

The 1611 Holy Bible versus rabid no-heller Robert Saxena

2015 Introduction

Some years ago this writer initiated a correspondence with a basically stupid and wilfully ignorant, 1 Corinthians 14:38, rabid no-heller named Robert (Ramesh) Saxena of the Bible Research Fellowship, so-called, then located in Kettering, Northants. The correspondence started in response to rabid Robert's denial of the Biblical hell in a letter to *The Times* of January 13th 1996.

This writer sent a letter to *The Times* on January 13th 1996, copied to rabid Robert, pointing out that the Biblical hell is real on the basis of Luke 16:23-24 ***“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”***

The Times never printed this writer's letter but rabid Robert reacted to it like the proverbial scalded cat with repeated denial of ***“the scripture of truth”*** Daniel 10:21 after the manner of Solomon's observation.

“A fool hath no delight in understanding, but that his heart may discover itself” Proverbs 18:2 thereby revealing in himself that which ***“doth the LORD hate...An heart that deviseth wicked imaginations”*** Proverbs 6:16, 18.

The correspondence resulted in an extensive study on the subject of the Biblical hell by this writer that Dr Dennis Lloyd of *The Stand* in Auckland, New Zealand, very kindly published as a book in paperback form simply entitled *Hell*. Regrettably that book is no longer readily available but this writer's study formed the greater part of that book with reference to rabid Robert's major expostulations against ***“the scripture of truth”*** Daniel 10:21 inserted as necessary followed by this writer's responses. Rabid Robert's ramblings do serve to illustrate vividly that ***“a fool's voice is known by multitude of words”*** Ecclesiastes 5:3.

This work presents that study because it is essential for unsaved readers to be warned about the Biblical hell that they may ***“fear him which is able to destroy both soul and body in hell”*** Matthew 10:28 ***“lest they also come into this place of torment”*** Luke 16:28 and it is essential for believers to be reminded of the Biblical hell so that ***“walking in the fear of the Lord, and in the comfort of the Holy Ghost”*** and now as ***“witnesses chosen before of God”*** Acts 9:31, 10:41 they may be more earnestly ***“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins”*** Colossians 1:12-14.

The study immediately follows. Sub-headings have been inserted in ***blue bold italic***. Annotations are in ***blue text in blue braces []*** including web references. Statements and terms by rabid Robert and those he cites are given for this study in ***bold purple text***. Citations by this writer are given for this study in ***bold green text*** with references given by other sources in ***normal green text*** and included scriptures in ***normal bold text***. Note that the study contains two letters to *The Times* by this writer, neither of which was published, the first as indicated in response to rabid Robert, the second in response to Rev Barry Overend, another false teacher of the same anti-Biblical persuasion concerning the Biblical hell as rabid Robert.

The study is followed by related summary studies on hell and the Second Advent forwarded to Christian Watch www.christianwatch.org.uk/. No replies were received. Graphics have been added.

The book *Hell* contained all of rabid Robert's correspondence beginning with his letter to *The Times* of January 13th 1996 and copies can be made available on request. It is noteworthy that though he is still at his Kettering address, Google is unable to locate rabid Robert's Bible Research Fellowship.

“So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might...” Judges 5:31.

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Introduction

This book grew out of an exchange of letters between myself and a certain false teacher named Robert Saxena of the “Bible Research Fellowship” Kettering, Northamptonshire. Although this organisation is unknown to “Watchtower,” Mr. Saxena’s beliefs nevertheless match those of “Watchtower” very closely, one of them being the denial of a literal burning hell as a place of fiery torment for lost sinners. The Lord Jesus Christ Himself bore testimony to this solemn fact of Scripture, which Mr. Saxena sought repeatedly to evade:

“And if thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched” Mark 9:43, 44. See also verses 45-48.

I was first made aware of Mr. Saxena and his false teachings on hell when “The Times” of January 13th 1996 published a letter by him endorsing the recent denial of the Biblical hell by the Anglican Church. I sent a letter to “The Times” to answer these false teachings and a copy to Mr. Saxena. “The Times” did not publish my letter but Mr. Saxena responded to the copy which he had received, with his letter of January 21st. The exchange of letters then followed until terminated at Mr. Saxena’s request.

Mr. Saxena’s letters prompted me to carry out a detailed study of the Scriptures on hell and everlasting punishment in order to refute his false teachings. This study also yielded verses on the afterlife for the SAVED man and therefore magnified the Lord Jesus Christ, His earthly ministry, the salvation which He wrought at Calvary and His approaching Second Advent. I draw these Scriptures to the attention of the reader in the sincere hope that he will be edified by means of **“the certainty of the words of truth”** Proverbs 22:21.

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend” Proverbs 27:17.

During the exchange of letters between Mr. Saxena and myself, I was left in no doubt about Mr. Saxena’s utter contempt for the Holy Bible, AV1611. I was therefore led to make further comparisons between AV1611 readings and their modern counterparts, in addition to those which are found in my earlier book “O Biblios” [www.timefortruth.co.uk/why-av-only/].

[www.timefortruth.co.uk/why-av-only/ *What is the Bible? – AV1611 Overview, Table 1, Pre-1611, Post-1611 Bibles and the AV1611 pp 48-55*]

In the course of these studies, there emerged a striking similarity between Mr. Saxena’s contempt for the Holy Bible, AV1611 and that of [our critic], a [professedly] saved, conservative, evangelical fundamentalist, whose objections to the AV1611 have been considered at some length in “O Biblios.” I have drawn up summary listings of the authorities which they used, entirely independently, to overthrow the AV1611 and the charges which they brought against it, charges which I believe have been effectively answered, either in this work or in “O Biblios.” These listings will be found in the Conclusion to this book.

I trust that the reader will be further edified by this additional material.

Alan O’Reilly

[*Contact details deleted*]

May 1996

N.B. I have organised this book essentially in two parts. The first consists of the sequence of correspondence between Mr. Saxena and myself, the second of my more detailed study of Mr. Saxena’s **“doctrines of devils”** 1 Timothy 4:1. [Sub-headings in *blue bold italic* have been inserted into this detailed study]

[Contact details deleted]

13th January 1996

The Editor
The Times
1 Pennington Street
London E1 9XN

Dear Sir

R. G. Saxena, The Times January 13th, of the "Bible Research Fellowship," isn't much of a Bible researcher. He states that the doctrine of Hell as literal fire **"has no basis whatsoever in the Judaeo-Christian Scriptures."** Totally contradicting Mr. Saxena, the Bible says of the rich man in Luke 16:23-24: **"And in hell he lift up his eyes, being in torments...And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."** According to the Lord Jesus Christ, Hell is a place of literal fire.

Mr. Saxena says further that **"In the King James version the word Hell was rendered from the Hebrew *sheol*, which doesn't mean a place of torment but the grave."** This is a deliberate slur on the King James translators, such as Drs. Reynolds, Smith, Boys, Chaderton, Andrewes and others who **"had Hebrew at their fingers' ends"** TBS publication no. 25 "The Learned Men" [www.tbsbibles.org/pdf_information/430-1.pdf] and rendered *sheol* as Hell precisely because it is a place of torment - see above - and punishment: **"The wicked shall be turned into hell, and all the nations that forget God"** Psalm 9:17.

Mr. Saxena states that **"fire" is...a symbol of total extinction (not torture),** that **"eternal destruction"** is only **"nothingness"** and that **"Hell"** is only **"the grave, or death."** Wrong again. **"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night"** Revelation 14:10-11.

Mr. Saxena also states **"God did not make Heaven and Hell."** The Lord Jesus Christ said **"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels...and these shall go away into everlasting punishment"** Matthew 25:41, 46. God said through His prophet Isaiah **"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it"** Isaiah 30:33.

The denial of a literal burning Hell by the Church of England is only the latest of a series of defections from **"the scripture of truth"** Daniel 10:21. The Anglicans have now joined the Jehovah's Witnesses, who have always said that **"The grave and physical death are the only hell"** (Reconciliation, p. 289). Both organisations are on the road to Hell. No wonder they are trying to renovate their final destination.

Yours sincerely,

Alan O'Reilly

Cc: R. G. Saxena, Bible Research Fellowship, Kettering, Northamptonshire

[Contact details deleted]

5th January 1997

The Editor
The Times
1 Pennington Street
London E1 9XN

Dear Sir,

Rev. Barry Overend, *Credo*, 4th January 1997, evidently approves of the Bible supposedly **“being approached with intelligence, not with idolatry” because “honest doubt is taking its proper place alongside firm conviction.”** He does not state which Bible, which is very careless on his part. Modern versions make serious changes in at least 13-15 % of New Testament verses, from distorting individual words to omitting whole verses, 17 in the case of the NIV. There was no intelligence about these changes. They stemmed from a hatred of the Authorised Holy Bible of 1611, which God honoured with revival, material progress and vigorous missionary endeavour during the 17th, 18th and 19th centuries when it was the Bible of the English-speaking people. Departure from this Book, led by modern fundamentalists, is the main reason for the mess Britain is in today. As God has said **“them that honour me I will honour, and they that despise me shall be lightly esteemed”** 1 Samuel 2:30. Britain is today a nation despised by God.

Contrary to Rev. Overend’s assertion, no honest man ever has doubts about the words of the Authorised Version. As David said **“Thy word is very pure; therefore thy servant loveth it”** Psalm 119:140. Moreover, genuine humility, not **“intelligence”** is the only “approach” to the Bible that pleases the God, Who said **“to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word”** Isaiah 66:2.

Barry Overend is not such a man. Neither are the vast majority of professing Christians today. That is why this nation is on the high road to hell, because its people are largely denied **“the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus”** 2 Timothy 3:15.

Yours sincerely,

Alan O’Reilly

P.S. I trust that you will see fit to print what is obviously a genuine “minority view” - even it is deemed to be neither politically nor “journalistically” correct.

[Contact details deleted]

26th January 1996

R. G. Saxena

[Contact details deleted]

Dear Mr. Saxena,

Thank you for your letter of January 21st. It is encouraging to see that up to a dozen people put the same Scriptures on you as I did. It shows that there are still some Bible believers left. It is also instructive that the correspondents who supported you apparently cited few Scriptures. This is not surprising if they are Bible rejecters like yourself.

Your first six paragraphs merely repeat the old refrain of the “no-hellers,” liberals, ecumenicals, JW’s etc., namely that a loving God wouldn’t damn anyone to a hell of literal fire and torture. The truth is that He certainly would, if they reject the blood atonement wrought by the Lord Jesus Christ at Calvary as full payment for all sin. What is more, He will authorise His Son the Lord Jesus Christ to do it.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life but the wrath of God abideth on him” John 3:36.

“...the Lord Jesus Christ shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power” 2 Thessalonians 1:7-9.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” Matthew 13:41-42. Doesn’t sound like **“the grave”** or **“nothingness”** or merely **“death”** does it?

“For our God is a consuming fire” Hebrews 12:29. See also Deuteronomy 4:24.

Your next four paragraphs are a convoluted effort to pervert Luke 16:19-31 into a mere allegory. You are wrong on at least two counts. First the Lord Jesus said plainly **“There was a certain rich man”** verse 19 and in verse 20 **“there was a certain beggar.”** His double use of the word **“certain”** indicates that these were real people who underwent real experiences. Moreover, Abraham is speaking in verses 25-31 and Abraham is hardly **“fictitious.”** More importantly, when the Lord Jesus Christ taught by parables - which in itself did NOT mean that the events described were necessarily unreal - see Luke 18:1-6, there was at least one element of the parable that was common to both the illustration and its “real life” application and that element is literal burning FIRE. Compare Matthew 13:38, 40, 41, 42. Fire is FIRE, both in the parable in verses 38-40 and in its final outworking, verses 41-42.

You continue your slur against the translators of the AV1611 in your next paragraph on page 3, in your last paragraph on page 4, in your third paragraph on page 5 and in the first two paragraphs of page 6. In this respect you show your total ignorance of the translators’ grasp of the original Biblical tongues, Hebrew, Greek and Aramaic, which was far superior to that of any of the so-called “modern critics.” You obviously never consulted the TBS reference “The Learned Men” by T. H. Brown [www.tbsbibles.org/pdf_information/430-1.pdf] which I cited in my letter to “The Times,” before passing judgement on the scholarship of the AV1611 men - which was rather thin research on your part I would say, as an academic with some experience of carrying out literature surveys.

For further enlightenment on the AV1611 translators, you should read “The Men Behind the KJV” by Gustavus Paine and “Translators Revived” by Alexander McClure. The incompetent, fraudulent “scholarship” of these “modern critics” from Griesbach to Hort was exposed up to a century ago by Burgon, Scrivener, Miller, Hoskier and others, whose work has NEVER been refuted by the modern “scholarship-onlyism” school, to which you obviously belong, or even satisfactorily addressed. For

further enlightenment, especially for the post-Hort period, you should read the late Dr. David Otis Fuller's trilogy, [wilderness-cry.net/bible_study/books/kjv-defended/] "The King James Bible Defended" by Dr. E. F. Hills, "Final Authority" by William Grady, "The Christian's Handbook of Biblical Scholarship" [*Biblical Scholarship*] by Dr. P. S. Ruckman and "New Age [Bible] Versions" by Mrs. Gail Riplinger. I might add that neither have any of these works been effectively countered by any of the "modern critics" whom you so highly esteem. A careful study of these works would also give the lie to your incredible statement at the bottom of page 4 that the word "hell" in the KJV has caused "a lot of confusion" and led "many to atheism and unbelief." You are unable to cite even ONE specific example of this and clearly you are largely ignorant of the history of revival and missionary endeavour from 1600-1930, wherein multitudes were saved and kept FROM hell, by the preaching of "hell fire" from the God-honoured Authorised Holy Bible.

Your attempt on page 4 to pervert the Book of Revelation into mere symbolism is belied in that Book's opening sentence, Revelation 1:1, which refers to "things which must shortly come to pass," not "symbolic language...not to be taken literally." You had better take it literally, especially the warnings in Chapter 22:18, 19 because in resorting to symbolism and in denying the literalness of the Book of Revelation, you have tried both to "add unto" and to "take away from the words of the prophecy of this book."

That is hardly surprising, given that Revelation 20:15 states "And whosoever was not found written in the book of life was cast into the lake of fire," where, like the unholy satanic trinity they "shall be tormented day and night for ever and ever," verse 10. Is your name in that book of life, Mr. Saxena? Mine is, ever since July 19th, 1967 when I received the Lord Jesus Christ as Lord and Saviour. Have you ever received the Lord Jesus Christ as Lord and Saviour, Mr. Saxena? I doubt it. I would remind you - see above - that in the Bible, even if not in your opinion, fire is FIRE.

On pages 4 and 5, you try to narrow the Lord's use of the word "hell" in Matthew to the Valley of Hinnom, outside Jerusalem, with reference to Matthew 10:28, on the basis - supposedly - that hell could not be a place for a soul without a body and for a soul and body. You ignore the fact that the soul has a bodily shape, which is retained in hell, Matthew 13:42, Luke 16:23, 24 but which in the lake of fire deteriorates into the essential shape of its father, the DEVIL, John 8:44, who is a SERPENT, Genesis 3:1, 2 Corinthians 11:3. Hence the Lord's thrice repeated warning in Mark 9:43-48. It is you who are in a mess, not the Holy Bible.

Your diatribe against the words of the Lord in Matthew 25:31-46 is effectively answered by the comments above on Matthew 13:38-42. Contradicting your statement that eternal death is "not conscious torment in a fictional "hell,"" the Lord said in verse 46 "And these shall go away into everlasting punishment" as I pointed out in my letter to "The Times." The "everlasting punishment" takes place in "everlasting fire" verse 41. Isaiah 30:33 simply illustrates this as a cross reference. There is nothing "obscure" about the fact that "the breath of the LORD, like a stream of brimstone, doth kindle" the fire of verse 33 and "the Assyrian" is "through the voice of the LORD...beaten down" verse 31, an event which is obviously yet future. Note again "the flame of a devouring fire" in verse 30. This is the Second Advent, when the Lord destroys His enemies by FIRE, Isaiah 66:15, 16, 2 Thessalonians 1:8, including the devil incarnate, Revelation 19:19-21, who is "the beast" of Revelation and "the Assyrian" of the Book of Isaiah.

The reference to "the scripture of truth" Daniel 10:21, was simply a reference to the whole body of Scripture, the Holy Bible, AV1611, wherein the doctrine of a literal, burning hell as a place of eternal punishment for those who reject salvation by faith in the shed blood of the Lord Jesus Christ as their only redemption, Colossians 1:14 [*"In whom we have redemption through his blood, even the forgiveness of sins"*], is plainly visible to any honest seeker after truth. The Anglicans, etc. are falling all over themselves to abandon this Book in order to re-unite with the Roman whore, Revelation 17.

You draw my attention to Ezekiel 33:11 [*“Say unto them, 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: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”*], as though God’s displeasure with a forewarned event would prevent Him from bringing it to pass or allowing it to happen. That supposition on your part is complete and utter nonsense. Read the rest of the chapter plus any authentic overview of human history for the last 6000 years, including church history, the Gospel accounts of Calvary and especially Genesis 3.

Yours sincerely,

Alan O’Reilly

[Contact details deleted]

17th February 1996

R. G. Saxena

[Contact details deleted]

Dear Mr. Saxena,

You asked me not to bother you again unless I had a serious Biblical question to ask you. In fact, I have a very serious Biblical question to ask you. It is as follows:

Where, **in the Scriptures**, do you get the notion that:

1. Hell is only the grave, or **“condition of death”** as in your letter to “The Times,” 13/1/96 and in your letter to me, 7/2/96, page 1, para 2.
2. Fire is not literal fire but merely a symbol for total extinction, as in your letter to “The Times,” 13/2/96 and in your letter to me, 7/2/96, page 2, para 2.

Reviewing your letters of 13/1/96, 21/1/96 and 7/2/96, I must insist that you observe the following constraints in framing your answer, if you wish to reply:

1. That you identify a verse, or verses, of actual **SCRIPTURE**, which prove that **“Hell”** and **“fire”** as the words are used **IN THE BIBLE**, have the primary meanings as indicated in the question above. I am not interested in your **“private interpretation”** 2 Peter 1:20, of these words, nor am I interested in Anglo-Saxon etymology or in the attempts by the modern **“scribes”** who edit dictionaries, encyclopaedias etc., to set themselves up in authority over the words of God, Matthew 7:29 [**“For he taught them as one having authority, and not as the scribes”**].
2. That you refrain from taking a verse, or part of a verse in isolation to formulate a doctrine which conflicts either with the rest of that verse or with appropriate cross references. In your letter of 7/2/96, you assert that a literal acceptance of Hebrews 12:29 [**“For our God is a consuming fire”**] and Deuteronomy 4:24 [**“For the LORD thy God is a consuming fire, even a jealous God”**] implies belief that God is exclusively fire - which, of course, the verse does NOT say. **“A consuming fire”** is an attribute of God, Genesis 19:24, 28, Leviticus 10:1, 2, 1 Kings 18:38, 2 Kings 1:10, 12, 14 but not His sole attribute and I did not even remotely suggest that it was.
3. That you refrain from playing “the Greek game” which anyone with a concordance and/or Bible dictionary can do. I have had enough experience of “Greek-iolaters” to know that they are basically modern **“Nicolaitans”** Revelation 2:15 [**“So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate”**], who resort to “the Greek” in order to lord themselves over the rest of the Body of Christ.
4. That you confine your “proof texts” to an Edition of the Authorised Holy Bible of 1611. You have provided no proof whatsoever of the supposed inferiority of the AV1611 translators or of the Book they produced. Neither have you demonstrated the alleged superiority of the modern translators or any of the modern versions. You accuse the AV1611 translators of “inconsistency,” with respect to Genesis 37:35, Psalm 9:17, Matthew 19:14 and Luke 24:46, where in each case the context makes the meaning of the disputed word obvious. However, you ignore the blatant inconsistency of the modern translators who repeatedly fail to translate “sheol” and “hades,” giving the words as transliterations instead, while translating “ouranos” as “sky” in Luke 4:25, NIV and as “heaven” in 2 Corinthians 12:2, NIV. (Moreover, inspection of 1 Corinthians 7:9 shows that the modern rendering is an interpretation, not a translation and that **“contain,”** AV1611, which is to “keep in” is far superior to “control,” which is to “direct” or “dominate,” as much as to “restrain.” Amnon “controlled” his lust - he restrained himself until he could direct it at Tamar, 2 Samuel 13:9-14)

To make things easy for you and to save you time, I will illustrate with my answer to the above question, from Scripture.

