angels, and man (after death) are disembodied energy being capable of thought and speech without the need of a body. This version of Hell is Protestant; as far as I have been able to find no one teaches it but those who are called orthodox Protestants, but it cannot be called traditional or orthodox. Rephaim is in the Hebrew Old Testament eight times and is translated dead seven times and deceased one time in the King James Version; it is defined in some Lexicons as "departed spirits," "shades," "shadows," "ghosts," "name of the dead in sheol."

FIVE OF THE EIGHT ARE IN THE POETICAL BOOKS.

1. Job 26:5-6 "*They that are deceased (rephaim) tremble beneath the waters and the inhabitants thereof. Sheol is naked before God, and Abaddon ("Destruction" New International Version) has no covering.*"
2. Psalms 88:10-12 "*Will you show wonders to the dead (rephaim)? Shall they that are deceased arise and praise you? Shall your loving kindness be declared in the grave? Or your faithfulness in destruction?*"
3. Proverbs 2:18-19 "*For her ("adulteress" New American Standard Version) house sinks down to death, and her tracks lead to the dead; (rephaim) none who go to her return again, neither do they reach the paths of life.*"
4. Proverbs 9:18-19 "*But he knows not that the dead (rephaim) are there; that her (the foolish woman or adulteress) guests are in the depths of Sheol.*"
5. Proverbs 21:16 "*The man that wandered out of the way of understanding shall rest in the assembly of the dead (rephaim).*"

All five refer to the lost and speak of their death, deceased, destruction, dead, not attaining unto the paths of life, resting with the dead. The dead are simply spoken of as being dead. Nothing is said about them being alive some other place, nothing about a soul or a spirit that lives after the death of the body. THERE IS NOTHING IN ANY OF THE FIVE PASSAGES ABOVE THAT SAY ANYTHING ABOUT ANYONE BEING ALIVE IN HEAVEN, HELL, OR ABRAHAM'S BOSOM AT ANY TIME, NOT BEFORE OR AFTER THE JUDGMENT, BUT THEY ARE AN UNDENIBLE CONDICTION TO THE ORTHEDEX DOCTRINE OF GOING TO HEAVEN OR HELL AT DEATH.

THREE OF THE EIGHT ARE IN ISAIAH

This is a book of many symbols, much like Revelation

(1) Isaiah 14:9-11 "*Sheol from beneath is moved for you to meet you at your coming: it rises up the dead (rephaim) for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall answer and say unto you, Have you also become weak as we: have you become like unto us? Your pomp is brought down to Sheol, and the noise of your viols: the worm is spread under you, and worms cover you.*" This is a description of the fall of Babylon and has nothing to do with a part of a person after death. In this metaphor the past dead nations, nations that no longer existed were surprised to see a nation as strong as Babylon joining them. If the dead were alive, why would the dead in sheol be surprised to see another person join them when all that die would join them? It would make no sense if they were surprised to see anyone joining them. Even the trees join in with the dead nations and talk [14:8]. Only in a metaphor can past nations that are dead, that no longer exist, and trees talk [Isaiah 14:8].

In this passage Rephaim (one word) is translated:

- "*The dead*" (two words) in both the King James and the New King James
- "*The spirits of the dead*" (five words from one word) in the New American Standard even though "ruach" (spirit) is not in the Hebrew they added it
- "*The spirits of the departed*" (five words from one word) in the New International Version. It also added spirits even though it is not in the Hebrew
- "*The ancient dead*" (three words from one word) in the Revised English Bible even though there is not a word in the Hebrew in this passage that is even remotely kin to "ancient"

(2) Isaiah 26:14 "*They [the Nations] are dead (rephaim), they shall not live; they are deceased, they shall not rise; therefore have you visited and destroyed them, and made all remembrance of them to perish.*" This is about nations that did not remember God. It has nothing to do with an "*immaterial, invisible part of man*" after death. It is hard to believe this passage is used to prove that a person has an immortal immaterial, invisible part of a person for if it were speaking of this part of a person then that part of a person is dead, deceased, shall not rise (no resurrection), and all remembrance of them has been made to perish. If this were an immortal soul, it would be nothing like the immoral soul of today's theology, it would teach there is no life or resurrection after death but some use this passage anyway to prove that there is life for all after dead in either Heaven or Hell.

(3) Isaiah 26:19 "*Your dead shall live; my dead bodies shall arise. Awake and sing, you that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast forth the dead (rephaim).*" The nation that was dead, they were not a nation but slaves in bondage to another nation because they had left God, now they had repented and was being restored as a nation.

WHAT DO MANY BELIEVE? These passages are used to prove all the dead, both the good and the evil souls are NOW "*rephaim*." Many who believe the dead go immediately to Heaven or Hell at death use it although it would make the dead not be in Heaven or Hell, as they believe the immaterial, invisible part of a person will be after death.

1. The Protestant version is that the dead are now in Heaven or Hell.
2. The after judgment version is that the dead are now in hades with some on the good side of hades and some on the bad side, but they use these passages and have the dead being in three places simultaneously.

3. The rephaim version is that both the good and the bad are together and exist only as shades or shadows not in Heaven or Hell. Yet, those who believe the Protestant version or the newer after judgment version of Hell sometimes use "*rephaim*" to prove "Hell" even though it would put all the dead together and not where they believe them to be, AND DEFINITELY NOTHING LIKE THE IMMORTAL SOUL OF TODAY'S THEOLOGY. The attack on Hell that is coming from many in most all churches is forcing them to take views not many Christians believe. It seems to be used only by those who are trying to prove a person has an immortal soul but are hard pushed to find any passage to prove it.

