

## Not all die

Paul writes in 1 Corinthians 15:51, "Lo! A secret to you am I telling! We all, indeed, shall not be put to repose, yet we all shall be changed." This is the snatching away of the body of Christ. But wait. Doesn't this verse contradict 1 Corinthians 15:22? The King James reads: "For as in Adam, *all die*, thus also in Christ shall all be made alive." The KJV contradicts itself, but the scriptures never do. In 1 Corinthians 15:22, the Concordant Version accurately translates the verb "die" in the incomplete verb form: "As in Adam, all are *dying*..." God is so accurate—especially when we correctly translate His words.

## Soul man

### WHERE DOES THE SOUL GO AT DEATH?

"It" doesn't go anywhere, because it's not really a thing. It has no substance. It is figuratively called an "it," much as a person's personality is called an it. When a person turns dull, for instance, we say, "Where did Dudley's personality go?"

Think of the body as a blue filter, and the spirit as a yellow filter. These are our two elements: body and spirit. As we join the blue filter with the yellow filter, the color green appears. When we separate the filters, however, the color green disappears. Where did the color green go? It simply becomes unseen.

And that is where the soul "goes." It disappears. The Hebrew word for "unseen" is *sheol*, and the Greek equivalent is *hades*. This is figuratively where the soul "goes" upon death. It's as simple as that.



# Martin Zender's Clanging Gong News

"If I know all mysteries and all knowledge, but have no love, I am a clanging gong" --1 Cor. 13:1-2



Two out of three isn't bad.

## Death is a return

It seems ridiculous to have to assert that the dead do not live. Isn't death the opposite of life? Yes. But because so many mistakenly define death by some of its figurative usages, it's a good thing Revelation 20:5 tells us that, "The rest of the dead do not live until the thousand years should be finished."

Dead people *do not live*. Thank you, John, for the helpful redundancy.

Death is a return. At death, the body returns to the soil from whence it came, and the spirit returns to God: "By the sweat of your brow shall you eat your bread, until you return to the ground, for from it were you taken. For soil you are, and to soil you shall return" (Gen. 3:19). Ecclesiastes 12:7: "And the spirit, it returns to the One, Elohim, Who gave it."

Our Lord confirms the return of the spirit to God as He exclaims from the cross: "Father, into Thy hands am I committing My spirit" (Jn. 23:46).

What about the soul? The soul is our sensations. Thus, the soul is not technically a part of us; we are not composed of soul in the same way that we are composed of body and spirit. The fact that we see and hear and smell and feel—that is, that we are conscious—is a



result of the combination of our two basic elements: body and spirit. Genesis 2:7: "Yahweh Elohim formed the human out of soil from the ground, and He blew into his nostrils the breath of life; and the human became a living soul." Here are our two basic elements: body and spirit, and the resultant consciousness. Adam was not called a soul until the breath (spirit) entered his body. A human doesn't *have* a soul, then, but becomes one, figuratively speaking.

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## Our spirit, in death, exists with God

When we awake in resurrection, we will remember everything that happened to us here. Why have gone through all this if we're not going to mine treasure from it in our glorified future? The purpose of evil is to provide contrast for glory. There can be no sense of glory in the cons to come without a remembrance of how things were down here in Hellville.

Where are our experiences recorded? What constitutes our "hard drives," where the events of

our lives are written? It can't be the body, because the body is "merely" an ingenious collection of natural elements housing our experiences; correlate the body to a computer case. The soul can't be the hard drive, because the soul "merely" provides our experiences a channel of perception; correlate it to a computer monitor.

Our lives are recorded in our spirits. This is the hard drive, where everything is written. It is the

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## ...death a return

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The big question is this: when our spirit returns to God, is it conscious? The big answer is: NO. The key verse, again, is Genesis 2:7. It's all about the body/spirit combination. Since, upon death, the body goes to the ground (down) and the spirit goes to God (up), we may say that the spirit is as far away from the body as up is from down. Thus, there is no consciousness.

That is the way it is with humanity. One can have a body without a spirit, but we commonly call this a corpse.

## ...our spirit exists with God

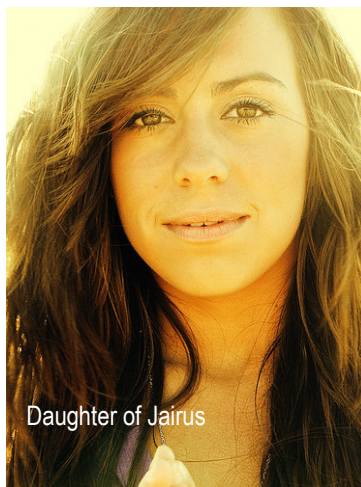
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thing that returns to God, "off-site," for safekeeping.

I have never before considered, in this light, the resurrection by our Lord of Jairus' daughter. Luke 8:55— "Yet He, holding her hand, shouts, saying, 'Girl, be roused!' *And back turns her spirit.*" Note: *Her* spirit turns back; not spirit in general, but *her* spirit. Where had it been? With God.

This is so comforting to me. The spirit of each of us is apparently a personal essence. Vital note: The spirit does not *live on* in death, but it does exist. Consciousness is not necessary to existence, as is evidenced in sleep; we exist in sleep, but are not aware of it. In death, however, we cannot say that *we* exist. *And yet our spirits do.* They exist and

I promised you last week that I would give you some insight into what happens with our spirits at death. I used to believe that our individual spirits, at death, returned to a vast cauldron of spirit, to be ladled out and sent to earth again into the latest human zygote. I no longer believe this. To discover why, turn back to Page 1, and to the article titled, "Our spirit, in death, exists with God." ■



Daughter of Jairus

persist. They do not disappear, like the soul. They do not decompose, like the body.