1. **“Hell”** is not **“the grave”** because in Matthew 5:29-30, Jesus gave some instructions for keeping OUT of **“hell.”** Compliance with these instructions would not keep anyone out of **“the grave”** or from a **“condition of death,”** given enough time. (Note that the reference to the **“body”** in these verses is either a reference to the bodily shape of the soul, Revelation 6:9-11 or to the opening that **“hell”** has on earth in Edom after the Lord’s Return, Isaiah 34:6-10 and into which a live body can be cast, Matthew 5:22, 25:41, Revelation 19:20.) Moreover, Jesus went to **“hell”** Acts 2:31, **“in the heart of the earth”** Matthew 12:40, whereas His grave, or tomb, Isaiah 53:9, Matthew 27:57-60, was located on the surface of the earth. In **“hell”** there is **“wailing and gnashing of teeth”** Matthew 13:42, which is not observed in **“the grave”** or in **“the condition of death.”**
2. **“Fire”** is literal fire whether it is **“the fire of God fallen from heaven”** which Satan can get permission to use, Job 1:16 [or challenge God to inflict directly, which this writer believes did happen, Job 1:11, 16, 2:3 with Genesis 19:24-29] or **“the lake of fire”** Revelation 19:20, 20:10, 21:8, because this fire **BURNETH**. This is the Biblical sense of **“devoured”** Revelation 20:9, or **“consumed”** 2 Kings 1:10 with respect to **“the fire of God”** [2 Kings 1:12] as interpreted by the Bible itself, 2 Kings 1:14 [*“Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight”*]. That this fire is **“torment”** is obvious from Luke 16:23-25, which is neither **“fictitious”** nor **“an allegory”** - those words do not occur anywhere in Luke 16 - but **“certain”** according to the Bible, verses 19, 20. The plan of salvation, as revealed in Luke 16:29, 31, is based on hearing **“Moses and the Prophets”** not on poverty versus riches - as spoken by Abraham himself - literally, according to the passage itself. Furthermore, there is no verse of Scripture which actually denies that **“the fire of God”** **“burneth.”** For example, 2 Thessalonians 1:8 cross references to Malachi 4:1-3 where the **“flaming fire”** of the Lord’s **“vengeance”** burns the wicked at the Second Advent, who are **“stubble”** and reduced to **“ashes”** physically. 2 Thessalonians 1:9 then cross references to Matthew 13:42, 25:41-46, Revelation 14:10, 11, 20:10, 21:9, where the souls of the unsaved, which go to **“hell”** and remain, Matthew 10:28, Acts 2:27, 31 undergo **“everlasting destruction”** and **“torment...for ever and ever.”** This is the sense of **“perish”** in John 3:16, which is destruction - see above - but not **“extinction,”** which word does not appear anywhere in relation to **“fire.”** It is also the **“wrath of God”** that **“abideth on him...that believeth not the Son”** John 3:36.

I would suggest that your “proof texts” should occupy no more space than the above two paragraphs. For your interest, I enclose another set of comments from a fellow Bible believer, Rev. Ivan Foster, of the Kilskeery Free Presbyterian Church [copy available on request]. You may wish to correspond with him also, although he may not be as mild with his language as I am.

Yours sincerely,

Alan O’Reilly

Comments on Letter Forwarded 7th February 1996 to A. J. O'Reilly by R. G. Saxena

Rabid Robert's Hell Not Such a Bad Place

Page 1 Letter 7th February 1996

Para 1. Mr Saxena refers to **“the common authority, the Bible.”** However, he does not say WHICH Bible, nor does he specify that it is the FINAL authority. This is instructive with respect to what follows, because Mr. Saxena insists throughout both his letters on a symbolic approach to the Scriptures, just like the greatest Bible pervert of all, Adamantius Origen, of Alexandria, 185-254 AD, who **“favoured...the allegorical sense”** of Biblical interpretation. See “The Concise Oxford Dictionary of the Christian Church.” Mr. Saxena is in suitable company.

Para 2. Mr. Saxena states that **““hell” can’t be such a bad place after all,”** because Jesus went there. However, Jesus, being God, can go anywhere in His creation, Psalm 139:8 [**“If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there”**] and, as God, fills heaven and earth, Jeremiah 23:24 [**“Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD”**]. (I suppose Golgotha can’t be such a bad place either-Jesus went THERE too, Matthew 27:33 [**“...a place called Golgotha, that is to say, a place of a skull”**].) Moreover, Jesus came OUT of hell after He had **“preached unto the spirits in prison”** 1 Peter 3:19, because being without sin, Hebrews 4:15 [**“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”**], He was not constrained to remain there, unlike **“the spirits in prison”** such as the rebellious angels, 2 Peter 2:4. Mr. Saxena refers again to hell as **“just the grave”** but Jesus’ tomb was ON the earth, Matthew 27:60 [**“...hewn out in the rock...”**], whereas after the crucifixion, Jesus was in the HEART of the earth, for three days and nights, Matthew 12:40 [**“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth”**]. He also went to Paradise, or Abraham’s bosom, Luke 16:22, 23:43, in the heart of the earth, accompanied by the repentant thief. This was not [then] the paradise in the third heaven, 2 Corinthians 12:2-4, because Jesus went to the paradise of Luke 23:43 the same day as the crucifixion and did not ascend to heaven until AFTER the resurrection, John 20:17 [**“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God”**].

The remainder of Mr. Saxena’s page 1 makes interesting reading but does not address the question **“What saith the Scripture?”** Romans 4:3a, about hell. He refers to **“the arrival of “Christianity”** - (i.e. Catholicism) - **from Europe,**” which supposedly altered the farmfolk’s view of **“hell”** from that of mere concealment, according to the Old English word “helan,” to **“fiery torment...from such horrid scenes as Dante’s inferno.”** According to Mr. Saxena, **“It was the ancient pagan priests who first thought up the dogma to terrify the peasants into paying them. And the same thing was embraced by the medieval “church” for the same purpose.”** However, the oldest Book in the world is the Book of Job, in the Old Testament, written long before 1700 B.C. - see Introduction to Dr. Peter S. Ruckman’s Commentary on Job. It contains 2 references to **“hell”** Job 11:8, 26:6, neither of which corresponds to **“the grave,”** which is Mr. Saxena’s **“private interpretation”** of **“hell.”** Moreover, Deuteronomy 32:22, written by Moses around 1400 B.C. refers to God’s anger, which **“shall burn unto the lowest hell.”** It is therefore THE SCRIPTURES, long before **“ancient pagan priests,”** which depict the **“fiery torment”** of **“hell,”** not medieval Italian poets or the medieval papist **““church.””** [It follows that **“hell”** Job 11:8, 26:6 and especially **“the lowest hell”** Deuteronomy 32:22, would have shaped later perceptions of *Gehenna* and the valley of Hinnom, see letter January 26th page 2, para 4, *not* the other way around as rabid Robert and his fellow-travellers ignorantly insist]

Early British Christianity

Mr. Saxena seems unaware that the Christianity which first arrived in this country was not catholic but Apostolic and pre-dated the Council of Nicea, 313 A.D., which marked the beginning of the “catholic” church, by almost 300 years. In Volume 1, p 30-31, of “The Trumpet Sounds for Britain,” David Gardner writes:

“It was this type of Christianity which became embodied in the epistles and Gospels. And it would have been this type of Christianity which was carried to Britain...and Christianity was definitely well established here at least as early as the Roman occupation in 43 AD - only ten years after Pentecost.”

Early British Christianity was almost overwhelmed by the Barbarian invasions of the 4th century but was restored by the ministry of Patrick and then Columba, early in the 5th century. David Gardner writes, *ibid*, p 43:

“History books do not refer to the time of Patrick and Columba as the *coming* of Christianity to Britain; rather, they refer to it as the *return* of Christianity to Britain...the form of Christianity which Columba brought, had travelled from its original source in the Middle East, through Northern Ireland, to its new home in Scotland and the north of England *without touching at any moment the centre at Rome*. It was not until Pope Gregory the Great sent Augustine as a missionary in 596, that the Roman form of Christianity which had come to dominate Western Europe was introduced to Britain.”

Of Patrick’s ministry, Rev. Ivan Foster writes in “Patrick, The Apostle of Ireland,” p 5:

“He had great success in the preaching of the Gospel. Many churches were started and many thousands were won to Christ...there is nothing more clear than that Patrick’s theology was as far removed from Popery as Heaven is from Hell. It is a simple matter of reading his confession and one will see that Rome’s claim that he came to Ireland as an emissary of the Pope is entirely false.” The historian Nennius, writing in the 9th century, **“affirms that Patrick established 365 churches in Ireland and “consecrated the same number of Bishops.””** *ibid*, p 5.

The effectiveness of Patrick’s ministry owes much to the Bible which he preached. It was the Old Latin Text corresponding to the Text of the AV1611, which shows again how blatantly Mr. Saxena lied in his letter of January 21st, page 4, para 5, when he referred contemptuously to **“the woefully flawed KJV, causing a lot of confusion, and leading many to atheism or unbelief.”**

In his Commentary on Revelation, pp 58-59, Dr. Ruckman writes **“We have that marvellous saint, St. Patrick of Ireland (389), who was nothing but “Patrick.” (If he had known they had called him “Saint” he would have kicked someone in the britches, including the pope!) Pat was not “St. Patrick’s Day” and the “wearin’ of the green.” St. Patrick was a hell-fire and damnation, new birth, Pre-Millennial preacher...who preached out of a Latin Textus Receptus, known to you as a 1611 King James AV. The King James, 1611 AV is the English translation of the Greek Textus Receptus, exactly as the Norway, Swedish, British, Scotch, Irish, German, Spanish, French, Italian, and Russian Bibles were copies of the Textus Receptus which the popes tried to burn.”**

Mr. Saxena was rather upset by my reference to his “total ignorance” of the scholarship of the AV1611 translators. See page 5, para 3 of his letter. However, his ignorance of “The Learned Men” seems to be matched by his ignorance of the fruits of both their work AND that of the Text from which they produced their work.

A Biblical Literal Burning Fire

Page 2 Letter 7th February 1996

Para 1. Mr. Saxena states that **“none of the verses you cite (in your page 1) supports your idea of a literal burning fire.”** The verses which I cited with direct reference to fire [in context] will be listed in **bold** type, and followed by appropriate cross references. It should be noted that many of the references describe the consumption by fire of literal items, including rebellious human beings.

2 Thessalonians 1:7-9 Isaiah 66:15, 16; Daniel 7:10; Malachi 4:1, 3

Matthew 13:41-43 Matthew 3:12

Hebrews 12:29, Genesis 19:24, 28; Leviticus 10:1, 2; 1 Kings 18:38; 2 Kings 1:10, 12,14;
Deuteronomy 4:24 Job 1:16; Psalm 11:6; Ezekiel 38:22, 39:6, Revelation 20:9

Hebrews 12:29 and Deuteronomy 4:24 are declared by Mr. Saxena to be **“an own goal,”** because they show God must be a literal fire. This is exactly what the verses do show, together with the cross references. Literal fire is all of God’s attributes that the wicked will see. Mr. Saxena is a little short on understanding the full range of God’s attributes. He is also very short on explaining just how his allegorical approach to Scripture is actually justified on any basis other than his own opinion.

Para 2. Mr. Saxena remarks that Hebrews 12:29 and Deuteronomy 4:24 do not say that God **“will torture His enemies by eternally toasting them alive.”** Mr. Saxena obviously ignored the last part of Matthew 13:42, in which the Lord spoke of His enemies as in a place where **“there shall be wailing and gnashing of teeth”** although they are described as **“dead”** Revelation 20:5, 12, 13. He obviously does not understand the difference between physical death, which is to **“kill the body”** Matthew 10:28, Hebrews 9:27 and the death of the soul, which is **“to kill the soul”** in that it is cut off permanently and eternally from **“the life of God”** Ephesians 4:18, never to have **“life eternal”** John 17:3. Instead it will experience only **“the wrath of God”** being **“tormented with fire and brimstone...for ever and ever”** Revelation 14:10, 11 and undergo **“everlasting destruction from the presence of the Lord”** 2 Thessalonians 1:9, in contrast to **“times of refreshing from the presence of the Lord”** Acts 3:19, Revelation 7:14-17, as it decays into the shape of a WORM, Job 25:6, Mark 9:44, 46, 48, which **“dieth not.”** That is, it neither ceases to decay nor does it have any **“rest”** from **“the wrath of God”** because it did not **“die in the Lord”** Revelation 14:13 [Revelation 14:13 doctrinally is a Tribulation reference. In the Church Age Colossians 3:3 **“For ye are dead, and your life is hid with Christ in God”** sets out the condition of the believer for life and death as Paul also states in Romans 14:8 **“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s”**] and will therefore never **“bear the image of the heavenly”** and will not even retain **“the image of the earthy”** 1 Corinthians 15:49.

This is **“the second death”** of Revelation 2:11, 20:6, 14, 21:8, in that it follows the physical death **“which is appointed unto men once to die”** Hebrews 9:27 and it is total absence of eternal LIFE, John 17:3 but it is NOT **“becoming non-existent, extinct”** page 3, para 5 of Mr. Saxena’s letter. In no way can Mr. Saxena’s pathetic appeals to **“symbolism,”** which he is never able to substantiate from Scripture, explain away the actual WORDING of the Scriptures which I cited on literal FIRE in my letter of January 26th.

Mr. Saxena also seems unaware of Matthew 8:12, 2 Peter 2:4 and Jude 6, 7 where the descriptions of hell include **“the vengeance of eternal fire,”** **“everlasting chains”** and **“chains of darkness”** with reference to a future judgement, which is obviously literal - see also Matthew 11:22-24. None of the references to **“chains,”** which are literal although not physical, **“eternal fire”** and **“darkness”** could therefore be described as a **“metaphor”** or a **“symbol.”**

Para 3. Mr. Saxena states that **“2 Thess. 1:7-9 explains itself...equating “flaming fire” with “everlasting destruction.” It doesn’t speak of everlasting torment.”** However, the **“flaming fire”** is the Lord **“taking vengeance on them that know not God,”** at the Second Advent, where they are burnt **“as stubble”** Malachi 4:1, because the Lord is **“like a refiner’s fire”** Malachi 3:2, that is, FIRE, only much hotter than literal refiner’s fire because **“the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire”** Micah 1:4. Their **“everlasting destruction from the presence of the Lord”** is spoken of in Revelation 14:10 when they are **“tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”** of which **“the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night”** Revelation 14:11. This torment continues into eternity after the White Throne judgement of Revelation 20. [Rabid Robert evaded 2 Thessalonians 1:8-9 **“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” “Flaming fire”** is the *punishment* that the Lord inflicts on the disobedient at the Second Advent and it is *everlasting* in the context of 2 Thessalonians 1:7-9. Fire burns]

The verses must therefore be taken together in context to understand **“what saith the Scripture”** [Romans 4:3] about God’s **“vengeance of eternal fire”** Jude 7. Mr Saxena appears unable to compare **“spiritual things with spiritual”** 1 Corinthians 2:13, which is the Scriptural method of Bible study as laid down by none other than the Holy Ghost Himself, in fulfilment of John 14:26, 16:13. Mr. Saxena seems unacquainted with this method, in that he seeks to interpret 2 Thessalonians 1:7-9 - wrongly as it turns out - in isolation from appropriate cross references.

Para 4. Again, Mr. Saxena displays his ignorance of the true principles of Bible study when he takes John 3:36 in isolation and declares that it doesn’t speak **“of any eternal torment.”** The point of the verse is that it introduces God’s wrath abiding on the unbeliever and summarises the gospel that men are to obey to avoid the **“vengeance”** of **“flaming fire”** 2 Thessalonians 1:7-9. I therefore listed John 3:36 first. This reference and the subsequent verses form a logical sequence which show the full extent of God’s wrath on the evil doer and that it is from God Himself, personally. The cross references given in this document emphasise that the wrath of God is literal **“flaming fire.”**

Para 5. Mr. Saxena missed the last part of Matthew 13:42. See remarks on para 2, above. He plainly contradicts himself because he refers first to **“all evildoers”** but then insists that to Jesus **“they’re like rubbish, and just like you’d toss all your rubbish into an incinerator and destroy it, so they are destroyed.”** He fails to appreciate that **“evildoers”** and **“rubbish into an incinerator”** are not the same because the former can be judged according to a legitimate legal and moral standard, for example Exodus 20:3-17. The latter obviously cannot be.

Moreover, to Jesus, evildoers are not **“like rubbish”** because they are said by Him explicitly to be **“the children of the wicked one...all things that offend, and them which do iniquity”** Matthew 13:38, 41. Two of those designations refer to groups of individuals with no comparison to **“rubbish”** and the third refers not only to Matthew 5:29, 30 but also **“to that man by whom the offence cometh”** Matthew 18:6-9, who **“should offend one of these little ones”** Luke 17:2. The expression **“rubbish into an incinerator”** does not match this intensity of Divine indignation at all.

However, the manner of **“destruction”** which **“rubbish into an incinerator”** undergoes is that of **“thorns and briars...whose end is to be burned”** Hebrews 10:8. Unfortunately for Mr. Saxena, his **“symbolism”** in this case is no different from the literal reality. They are each **“a furnace of fire”** Matthew 13:42, 50.

“Fire” is obviously therefore literal **“fire”** throughout the verses which I listed. The wording is **“plain to him that understandeth”** Proverbs 8:9, who is willing to **“be taught of the LORD”** Isaiah 54:13, John 14:26, 16:13 because he obeys the command to **“Seek ye out of the book of the LORD, and read”** Isaiah 34:16. Mr. Saxena cannot do this because he does not have **“the original Scriptures”** page 3, para 3, letter January 21st and since his **“many modern versions”** are **“not**

perfect” THEY cannot be **“the book of the LORD.”** He is therefore **“void of understanding”** Proverbs 12:11.

“The sword of the Spirit”

Para 6. Mr. Saxena missed the reference in my letter to Revelation 1:1 and the **“things which must shortly come to pass”** not **“the things that signify or symbolise something real.”** He has trouble believing in **“a literal “lamb” with a literal sword sticking out of its literal mouth.”** However, **“the Lamb of God”** is designated in John 1:29, together with the reason why He is **“the Lamb.”** The references to **“the Lamb”** in Revelation are therefore all personifications, not mere **“symbols.”** This is obvious anyway, because **“Lamb”** is capitalised throughout Revelation. As for His sword, He literally kills His literal enemies with it - they are literally decomposed while literally standing on their literal feet, Zechariah 14:12 [**“And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth”**]. His sword is therefore a literal sword, even though it is not a physical sword of metal.

The same is true of **“the sword of the Spirit, which is the word of God”** Ephesians 6:17. I have this **“sword.”** It is an AV1611, in ANY Edition since and including that of 1611. If Mr. Saxena were honest, he would have to admit that he has no **“sword”** because he does not have **“the original Scriptures”** letter 21st January, page 3, para 3.

Mr. Saxena also does not believe in a beast with 10 horns and 7 heads, indicating a rather superficial knowledge of the spiritual realm. In Job 41 a strange creature is introduced. One would be **“cast down even at the sight of him”** verse 9. This is a literal creature, Revelation 12:3 [**“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads”**], identified as a dragon and not located physically as such anywhere on the face of this earth, although in other forms he can go **“to and fro in the earth”** Job 1:7. There is another beast in Revelation 13:1, 2, also with 10 horns and 7 heads, who receives power from the dragon. He too is not to be found anywhere on the face of the earth in this form but he is no **“symbol.”** He is identified as the **“son of perdition”** John 17:12, 2 Thessalonians 2:3 and **“the beast...that goeth into perdition”** Revelation 17:11. Although **“a devil”** John 6:70, 71, he was once on earth as a man. That man’s name was Judas Iscariot.

Para 7. Mr. Saxena also cannot believe in a literal Book, Revelation 20:12, 21:27. Yet this Book has literal names of literal people in it and the other **“books”** Revelation 20:12 have literal works written in them. I have no problem believing in the “literalness” of these Books. As I write, I have on the desk a Book from God which consists of 66 Books, with names and works written in them. It is called an Authorised King James Bible and its “literalness” is something which obviously upsets Mr. Saxena. The **“lake of fire,”** according to Mr. Saxena, is also **“symbolic”** or **“figurative.”** However, it has literal people in it, Revelation 20:15, who are literally **“tormented”** Revelation 20:10 and it literally **“burneth with fire and brimstone”** Revelation 21:8. Brimstone is literal. Its atomic mass is 32 and at room temperature it exists as a yellow solid. It is found in nature around the lip of volcanoes, from whence it derives its common name. Its chemical name is, of course, sulphur. The only thing **“symbolic”** about it is its chemical symbol, which is S.

“Everlasting punishment”

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Para 2. Mr. Saxena continues to insist that Luke 16:19-31 is merely a parable, essentially because **“most theologians”** think so, together with the NJB and because to accept the events described as literal would mean accepting that riches or poverty are the basis for salvation - or damnation. Luke 16:19-31 of course does not even imply anything of the kind. The plan of salvation, such as it was before Calvary, is set out by Abraham in verses 29 and 31. That plan centres on Moses and the prophets, not poverty or riches [though these are the respective outcomes in the End Times, James 5:1-6 and the *Ruckman Reference Bible* pp 1363, 1617]. Moreover, **“Abraham’s bosom”** verse 22, is not heaven but paradise, the place of the righteous dead before Calvary, e.g. Samuel, 1 Samuel 28:13-14 [**“And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself”**], in the heart of the earth but separated from hell, the place of torment, by **“a great gulf fixed”** verse 26. Most of this material was summarised by Clarence Larkin’s “Dispensational Truth” in [1918], another piece of genuine Biblical research of which Mr. Saxena seems to be ignorant. Mr. Saxena also overlooks the fact that Abraham is speaking in these verses and of course Abraham was a literal man - as even Mr. Saxena acknowledges.

Para 4. That the soul does have a bodily shape is proved by Revelation 6:9-11, where the souls are shown to cry out and to be able to wear white robes. Mr. Saxena’s other remarks in this paragraph, about the lake of fire and for which he cites no Scriptures, are discussed above.

Para 5. Mr. Saxena imposes his own **“private interpretation”** [2 Peter 1:20] on Matthew 25:46 in his efforts to deny what God said about **“everlasting punishment.”** He ignored the reference in my letter to Matthew 25:41, which refers to **“everlasting fire, prepared for the devil and his angels,”** which in turn brings one back to Revelation 20:10, which explains **“everlasting punishment”** as **TORMENT “day and night for ever and ever”** and which could therefore hardly be termed **“extinction”** or **“non-existence.”** Contrary to Mr. Saxena’s opinion, **“eternal agony”** is therefore precisely what God DOES mean by **“everlasting punishment”** - at least according to **“what saith the Scripture”** [Romans 4:3] on this matter.

Only by the subterfuge of taking the verse in isolation, to which he resorts elsewhere in his letter, is Mr. Saxena able to assert that the verse only says **“everlasting punishment”** not **“everlasting torture.”**

Whilst one must use cross references to describe God’s wrath in full - see remarks above - by the same “logic” that Mr. Saxena applies, neither do any of the verses cited say **“ceasing to be, becoming non-existent, extinct”** - which is NOT the meaning of the word **“perish”** in John 3:16. The word **“perish”** in John 3:16 refers to the decay which is explained by the Lord Jesus Christ in Mark 9:43-48, verses that I cited in my previous letter to Mr. Saxena and which he also chose to ignore.