Which way do they go? "*Rephaim*" is used in both the Protestant and the after judgment versions of Hell in a way that does not agree with what they believe and teach; both believe that the saved will be in their eternal home with Christ in Heaven at death or comforted in Abraham's bosom; but both step away from their belief and say at death both the saved and unsaved are together, and both have only a weak shadowy existence and will have this shadowy existence unto the resurrection. Even if we did grant that rephaim is the "*immaterial, invisible part of man*" after death, it would contradict their beliefs about the "soul" being in Heaven, Hell, or Abraham's bosom. It makes all the dead be "shades" "shadows." Anyway you look at it, the eight times rephaim is used does more to refute the belief of going to Heaven or Abraham's bosom at death than it does to support them. Are they so desperately in need of proof that a person has an immaterial, invisible part that can never die that they reach for anything even if it is far from what they believe and want to find?

Robert Morey, an orthodox Protestant, has written one of the most accepted and used books in defense of the doctrine of Hell that has come out in recent years. In his book he makes an argument for Hell which I think shows just how desperate he is for any kind of proof. In "Death And The Afterlife," On page 79 he said FROM THE MEANING OF REPHAIM, WHEN THE BODY DIES, MAN ENTERS A NEW KIND OF EXISTENCE. HE THEN WILL EXIST AS A SPIRIT CREATURE AND EXPERIENCES WHAT ANGELS AND OTHER SPIRITS EXPERIENCE. JUST AS ANGELS ARE DISINCARNATE ENERGY BEINGS AND ARE COMPOSED ONLY OF MIND OR MENTAL ENERGY AND ARE CAPABLE OF THOUGHT AND SPEECH WITHOUT THE NEED OF AN EARTHLY BODY, WHEN MAN DIES, HE BECOMES A DISEMBODIED ENERGY BEING AND IS CAPABLE OF THOUGHT AND SPEECH WITHOUT THE NEED OF A BODY. **This is nothing more than a desperate attempt to prove that the "*immaterial, invisible part of man*" has some kind of life somewhere before and without the resurrection.** NOT A ONE OF THE EIGHT PASSAGES WHERE REPHAIM IS USED IN SAYS ANYTHING ABOUT A REPHAIM BEING LIKE GOD AND ANGELS. He must have made that up out of thin air and hoped you would not see it is not in any of the eight passages. I wonder if he sees how low he is making God if God were like the rephaim in the eight passages? That he is making God be only "shades," "shadows," "ghosts," "name of the dead in sheol."

1. HE HAS MADE GOD BE NOTHING MORE THAN AN "ENERGY BEING," NOTHING MORE THAN MENTAL THOUGHTS WITH NO SUBSTANCE. He has made God, angels, and mankind after the judgment to be nothing more than mental thoughts; although he did not mention God, he has reduced God to being nothing more than thoughts, an "energy being." Morey's God has no body,

- no substance of any kind; therefore, Morey's Heaven can exist only in the mind of God. It cannot be a real place.
2. HE HAS MADE GOD WEAK. He has made, man and angels be disembodied energy being capable of thought and speech without the need of body and they are described as "*Are you also become weak as we: have you become like unto us?*" "*God is a Spirit*" [John 4:24]; he has spirits without bodies described as weak and being nothing more than mental thoughts, which according to him would include God being described as weak and being nothing more than mental thoughts. Is his God just weak mental thoughts; is that what your God is like?
 3. HE HAS MADE THE ONLY DIFFERENCE IN A PERSON AFTER DEATH AND GOD TO BE ONLY A DIFFERENCE IN INTELLIGENCE. Both are nothing but mind. Thomas Jefferson in a letter to John Adams in 1820 said, "To say that God, angels, and the human soul, are immaterial, is to say they are nothing. At what age of the church the heresy of immaterialism crept in, I do not know; but a heresy is certainly is--Jesus taught nothing of it."
 4. HE HAS MADE GOD LIMITED: There is no way out for those who believe an immortal spirit is now within a person for this spirit could have no solid substance of any kind. If it did, then it could not now be inside of a person. God is spirit; therefore, according to Morey, God cannot have any substance, He must, then be only thoughts without a body. This has not entered the mind of most who believe a person now has an immortal spirit in him and if it did most would reject it, but their belief that an immortal spirit is now in a person, means a person, God, and all heavenly being are nothing more than thoughts without a body. Robert Morey and others who try to prove a person has an immortal spirit in him has been pushed into this belief. The belief that a person has a dual nature dictates what they can believe about the nature of God. They believe the immortal spirit in a person cannot be seen for it has no substance, therefore, because God is spirit, then He can have no substance; He can be only a mind with no body.
 5. He has developed Plato's doctrine that the body is a prison to the soul, which is set free by the death of the body, far beyond what Plato ever did. To put the soul (an "energy being" "mind") back in a body at the resurrection would be to put it back in a prison.
 6. Also, Morey's Hell could only be mental anguish. There would be no body to torment. He has made it impossible for Hell to be anything more than mental pain. Only something in the mind of persons who are nothing but mind. None of the other "orthodox Protestant" version of Hell could be possible; therefore, what most Protestants have believed for centuries was wrong.
 7. He has made Paul not know what he was talking about when he said, "*It is sown a natural body; it is raised a spiritual body...there is also a spiritual **body***" (1 Corinthians 15:44). He cannot believe in the resurrection. How could he when he has made a person after death be composed only of "mind," just as he says the angels and God now are composed only of mind? There could not be a mortal that "*must put on immortality*" (1 Corinthians 15:54), for his "energy being" is just as it will always be, and like God and angels now are. There cannot be a resurrection of any kind of body, not one in the image of Adam or in the image of Christ. Not the earthly body or the new spiritual body for there will be nothing but "mind."

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