Our spirits and those of our loved ones are a treasure kept by God upon death, returned to us in the resurrection in conjunction with a new body. And you know what happens when the spirit joins with a body.

Wait until you see the resolution of our new "monitors." ■

## Snakes? Snails? Sugar? Spice? Try Selenium

What is the human body made of? I'm glad you asked. By percentage: Oxygen 65; Carbon 18; Hydrogen 10; Nitrogen 3; Calcium 1.5; Phosphorus 1.2; Potassium 0.2; Sulfur 0.2; Chlorine 0.2; Sodium 0.1; Magnesium 0.05; Iron 3.8g (in men), 2.3g (in women); Cobalt, Copper, Zinc, Iodine 0.05 each; Selenium, Fluorine 0.01 each. —from *Chang, Raymond (2007). Chemistry, Ninth Edition. McGraw-Hill. pp. p. 52.*

Now this gem, from Wikipedia: "The elements needed for life are relatively common in the Earth's crust, and conversely, most of the common elements are necessary for life."

I WONDER HOW MOSES KNEW ALL THIS WHEN HE WROTE THE BOOK OF GENESIS? (Gen. 3:19).



## What a Revelation!

HADES AIN'T HOT



**Psalm 115:17**— "The dead cannot praise Yah, nor all those descending into stillness."

That's a good description of the grave: stillness. **Ecclesiastes 9:9-10** confirms this decided lack of activity in the grave: "For this is your portion in life and in your toil that you are toiling under the sun. All that your hand finds to do, do with your vigor, *for there is no doing or devising or knowledge or wisdom in the unseen where you are going.*"

And yet Christianity teaches that death is either consciousness with God for good people (that is, for "Christians,"), or consciousness with Satan for bad people, that is, for those who don't go to church on Sunday.

The wise man says we are toiling under the sun NOW (well, except those of us in Ohio, who rarely see the solar orb) getting hotter by the minute, and that this condition will be *relieved* in the grave, where there is no chance whatsoever of breaking a sweat.

There seems to be a discrepancy between Ecclesiastes and the doctrines of Christianity. Which will you believe?

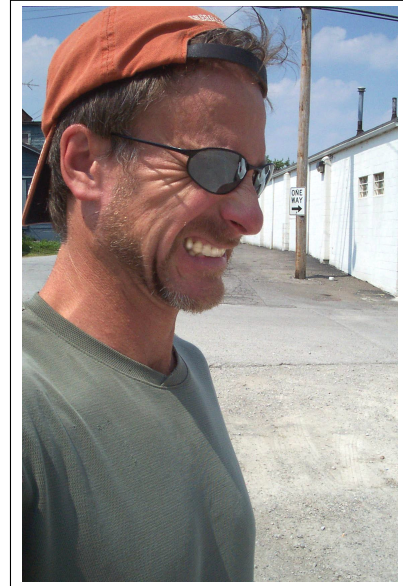
## Q&A

**Should I be worried about all the crazy things happening in the world today?**

No. (Phil. 4:6)

# Rants & Stuff

The Apostle Paul says we should not murmur.  
Therefore, I shall rant (Philippians 2:14).



**“They sure do look good, Lord!”**

## Sorry, but the dead look terrible to me

I hate funerals. Dead people bother me. I can’t touch them; they’re too stiff and cold. The dead never look good. I go to a funeral home to pay my respects, and someone says of the deceased, “Doesn’t he look good?” Um, excuse me, but—NO. He looks terrible. In fact, he has never looked worse. He looks embalmed to me.

I become restless. I wish I could say everything I want to say, but I can’t. So I walk off and get coffee. Or I leave and listen to some rock music in hopes of resuscitating myself back into the land of the living.

It’s all bad enough. But then the Christians tell me that death is eternal. An aardvark knows more about life and death than a Christian. This would be the case even if the aardvark knew nothing. The goal of the sacrifice of Christ is to one day abolish death (1 Cor. 15:26). The aardvark, I believe, senses this; it’s instinctual. Christians, however (instincts pummeled by weekly church sessions), believe that Christ will ultimately botch this monumental task. Death is too stubborn for Him, and so are people. Darn all those free wills, anyway. What’s a Savior to do?

At least we have this to look forward to in the afterlife: eternal funeral homes. What a Paradise. Jesus will stroll by all the “dead” in hell, gesture to His shiny-

robed acolytes and say, “Don’t they look good, friends?” And all the resurrected Christians will say, “They sure do, Lord!” and return to their harpsichords.

If you ever have the choice—as King David did—of being delivered into the hands of God versus the hands of man, choose the hands of God.

Even the hands of an aardvark would be better than the hands of man. ■



## The genius of simultaneous joy

Our Lord likened death to sleep (Jn. 11:11-14). While death is still an enemy that separates us from God rather than ushering us into His presence, the state of unconsciousness is a mercy—and an ultimate stroke of genius. How is it that the dead and the living, at the snatching away of the body of Christ, will thrill to the presence of Christ simultaneously? I had always imagined that the Apostle Paul, for instance, was already in heaven. I anticipated him glancing at his watch upon my eventual arrival and saying, “About time, Zender. You should have been here 600 years ago.” But no. The Apostle Paul, along with all the dead in Christ, is dead. And the dead know not anything; not heat, not cold, *not the passage of time*. To Paul, the moment of his death will seem like the moment of his resurrection. Thus, we will all experience the surprise of Christ simultaneously.

Isn’t that a beautiful thing? ■