“Perish” in the AV1611 New Testament is a generic term and several Greek words are required to cover its breadth of meaning. However, the sense of decay, wasting away, wearing out, falling apart or increasing disorder is almost always apparent when the word is used. See in particular Matthew 5:29, 30, 9:17, Luke 15:17, John 6:27, 1 Corinthians 1:18, 2 Corinthians 2:15, 4:16, Colossians 2:22, 2 Thessalonians 2:10, Hebrews 1:11, James 1:11, 1 Peter 1:7, Jude 11. Nowhere does it signify **“non-existent.”**

Note that in Luke 15:17, the man who is said to **“perish”** eventually returns home!

In 2 Peter 3:6 **“the world that then was, being overflowed with water, perished”** but in Genesis 1:2 **“the earth”** that sustained **“the world that then was”** is not **“non-existent”** but **“without form, and void.”** The substance of **“the heavens and the earth, which are now”** 2 Peter 3:7 was still in existence because **“God said...let the dry land appear: and it was so. And God called the dry land Earth”** Genesis 1:9, 10.

Note that Jude 11 applies to those who **“perished in the gainsaying of Core”** who are **“likewise”** the inhabitants of Sodom and Gomorrha, even now **“suffering the vengeance of eternal fire”** and **“to whom is reserved the blackness of darkness forever”** Jude 7, 8, 13. The sense is present, continuous, eternal, conscious attrition. It is most definitely NOT **“non-existence”** or **“extinction.”**

In Deuteronomy 30:17, 18, Israel is warned **“that ye shall surely perish”** **“if thine heart turn away...and worship other gods.”** Yet although Israel was **“full of idols”** in the time of Isaiah, Isaiah 2:8 and in the time of Jeremiah, **“according to the number of thy cities were thy gods, O Judah”** Jeremiah 2:28, 11:13, Israel still EXISTS and is NOT **“extinct.”**

In Daniel 7:11 **“the beast was slain, and his body destroyed, and given to the burning flame.”** How could **“his body”** be **“given to the burning flame”** if **“destroyed”** meant **“non-existent”**?

In his letter of January 21st, page 3, para 2, Mr. Saxena interpreted **“perish”** in John 3:16 as **“destruction, a bringing to nothingness.”** However, in Jeremiah 17:18, Jeremiah’s persecutors are said to be destroyed **“with double destruction.”** How could they have undergone **“a bringing to nothingness”** TWICE?

The word **“extinct”** is used twice in Scripture, in Job 17:1 and Isaiah 43:17. In the first case, the word signifies **“past”** verse 11, not **“non-existent”** or **“ceasing to be”** because Job still exists when he speaks the word and lives to be **“an hundred and forty years”** Job 42:16. In Isaiah 43:17, those that **“are extinct”** are not **“non-existent”** or brought **“to nothingness”** because they are seen **“dead upon the seas shore”** Exodus 14:30.

The expression **“bring me to nothing”** is used in Jeremiah 10:24 but even this expression is not equivalent to **“nothingness”** or **“non-existent.”** See 1 Thessalonians 2:16 [***“Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost”***].

Clearly, Mr. Saxena’s definition of **“perish”** contradicts both the Scripture AND itself!

“Everlasting life”

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Para 1. Mr. Saxena states **“You say that Col. 1:14 “is plainly visible to any honest seeker after truth.””** Mr. Saxena did not read the whole sentence which says **“The reference to “the scripture of truth” Daniel 10:21, was simply a reference to the whole body of Scripture, the Holy Bible, AV1611, wherein the doctrine of a literal, burning hell as a place of eternal punishment for those who reject salvation by faith in the shed blood of the Lord Jesus Christ as their only redemption, Colossians 1:14, is plainly visible to any honest seeker after truth.”** That which is plainly visible to any honest seeker after truth - Mr. Saxena isn't - is the doctrine of a literal burning hell. Colossians 1:14 was cited simply as a proof text for the plan of salvation which I included in the sentence, not as a proof text for hell.

Mr. Saxena does not seem too clear on the plan of Christian salvation himself. He says in his previous paragraph **“the Bible holds out one of two options to God’s creatures: (1) obey Him and live forever, or (2) disobey and perish forever. (e.g. see John 3:16.)”** However, John 3:16 actually says **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”** The verse does NOT say **“obey Him and live forever.”** It says **“whosoever believeth in him should...have everlasting life.”**

Similar remarks apply to Mr. Saxena’s assessment of John 3:36, page 2, para 4. It is **“he that believeth on the Son hath everlasting life”** not merely **“he that accepts God’s plan of redemption through His Son.”** That is only head knowledge, not heart belief, Romans 10:9, 10 [**“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”**]. Salvation in the Church Age is through receiving a PERSON, the Lord Jesus Christ, John 1:12 [**“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”**], not merely accepting a **“plan.”**

False Ministers

Para 2. Mr. Saxena quotes me as saying in my letter **“the Anglicans, etc., are falling all over themselves to abandon (the “hellfire” idea) in order to reunite with the Roman whore.”** What I actually said was **“The Anglicans, etc. are falling all over themselves to abandon this Book in order to reunite with the Roman whore.”** The issue, as always, is FINAL AUTHORITY, in the form of the AV1611 and Mr. Saxena obviously cannot face it - although he attacks the AV1611 in two verses which will be discussed later.

As for the RC whore not having abandoned **“hellfire”** [which rabid Robert made much of in his reply, though Rome has introduced some accommodation to **“hellfire”** – see next item] there is a lot more besides which she has also not abandoned - which the ecumenical dupes will find out in due course, to their cost. Mr. Saxena shows further ignorance of both the spirit world and the Scripture in his comments about the whore not being **“a literal woman.”** She is clearly designated as a **“that great city, which reigneth over the kings of the earth”** Revelation 17:18, obviously papal Rome from the other details given in chapters 17 and 18. However, although not a human woman, she is also a female demonic principality, Zechariah 5:7-9 [**“And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven”**], with other demonic powers described as **“women”** to help her.

[Dr Ruckman in the *Ruckman Reference Bible* p 1288 notes that the *New Catholic Catechism*, 1994, said that the Catholic Church never officially said that anyone would go to hell. The *New York Times* September 18, 1999, reported that **While the [1994 New Catholic Catechism] says that Jesus spoke of hell as an “unquenchable fire,” it says hell’s primary punishment is “eternal separation from God,” which results from an individual’s conscious decision...La Civiltà Cattolica stated in its editorial, the church “has never truly declared that a person - not even Judas - has damned himself.” (By contrast, the church has declared thousands of people to be saints and therefore in heaven.)** See www.nytimes.com/1999/09/18/arts/hell-getting-makeover-catholics-jesuits-call-it-painful-state-but-not-sulfurous.html?pagewanted=1. It does appear, therefore, that Rome is damping down “hellfire,” which would have pleased rabid Robert but the report shows that the Southern Baptists still took the Biblical view. **In August the Rev. R. Albert Mohler Jr., president of Southern Baptist Theological Seminary in Louisville, Ky., wrote a response distributed by Religion News Service. In the Gospel of Mark, Jesus said sinners are cast into a fiery hell, Mr. Mohler noted. “Evidently, hell is a punishment imposed by God, and the dire warnings in Scripture to respond to Christ in faith - while there is time - make sense only if hell is a very real place of very real torment,” he wrote, in total contrast to rabid Robert’s fantasies of “ceasing to be, becoming non-existent, extinct” para 5, page 3, letter February 7th]**

Para 3. Mr. Saxena apparently did not appreciate my comments in relation to Ezekiel 33:11 but neither was he able to refute them so there is no need for further comment in this respect.

Paras 4, 5. Mr. Saxena seeks to inform me about what law-abiding citizens the JW's etc. are, which even if true on the outside, is **“no great thing”** according to the Apostle Paul, 2 Corinthians 11:14, 15. Nevertheless, I disagree that children today are brought up on **“the “hellfire” bogey.”** It has rightly been said that if there was more hell from the pulpit, there would be less hell in the community

[\[news.google.com/newspapers?nid=1798&dat=19580609&id=KQIdAAAIBAJ&sjid=4YoEAAAIBAJ&pg=7254,719564&hl=en\]](http://news.google.com/newspapers?nid=1798&dat=19580609&id=KQIdAAAIBAJ&sjid=4YoEAAAIBAJ&pg=7254,719564&hl=en).

[Rabid Robert] also refers, without substantiation, to my **“KJV clichés”** so I am unable to comment.

However, he again refers me to a certain Barry Overend, evidently “The Times” “Preacher of the Year” for 1995 and **“his “Credo” article (Jan. 20).”** Mr. Saxena had first mentioned Mr. Overend at the conclusion of his letter of January 21st, page 6, para 6 and quotes him as saying **“The Bible should be read with intelligence and insight, rather than revered in a quasi-idolatrous fashion.”**

Naturally, Mr. Overend does not specify WHICH **“Bible”** any more than Mr. Saxena, who has to admit that the modern versions are **“not perfect”** and [each is only] **“a translation of the original Scriptures”** which he therefore does not have, letter 21st January, page 3, para 3 [i.e. in reality neither rabid Robert nor Barry Overend has or has ever had the Bible as they perceive it, see below]. See comments above on Ephesians 6:17. (His assertion that the RSV, NJB, NEB are **“far more accurate”** than **“the outdated KJV”** has been discussed in my letter of January 26th and is discussed again later in these notes.)

Moreover, both Mr. Overend and Mr. Saxena obviously idolise their INTELLECT, which is the source of their **“intelligence and insight”** [*“two-and-a-half pints of human brains”* as Dr Ruckman notes in his commentary *The Book of Matthew* p 30]. Of this form of idolatry King Solomon, who **“passed all the kings of the earth in riches and wisdom”** 2 Chronicles 9:22, wrote:

“Seest thou a man wise in his own conceit? there is more hope of a fool than of him” Proverbs 26:12.

Neither Mr. Overend nor Mr. Saxena gives any indication of having any **“Bible”** of which they can say unequivocally **“these are the true sayings of God”** Revelation 19:9.

Neither do they give any indication of having anything **“written,”** constituting **“excellent things in counsel and knowledge,”** **“even words of truth”** so that they can **“know the certainty of the words of truth”** Proverbs 22:20, 21, Ecclesiastes 12:10.

Neither of them gives any indication of following Solomon’s exhortation to **“incline thine ear unto wisdom, and apply thine heart to understanding”** or of giving heed to the promise that **“if thou criest after knowledge and liftest up thy voice for understanding...then shalt thou understand the fear of the LORD and find the knowledge of God”** Proverbs 2:2-5.

Neither of them gives any indication of following the Lord’s exhortation to trust in **“the Comforter, which is the Holy Ghost”** Who **“will guide you into all truth,”** **“teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”** John 14:26, 16:13.

Neither of them gives any indication of having **“prepared his heart to seek the law of the LORD”** Ezra 7:10 by having **“humbled himself greatly before the God of his fathers and prayed unto him”** 2 Chronicles 33:12, 13 in order **“to learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them,”** **“rightly dividing the word of truth”** Deuteronomy 17:19, 2 Timothy 2:15.

Both of them fit the Lord’s description of Judah and Jerusalem **“which refuse to hear my words, which walk in the imagination of their heart”** and are therefore **“good for nothing”** Jeremiah 13:10.

False Accusations

Para 6. Mr. Saxena’s hatred for the pure word of God, the AV1611 is indicated by the title he gives this paragraph. **“Your “Holy Bible 1611” ISN’T the word of God.”** I am supposed to believe that the contemporary trash, RSV, NIV, GNB, NEB, NWT are superior to the AV1611 in 1 Corinthians 7:9 [**“But if they cannot contain, let them marry: for it is better to marry than to burn”**] and Matthew 19:14 [**“But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven”**]. One can write off the RSV and NEB immediately because these have each been replaced at least once, by more recent trash, the NRSV and the REV, while the NWT has virtually no circulation outside of the Watchtower cult. The NIV - and GNB - circulation is largely the result of massive advertising by the publishers, helped by endorsements from Christian “celebrities” and for an “in-depth” evaluation of these counterfeits, one should consult the references I cited on the second page of my letter, which Mr. Saxena also ignored.

However, the modern substitution of “burn with passion” for **“burn,”** AV1611, is interpretation, not translation and therefore in making this substitution the modern translators have exceeded their authority as translators. The word for **“burn”** is given by Young’s Concordance as “puroomai” and it is found in both the Received Text underlying the AV1611 and Nestle’s text underlying the NIV etc. It means “to be on fire” and it is found also in 2 Corinthians 11:29 [**“...who is offended, and I burn not?”**] and Revelation 1:15 [**“And his feet like unto fine brass, as if they burned in a furnace...”**], where “burn with passion” would NOT be suitable in either verse. To burn with anger or resentment WOULD be suitable in 2 Corinthians 11:29, and could well apply also to 1 Corinthians 7:9. There is also a possible cross reference to Matthew 5:27-29, which would require a more detailed study than there is space for in this document. However, the AV1611 covers ALL possibilities, which the modern trash - and Mr. Saxena - have overlooked.

The AV1611 has also addressed a warning about fornication in 1 Corinthians 7:1, 2 [**“...to avoid fornication, let every man have his own wife, and let every woman have her own husband”**] and I am sure that no-one at whom verse 9 was aimed would need the modern embellishment. **“Contain,”** AV1611, IS the correct term - see verse 5. It means to “keep in.” The modern “control” is simply “to direct.” One could therefore conclude that Amnon, 2 Samuel 13:1-14, certainly “controlled” his passion - he directed it against Tamar.

“Suffer” Matthew 19:14, AV1611, is also the correct word, as any honest parent knows and the different context of Luke 24:46 [*“And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day”*] will yield the appropriate, although different meaning, according to another Biblical principle of Bible study - namely that of **“rightly dividing the word the word of truth”** 2 Timothy 2:15. Mr. Saxena also seems unaware of this principle, probably through discarding the AV1611 in favour of the modern trash which obliterate it.

Apostate Scholars

Page 5 Letter 7th February 1996

Para 3. Mr. Saxena states that he **“pointed out the faults of the KJV in contrast to the more up-to-date versions”** in his first letter to me. Of course, he did nothing of the kind but merely parroted the usual falsehood about **“Shakespearean language.”** If he had carried out some genuine research, in Dr. Hills’ books, for example, he would have found the truth - namely that AV1611 English is Biblical English, which was very different from the contemporary English of the time and indeed has never been spoken English as such. It therefore has a timeless quality which befits a Book from God. However, the truth eluded Mr. Saxena on this occasion also.

He is rather upset that I described the modern efforts to overthrow the Holy Bible as **“fraudulent”** and **“incompetent”** but he has clearly made no attempt to refute those conclusions specifically and therefore there is no point in commenting further - except to draw attention to the verdict of the experienced trial lawyer, Philip Mauro, who is quoted by David Otis Fuller as follows, with respect to the modern critics, typified by Lachmann:

“He thus set a bad example...apparently knowing little of the history of the various Greek manuscripts, and nothing at all of the laws of evidence, and how to deal with problems involving the investigation of a mass of conflicting testimony.”

Since both the text “preferred” by Lachmann and his attitude to matters of Biblical text still prevail amongst modern critics, I therefore described their “scholarship” as fraudulent and incompetent. Mr. Saxena has failed to prove that it is otherwise, as his evasive response demonstrates.

He maintains, page 3, para 3, letter 21st January, without substantiation, that **“The KJV was created when biblical Hebrew and Greek scholarship was in its infancy.”** In his letter of February 7th, page 5, para 2, he continues to refer to **“the flawed KJV,”** showing that he obviously chooses to remain wilfully ignorant, for example, [*“But if any man be ignorant, let him be ignorant”*] 1 Corinthians 14:38, of the extensive work of Benjamin Wilkinson entitled “Our Authorised Bible Vindicated,” published 1930. See [kjv.benabraham.com/html/our_authorized_bible_vindicated.html] “Which Bible?” pp 176ff. Dr. Otis Fuller describes Dr. Wilkinson as **“a scholar of the first rank with a thorough knowledge of the subjects about which he wrote.”** Although I drew Dr. Otis Fuller’s trilogy to Mr. Saxena’s attention in my letter of January 26th, he made no coherent response. Completely refuting Mr. Saxena’s fatally **“flawed”** opinion, Dr. Wilkinson states, p 249:

“In view of the vast stores of material which were available to verify the certainty of the Bible at the time of the Reformation, and the prodigious labors of the Reformers in this material for a century, it is very erroneous to think that they had not been sufficiently overhauled by 1611.”

Since he refers to a testimony of personal salvation as a **“tired cliché!”** and furnishes no such testimony himself, I am of the opinion that Mr. Saxena is as much a stranger to personal salvation as he is to Bible truth of any kind, not only that concerning the fire of hell.

Comments on Letter Forwarded 26th February 1996 to A. J. O'Reilly by R. G. Saxena

Another Hell-is-the-Grave-Onlyist

Page 1 Letter 26th February 1996

Para 2. "I enclose a cutting..."

This cutting is from a periodical called "Evangelism Today" [not enclosed but copy available on request]. It consists of a writing by a certain Lance Pibworth, who maintains that the Hebrew word *sheol* means only the "grave" and that the Greek word *Gehenna* refers only to the valley of Hinnom, south of Jerusalem. Mr. Pibworth states that:

"Jehovah's Witnesses loudly proclaimed that the word sheol in the Old Testament is wrongly translated three different ways, 31 times grave, 31 times hell, and 3 times pit, 65 times in all. Now, at last the NIV agrees and grave it is."

Jehovah's Witnesses are not in a position to criticise anyone's translation of *sheol*. The NWT leaves the word untranslated wherever it occurs in the Old Testament. See Deuteronomy 32:22, 2 Samuel 22:6, Job 11:8, 14:13, 17:13, 16, 26:6, Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8 - although it has no difficulty translating *shamayim* as "heaven" Proverbs 5:5, 7:27, 9:18, 15:11, 23:14, 27:20, Isaiah 5:14, 14:9, 15, 28:15, 18, 57:9, Ezekiel 31:16, 17, 32:21, 27, Amos 9:2, Jonah 2;2, Habakkuk 2:5 etc.

The NIV's substitution of "grave" for "hell" is almost as inept as Watchtower's evasion of the word altogether. In Job 11:8 the height of "heaven" is contrasted with the depth of "hell." If "hell" is merely the "grave," NIV, most of which are shallower than the average mine shaft, the contrast is meaningless. In Proverbs 7:27 and 9:18, "the way to hell" to "the depths of hell" is from the house of "an harlot" and "a foolish woman." If "hell" is merely the "grave," NIV, Solomon's warning is meaningless, because "All go unto one place; all are of the dust, and all turn to dust again" and "all things come alike to all: there is one event to the righteous, and to the wicked" Ecclesiastes 3:20, 9:2. Mr. Pibworth states further:

"Gehenna was a place...there were three penalties for wrong-doing in (its first use in Matthew 5:22), each progressive, but "Hellfire" is incongruous. Christians have ended in shame but are never lost, so Gehenna must mean Gehenna (as a place)."

The basic flaw in Mr. Pibworth's statement is the assumption that the Lord is addressing Christians. There are no Christians present in Matthew 5 because "the body of Christ" 1 Corinthians 12:27, of which Christians are "members in particular" does not begin until Acts 2, when it becomes possible for believers to "receive the gift of the Holy Ghost" verse 38, on a permanent basis, John 14:16. The listeners in Matthew 5 are all JEWS, for whom salvation, as stipulated by the Lord Jesus Christ at the time, depended on WORKS, what they did with their tongues, verse 22, their eyes, 5:28, 29, their hands, 5:30 and their other members, 5:30. The Lord is speaking in a pre-crucifixion, Old Testament setting where the Law still held sway, Matthew 5:17-19. Failure to keep the Law filled "The sinners in Zion" with "fearfulness" of "the devouring fire" and "everlasting burnings" Isaiah 33:14, 15, the sense of which matches Matthew 5:22-30 almost exactly. The Isaiah passage is in complete contrast with the Christian plan of salvation as summarised by the Apostle Paul in 1 Corinthians 15:3, 4 ["For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures"] and which is not found anywhere in Matthew 5, 6 or 7.

To reinforce the falsehood that Gehenna is merely the valley of Hinnom, Mr. Pibworth then states:

“Jesus said “where the worm dieth not and the fire is not quenched...Isaiah 66 clearly depicts Gehenna (as the place) and speaks of bodies not souls there...where “the worm dieth not etc.””

Given his insistence that *Gehenna* is a place, it is strange that nowhere in his article does Mr. Pibworth state that the term should be translated as **“the valley of Hinnom”** [paras 2, 3, page 5, rabid Robert letter 21st January]. This is remarkable in that he denounces as **“Shimei”** [2 Samuel 16:5, 7, 13] anyone like myself who believes that *Gehenna* should read as it does in the AV1611, as **“hell”** [Matthew 5:22]. Clearly, he lacks the courage of his convictions in this respect.

“Their worm shall not die”

He is also lacking in observation. When Jesus quoted Isaiah 66:24 in Mark 9:44, 46 and 48, He said **“THEIR worm”** as in Isaiah 66:24, not **“THE worm.”** Job 25:6 says **“How much less man, that is a worm? and the son of man, which is a worm?”** and Psalm 22:6 calls the Lord Jesus Christ **“a worm”** in taking the sinner’s place, 2 Corinthians 5:21 [***“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”***], paying for sin. Jesus was like **“the SERPENT in the wilderness”** John 3:14, Numbers 21:8, 9, when **“his visage was so marred...and his FORM more than the sons of men”** Isaiah 52:14 and like the rich man in hell, He THIRSTED, Luke 16:24, John 19:28. The final state then, of the lost man in hell, is that of a worm. His soul degenerates into its ESSENTIAL shape, so that he is like his **“father the DEVIL”** John 8:44, in essence a **“SERPENT”** Genesis 3:1, 2 Corinthians 11:3 although **“transformed into an angel of light”** 11:14. The lost soul in hell therefore loses **“the similitude of God”** James 3:9, Whom it should have worshipped, Revelation 14:7 and assumes the image of **“the god of this world”** 2 Corinthians 4:4, whom it DID worship, Revelation 14:9-11 [***“And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image...”***]. **“Accepted in the beloved”** Ephesians 1:5, 6, **“God’s elect”** however, regain **“the image of his Son”** Romans 8:29, 33!

The expression **“their worm shall not die”** in Isaiah 66:24 therefore applies not to **“bodies”** but to the immediate antecedent, **“the men that have transgressed against me”** whose **“carcasses”** are consumed by **“the devouring fire”** Isaiah 33:14. Isaiah 34:6 identifies **“Bozrah”** and **“Idumea,”** or Edom, as **“the land thereof”** that **“shall become burning pitch that shall not be quenched; the smoke thereof shall go up for ever”** verses 9, 10. This happens at the Second Advent, described by Isaiah as **“the day of the LORD’S vengeance”** verse 8, which word **“vengeance”** is also used in 2 Thessalonians 1:8, a prominent New Testament Second Advent passage. It is then that the Lord’s **“Tophet,”** which **“is ordained of old”** is kindled by **“the breath of the LORD like a stream of brimstone”** Isaiah 30:33. It will be the place of **“a sacrifice in Bozrah”** in that **“for the king it is prepared.”** This is NOT the **“Tophet”** of Hinnom, because children were sacrificed there by the Israelites, which the Lord **“commanded them not, neither came it into my heart”** Jeremiah 7:31, 19:4-6. This is why **“Tophet”** of Hinnom was defiled by Josiah, 2 Kings 23:10.

However, **“Tophet”** of Isaiah 30:33 was **“ordained of old”** to receive the sacrifice of the **“king of fierce countenance”** who oppresses Israel, Daniel 8:23-25, 11:30-45 and is described by Isaiah as **“the Assyrian”** [Isaiah] 30:31 because he is typified by Sennacherib, chapter 37. **“The Assyrian”** is none other than **“the beast”** who is included in a **“sacrifice in Bozrah”** with **“the false prophet”** when they are **“cast ALIVE”** not DEAD like the bodies cast into in Hinnom, **“into a lake of fire burning with BRIMSTONE”** Revelation 19:20-21. See Isaiah 30:33, 34:9, 10 above. Unger’s Bible Dictionary indicates that a possible root meaning of **“Tophet”** is **“to be abhorred,”** which would match the wording of Isaiah 66:24 [***“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh”***]. Unger indicates further that all trace of the location of **“Tophet”** in the Valley of Hinnom is gone but **“the smoke”** of the **“Tophet”** of Bozrah **“shall go up for ever.”**

Mr. Pibworth - and Mr. Saxena - should also note that “**Idumea**” or Edom is far to the south of Jerusalem and therefore definitely NOT Hinnom, the flames of which HAVE been quenched. I have two photographs of Hinnom as it is now, one facing page 229 of “The New Compact Bible Dictionary,” Zondervan 1967 and one on page 249 of “The Lion Handbook to the Bible,” Anzea Publishers, 1973. There isn’t a fire of any kind in sight. Therefore, when Jesus said “**the fire is not quenched**” Mark 9:44, 46, 48, He obviously did NOT mean Hinnom. What He DID mean was HELL, which has a literal, physical opening on this earth, after the Lord’s Return. A transgressor, Isaiah 66:24, will be forced to “go jump in the lake” of fire, literally, in Edom.

The “**body**” will die the instant it hits the flame and become one of the “**carcasses**” to which Isaiah referred in [Isaiah] 66:24. The soul, however, “**shall NOT die**” [Isaiah 66:24]. It “**dieth not**” as the body dies but it will be on FIRE and become part of “**the fire**” Mark 9:44, 46, 48 which is the “**burning pitch**” of Edom and therefore it is proper, Isaiah 66:24, to speak of “**their fire**” with respect to the burning souls in the lake of fire in Edom, which are degenerating to “**the form**” Isaiah 52:14, of their “**father the devil**” John 8:44. It was therefore also entirely proper for the Lord to warn in Matthew 10:28 of being afraid of God “**which is able to destroy both body and soul in hell.**” The “**body**” is destroyed because it becomes a blazing “**carcass**” and the soul is destroyed because it deteriorates as described above. This is the “**everlasting destruction**” of 2 Thessalonians 1:8, the meaning of “**perish**” in John 3:16 - even a catholic priest might occasionally get the scripture right - “**the vengeance of everlasting fire**” of Jude 7, which is “**suffering**” and “**the second death**” of Revelation 21:8 when the lake in Edom becomes the eternal lake of Revelation 20-22, “**which burneth with fire and brimstone.**” See also comments in notes of February 10th.

(On page 5 of his letter of January 21st, Mr. Saxena makes the fatuous statement that “**“their worm dieth not” was only a reference to the carcasses in Gehenna being eaten by the maggots which SOMEHOW were still alive and consuming the rotting, roasting bodies.**” I have emphasised the word “**somehow.**” They were obviously very tough little maggots! Moreover, Mr. Saxena does not explain why Jesus referred to them as the personal property of the corpses being consumed - which reference is clear from the study above. He also overlooks the contrast drawn by Jesus in Matthew 10:28 between God, who can “**destroy both soul and body in hell**” and men who could not only kill the body but also destroy it by casting it into the fires of Hinnom. Applying *Gehenna* in Mark 9:43-48 to Hinnom, whose fires HAVE been quenched, therefore makes no sense at all.)

Jesus a Mere Oriental Story-teller

Although he does not cite 1 Corinthians 2:13 [**“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”**], which is the basis for the following remark, Mr. Pibworth insists that “**There is but one way to understand Scripture - by Scripture.**” Having underlined this remark, Mr. Saxena evidently agrees. It is therefore most inconsistent of Mr. Saxena to resort to non-Biblical “**story-tellers all over the orient**” to deny the Biblical use of the word “**certain**” in Luke 16:19, 20 in his letter 26th February, page 3 para 6.

Mr. Pibworth concludes his article with the statement that “**there’s no record of any preacher using Hell or Hellfire in all of the Bible.**” Mr. Pibworth overlooked *Moses*, Deuteronomy 32:22, *Job*, Job 26:6, *David*, Psalm 9:17, 55:15, 86:13, *Solomon*, Proverbs 5:5, 7:27, 9:18, 15:11, 24, which admonition would NOT save anyone from the grave, *Isaiah*, Isaiah 14:15, 28:15, 19, *Ezekiel*, Ezekiel 31:16, 17, *Amos*, Amos 9:2, *Jonah*, Jonah 2:2, *Habakkuk*, Habakkuk 2:5, *Jesus*, *Gehenna* verses above, which indicate that “**hell**” was Jesus’ favourite subject, plus Matthew 11:23, Luke 10:15, 16:23, *Peter*, Acts 2:27, 31, 2 Peter 2:4, *Paul*, 2 Thessalonians 1:8, 9, *James*, James 3:6, *Jude*, Jude 6, 7, *John*, Revelation 1:18, 6:8, 20:13, 14, 21:8.

Mr. Pibworth believes that Peter's sermon in Acts 2 contains no **"hell teaching."** He insists that ᾠδης **"hades"** in Acts 2:27, 31 should be **"grave."** However, the construction **"not...neither"** in each verse draws a clear distinction between **"hell"** and the grave. He also missed Acts 2:19-20 [**"...blood, and fire, and vapour of smoke"**], which cross references to Joel 2:30, 31 [**"...blood, and fire, and pillars of smoke"**] and Isaiah 34 [**"...their land shall be soaked with blood...And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch"** Isaiah 34:7, 9]. He seems unaware of the ministry of Billy Sunday, who led a million souls to Christ - see **"How Great Soul Winners Were Endued With Power"** Dr. Ian R.K. Paisley, Martyrs Memorial Free Presbyterian Church, Ravenhill Road, Belfast - and who was arguably the greatest **"hellfire"** preacher of this century. He would turn to the modernist preachers on his platform during evangelistic meetings and declare that **"unless you're saved by the blood of Christ, you're goin' to hell and you're gonna burn! burn! BURN!"** [Dr Ruckman refers to Sunday's declaration in one of his tapes with respect to church history]

More will be said later of **"hades."** By now, it is clear that Mr. Pibworth is not a student of the Bible.

The Unknown 'Original'

Para 3. **"The Bible was not originally written...in the English of the early 17th century in which your fetish KJV was written."** [Which Bible? Rabid Robert never identified it]. Mr. Saxena is apparently unaware of the research of Dr. Hills [wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html], who states in **"The King James Bible Defended"** p 218 that **"The English of the King James Version is not the English of the early 17th century. To be exact it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version."** The AV1611 has therefore a timeless quality. In the words of Mr. G. W. Anderson of the Trinitarian Bible Society **"The literary style used by the translators is what has enabled the Authorised Version to stand the test of time."**

Not only is Mr. Saxena therefore very careless in his **"Bible research,"** he is also dishonest. Otherwise he could not have so construed my comments on Hebrews 12:29 as in the remainder of this paragraph. He also ignores no fewer than 8 more references on **"the fire of God"** as literal **"fire"** to which could be added Deuteronomy 4:12, 15, 33, 36, 5:4, 22, 24, 25, 26.

Para 4. **"It is only right to go to the Greek if there is a dispute about the meaning of a word or phrase when translating from the Greek into today's English."** [Which Greek? Rabid Robert never identified it]. One observes first that Mr. Saxena can supply no verse of scripture to support this assertion. As Dr. Peter S. Ruckman has pointed out in his book **"King James Onlyism Versus Scholarship Onlyism,"** New Testament Greek is a DEAD LANGUAGE and has been for the past eighteen centuries, whereas **"the word of God...liveth and abideth forever"** 1 Peter 1:23. The Lord Jesus Christ said **"Wherefore by their fruits ye shall know them"** Matthew 7:20 and the history of mission and revival shows that THE BOOK, AV1611 has the breath of God upon it, 2 Timothy 3:16. It **"liveth and abideth forever"** 1 Peter 1:23, unlike **"the Greek"** which was only a stage in its development or the modern corruptions, which are **"without fruit"** of revival and **"TWICE DEAD"** Jude 12, in both Greek AND English.

Facts on 'the Greek'

Moreover, Mr. Saxena fails to appreciate that there is no such thing as a single, definitive Greek text, which there would have to be if one was to have access to a single, finally authoritative statement on **"the Greek"** with respect to any passage of scripture. Dr. Ruckman lists over 24 Greek TEXTS, plural, in "The Christian's Handbook of Biblical Scholarship" p 150 [*Biblical Scholarship* p 202], some of which have been printed in several editions. Among the most widely used editions are those of Nestle and of the 26th edition, published in 1979, Dr. Ruckman, *ibid* p vi [*Biblical Scholarship* p xvi], states:

"(The editors) reinserted 467 Receptus readings into their "eclectic" text, which they had omitted in every edition (25) since 1898." In "New Age Versions," p 494, Gail Riplinger states: **"These drastic changes were a response to the cry of scholars who saw the mounting evidence of the papyri discoveries stacking up on the side of the KJV...nearly 500 of these changes were 'white flags', retreating back to the pre-Westcott and Hort Textus Receptus readings. Now every third page reflects some sort of back-to-the King James Version reading."**

Moreover, E. W. Fowler in his book "Evaluating Versions of the New Testament" has tabulated the departures of many modern Greek editions from the Textus Receptus which underlies the AV1611 and is published by the Trinitarian Bible Society, 1976. The book "Kept Pure" published by the New Zealand Fellowship of Christian Churches states p 43 that Prebendary F. H. A. Scrivener compiled this Text from Beza's 1598 Edition, making less than 100 changes. Using this Greek Text as a basis for comparison, Mr. Fowler summarised his findings as follows with respect to the 23rd edition of Nestle and the 3rd edition of the United Bible Societies text, which underlies the NIV New Testament:

Table VI, from E. W. Fowler

Summary of Differences from the Received Text Which Affect Translation

Greek Text:	Nestle	United Bible Societies
Total omissions	1431	1309
Total substitutions	601	587
Total additions, transpositions, significant punctuation changes	<u>180</u>	<u>181</u>
Total differences affecting translation	<u>2212</u>	<u>2077</u>
Total differences downgrading Deity	465	410

One of the most striking differences between the Textus Receptus and the United Bible Societies text, which is highlighted by the book "Kept Pure," is found in Mark 1:1, 2.

Scrivener's Edition of the Received Text reads as follows:

Αρχη του ευαγγελιου Ιησου Χριστου υιου του Θεου Ως γεγραπται εν τοις προφηταις
in the prophets

The UBS text reads:

Αρχη του ευαγγελιου Ιησου Χριστου υιου θεου Καθως γεγραπται εν τω Ησαια τω προφητη
in Isaiah the prophet

The UBS text is in error because the prophecy in Mark 1:2 was written in Malachi 3:1, NOT ISAIAH. This is one of thousands of errors in "the Greek" of the modern translations, NIV, NWT etc., which will in turn be perpetuated in those translations.

E. W. Fowler also shows that leading modern Greek editors disagree not only with the translators of the AV1611 but also amongst themselves over what actually does constitute “the Greek.” Gail Ripplinger, in “New Age Versions” p 492-511 has also shown how editors of modern Greek texts and new versions will sometimes select readings from available Greek mss. on the basis of detracting from an important doctrinal reading as found in the AV1611, rather than following “the earliest and most reliable mss.” NIV New Testament [1978 Edition], p 127. They thereby reveal little or no regard for true “consistency” in use of their sources. Theirs is essentially the position of J. J. Griesbach, 1745-1812, who produced one of the earliest modern Greek editions and stated that **“When there are many variant readings in one place, that reading which more than the others manifestly favours the dogmas of the orthodox is deservedly regarded with suspicion.”** See Hills [wilderness-cry.net/bible_study/books/kjv-defended/chapter3.html] “The King James Bible Defended” p 65. Some of Mrs. Ripplinger’s examples are as follows, in which “Majority” refers to the majority of Greek mss., which underlie the AV1611, P46 is one of the 2nd-3rd century papyri and Aleph or Sinaiticus and B or Vaticanus are the NIV’s “earliest and most reliable mss.” [1978 Edition], p 127:

Verse Altered by New Versions e.g. NIV	Manuscripts	Doctrine Affected
1 Corinthians 7:15	Ignores Aleph Follows P46, B, Majority	
1 Corinthians 10:9	Ignores P46 and Majority Follows Aleph and B	AV1611: “Neither let us tempt Christ” NIV: “We should not test the Lord.” The NIV reading denies the Deity of Christ by failing to identify Him as “God” who sent “fiery serpents” Numbers 21:6.
1 Corinthians 11:24	Ignores Majority Follows P46, Aleph, B	AV1611: “this is my body, which is broken for you” NIV: “This is my body, which is for you.” The NIV reading denies that Christ’s body was “broken” or “pierced” on the cross, John 19:37.
1 Corinthians 13:3	Ignores P46, Aleph, B Follows Majority	
1 Corinthians 14:38	Ignores P46, B, Majority Follows Aleph	

Note that in 1 Corinthians 11:24 and 13:3, the favoured manuscripts are diametrically opposite. Mrs Ripplinger states p 500 **“The “accepted principles of the science of textual criticism” used to justify this ‘shell game’...are illustrations of Timothy’s “science falsely so called” [1 Timothy 6:20] and can be summarised in one sentence – “I believe the writer is probably more likely to have said this.””**

In “The Christian’s Handbook of Manuscript Evidence,” Chapter 7, Dr. Ruckman has some further examples of inconsistency amongst editors of Greek New Testaments, namely Westcott and Hort, and Nestle:

“A. John 14:7. At the close of the verse “αυτον” (“him”) has been omitted. However, “αυτον” is not only in the Receptus of the A.V. 1611, it is found also in P66 (2nd century), representing the papyrus, Aleph, and A (4th and 5th century...), D (5th century...), Theta (9th century...), the Vulgate and the majority of the remaining witnesses. This preponderant evidence is nullified by *two manuscripts (which contain the Apocrypha!)* – “B” (4th century), and “C” from the 5th century.

“B. John 8:38. Near the end of the verse the reader will see that “εωρακατε” (“ye have seen”) has been deleted and “ηκονσατε” (“ye heard”) inserted. The reading (A.V. 1611) is upheld by P66 (2nd century), Aleph (4th century), D (5th century), the Receptus manuscripts, and the Syriac palimpsest of the 4th century. Nestle gives no documentation for the reading of his text and leaves us to assume that “B” and “A” have the reading “ηκονσατε.” Since Aleph can cancel “B” in antiquity, and D can cancel “A” in antiquity, we are left with the Receptus manuscripts (which make up the bulk of any set of manuscripts), and a 2nd century papyrus reading, which reads as the A.V. 1611.”

At example E, sub-example 3, Dr. Ruckman makes an amazing disclosure:

“E 3. “Ο δε Πετρος αναστας εδραμεν επι το μνημειον και παρακνψας βλεπει τα οθοπια κειμενα, και απηλθεν προς αντον θανμαζων το γεγονος” (Luke 24:12).

“On this last reading (Luke 24:12) the whole scholastic farce is suddenly manifested where the Freshman student can see it. The reading given above is the reading of the A.V. 1611. (It is omitted in the RSV of 1952*; it is also omitted in Nestle’s Greek Text.)”

*It was also omitted in the 1971 edition of the RSV but inserted in the NIV of 1973 [and subsequent NIVs]. Dr. Ruckman continues:

“*But what have we here?!*”

“The reading is supported by Vaticanus! Not only does “B” (Vaticanus) support the A.V. 1611 reading, but this time P75, Aleph, A, C, Theta, and the Old Latin, and Old Syriac all contain the reading!

“*What have we here?!*”

“How did this A.V. 1611 reading get omitted in a “New” Bible based on “older Manuscripts?” What is this “older manuscript” that is more authoritative than A, B, C, Aleph, Theta, and P75? Why bless my soul, it is “D” (Bezae Cantabrigiensis) *from the 5th century.*

“What could have possessed Nestle and the RSV to suddenly reverse field and accept one *Western manuscript* as a higher authority than 4 Alexandrian Manuscripts *which included Vaticanus?!...The truth of the matter is the verse had to be deleted to sustain and maintain the theory of W&H that the Syrian type text (A.V. 1611) was a “conflation” of Western and Alexandrian readings. The lengths to which these “scholars” will go to bolster this incompetent and ridiculous theory is now demonstrated, in Luke 24:12.*”

Essentially, Luke 24:12 was omitted by the RSV and Nestle in an attempt to convince readers that the Syrian, or Majority Text underlying the AV1611 had “borrowed” its readings, entirely at random, from both Alexandrian and Western, or Roman mss. and was therefore a later - and indeed poor - harmonisation or “conflation” of the two groups. The “conflation” theory was shown by John Burgon, over one hundred years ago, in “The Revision Revised,” to be completely without historical foundation.

Dr. Ruckman gives several more examples, together with another 34 in his books “The Bible Babel” and “Problem Texts,” [*The “Errors” in the King James Bible*] Appendix 6, demonstrating that, although the modern Greek editors “prefer” the Vaticanus ms., B, they will use ANY ms. to contradict the AV1611 and may well DISCARD B if it AGREES with the AV1611.

An interesting comment on Mr. Saxena’s opinion of “the Greek” is to be found on p 126 of Dr. Gipp’s “The Answer Book” [[samgipp.com/answerbook/ Question #47 What about “nuggets” found only in the Greek New Testament?](http://samgipp.com/answerbook/Question%20#47%20What%20about%20%22nuggets%22%20found%20only%20in%20the%20Greek%20New%20Testament%3F)], which provides thorough answers to common objections to the AV1611.

“Once while listening to a self-impressed Bible scholar preach I marvelled at the ease with which he duped his audience. He was reading Romans chapter 8. Upon reading a particular verse he stopped at a particular word and stated, “Now the King James translators mistranslated the Greek word used here.” Then he spent 10-12 minutes expounding on the merits of his choice of translation...

“The very next day I was listening to another preacher...also preaching from Romans chapter 8. He also read the same verse and ALSO stopped at the very same word that the expert from the previous evening had accosted. He then stated, “Sadly, the King James translators did not properly translate the Greek word used here.”

“I then braced myself for a rehash of the previous evening’s exposition. But this was not to be. For this particular scholar pointed out that the word in question should have been translated an entirely different way...

“He then, as the previous evening’s butcher, expounded on the virtues of HIS choice over that of the King James translators, or the last evening’s expert...their only point of agreement was that the Bible could not possibly be correct as it was. I quickly consigned their esteemed (and humble) opinions to the garbage heap of education and accepted the choice that GOD had made for His Book in 1611.”

Mr. Saxena has tried to impress me several times in his letters with his knowledge of “the Greek.” He insists that *hades* should either not be translated and merely transliterated, or translated as **“grave,”** letter 21st January 1996, page 4, para 5, letter 7th February 1996, page 1, paras 2, 3, page 3, para 4, letter 26th February 1996, page 4, para 2. It is instructive, therefore that he repeatedly ignored my mention of **“wailing and gnashing of teeth”** in the **“grave”** of Matthew 13:42 (see also Matthew 13:50). See letter of February 7th 1996, page 2, para 5, where there is no discussion of this clause and letter of February 26th, where there is no discussion of this clause either, although I drew attention to it again in my letter of February 17th, page 2, under point 1. Mr. Saxena also ignored the comment about Matthew 25:41 by Rev. Ivan Foster, in the item from the February 1996 issue of “The Burning Bush,” a copy of which I sent him and which comment I highlighted for his benefit. Rev. Foster states: **“Everlasting fire is pointless if the punished ceases to exist, once consigned to the flames.”**

In addition Mr. Saxena has also tried to impress me with his exposition of *basanizo*, or **“tormented”** in Revelation 14:10, letter 21st January 1996, page 4, para 3-6. In all his comments on Revelation, Mr. Saxena ignored the statement in Revelation 1:1 that the Book is not symbolism but a description of **“things which must shortly come to pass”** and to which I drew his attention in my letter of 26th January. According to Mr. Saxena, Jesus should have said **“jailers”** in Matthew 18:34, like the NIV and therefore *basanizo*, in Revelation 14:10, only means **“heavy restraint”** as **“in the typical jail of that time the prisoners were usually heavily chained, unable to move, as if dead.”** This **“heavy restraint”** is also – supposedly - a **“state of death eternal,”** also called the **“lake of fire,”** Revelation 19:20, 20:14 or **“the second death,”** which Mr. Saxena describes as **“the second and permanent death, where all wilful sinners end up, damned to total destruction, a “black hole” non-existence”** - also described by Mr. Saxena as **“a bringing to nothingness”** para 2, page 3, letter 21st January. He cites no Scriptures to support his **“symbolism”** - see notes of February 10th on Hebrews 12:29, Deuteronomy 4:24, in relation to page 2, para 1 of Mr. Saxena’s letter of February 7th.

In his obsession with “the Greek” Mr. Saxena overlooked some salient features of the ENGLISH.

“The second death”

Matthew 18:25, 34. The “**tormentors**” are commanded to **SELL** the man “**and his wife , and children, and all that he had, and payment to be made.**” These “**tormentors**” thereby inflict **TORMENT** on the individual and are therefore not merely “**jailers.**”

Revelation 14:10, 11. “**He shall be tormented with fire and BRIMSTONE...**” “**The SMOKE of their torment ascendeth up forever.**” No honest evaluation of these verses could conclude that this is merely “**heavy restraint.**” Significantly, Mr. Saxena does not see fit to discuss either the “**brimstone**” or “**the smoke**” in his elaborate efforts at symbolism. He also ignores the clause “**They have no rest day nor night.**” Compare with Revelation 20:10, where the fate of the unholy trinity typifies the fate of all who are “**cast into the lake of fire**” “**and shall be tormented day and night for ever and ever.**” This is hardly “**non-existence**” or “**nothingness.**” Nor is it “**a “black hole” non-existence.**” Although the tormented are under “**the blackness of darkness**” Jude 13, they have “**no rest**” and are cast into “**a lake**” not a “**hole.**” The phrase “**day or night**” even suggests that the damned know the difference, even though they are in “**the blackness of darkness.**” Mr. Saxena’s allusion to heavy chains is not appropriate for most of the damned, because only the rebellious angels are said to be “**delivered into chains of darkness**” 2 Peter 2:4 and “**everlasting chains**” Jude 6. These chains are most likely necessary because without them these angels or “**gods**” would be “**ascending out of the earth**” 1 Samuel 28:13. See also Revelation 20:2.

“**The second death**” Revelation 20:14, 21:8 is for those who do not have a part in “**the first resurrection**” [Revelation] 20:5, 6 and therefore have no “**eternal life**” in that they know neither God nor Jesus Christ, John 17:3. In eternity they will be “**suffering the vengeance of eternal fire**” Jude 7 as the sodomites of Genesis 19 are even now, because they have rejected God’s “**propitiation...for the sins of the whole world**” 1 John 2:2, 4:10 Who is “**Christ Jesus Whom God hath set forth**” Romans 3:24, 25 and Whom they “**believeth not**” John 3:36. Each must therefore endure the unappeased “**wrath of God**” which “**abideth upon him**” John 3:36 and for which “**a fire is kindled in mine anger and shall burn unto the lowest hell**” Deuteronomy 32:22.

“**The high and lofty One that inhabiteth eternity, whose name is Holy**” Isaiah 57:15, Who executes “**the righteous judgement of God**” could not do otherwise than inflict “**indignation and wrath...on every soul of man that doeth evil**” Romans 2:5-9. For one who has not the “**propitiation**” of “**Christ Jesus Whom God hath set forth**” [Romans 3:25] the “**indignation and wrath**” [Romans 2:8] will be, indeed must be, as eternal as “**the eternal God**” Himself, Deuteronomy 33:27.

All this is found in the ENGLISH. “**The Greek**” is unnecessary and is more than likely to prove a hindrance to the increase of “**knowledge and understanding**” Jeremiah 3:15 of “**The words of the LORD,**” all of which are “**pure**” Psalm 12:6, 7, in fact “**very pure**” Psalm 119:140 and which find their perfect expression in the AV1611.

Lording it over the Laity

Para 5. “**And why refer to Rev. 2:15 to back your view that resorting to the original Greek is somehow reprehensible? The verse (in yr pet KJV) says: “So hast thou (the angel of the Pergamum church) also them that hold to the doctrine of the Nicolaitans which thing I hate.” Where does it say anything about going to the Greek? Nowhere! So kindly refrain from using verses that are absurdly irrelevant...**”

Given his professed loyalty to “**the Greek**” - see comments on para 4 - which extends even to the non-existent “**original Greek,**” which neither he nor anyone else has, see above and later, I am surprised at Mr. Saxena’s apparent ignorance of the Greek roots of the term “**Nicolaitans.**”

Pastor William Grady in his book “**Final Authority,**” p 8, 11, 15 has some revealing statements about “**the Nicolaitans.**”

“Although twice mentioned in Revelation (2:6, 15), their appearance in church history is unfortunately negligible. What we do know is that Jesus stated His intense hatred for their activities. The cause for this Divine provocation can be determined by examining the root words for “Nicolaitanes.” The footnote in the Scofield Reference Bible states, “From *nikao*, ‘to conquer,’ and *laos*, ‘the people,’ or ‘laity.’”

“Apparently, Nicolaitane theology divided God’s people into an unscriptural, dual class structure of clergy and laity. Whenever a doubt-spreading “cleric” could convince a mere “layman” of his inability to comprehend Divine revelation, he would “conquer” him by substituting his own warbly-voiced opinions for final authority. Rather than lead his flock by example, the Nicolaitane heretic preferred to lord over God’s heritage...

“The greatest display of Nicolaitane intimidation can now be seen in the prestigious centers of higher Christian education. Here we find that Luther’s “priesthood of the believers” doctrine has been subtly replaced by an esoteric priesthood of Hebrew and Greek professors who would have you believe that you cannot understand God’s word without their humble assistance...Consider the following quote from a present-day leader of Nicolaitane thought:

““As much as Fundamentalists have loved and defended a great translation like the King James Version, they must remember that the court of last resort in doctrinal matters is not any translation but the wording of the original Greek and Hebrew texts...” Stewart Custer, “The King James Version Controversy” (Greenville, S.C.: Bob Jones University Press, 1981), Introduction.”

In *para 1*, Mr Saxena requested “**please don’t write again after you have studied this Bible-based answer, unless you genuinely want further clarification on something I’ve said.**” In the remainder of *para 5*, he states: “**For as the next (verse) demands: “Repent then. If not, I will come to you soon...with the sword of my mouth.” (RSV) Now there’s a warning for you, dear sir! But don’t worry: this “sword” is no literal sword - like the “fire” is no literal fire.**”

Pastor Grady’s answer is as follows:

“Whenever a doubt-spreading Nicolaitane tries to conquer you through intimidation, just stick him with the Sword he claims he doesn’t believe is real. When confronted with his high priestly credentials of superior scholarship, linguistic skills, and historic positions, etc., simply quote 1 John 2:27a and watch him run!

““But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.””

I did not quote this actual verse to Mr. Saxena but I believe that he was so repeatedly “stuck” by “**the sword of the Spirit, which is the word of God**” Ephesians 6:17, that he decided that his only option was to terminate our correspondence and RUN.

God's Authorisation

Page 2 Letter 26th February 1996

Paras 1, 2. **“The so-called “Authorised Holy Bible of 1611” was never authorised by God and therefore it is not holy. Only the original Hebrew and Greek scriptures were divinely inspired and therefore holy. Every other version is just a copy of the original version...”**

These statements of Mr. Saxena's consist of three lies in a row:

1. **“The so-called “Authorised Holy Bible of 1611” was never authorised by God...”**

The AV1611 was translated at the behest of a King, James 1 of England, in response to a petition from the Puritan party of the Church of England. It was therefore authorised by God because **“the powers that be are ordained of God”** Romans 13:1 and therefore is Holy.

“Where the word of a king is, there is power: and who may sayest unto him, What doest thou?” Ecclesiastes 8:4.

Following the conference at Hampton Court in January 1604, the King acceded to the request of the Puritans **“That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England, in time of divine service.”** See McClure, “Translators Revived,” p 59. It should be noted in this context that the term **“the original Hebrew and Greek”** refers to **“the original sacred tongues”** as found in The Epistle Dedicatory to the AV1611 [www.jesus-is-lord.com/pref1611.htm]. That the project had the King's full support is shown by Paine in “The Men Behind the KJV,” p 11:

“Fervent for what his master wished, (Bishop) Bancroft wrote to an aide: “I...move you in his majesty's name that agreeably to the charge and trust committed unto you, no time may be overstepped by you for the better furtherance of this holy work...You will scarcely conceive how earnest his majesty is to have this work begun.””

Although the new Bible was only to be used for divine service, according to the original petition, Paine records, p 163, that as early as the 1620's: **“The 1611 Bible by its own worth was making itself welcome throughout the country...in centuries to come (it) would be the sole bond uniting the countless Protestant sects.”**

However, there was no authorisation to enforce its use. McClure, p 60, cites Dr. Lee, Principal of the University of Edinburgh: **“I do not find that there was any canon, proclamation, or act of parliament, to enforce the use of it.”**

2. **“Only the original Hebrew and Greek scriptures were divinely inspired and therefore holy.”**

One is entitled to ask for “Chapter and Verse” to substantiate this statement. Mr. Saxena gives none and of course, there is none, not even in the modern “bibles.” The Lord Jesus Christ repeatedly made reference to **“the scripture”** Mark 12:10, Luke 4:21, John 7:38 and **“the scriptures”** Matthew 21:42, 22:29, 26:54, Luke 24:27, John 5:39 from which He quoted extensively, Matthew 4:4, 7, 10, 8:17, 9:13, 11:10, 15:7, 19:4, 21:42, 22:37-39 etc. The original manuscripts were certain **“to perish with the using”** Colossians 2:22, long before Jesus was born. They were, after all, HANDLED, Colossians 2:22, Exodus 17:14, 2 Corinthians 4:2 - a reference, of course to copies, not originals! However, it is impossible that one as lowly as **“the carpenter's son”** Matthew 13:55, would have been entrusted with them even if they had existed. The same applies to Timothy, who was of mixed parentage, Acts 16:1, but nevertheless **“from a child”** had **“the Holy Scriptures”** ALL of which are **“given by inspiration of God”** 2 Timothy 3:15, 16.

As the book “Kept Pure” points out, Acts 17:11 shows that the Bereans “**searched the scriptures daily**” and were associated with Gentiles, verse 12. There is no way therefore that “**the chief priests and scribes**” Matthew 2:4, would have let THEM have “the originals,” if they had existed, any more than they would have allowed Apollos to travel with them, Acts 18:28, 19:1.

Finally, to quote from “Kept Pure” p 35:

“COPIES are as authoritative as the originals, according to Deuteronomy 17:18:-

“...and he shall write him a COPY of this law in a book...to keep all the words of this law...TO DO THEM” and Joshua 8:32 also confirms that a copy is just as binding upon the church of God as any original.”

““And he wrote there upon the stones a COPY of the law of Moses, which he wrote in the presence of the children of Israel.””

[The above focuses on showing that *copies* of the original documents are as much scripture as the original documents themselves. That analysis does not of course address translations. However, there are at least 8 reasons why the AV1611 is in fact superior to ‘the Greek’ - and to ‘the Original’ [Biblical Scholarship by Dr Peter S. Ruckman Appendix 7. See also samgipp.com/answerbook/ 29 Can a Translation be Inspired?, 30 Can a Translation be as Good as the Originals?]:

1. The AV1611 uses “**synagogues**” in Psalm 74:8, instead of the Hebrew “*meeting places,*” showing that the reference is yet future, to the great tribulation.
2. The Pre-millennial order of the books from 2 Chronicles to Psalms in the AV1611 preserves the order of events in the history of Israel from the destruction of Jerusalem 70 A.D. to the Second Advent. This order is superior to that of the Hebrew Bible.
3. In an age ruled by the television, “**pictures**” in Numbers 33:52 is far superior to the original Hebrew of “*carved stones.*”
4. The AV1611 alone uses “**forces**” in Daniel 11:38 instead of the literal Hebrew “*fortresses.*” The AV1611 reading is superior because it is a reference to the use of electricity, Luke 10:18, the highest form of energy, especially in the tribulation. See Revelation 13:13. It virtually rules our lives now.
5. The AV1611 has “**churches**” in Acts 19:37, showing where heathen devoted to the “**queen of heaven**” Jeremiah 7:18, 44:17, 18, 19, 25 actually WORSHIP. This is far superior to the ‘original Greek,’ which gives “*temples.*”
6. The AV1611 has “**Easter**” in Acts 12:4 instead of the literal Greek equivalent “*Passover.*” Note that “**(Then were the days of unleavened bread.)**” Acts 12:3. The reading “*Passover*” is obviously wrong in the context. In addition, J. A. Moorman in *Conies Brass and Easter* p 13 states that it was Tyndale who *invented* the word *Passover* but Tyndale used the word “*Easter*” in Acts 12:4 in his New Testament. Tyndale, like the King James translators, understood the scriptures better than modern version editors and their supporters.
7. The tense of the Greek in Galatians 2:20 is “*I have been crucified*” but Luke 9:23 shows that a man is to take up the cross DAILY. The AV1611 reading, “**I am crucified**” is therefore both correct and superior to ‘the Greek.’
8. The AV1611 alone has “**corrupt**” in 2 Corinthians 2:17, where the ‘original Greek’ is “*peddle*” according to the modern revisers. The AV1611 is superior because it is warning you against modern Bible corrupters.

Insistence on ‘the Greek’ or ‘the original’ is really a violation of the priesthood of all believers, 1 Peter 2:5, 9 but fundamentalists do it all the time. They are what Spurgeon called “*little popelings*”! See *The Greatest Fight in the World* www.spurgeon.org/misc/gfw.htm.

The Bible calls it being “**wise in your own conceits**” Romans 11:25.

Note also the following with respect to the superiority of *translations* over “**the original Hebrew and Greek scriptures.**”

Regenerative Translations Superior to Degenerative Originals

It should be understood that anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called and invariably undefined, over the King James English is saying that the word of God has lost information in transmission i.e. translation. Fundamentalists repeatedly say words to that effect. However, if the word of God has lost information in translation, it has degenerated. If the word of God is subject to degeneration, then anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the Lord Jesus Christ lied when He said as recorded 3 times in scripture “*Heaven and earth shall pass away, but my words shall not pass away*” Matthew 24:35, Mark 13:31, Luke 21:33.

In addition, your salvation is predicated on the integrity and incorruptibility of “*the word of God*” as Peter states “*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*” 1 Peter 1:23. Anyone therefore who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the apostle Peter lied because the word of God is subject to degeneration and is therefore corruptible.

Therefore your salvation is subject to degeneration and it too is corruptible.

Further, anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is also saying that the apostle James lied when he said “.*receive with meekness the engrafted word, which is able to save your souls*” James 1:21.

There’s no point because it isn’t and it won’t, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That is, you don’t have salvation and you can never have it, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That’s about as blasphemous as it gets but fundamentalists do it all the time.

You should of course be encouraged that translation is not degenerative but is always *regenerative*, an improvement over the original in scripture:

“So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba” 2 Samuel 3:9-10.

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” Colossians 1:13.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” Hebrews 11:5.]

3. “**Every other version is just a copy of the original version...**”

There never was an original version consisting of a collation of original manuscripts anywhere, any time on the face of this earth and Mr. Saxena could not prove otherwise, if his life depended on it. According to Dr. Ruckman, “Christian’s Handbook of Manuscript Evidence,” p 77, the earliest complete Bible was not a compilation of a Hebrew Old Testament and Greek New Testament. Dr. Ruckman states: “**Tertullian speaks of a complete Latin Bible which was circulating all over North Africa as far back as 190.**”

[Rabid Robert, along with Christian fundamentalists, would deny that faithful Dark Age believers like the Waldenses ever had *“All scripture”* that *“is given by inspiration of God”* 2 Timothy 3:16 but they did have those scriptures. See kiv.benabraham.com/html/chapter-2.html. **“The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles...The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D...The Scriptures of the apostle John and his associates, the traditional text, — the Textus Receptus, if you please, — arose from the place of humiliation forced on it by Origen’s Bible in the hands of Constantine and became the Received Text of Greek Christianity. And when the Greek East for one thousand years was completely shut off from the Latin West, the noble Waldenses in northern Italy still possessed in Latin the Received Text.”** **“The Latin Bible, the Italic”** i.e. *a translation not “the original Hebrew and Greek scriptures”* as such, enabled the Waldenses to abide by 2 Timothy 1:13 *“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”* The King James English Bible will do likewise for today’s believers]

Mr. Saxena concludes this paragraph with an interesting contradiction [though he does now appear to have equated copies of the originals with the originals themselves as scripture]:

“God...has seen to it that copies were made from the very beginning, and copies of these copies, and copies of those, and so on...And we do, thank God again, now have some of the earliest MSS - which the modern translators have access to. The KJV’s translators were not acquainted with the earliest manuscripts, resulting in the thousands of errors in translation we see today. Anyone who says the KJV does not contain errors must be very ignorant. (Ref. the enclosed cutting.)” [by no-heller Lance Pibworth, see remarks earlier for **Page 1 Letter 26th February 1996, Para 2. “I enclose a cutting..”**]

According to Mr. Saxena, God preserved His word in **“copies...from the very beginning.”** However, God was so negligent in this respect that **“some of the earliest MSS”** are now needed by **“the modern translators”** to correct the **“thousands of errors”** which God allowed to accumulate with time, in spite of the testimony of Psalm 12:6, 7 [**“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever”**]

and which were perpetuated by **“the KJV’s translators”** because they only had some of the later copies and **“were not acquainted with the earliest manuscripts.”** Mr. Saxena’s opinion in this matter is exactly that of “The Alexandrian Cult,” the beliefs of which can be found in Dr. Ruckman’s book “The Christian’s Handbook of Biblical Scholarship” [*Biblical Scholarship*].

Bible Corruption Ancient and Modern

Much has been written to show that **“the earliest manuscripts”** are among the most corrupt of the New Testament documents. I drew Mr. Saxena’s attention to the works of Burgon, Hills, Otis Fuller, Ruckman, Grady and Riplinger on page 2 of my letter to him of 26th January 1996. Their books describe in detail the inferior quality of “the earliest manuscripts.”

In “The Revision Revised,” p 30-31, published in 1883, John Burgon vividly illustrates the true nature of “the earliest manuscripts”:

“Let us this time take S. Mark’s account of the healing of ‘the paralytic’ ‘borne of four’ (ch. ii. 1-12), - and confront their (codices 8 or Aleph, A, B, C, D) exhibition of it, with that of the commonly received Text...Now, in the present instance, the ‘five old uncials’ cannot be the depositories of a tradition, - whether Western or Eastern, - because they render inconsistent testimony in every verse. It must further be admitted, (for this is really not a question of opinion, but a plain matter of fact,) that it is unreasonable to place confidence in such documents. What would be thought in a Court of Law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony every time?”

Burgon continues, p 34-35, with a description of the inconsistencies between the five old uncials in Luke 11:2-4:

“These five ‘first-class authorities’ [“the earliest manuscripts” – rabid Robert] are found to throw themselves into six different combinations in their departures from S. Luke’s way of exhibiting the Lord’s Prayer, - which, among them, they contrive to falsify in respect of no less than 45 words; and yet they are never able to agree among themselves as to any single various reading: while only once are more than two of them observed to stand together, - viz. in the unauthorised omission of the article. In respect of 32 (out of 45) words, they bear in turn solitary evidence. What need to declare that it is certainly false in every instance? Such however is the infatuation of the critics, that the vagaries of B are all taken for gospel.” Burgon also found, p 11-18, over 3000 differences between ℵ and B in the Gospels alone.

In “Problem Texts,” p 408 [*The “Errors” in the King James Bible pp 428-429*], Dr. Ruckman summarises many of the major omissions in Aleph and B, the two most prominent **“earliest manuscripts”** and draws attention to the fact that these mss. contain apocryphal books AS PART OF THEIR TEXT.

“Aleph...omits Genesis 23:19-24:46, Numbers 5:27-7:20, 1 Chronicles 9:27-19:17, all of Exodus, Joshua, 1 and 2 Samuel, 1 and 2 Kings, Hosea, Amos, Micah, Ezekiel, Daniel and Judges. It contains New Testament Apocrypha.

“B...omits all of Genesis 1:1-46:28, all of Psalm 105:26-137:6, and parts of 1 Samuel, 1 Kings, and Nehemiah. It contains Apocrypha books in the Old Testament.” Many other omissions and errors in Aleph, B and the other early codices are cited in the books listed above. From these, it is clear that, instead of being a means of correcting error, these **“earliest most reliable manuscripts,”** NIV New Testament, p 127 [1978 Edition], are going to be a SOURCE of error in any and all translations based on them.

Contrary to Mr. Saxena’s opinion, the translators of the AV1611 were acquainted with the departures of Aleph, B, etc. from the Received Text. In “Final Authority,” p 112, Pastor Grady states:

“At this juncture, it would behoove us to address the Nicolataine fallacy that the King James translators were deprived of the Aleph and B readings. Beale (“A Pictorial History of Our English Bible” Bob Jones University Press, 1982) writes:

““Since the publication of the King James Version in 1611, numerous manuscript discoveries have contributed to a vastly increased knowledge of the original Scripture.”

“The hypocrisy of this statement is unbelievable when one realises that these same readings of Sinaiticus and Vaticanus were very much before the scholars of the 1611 Authorised Version as represented in the Latin Vulgate.” Pastor Grady shows further how Erasmus, who first edited the Received Text over 80 years before the AV1611 translators began their work, was well aware of the inferior readings of Codex B by means of his correspondence with Sepulveda in 1533.

Mr. Saxena’s opinions on these matters are therefore shown to be fraudulent.

A Sinner Found Out

Para 3. “I do agree with your observation that the modern rendering of 1 Cor. 7:9 is “interpretation,” rather than literal translation...The words “with passion” are put in squared brackets in the NWT, to indicate that they are not in the original text, which I think is an admirably honest practice of the NWT.”

The so-called “**honest practice of the NWT**” is beside the point. The point is that the translators have added their own words to the Text which they were translating, not for reasons of intelligibility or correct English grammar, which is why the AV1611 contains words in italics but in their efforts to “explain” the passage. They have thus elevated man’s words to the level of God’s words. Both the Received Text and Nestle have the same word *πυροομαι* or “puroomai” at the conclusion of 1 Corinthians 7:9 and its use in 2 Corinthians 11:29 indicates that the “burning” of 1 Corinthians 7:9 could be with resentment as much as with passion. See comments in my notes of 10th February 1996. As G. W. Anderson of the TBS rightly states in his booklet “New International Version” p 31, “**Translators...are not free to build or create their own Greek text based upon their interpretation of a passage; they are only to translate the text that is before them.**” A further discussion of “**overstepping the boundary between translation and interpretation**” may be found in the author’s book “O Biblios,” p 144 [2nd printed Edition p 192, www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 147] and in “New Age Versions” p 42-43.

However, it is interesting to compare Mr. Saxena’s remarks above with those he made in his letter to me of February 7th, page 4-5 about 1 Corinthians 7:9:

“Your “Holy Bible 1611” ISN’T the Word of God

“One KJV verse that springs to mind is 1 Cor. 7:9...modern versions all read more understandably...NIV “than to burn with passion...” NW “than to be inflamed with passion...Modern translations make it clearer that Paul’s counsel to single people is that if they cannot control themselves - not “contain” (as in KJV) - then they should marry. That’s only one of the hundreds – nay – thousands - of examples in the flawed KJV which gave a wrong meaning to the original text, as modern scholars have found.”

However, having now been “found out,” Numbers 32:23 [***“behold, ye have sinned against the LORD: and be sure your sin will find you out”***], about the addition to Scripture imposed on 1 Corinthians 7:9 by “**modern scholars**,” Mr. Saxena has had to make the above admission about my correct observation in his letter of February 26th. He then tries to evade the whole issue by touting for the “**honesty**” of the NWT translators, who on the whole were about as “honest” as Mother Eve. Compare Genesis 2:16, 17 with Genesis 3:2, 3. The Forward to the 1984 edition of the NWT explicitly states that the text of Westcott and Hort was used for the New Testament and the dishonesty of Westcott and Hort is described in detail in the books listed earlier. See in particular Chapters XIV, XV “Final Authority” and Chapters 7, 8 “An Understandable History of the Bible” by Dr. Sam Gipp.

[The Jehovah’s Witnesses’ dishonesty is apparent in their treatment of Mark 16:9-20. The 1984 NWT Edition reads after Mark 16:8 **LONG CONCLUSION Certain ancient manuscripts (ACD) and versions (VgSy^{c-p}) [Jerome’s Vulgate, Curetonian, Pershitta Syriac] add the following long conclusion, but which sBSy^sArm [Aleph Sinaiticus, B Vaticanus, Sinaitic Syriac, Armenian] omit: Mark 16:9-20 follow in small type denoting that the JW’s perceive that the passage is doubtful. The 2013 NWT reads after Mark 16:8 **According to reliable early manuscripts, the Gospel of Mark ends with the words found in vs. 8.** By contrast with the JW’s superficial and duplicitous approach to manuscript evidence, Dean Burgon www.gutenberg.org/ebooks/26134 showed that “*With the exception of the two uncial mss. which have just been named (Aleph and B), there is not one codex in existence, uncial or cursive (and we are acquainted with, at least, eighteen other uncials, and above six hundred cursive copies of this Gospel), which leaves out the last twelve verses of Mark*” [Counterfeit or Genuine? Mark 16? John 8? 2nd Edition David Otis Fuller, D.D.] p 60. Burgon also cited overwhelming testimony from the ancient versions, lectionaries and church fathers in favour of Mark 16:9-20 [Which Bible? 5th Edition David Otis Fuller, D.D.] pp 168-169. See also *Early***

Manuscripts and the Authorized Version by J. A. Moorman p 85 for an excellent summary of the ancient witnesses concerning Mark 16:9-20. Burgon said of the supposed reliable early manuscripts i.e. \aleph and B that he personally scrutinised *“we suspect that these two mss. are indebted for their preservation; SOLELY TO THEIR ASCERTAINED EVIL CHARACTER”* [*Which Bible?*] pp 93-94. See ‘*O Biblios*’ – *The Book* pp 32-33, 48-49 www.timefortruth.co.uk/why-av-only/

Mr. Saxena’s comments about the use of the word **“contain”** in the AV1611 indicate that he has ignored the explanation given in my letter of February 17th. However, he continues with the same general theme:

Para 5. “I am at this moment comparing the KJV’s rendering of 1 Cor. 6:18 with that in the NWT. KJV says: “Flee fornication. Every sin that a man doeth is without the body...” By saying “every sin,” it plainly includes the sin of fornication, does it not? Which means fornication is also “without the body” - yet this is contradicted in the next portion of the same verse! But the NWT reads: “Flee from fornication. Every OTHER sin that a man may commit is outside his body, but he who practises fornication is sinning against his own body.” So then, isn’t that more consistent and understandable? It is what was meant by Paul. Accordingly, every other modern version contains, or has, the word “other” after “every” or “all.””

The NIV certainly agrees with the NWT with respect to the insertion of “other” in 1 Corinthians 6:18. The most likely Greek equivalent would be λοιπος, “loipos,” indicating “rest” or “remaining” as it is used in 1 Corinthians 9:5, concerning **“the OTHER apostles.”** However, neither this nor indeed any form of the word “other” appears in either the Received Text or Nestle. Both read παν αμαρτημα “pas harmartema,” **“every sin”** as found in the AV1611. Moreover, Ricker Berry’s Edition of the Receptus indicates that no different reading appears in the post AV1611 editions of Griesbach, Lachmann, Tischendorf, Tregelles, Alford or Wordsworth. **“Other”** as found in the NIV, NWT is therefore yet another insertion and interpretation, as in 1 Corinthians 7:9. This time it is definitely the WRONG interpretation.

In his eagerness to alter the **“words of truth”** Ecclesiastes 12:10, Mr. Saxena overlooked the actual wording of 1 Corinthians 6:18 in the AV1611, which states **“Every sin that a man DOETH is without the body.”** This clause clearly refers to actions, that which a man DOES. These ARE outside the body and fornication is an obvious example. However, the consequences of fornication are not all **“without the body”** unlike other possible sins which are also actions. 1 Corinthians 6:18 shows that fornication is a sin in which the sinner **“sinneth against his own body”** IN ADDITION TO sinning **“without the body”** or outside the body. 1 Corinthians 6:19 says that the body of the saved man **“is the temple of the Holy Ghost.”** This is also God’s preferred will for all men, because He **“will have all men to be saved”** 1 Timothy 2:4. Paul therefore gives a warning to all men in 1 Corinthians 3:17:

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

The fornicator **“sinneth against his own body”** because he has either dared to **“defile the temple of God”** or to defile that which God intends should be **“the temple of God.”** The Bible promises that God will destroy him and the destruction may be experienced even in this life. The context of Proverbs 5 is very clear:

“And thou mourn at the last when thy flesh and thy body are consumed” Proverbs 5:11.

The full extent of God’s destruction for the fornicator is described in Jude 7, another verse that Mr. Saxena shied away from:

“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

The reason, therefore, that there are not fewer fornicators is found in Ecclesiastes 8:11:

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set to do evil.” Paul, however, warns against trying God’s patience **“not knowing that the goodness of God leadeth thee to repentance”** [Romans 2:4] because God’s **“long-suffering”** 1 Peter 3:20, is not without limit. His judgement eventually fell on Sodom and upon the world of Noah, 2 Peter 2:5 and will be inflicted on **“the heavens and the earth which are now”** 2 Peter 3:7-11.

None of the above appears to have been understood by either Mr. Saxena or the translators of the NIV and NWT who compound their error of adding to the word of God, Proverbs 30:6, by changing the word **“doeth”** into “commit.” This is an additional error because a sin of commission does not have to be an action which is **“without the body.”** A sin of commission may consist of **“evil thoughts”** Mark 7:21, which are **“from within”** and therefore already a sin before they manifest themselves as evil actions - which of course have their roots in a heart that is **“desperately wicked”** Jeremiah 17:9-10. The same may be said of **“covetousness”** and **“pride”** Mark 7:22, idolatry in the heart, Ezekiel 14:1-10 and **“an evil heart of unbelief”** Hebrews 3:12. These are evil attitudes, which MAY result in evil actions but in essence are sins of commission which are NOT **“without the body.”** Ironically, Mr. Saxena in his very next paragraph refers to Matthew 5:29-30, which is in the context of another such sin, adultery in the HEART, which in the Lord’s sight is equated with physical adultery, even if not **“without the body.”** This explains the force of the Lord’s warning in these verses.

Finally, one should note that in his comments on 1 Corinthians 6:18, Mr. Saxena reveals that he is as ready to AVOID “the Greek” as he is to use it, depending upon which strategy is to be “preferred” for attacking the Holy Bible. This blatant inconsistency has already been noted, with respect to the compilation of both the modern translations and the modern Greek editions. See comments above on the findings of Mrs. Riplinger and Dr. Ruckman, in relation to para 4, page 1 of Mr. Saxena’s letter.

Desperate Appeal to Mere Symbolism

Page 3 Letter 26th February 1996

Para 1. **“You say ‘‘hell’ is not ‘the grave’ because in Matthew 5:29-30 Jesus gave...instructions for keeping OUT of ‘hell’. Compliance...would not keep anyone out of ‘the grave’ or from ‘a condition of death.’”** But that’s just it, Mr. O’Reilly, the word translated “hell,” in your KJV’s rendering of Matt. 5:29-30, is the Greek word Gehenna (a literal location for the city dump of refuse for burning) which Jesus consistently symbolised as eternal destruction - not, repeat not, eternal torture...”

Once again, Mr. Saxena gives no Scripture to show that Jesus’ use of **“Gehenna”** is mere symbolism, in the way that Matthew 13:30, 40 show that **“fire”** is to be interpreted as **“fire.”** In fact, the words “symbol” or “symbolism” do not occur in the Holy Bible - of which fact Mr. Saxena should have been aware if, like Mr. Pibworth he maintains that **“There is but one way to understand Scripture - by Scripture.”** See comments earlier on *basanizo* in Revelation 14:10.

However, the Scripture is explicit when Jesus speaks in a **“proverb”** Luke 4:23, John 16:25, 29 or in **“parables”** Matthew 13:3, 10, 13, 18, 24, 31, 33-53, Mark 4:2, 13, 33, 34, Luke 12:16, 41, John 10:6 etc or uses an illustration because the words **“like”** or **“as”** are used, Matthew 24:27, 25:1, 14, Luke 6:47, 7:31. Yet none of these four words appears anywhere in association with **“hell”** as translated from *Gehenna*. It follows that Mr. Saxena’s insistence on “symbolism” with respect to *Gehenna* has no foundation outside of his own opinion.

It is true that the Lord also used metaphors, John 6:35, 8:12, 10:7, 14, 15:5 but these are so strong that *spiritually*, they could actually be reckoned as literal. Jesus Himself indicated as much, John 6:63 [**“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life”**].

Mr. Saxena has also had to qualify the statement in his letter to “The Times” that **“Hell, or the grave, or death, came only after man’s original sin”** - indicating his opinion that **“hell”** is **“the grave”** - and that in his letter to me of February 7th, page 1, para 2, which reads **““Hell” - as rendered in the KJV - is just the grave or condition of death, awaiting a resurrection.”** He now restricts **“hell”** as translated from **“Gehenna”** in Matthew 5:29, 30 to mean NOT **“the grave”** but ONLY **“the valley of Hinnom”** [paras 2, 3, page 5, letter 21st January]. However, neither he nor his ally Mr. Pibworth are prepared to state that it should be translated as such but merely transliterated - see comments earlier on Mr. Pibworth’s item. Mr. Saxena peevishly exclaims **“How much better and realistic if they simply left the word as it was in the original MS, i.e. Gehenna, not “hell””** letter January 21st, page 5, para 3.

No doubt they prefer transliteration because translation of *Gehenna* as “Hinnom” would conflict with their notion that although the word *Gehenna* supposedly MEANS Hinnom, exclusively, it must be UNDERSTOOD, doctrinally and practically - where appropriate, see below - as a “symbol” of **“eternal destruction”** [which definition of course totally contradicts **““Hell” - as rendered in the KJV - is just the grave or condition of death, awaiting a resurrection.”** Moreover, the fires of Hinnom south of Jerusalem *have* been quenched, see **Page 1 Letter 26th February 1996** and so *cannot* symbolise **“eternal destruction”**].

Mr. Saxena alludes to the valley of Hinnom in his letter to me of January 21st 1996, page 5, para 2 and states **“It was certainly not a place of conscious torture...it came to symbolise a place of everlasting destruction, a fate for the wicked. So Jesus constantly used this term, Gehenna, as a symbol of the complete destruction of the wicked.”** His concluding sentence in this paragraph insists that Jesus’ statement **“their worm dieth not”** Mark 9:44, 46, 48 is **“only a reference to the carcasses in Gehenna being eaten by the maggots which SOMEHOW were still alive and consuming the rotting ROASTING bodies!”** my emphasis. Even setting aside the impossibility of fire-resistant maggots, see comments earlier on Mr. Pibworth’s item, Mr. Saxena’s interpretation is clearly illogical unless *Gehenna* is taken literally to be Hinnom, NOT **“as a symbol of complete destruction”** [The term **“symbol”** immediately implies some other actual **“complete destruction.”** The only possibility is an actual **“hell”** with its **“torments”** as in Luke 16:23 **“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom”**]. However, like the fire-resistant maggots, this interpretation is impossible because the fires in the valley of Hinnom HAVE been quenched. See comments earlier [**Page 1 Letter 26th February 1996**] on Mr. Pibworth’s item, in this respect.

Since the Scriptures give no indication of when *Gehenna* is – apparently - to be taken literally, as in Mark 9:44-48, or “symbolically,” as – apparently - in Matthew 5:29, 30, then to paraphrase Pastor Grady in his description of **“the Nicolaitans”** one must therefore depend on the **“humble assistance”** of Messrs (!) Pibworth and Saxena to be able to tell the difference. I am constrained to say to each of them, with Paul:

“O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” Acts 13:10.

Further to his notion of *Gehenna* as a **“symbol”** Mr. Saxena adds in paras 4 and 5 of page 5 of his letter of January 21st that the **“everlasting fire”** of Matthew 25:41 can’t be literal fire because the **“sheep”** and **“goats”** mentioned in verse 33 are not literal animals. It is true that the Lord is speaking figuratively with respect to these animals, which represent **“the righteous”** verse 37 and **“ye cursed”** verse 41, respectively. However, the figure is clear from verse 32, because the Lord is referring to **“all nations.”** He then says in the same verse that **“he shall separate them one from another, AS a shepherd divideth his sheep from the goats.”** The key word is the conjunction **“as”** denoting a comparison, or simile, or literary **“similitude”** Hosea 12:10. 1 Peter 1:24, 2:2, 5:8 contain other vivid examples. See comments earlier on Jesus’ use of **“like”** and **“as”** for the purpose of illustration.

What Mr. Saxena overlooked is that “**as**” is NOT used in Matthew 25:31-46 in relation to “**everlasting fire,**” which term is therefore NOT figurative but literal. See comments on this passage in my notes of February 10th and comments earlier on Matthew 13:30, 40.

Mr. Saxena evidently believes that most theologians agree with his “**private interpretation**” [2 Peter 1:20] about *Gehenna*. See his letters of January 21st, page 2, para 3 and February 26th, page 3, para 6. However, Unger’s Bible Dictionary states:

“**The later Jews applied the name of this valley *Ge Hinnom, Gehenna*, to denote the place of eternal torment**” p 484.

Yet Mr. Saxena insists that “**Gehenna...symbolised eternal destruction - not, repeat not, eternal torture.**” See above.

Unger’s Bible Dictionary continues:

“**The passages of the New Testament show plainly that the word ‘Gehenna’ was a popular expression for ‘hell’ but it would be erroneous to infer that Jesus and His apostles merely accommodated themselves to the popular expression, without believing in the actual state of the lost...He describes it as a place where “their” worm never dies and their “fire” is never to be quenched**” p 394. Verses cited include Matthew 5:22, 29, 30, 10:28, Mark 9:43, 45, 47, Luke 12:5.

See comments earlier about Mr. Saxena’s “**private interpretation**” [2 Peter 1:20] of the phrase “**their worm dieth not**” [Mark 9:44, 46, 48].

“**That the “second death” (“lake of fire” or Gehenna) is not annihilation is shown clearly by Rev. 19:20 and 20:10. After 1000 years in the lake of fire the Beast and False Prophet still exist there undestroyed**” p 395.

Yet Mr. Saxena insists that “**Jesus constantly used this term, Gehenna, as a symbol of the complete destruction for the wicked**” letter January 21st, page 5, para 2. “**Annihilation**” and “**complete destruction**” are terms which are synonymous. However, Mr. Saxena contradicted himself in the sentence immediately preceding the one just quoted. “**(Gehenna) came to symbolise a place of everlasting destruction for the wicked.**” It should be noted that “**COMPLETE destruction**” and “**EVERLASTING destruction**” are terms which are CONTRADICTORY and MUTUALLY EXCLUSIVE.

Scripture versus Symbolism

It would be advantageous to review briefly the verses of Scripture in which *Gehenna* is translated as “**hell**” and to demonstrate that this is the CORRECT translation. The verses are Matthew 5:22, 29, 30, 10:28, 18:9, 23:15, 33, Mark 9:43, 45, 47, Luke 12:5, James 3:6.

To begin, one should note that *Gehenna* could not be translated as “**nothingness**” or “**destruction**” [perceived as “**annihilation**” by rabid Robert, letter to *The Times* January 13th 1996] in order to satisfy Mr. Saxena’s fixation with symbolism. The root word “nothing” is usually either μηδεις, “medeis,” “not any one,” or ουδεις, “oudeis,” “not even one.” Young gives several other Greek forms but none even remotely resemble γεεννα, “geena.” The same applies to the various Greek forms of “destruction,” most of which are either απωλεια, “apoleia,” or “loss” or ολεθρος, “olethros,” literally “destruction.”

Matthew 5:22, 29, 30, 18:9, Mark 9:43, 45, 47, Luke 12:5 are essentially the same warning:

“**Fear him, which after he hath killed hath power to cast into hell**” Luke 12:5 “**into the fire that shall never be quenched**” Mark 9:43, 45, which is “**hell fire**” Matthew 18:9, Mark 9:47. Each of the above verses, with the exception of Matthew 5:22, contains the expression “**cast into hell**” or “**go into hell.**” Matthew 18:9 also contrasts “**enter into life,**” which must be everlasting, [Matthew] 19:17 with “**hell fire,**” which is therefore not Hinnom, whose fires are quenched [Page 1 Letter 26th February 1996] but which, unlike maiming [Mark 9:43, 45, 47], incurs on-going suffering and is therefore NOT “**annihilation.**”

The “casting” in the expression **“cast into hell”** must be literal because it refers to a literal individual. I have alluded earlier to the expression **“wailing and gnashing of teeth”** which follows the “casting” into **“a furnace of fire”** Matthew 13:42, 50 - which expression Mr. Saxena conveniently ignored. See comments on para 4, page 1 of Mr. Saxena’s letter of February 26th. The almost identical expression **“weeping and gnashing of teeth”** follows the casting into **“outer darkness”** of **“the children of the kingdom”** in Matthew 8:12. See also Matthew 22:13 and 25:30. Although the former verse concludes a parable and the latter an illustration [Matthew 22:8-13, 25:14-30 are each drawn from real events of the Second Advent and **“great tribulation”** Matthew 24:21, see the *Ruckman Reference Bible* pp 1278-1279, 1286-1287], Matthew 8:12 is neither and therefore the expression **“weeping and gnashing of teeth”** like **“fire”** Matthew 13:30, 40 is NOT figurative but literal, wherever it occurs in Scripture. [**“Outer darkness”** is *real and beyond “the grave”* Job 10:19 as Job and Isaiah describe it www.movdata.net/mordor.html **“A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness”** Job 10:22, with its earthly outcrop following the Second Advent arguably the model for Modor **“...Bozrah, and...the land of Idumea...And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever”** Isaiah 34:6, 9-10]



In all these verses, Matthew 8:12, 13:42, 50, 22:13, 25:30, Jesus is speaking of the ultimate fate of those who do not enter **“the kingdom of heaven,”** when **“the kingdoms of this world are become the kingdoms of our Lord and of his Christ”** Luke 1:32, 33, 23:42, Revelation 11:15. This fate is both **“everlasting destruction”** - see comments earlier on Mr. Pibworth’s opinion of *Gehenna* - AND **“TORMENT...for ever and ever”** 2 Thessalonians 1:8, Revelation 14:11. **“TORMENT...for ever and ever”** IS **“eternal torture”** despite Mr. Saxena’s opinion.

The fate of the lost man in hell could not therefore be reasonably interpreted as a **“black hole non-existence”** or **“nothingness.”** The terms **“furnace of fire,” “hell fire,” “outer darkness”** and **“blackness of darkness”** Jude 13 are clearly synonymous and none of them is qualified by the words **“like”** or **“as.”** Like the word **“hell”** - see comments earlier, these terms too are therefore not figurative but LITERAL. The implication, of course, is that the flames of hell are BLACK, beyond the ultra violet limit of the visible spectrum, Job 10:22, being kindled by **“the breath of the Lord”** Isaiah 30:33. See comments earlier on paras 4, 5, page 1 of Mr. Saxena’s letter of February 26th.

I commented briefly on Matthew 10:28 in my letter to Mr. Saxena of January 26th, in my notes of February 10th and in relation to Mr. Pibworth’s item. These comments arose from Mr. Saxena’s statement in his letter of January 21st, para 3, page 5:

“That the soul does not continue to live and suffer torment in Gehenna is clear from Matt. 10:28, where Jesus stated that God could destroy both soul and body in Gehenna. In the KJV, the original Greek word gehenna is translated “hell,” thus showing how inexpert the translators were! Because, on the one hand “hell” is a place of eternal torment for living souls (meaning no bodies there), and on the other it says “hell” has both soul and body!...”

“The greater damnation”

Matthew 10:28 [***“...fear him which is able to destroy both soul and body in hell”***] is one of the verses, according to Mr. Saxena, where *Gehenna* is to be taken literally as “Hinnom.” This interpretation has already been shown to be wrong in the comments on Mr. Pibworth’s item, with respect to the contrast drawn by Jesus in the verse, which is another of Mr. Saxena’s convenient oversights. A more detailed study on “soul” and “body” will follow, although the destruction of these in “**To-phet**” Isaiah 30:33 and in “**the lake which burneth with fire and brimstone**” Revelation 21:8 has also been discussed in relation to Mr. Pibworth’s item [**Page 1 Letter 26th February 1996**].

In my letter to Mr. Saxena of January 26th and in my notes of February 10th, I made reference to the bodily shape of the soul, Revelation 6:9-11 and this will form part of the subsequent study. Matthew 23:15, 33 contain the expressions “**child of hell**” and “**damnation in hell**” respectively. Concerning the second expression, the Pharisees are said to receive “**the greater damnation**” 23:14, indicating that there are degrees of punishment in hell, Deuteronomy 32:22, Psalm 86:13, 88:6. Neither a literal translation of “Hinnom” nor a symbolic interpretation of “**nothingness**” would therefore satisfy the term “**damnation in hell.**”

(Mr. Pibworth displayed his ignorance of “**the greater damnation**” when he posed the question in his article “**how can there be few or many stripes in conscious never-ending torment?**” The question no doubt stems from Luke 12:47, 48, in which the slothful servant “**which knew his lord’s will...shall be beaten with many stripes. But he that knew not...shall be beaten with few stripes.**” These verses no doubt refer to judgements on certain wayward believers at the Second Advent. 1 Corinthians 3:11-15 is a parallel passage for the church age.

However, it is Luke 12:46 which describes the fate of “**that evil servant**” Matthew 24:51, who receives no stripes but instead “**his portion with the unbelievers**” and “**with the hypocrites**” where “**there shall be weeping and gnashing of teeth,**” which is, once again, “**hell**” - see above. The Lord will “**cut him asunder**” because He “**is able to destroy both soul and body in hell**” Matthew 10:28, which is a HELLISH “**dividing asunder of soul and spirit and of joints and marrow**” Hebrews 4:12, from which division “**the spirit shall return unto God who gave it**” Ecclesiastes 12:7. Therefore only “**soul and body**” are mentioned in Matthew 10:28. See comments earlier on “**To-phet**” in relation to Mr. Pibworth’s item.)

A “**child of hell**” Matthew 23:15, could not be a literal child of Hinnom because “**the children of Hinnom**” were either the offspring of the man who gave the sinister valley its name or the children who were sacrificed there, Joshua 15:8, 2 Kings 23:10, 2 Chronicles 33:6, Jeremiah 33:35. A child of “**nothingness**” or “**non-existence**” [**para 2, page 3, letter 21st January**] to use Mr. Saxena’s symbolism, is ridiculous.

However, the Pharisees’ allies, “**the chief priests and scribes**” Luke 22:1-6 “**made a covenant with death, and with hell**” in their own time Isaiah 28:15, with one who IS - not WAS – “**a devil**” AND “**the son of perdition**” John 6:70, 17:12, 2 Thessalonians 2:3. The Pharisees approved of this covenant because with the connivance of “**the chief priests**” John 11:47-53, they had “**held a council against him, how they might destroy him**” Matthew 12:14 and provided Judas with “**a band of men and officers**” to arrest Jesus John 18:3. Their mission was to give aid and comfort to “**him that had the power of death...the devil**” Hebrews 2:14, so that he “**shall be comforted over all his multitude,**” whom he has dragged down to hell with him, Ezekiel 32:21, 31. They therefore “**denied the Holy One and the Just...and killed the Prince of life**” Acts 3:13-15 “**mocking him**” as He died, Matthew 27:41, then urging a Gentile to command “**that the sepulchre be made sure**” of Him Whom they called “**that deceiver**” Matthew 27:62-66.

“**The child of hell**” is therefore a fitting description of each of those whom the Lord denounced in Matthew 23, with “**hell**” signifying literal “**fire**” and literal “**torment.**” “**Him twofold more the child of hell**” will be recognisable today by his efforts to do away with a literal “**hell.**” To deny the reality of “**hell**” is to play down the urgency of the need for salvation. It was this sense of urgency which prompted Paul to declare “**behold, now is the day of salvation**” 2 Corinthians 6:2. If this

sense is lost or even weakened, it helps the devil to increase **“his multitude.”** Any preaching or teaching which seeks to detract from a literal **“hell”** is therefore of **“the tongue...set on fire of hell”** James 3:6, the last reference to *Gehenna* in the New Testament and most fittingly rendered as **“hell.”** This tongue is that of **“THE SERPENT”** Genesis 3:1.

“Yea, hath God said...?” The first words that the devil spoke in Scripture were aimed at sowing DOUBT about what God had SAID. His diabolical “ministry” continues to this day. Lance Pibworth and Robert Saxena are but two of his “ministers.”

Being therefore **“his ministers”** they appear **“as the ministers of righteousness”** 2 Corinthians 11:13-15 but their “ministry” consists essentially of **“doctrines of devils”** and **“damnable heresies”** which they impart by means of **“their pernicious ways”** and by **“speaking lies in hypocrisy”** 1 Timothy 4:1, 2, 2 Peter 2:1, 2.

God’s Thoughts versus Man’s Thoughts

Para 3a. **“You must stop filling your mind with inhumane thoughts, about literal fiery torture for human beings. How many times do we here someone say, “I wouldn’t do that to my worst enemy”?...Now, if an average man could have such a gracious, reasonable attitude, do you think the perfect, all-wise God would be less reasonable toward His worst enemies?...”**

Mr. Saxena apparently believes that God’s judgement on evil has to be the same as that of **“an average man”** only more **“gracious”** and **“reasonable.”** Again, he supplies no Scripture to substantiate his opinion. Once again, the Scriptures reveal how Mr. Saxena is **“vainly puffed up by his fleshly mind”** Colossians 2:18. Nehemiah’s verdict on the pronouncements of Sanballat applies equally to those of Mr. Saxena-and his crony, Lance Pibworth:

“There are no such things done as thou sayest, but thou feignest them out of thine own heart” Nehemiah 6:8.

Mr. Saxena overlooked Isaiah 55:8, 9:

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

He also overlooked Luke 16:15:

“...for that which is highly esteemed among men is abomination in the sight of God.”

And Psalm 94:11:

“The Lord knoweth the thoughts of man, that they are vanity.”

Would **“an average man”** punish a young couple with DEATH for stealing fruit out of his garden? God WOULD and DID. Genesis 2:17, 3:19, 5:5.

Would **“an average man”** curse an entire race of people for one licentious act on the part of its founder? God WOULD and DID. Genesis 9:21, 25.

Would **“an average man”** execute a young woman ON THE SPOT for taking a last look at her home? God WOULD and DID. Genesis 19:26.

Would **“an average man”** put over 50,000 people to death for looking at a religious artefact and strike down one man for merely touching it, with the best of intentions? God WOULD and DID. 1 Samuel 6:19, 2 Samuel 6:6, 7.

Would **“an average man”** kill a good speaker just because he took credit for his own oratory? God WOULD and DID. Acts 12:21-23.

Would **“an average man”** kill two fellow church members just because they lied about the offering? God WOULD and DID. Acts 5:5, 10.

Would **“an average man”** put anyone **“into hell, into the fire that never shall be quenched”** for simply having different religious beliefs from Him? God CAN and WILL. Mark 9:43-48, John 3:36, 14:6, Acts 4:12.

Mr. Saxena clearly has no concept on the holiness of God **“dwelling in the light which no man can approach to”** 1 Timothy 6:16.

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation” Hebrews 2:2, 3.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” James 2:10.

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags” Isaiah 64:6.

“Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to everyman’s work, pass the time of your sojourning here in fear” 1 Peter 1:16-17.

“I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him” Luke 12:5.

See comments on Isaiah 57:15, in relation to para 4, page 1, letter February 26th.

God’s Reasonableness to Man, Nevertheless

Of course, God HAS been eminently **“reasonable toward His worst enemies”** but on HIS terms:

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” Isaiah 1:18.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall saved by his life” Romans 5:10.

The terms, however, were not negotiable. See Isaiah 1:18-20. God’s terms of salvation have been modified by Calvary but the sinner seeking salvation must accept them as they stand now.

“For he hath made him to be sin for us, who knew no sin; that we might become the righteousness of God in him” 2 Corinthians 5:21.

There is no comparison with **“an average man”** who worships the humanistic idols of “tolerance,” “broadmindedness,” “compromise,” “respect for human dignity” and “interfaith dialogue.” The Lord Jesus Christ said of this world of “average men,” whom God is supposed to be like, only more **“gracious”** and **“reasonable”** according to Mr. Saxena, that **“me it hateth, because I testify of it, that the works thereof are evil”** John 7:7.

Confusion over the Innocent and the Wicked

Para 3b-5. **“There was a time when the Jews became apostate...offering their naughty children to the fiery god Molech, and God, by His prophet, angrily declared:**

““They set up their Horrors in the Temple that bears my name, to defile it, and built the high places of Baal in the Valley of Ben-Hinnom, to burn their sons and daughters alive in honour of Molech; a thing I never ordered, that had never entered my thoughts - that they should cause Judah to sin by something so loathsome!” (Jer. 32:34-36, NJB)

“That is the God for me, and for those who denounce the heathen-inspired dogma of “hellfire-and-torment.” Such a notion never even crossed His mind, as Jeremiah said. When He punishes the wicked He will destroy them, i.e. get rid of them for good, not fiendishly keep on tormenting them in literal fire for ever and ever without end - like you, as you’ve so clearly shown, seem to want Him to do. It brings shame and reproach on the name of God, and has caused millions to abandon belief in Him.”

In his frantic efforts to allay his fear of hell, Mr. Saxena has overlooked what **“God, by His prophet, angrily declared”** in Jeremiah 2:34 and 19:4-6:

“Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.”

“Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents: They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of slaughter.”

Jeremiah 32:34-36 locates **“the high places of Baal...in the valley of the son of Hinnom.”**

These passages show that God is angry because **“the blood of innocents”** has been shed and many of these **“innocents”** have been offered **“for burnt offerings unto Baal.”** These passages cannot therefore be used as a means of denying what God said about HELL as punishment for the GUILTY, not the INNOCENT [i.e. *sacrifice of the innocent never entered God’s mind, not punishment of the guilty*]. Mr. Saxena simply continues to pervert **“the words of the living God”** Jeremiah 23:36.

Concerning the GUILTY, the reason why God DOES **“keep on tormenting them in literal fire for ever and ever without end”** is found in the discussion of para 3, page 1 of Mr. Saxena’s letter of February 26th, together with Scriptural proof that God’s judgement in this respect is not **“fiendish”** but like all **“the judgments of the Lord...true and righteous altogether”** Psalm 19:9.

Sickening Laodicea

Mr. Saxena concludes this paragraph with two lies in one sentence. The lie that **“It brings shame and reproach on the name of God”** to believe in and to preach hell as **“literal fire”** has been refuted by the discussion mentioned above. The lie that such preaching **“has caused millions to abandon belief in Him”** is refuted by the ministry of great soul-winners like Billy Sunday - see reference in comments [Page 1 Letter 26th February 1996] on Mr. Pibworth’s item - and by the wealth of material in Dr. Ruckman’s “History of the New Testament Church” Volume 2. The Philadelphia period of the church age, 1500-1900 A.D. Revelation 3:7-13, was its greatest time of soul winning and missionary endeavour. It was also the time when the word of God was brought to perfection as the AV1611 and became THE HOLY BIBLE both at home AND on the mission field.

The Laodicean Age, which makes God SICK, Revelation 3:16, was ushered in [during] the latter part of the 19th century by abandonment of the AV1611 IN FAVOUR OF THE MODERN TRANSLATIONS. Dr. Ruckman’s Volume 2 describes this tragic transition in detail, which has only been partially alleviated by the ministry of a relatively small minority of Bible believers like Sunday. It is in THIS age that millions are abandoning belief in God. Thanks to the plethora of modern translations, which do not even agree amongst themselves about what God said or didn’t say - see E. W. Fowler’s findings [and those of Gail Riplinger and Dr Ruckman] - even Christians are not sure about God’s words. The books referenced in my letter to Mr. Saxena of January 26th address these matters in detail. One further work of note in this respect is “If The Foundations Be Destroyed” by C. Salliby, appropriately subtitled “What does the New International Version of the Bible have against Jesus?”

Mr. Saxena tried to put across this same lie in his letter of January 21st, para 5, page 4; **“Sheol & hades...and gehenna, are all rendered by one English word, “hell”, in the woefully flawed KJV, causing a lot of confusion, and leading many to atheism and unbelief.”**

I challenged Mr. Saxena on this point in my letter to him of January 26th: **“You are unable to cite even ONE specific example of this and clearly you are largely ignorant of the history of revival and missionary endeavour from 1600-1930 A.D., wherein multitudes were saved and kept FROM hell, by the preaching of “hell fire” from the God-honoured Authorised Holy Bible.”** Mr. Saxena ignored this statement in his letter of February 7th and then merely repeated the same lie in his letter of February 26th.

God’s Fiery Judgement on Evil Men

Returning to **“the wicked,”** the Old Testament is very clear about their ultimate fate:

“The wicked shall be turned into hell and all the nations that forget God” Psalm 9:17.

“The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down...all of them slain, fallen by the sword, which caused terror in the land of the living” Ezekiel 32:21-32.

Mr. Saxena was rather upset by the reference to Psalm 9:17 in my letter to “The Times” of January 13th. He says in paras 1, 2, page 6 of his letter of January 21st:

“Psalm 9:17. The more accurate modern versions, like the RSV, say sheol, not “hell”, as in the horribly, hellishly, incorrect KJV...do you really think that God would turn the nations into a place of eternally fiery torment just because they “forget God”? You can’t be so irrational can you?”

Mr. Saxena also objects to the rendering of “sheol” as **“grave”** in Genesis 37:35:

“Another example of the KJV’s inexpert duplicity is Gen. 37:35, where Jacob says...“I will go down unto the grave unto my son mourning.” Now, here the same Hebrew word, sheol, is rendered as “grave”, whereas in Ps. 9:17 it is “hell.” What inconsistency! You say: “sheol...is a place of torment”, in which case it cannot be the common grave, can it? If it were a “place of torment”, place of literal fire, can you imagine Jacob actually wishing to go there, suffering agonies in fire? And can you imagine he believed his dead son was there, suffering agonies in fire?”

I did not address either Genesis 37:35 or Psalm 9:17 in detail in any of my correspondence to Mr. Saxena or in my notes of February 10th because the main point at issue was the unparalleled scholarship of the AV1611 translators, which I drew to Mr. Saxena’s attention in each of my letters to him, with references. I also pointed out to him in my letter of February 17th **“the blatant inconsistency of the modern translators”** with respect to their treatment of “sheol,” “hades” and “ouranos.” This was why I requested that he confine his **“proof texts”** to **“an Edition of the Authorised Holy Bible of 1611.”**

Unable to face either of these issues honestly, Mr. Saxena merely evaded them with the kind of arrogant bluster that characterised most of what he wrote in all three letters which he sent me:

“You insist I confine myself to the so-called “Authorised Holy Bible of 1611.” Why should I? As I said many times, this Bible was never authorised by God and therefore it is not holy...”

For the answer to this outburst, see comments on para 1, page 2 of Mr. Saxena’s letter of February 26th.

The statement in my letter of January 13th to “The Times,” to which Mr. Saxena objected - see above - reads **“The King James translators...rendered sheol as Hell precisely because it is a place of torment - see above - and punishment.”** The words **“see above”** refer the reader to the passage in Luke 16:23-24, which will be discussed later but which depicts **“hell”** as a place of torment and punishment. Mr. Saxena failed to see that the word **“it”** in my statement therefore refers to its immediate antecedent, which is **“hell”** NOT *sheol*. Where *sheol* conveys torment and punishment after death in the Old Testament the AV1611 translators correctly used **“hell”** not **“grave,”** which they used elsewhere according to the context. Mr. Saxena ignored the statement which I made in my

letter of February 17th on the importance of context, just as he ignored the fact that “sheol” in the RSV is a transliteration, not a translation.

In Genesis 37:35 a man is speaking who, many years earlier had received the promise “**God Almighty bless thee**” and “**the blessing of Abraham**” Genesis 28:1-4, which blessing included imputed righteousness, Genesis 15:6 and the covenant of God “**between me and thee...to be a God unto thee, and to thy seed after thee**” Genesis 17:7. Speaking in an OLD TESTAMENT context, the Lord Jesus Christ said therefore “**But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living**” Matthew 22:31, 32. The quotation is from Exodus 3:6, which Mr. Saxena evidently did NOT read, in direct violation of the Lord’s admonition. See also Matthew 8:11 [*“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven”*].

Sheol, therefore, could not possibly be translated “**hell**” in Genesis 37:35, neither with respect to Jacob nor Joseph. “**Grave**” is also correct because it indicates the end of Jacob’s “**mourning**” - there would be no “**mourning**” in Abraham’s bosom, but “**comfort**” instead, Luke 16:25, which blessing Mr. Saxena also seeks to remove from the Bible, see later. *Sheol* is further translated as “**grave**” in Genesis 42:38, 44:29 and 31. The AV1611 is correct in each verse because the context is “**sorrow**,” equivalent to “**mourning**” and “**gray hairs**,” physical characteristics which would not pass beyond the “**grave**.” *Sheol* is, of course, rendered “**grave**” elsewhere in the AV1611. In each case, a careful study of the context will reveal why.

Psalm 9:17 is one of the verses in which *sheol* is rendered “grave” by the NIV and transliterated by the NWT. See remarks on “**sheol**” with respect to Mr. Pibworth’s item. Neither corruption can stand the word “**hell**” any more than Mr. Saxena, who apparently objects to ANY translation of “**sheol**” in the AV1611 - see comments above. From an earthly standpoint, Solomon writes:

“All go unto one place; all are of the dust, and all turn to dust again” Ecclesiastes 3:20.

“All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath” Ecclesiastes 9:2.

As I stated in my letter of February 17th to Mr. Saxena, all will go to the grave, given enough time. However, the Holy Bible, AV1611, shows very clearly that the WICKED - not the innocent, Deuteronomy 1:39, Romans 4:15 and not the righteous, Genesis 15:6, 17:7 - go to “**hell**” AFTER they have been buried in the grave, Psalm 31:17 [*“Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave”*]. Neither attempt by the modern translators to evade the word “**hell**” therefore yields any worthwhile revelation. The NIV reveals nothing about the ultimate fate of the soul - see later - and the NWT fails to identify in which region of “the unseen world” the wicked dead are located. Luke 16:26 shows very clearly that there are at least two, between which “**there is a great gulf fixed.**”

Mr. Saxena is unable to believe that God would cast nations into hell just because they “**forget God.**” Once again, he reveals that he is not much of a Bible researcher, because Ezekiel 32:17-32 shows that God WOULD and DID. The nations mentioned are “**the famous nations**” verse 18, Egypt, Asshur, Elam, Meshech, Tubal, Edom, Zidon and “**the princes of the north, all of them**” verse 30, which is very likely to be a prophetic reference to present-day European nations, which are said to be existing in a “**post-Christian**” era [chalcedon.edu/research/articles/post-christian-era-2/]. The nations actually named no doubt have contemporary counterparts. “**So are the paths of all that forget God**” Job 8:13.

Pharaoh, in fulfilment of Psalm 9:17, speaks for all:

“Who is the Lord, that I should obey his voice...I know not the Lord” Exodus 5:2.

“The nether parts of the earth”

One should note further that **“hell”** Ezekiel 32:21, 27 is obviously not **“the grave”** as such because it is in **“the nether parts of the earth”** verse 18, 24 not on or near the surface and it **CONTAINS “graves”** verse 23, 25, 26, Hebrew “qeber” not “sheol” or “sheols” - *note “graves” is plural!* These are clearly not earthly graves because they **“are set in the sides of the PIT”** verse 23, Isaiah 14:15, which has **“bars”** Job 17:16, Jonah 2:6 but no bottom, or base, only **“sides.”** It is therefore described as **“bottomless”** Revelation 20:1. Moreover, Isaiah 14:15 is describing the fall of **“Lucifer, son of the morning”** [Isaiah 14:12] the devil, into **“hell”** and from there to **“the sides of the pit.”** These words could not refer to any earthly “grave” because Satan is not a mortal but a spiritual being, Ephesians 2:2 [though also incarnate as **“the man that made the earth to tremble”** Isaiah 14:16 as **“the beast”** Revelation 13:18 who of course does not go to the grave but is **“cast alive into a lake of fire burning with brimstone”** Revelation 19:20]. Appearing in the Bible from Genesis to Revelation, he clearly has endless life. Although not omnipresent, he can go **“to and fro in the earth”** and walk **“up and down in it”** Job 1:7, 2:2. Only God can impose limits on his movements and actions, Job 1:9-12, 2:2-6. Revelation 20:3, 7 show that Satan is chained in **“the bottomless pit”** for one thousand years until God - and only God - decides to release him **“for a little season.”** Such a being is therefore no candidate for **“the grave.”**

In their evident confusion or wilful ignorance, 1 Corinthians 14:38 [**“But if any man be ignorant, let him be ignorant”**], over the terms *sheol, hades, gehenna, hell, grave* and the pit, Messrs Pibworth and Saxena plainly reveal that they are virtually incapable of **“rightly dividing the word of truth”** 2 Timothy 2:15. See comments in my notes of February 10th.

Para 6. “The term “certain rich man” (in the story at Lk 16) is no proof that he was an actual historical person; story-tellers all over the Orient use the same style: “Once upon a certain time, there was a certain pig who learned how to fly”, and so on. So come off it! Anyone who is anyone in the theological field agrees that the story is a parable and not a literal account - and I’ve already, in two prior letters, pointed out why this must be the correct view, but you still refuse to see sense.”

[Rabid Robert thinks that seed sowers are fiction, Matthew 13:3-23, Mark 4:3-20, Luke 8:5-15]

I draw attention to my comments on Luke 16:19-31 in my letter to “The Times” of January 13th, my letter to Mr. Saxena of January 26th, my notes of February 10th and my letter to Mr. Saxena of February 17th, which contains the statement **“The plan of salvation as revealed in Luke 16:29, 31 is based on hearing “Moses and the prophets,” not on poverty versus riches - as spoken by Abraham himself - literally, according to the passage itself.”**

Having digressed TWICE onto the **“poverty versus riches”** theme in his letters of January 26th and February 7th, Mr. Saxena ignored this statement and set about disparaging the Lord’s use of the word **“certain”** - see above. At this point it is useful to review Mr. Saxena’s opinion of what **“must be the correct view”** of Luke 16:19-31 and to comment accordingly, from Scripture.

In his letter of January 21st, para 3, page 2, he insisted that **“the account isn’t literal but figurative”** basing his insistence on the false notion that **“just because the rich man was rich, does that mean he deserved to go “hell” when he died? And just because Lazarus was a poor beggar, did that itself justify his going to “heaven” once he died?”** He repeated this false notion in his letter of February 7th, paras 2, 3, page 3, indicating once again that he is unable to locate **“Abraham’s bosom”** correctly:

“The parable speaks of “Abraham’s bosom”; but Abraham’s literal bosom was not in heaven, for the simple reason that Jesus said: “No man has ascended into heaven” (John 3:13), and Abraham was certainly a man! The term “Abraham’s bosom” was commonly used by Jews in Jesus’s time to denote a position of special favour, not to be taken literally.” Once again, Mr. Saxena cites no Scripture to support his assertion. See comments earlier on Revelation 14:10 and on para 1, page 3 of letter of February 26th.

Contrary to Mr. Saxena's opinion, "Abraham's bosom" is not "heaven" but "paradise" "in the heart of the earth" Matthew 12:40, Luke 23:43 - see comments in notes of February 10th. The term "bosom" is used because it refers to the "bosom" of the earth and the earth has been given to Abraham and "his seed" because he is "the heir of the world" Romans 4:13, Genesis 17:4-6, Isaiah 2:1-4.

In his continuing obsession with perverting "the words of the living God" Jeremiah 23:36, Mr. Saxena forgot about Enoch, Genesis 5:24, Moses, Matthew 17:3, ["in glory" Luke 9:30-31 with Elijah] and Elijah, 2 Kings 2:10-11, who did not ascend to heaven by their own power, which is the sense of John 3:13, but by God's power, 2 Kings 2:11, Hebrews 11:5.

Hell and Torment

Mr. Saxena concludes para 3, page 2 of his letter of January 21st with the supposition that the rich man's torment can't be literal because "a drop of literal water on his literal tongue" would do nothing to alleviate his suffering. However, the rich man's futile request in Luke 16:24 starkly emphasises that simple fact. There is NO relief from suffering for one "tormented in this flame" - EVER, Revelation 14:11.

In para 4, page 2 letter of January 21st, Mr. Saxena continues with his unsubstantiated dogma that "the whole story is a parable...(Jesus) apparently had the self righteous Pharisees in mind who kept thinking they were spiritually very rich, and compared them to the ordinary folk who looked up to them for spiritual guidance (even "crumbs" from the clergy's table). And Christ wanted to turn the tables, making the poor spiritually rich and the rich spiritually poor...Note, too, what it says from verse 14, how the Pharisees "loved money," and they passed themselves off as "upright in people's eyes", but "God knows your hearts, for what is highly esteemed in human eyes is loathsome in the sight of God," Jesus told them. So he was plainly showing the great contrast or gulf between the Jewish clergy class and the common people. The story of the rich man and Lazarus, therefore, can't be taken to be a literal historical account, but a parable."

Mr. Saxena concludes his perversion of Luke 16:19-31 in his letter of January 21st as follows, paras 1, 2, page 3:

"Many Jews at that time were being influenced by Greek pagan ideas of Hades - Greek "abode of the dead" - being a place of temporary torment (not eternal)...Jesus was using this fictitious belief merely as an allegory to make his point, that's all. We can be sure Jesus never believed in any eternal fiery torment for sinners. For he plainly said:

"God so loved the world that he gave his only begotten Son, so that everyone who believes in him may not perish but have everlasting life." (Jn. 3:16) Note that he never said "may not go to a place of everlasting torture." The alternative to eternal life is eternal death, destruction, a bringing to nothingness."

Note how Mr. Saxena uses a verse in isolation to disprove "everlasting torture," violating the Scriptural principle of "comparing spiritual things with spiritual" 1 Corinthians 2:13 - see comments earlier on Mr. Pibworth's statement "There is but one way to understand Scripture - by Scripture." See also comments in notes of February 10th on Mr. Saxena's distortion of John 3:16 and 3:36. One should also review the comments made earlier about eternal life, eternal death, destruction and a "bringing to nothingness" in relation to para 4, page 1 letter 26th February and the word *basanizo*, or "torment."

It is also characteristic of false teachers that they will spiritualise a passage of Scripture that is literal and then take literally a passage of Scripture that is spiritual. After converting Peter to "this rock" in Matthew 16:18-19, Whom Peter identified as the Lord Jesus Christ, 1 Peter 2:8 and privately interpreting "gates" to be powers, Rome then spiritualises the passage to foment war and intrigue for 15 centuries to wrest political power. Yet Matthew 26:26-28 is then privately interpreted, this time

literally, to justify the abomination of the mass, described in Scripture as **“the cup of devils”** 1 Corinthians 10:21.

Mr. Saxena’s manner of false teaching is very similar to that of the papists. Observe how he spiritualises **“a great gulf”** in Luke 16:26 but dogmatically insists on *Gehenna* as meaning exclusively and literally **“the valley of Hinnom”** [paras 2, 3, page 5, rabid Robert letter 21st January] throughout his correspondence, although to be interpreted **“symbolically”**! See comments on Mr. Pibworth’s item and on para 1, page 3 of letter February 26th. (One should note that Mr. Saxena’s interpretation of **“a great gulf”** as one solely of **“class”** does NOT match Abraham’s description of it at all. The **“great gulf”** of Luke 16:26 is impassable but Joseph and David both crossed the gulf of **“class.”** See Genesis 40:15, 41:40, 1 Samuel 16:11, 2 Samuel 8:15. So did the captives of Adonibezek, Judges 1:7, Uzziah, 2 Kings 15:5 and Paul, 1 Corinthians 4:9, 13, Philippians 3:5 - in the OTHER direction.)

Providentially, the AV1611 is well able to reprove and to correct, 2 Timothy 3:16, any false teacher, including Mr. Saxena who has failed to observe first that Luke 16:19-31 is not said specifically to be a parable. Yet Luke repeatedly identifies parables as such when he records the Lord’s use of them. See Luke 5:36, 6:39, 8:4, 12:16, 13:6, 14:7, 15:3, 18:1, 9, 19:11, 20:9, 19, 21:29 and comments earlier on page 3, para 1 of letter of 26th February. It is inconceivable that Luke would refrain from specifying the account of the rich man and Lazarus as parable, if it was a parable. This is especially so given that the content of Luke 16:19-31 concerns the eternal - not **“temporary”** - destiny of individuals after death.

Moreover, proper names, Abraham, Moses and Lazarus are used in Luke 16:19-31 whereas Jesus never used proper names in any of His parables identified as such in the Gospels. Matthew 13 shows that parables are parallel accounts, where the elements of the parable have exact counterparts with respect to the truths which they convey. Compare Luke 12:16 and 21. If the parallel truth is not stated, as in Luke 13:6-9, the word **“parable”** warns the reader to **“meditate upon these things”** 1 Timothy 4:15 in order to discern it. The Lord sometimes used anecdotes in which a parallel truth was implied as in Luke 14:15-24 but there is no such implication in Luke 16:19-31.

Further, in his mention of Abraham, see above, Mr. Saxena ignored the comment in my letter of January 26th that Abraham is SPEAKING in verses 25, 26, 29, 31. If the account is not literal, as Mr. Saxena insists, then the Lord is guilty of ADDING to the word of God, Proverbs 30:5, 6 by attributing words to Abraham **“a prophet”** Genesis 20:7 that he did NOT say. The Lord would thus be violating Scripture, obviously an unthinkable impossibility, John 8:29, 1 Peter 2:22 but the inevitable outcome of Mr. Saxena’s obsession with **“symbolism.”**

Mr. Saxena also failed to observe the paragraph mark at verse 19, which clearly partitions the account of the rich man and Lazarus from verse 14, to which he refers. Verse 14 describes the reaction of the Pharisees to the Lord’s statement in verses 13: **“Ye cannot serve God and mammon.”** Verses 15-18 are explicit on what it is to **“serve God”** NOW, in THIS life, with a sharp reminder, verses 17, 18, that it is THE LAW GIVER who is speaking, 1 Corinthians 9:21, Galatians 6:2. Compare Matthew 5:32, 24:35. The account of the rich man and Lazarus begins after the paragraph mark, in verse 19. This mark denotes a new emphasis because most of what follows describes events and conditions which take place and prevail AFTER this life. Obviously the account illustrates Proverbs 11:4: **“Riches profit not in the day of wrath: but righteousness delivereth from death”** and reinforces the parable of Luke 12:16-21, which like ANY of the Lord’s parables need not be unreal or **“fictitious.”** See my comments to this effect in my letter of January 26th, which, significantly, Mr. Saxena ignored. However, unlike the parables of Matthew 13, there is no explanation of supposedly parabolic figures following Luke 16:19-31.

Mr. Saxena then overlooked the actual parable which the Lord DID speak in order to rebuke **“the self righteous Pharisees.”** This is Luke 18:9-20, which fulfils all the conditions which Mr. Saxena tries to impose on Luke 16:19-31 EXCEPT that there is no reason for this passage to be figurative either. In fact, it would lose most of its force if it was. First, it is said to be **“this parable”** verse 9. It is addressed specifically to **“certain which trusted in themselves that they were righteous and despised others.”** It refers specifically to **“one a Pharisee”** verse 10, not just **“a certain rich man,”** whom one has no particular reason to insist was actually a Pharisee. It makes **“spiritually rich”** one who was not merely **“ordinary”** but **“a sinner”** Luke 19:7, despised by all, even **“the ordinary folk.”** It is no coincidence that **“a publican”** is saved in Luke 19:1-10 - the last of the rich men in Luke to be mentioned singly, Luke 12:16, 16:1, 19, 18:23. I have no doubt that his “heart condition” was described in Luke 18:13, 14. **“This parable”** is therefore not **“figurative”** but real life.

Literal Realities and Parables

That being the case, Mr. Saxena has no means of denying the literal reality of Luke 16:19-31 whatsoever, even by calling it **“a parable.”** He has assumed throughout his letters, *with no Scriptural justification at all*, that any passage which he designates as **“a parable”** or **“an allegory”** - see above - must therefore be a fictitious story, not an actual event. (This is also the position taken by the editors of the Concise Oxford Dictionary, which demonstrates that even that most helpful reference, like any man-made reference, is not 100% trustworthy.)

It is true that in the Old Testament, Ezekiel 17, a parable is set forth to illustrate the rebelliousness of Israel, in which the events of the parable would not be actual events. However, the reader is warned of this in verse 2, where the parable is associated with **“a riddle.”** This would explain why Ezekiel says **“Ah Lord God! they say of me, Doth he not speak parables?”** Ezekiel 20:49, after he prophesied **“the flaming fire”** from Idumea, which will burn **“all faces from the south to the north,”** verses 46-48, which **“all flesh shall see.”**

However, the word **“riddle”** never occurs in association with the parables of Jesus. The word **“allegory”** appears in the Scriptures only once, in Galatians 4:24 BUT NEITHER THE EVENTS **“which things are an allegory”** NOR THE TRUTHS THAT THEY CONVEY ARE **“FICTIONAL”!**

The same could be said of ANY of the parables spoken by Jesus. The events described which conveyed the great underlying doctrinal truths either WERE, Matthew 15:15, Luke 5:36, 14:7, 21:29, John 10:6, or COULD BE, Luke 15:3, or WILL BE, Luke 20:16, 19, as authentic as the truths themselves. The Lord’s parables are all the more forceful for that reason.

One notes further that having insisted with Mr. Pibworth that **“There is but one way to understand Scripture - by Scripture”** - see comments earlier - Mr. Saxena now departs from **“the Scripture”** in order to overthrow a Scripture with which he disagrees. To bolster up his own opinion on the passage, he resorts first to **“story-tellers all over the Orient,”** thus demoting the Lord Jesus Christ from His identity as **“God manifest in the flesh”** 1 Timothy 3:16, to just another oriental **“story-teller.”** He also demotes **“the scripture of truth”** Daniel 10:21, the Holy Bible, to just another oriental **“story.”** He does this in order to overthrow the literalness of the terms **“a certain rich man”** and **“a certain beggar”** Luke 16:19, 20.

It is significant that on this occasion Mr. Saxena has refrained from going to **“the Greek”** because Young’s Concordance indicates that Luke uses this most frequent form of the word **“certain”** τις, “tis” over 90 times, in his Gospel and in the Book of Acts, far more than any other New Testament writer. Luke uses the word on 3 occasions as part of a parable, Luke 12:16, 13:6, 20:9, on 8 occasions in an anecdotal sense, Luke 7:41, 10:33, 14:16, 15:11, 16:1, 19, 20, 19:12 and everywhere else to denote a specific individual, object or event as part of the narrative.

However, nowhere in Luke's writings or indeed anywhere else in either Testament is there any indication that the word "**certain**" refers to anything other than what is literally true, which obviously adds force to any parable with which the word is used - see comments above on Luke 18:9. Mr. Saxena's opinion to the contrary, therefore, is merely more of that which he "**feignest**" out of his own heart, Nehemiah 6:2.

Luke himself had no doubts about the literal truth of his Gospel, which he wrote to "**most excellent Theophilus, That thou mightest know the CERTAINTY of those THINGS, wherein thou hast been instructed**" Luke 1:3, 4. Luke 16:19-31 therefore consists of CERTAIN THINGS not a fictional "**allegory**" after the manner of "**story tellers all over the Orient,**" which in any case is NOT the nature of a SCRIPTURAL allegory. See comments above on Galatians 4:24. Note that the expression "**Once upon a certain time**" was NEVER Jesus' style.

It is characteristic of all false teachers that they "**corrupt the word of God**" 2 Corinthians 2:17, or are prone to "**handling the word of God deceitfully**" 2 Corinthians 4:2 and attack the Person and Deity of the Lord Jesus Christ, "**denying the Lord that bought them**" in their efforts to "**bring in damnable heresies**" while "**giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy:**" 2 Peter 2:1, 1 Timothy 4:1, 2.

Mr. Saxena then insists that "**Anyone who is anyone in the theological field agrees that the story is a parable.**" Theologians are themselves apt to be confused at times. Unger's Bible Dictionary states, p 651:

"(Luke 16:20-25)...is the only instance of a proper name being in a parable."

Providentially, the AV1611 is well able to correct any Bible Dictionary. However, Dr. Unger also states, p 437:

"Luke 16:19-31, which sets forth the account of the Rich Man and Lazarus (and which strictly speaking is not a parable) indicates a difference in Hades after the ascension of Christ."

Merrill F. Unger earned a Bachelor of Arts Degree and a Doctorate of Philosophy from John Hopkins University and a Master's and Doctor's Degrees in Theology from Dallas Theological Seminary, where he later became a Professor of Old Testament Studies. His Bible Dictionary contains over 1200 pages of minute detail on a vast array of Biblical subjects and is undoubtedly a masterpiece. However, he is apparently undecided on whether or not Luke 16:19-31 is a parable or not.

Nevertheless, Dr. Unger continues, p 437-438: "**Before this far-reaching event (the ascension of Christ) it seems clear that Hades was in two compartments, the domicile respectively of saved and unsaved spirits. "Paradise" and "Abraham's bosom," both common Jewish terms of the day, were adopted by Christ in Luke 16:22; 23:43, to designate the condition of the righteous in the intermediate state...The unsaved were separated from the saved by a "great gulf fixed" (Luke 16:26). The rich man, who is evidently still in Hades, is a representative case and describes the unjudged condition of the wicked. As to his spirit, he was alive, fully conscious and in exercise of his mental faculties and also tormented.**"

Note that Unger's reference to "**saved and unsaved spirits**" should properly be "**saved and unsaved SOULS.**" See remarks earlier on this distinction, with respect to Matthew 10:28, in comments on para 1, page 3 of Mr. Saxena's letter of February 26th. Although Unger states that "**Abraham's bosom**" was a common Jewish term of the day, just as Mr. Saxena states that "**The term "Abraham's bosom" was commonly used by Jews in Jesus' time**" para 3, page 3, letter February 7th, Unger then states that the Lord used the term "**to designate the condition of the righteous in the intermediate state.**" There is no doubt in Dr. Unger's explanation of Luke 16:19-31 that he regards the account by the Lord to be an ACTUAL description of the condition of the saved and lost after death and before the Lord's ascension, which event affects only the condition of the SAVED, in that they are now in the third heaven, 2 Corinthians 12:1-4.

Mr. Saxena, however, limits the significance of the term to **“a position of special favour not to be taken literally.”** Nothing could be further from the truth. Mr. Saxena’s paltry interpretation is utterly refuted by the Scripture which states, Luke 16:22, that **“the beggar died, and was carried by the angels into Abraham’s bosom.”** It is the SOUL of Lazarus which they are carrying. Compare 1 Samuel 28:13, 14 where the angels, called **“gods,”** are conveying the soul of Samuel in the OPPOSITE direction **“ascending out of the earth.”** The woman with **“the familiar spirit”** verse 7 was observing this at Endor but Samuel’s BODY had been buried **“in his house...in Ramah, even in his own city”** 1 Samuel 25:1, 28:3, over 40 miles away! There is not the slightest possibility, therefore, that Mr. Saxena’s interpretation could explain any of this or the specific reference to angels and their ministry in Luke 16:22. However, returning to studies by theologians, there is more:

Clarence Larkin, 1850-1924, was possibly the greatest of all teachers on the spirit world. Much of his teaching on this subject is found in his book, **“Dispensational Truth,”** published in 1918. It could well be described as the definitive work on the pre-millennial approach to the Scriptures and it has never been effectively answered by any of its opponents. His comments on Luke 16:19-31 are taken from Chapter 14 of the above book, p 97:

“That there is such a thing as the “Soulish Body” is brought out in the story of the “Rich Man and Lazarus.” Luke 16:19-31.

“The story is not a Parable, but a description by Christ of something that really happened in the other world to his own personal knowledge. It declares that both Lazarus and the “Rich Man” died and were buried. That is, their bodies were left on the earth. What happened to them in the “Underworld” then, is descriptive of what happened to them in their “disembodied state.” In that state they were conscious and the Rich Man recognized Lazarus, which he could not have done if Lazarus had not a body, not his “physical” body, he left that on the earth, but his “Soulish” body. This is proof that the “Soulish” body is not simply a body, but that in its outward form and appearance it conforms to the earthly body of the owner, otherwise he would not be recognizable in the other world.

“Again the “Rich Man” could see, and feel, and thirst, and talk, and remember, proving that he possessed his senses and had not lost his personality...I am just as much myself when I am stripped of my clothing, as when I had it on. So death, though it strips me of my “material” body, only changes my environment but does not destroy my Personality or BODILY FORM.”

Luke 16:22, 23 reveal only too vividly why Mr. Saxena is desperate to convert the passage into fiction. He is petrified of his potential new “environment” and not enough of a man to face the issue honestly from the Scriptures. Throughout his correspondence he has insisted that **““hell”...is just the grave or condition of death”** letter February 7th, page 1, para 2. Luke 16:22 states that **“the rich man also died, and was buried.”** That is, his dead body was placed in the grave. However, verse 23 states **“And in hell he lift up his eyes, being in torments...”** This is the disembodied state of the lost sinner described by Larkin. It is clearly NOT that of a lifeless corpse interred in earth and no more than 6-8 feet down.

Scripture versus Cultic Heresies

Observe that Mr. Saxena’s blind insistence on Luke 16:19-31 as a parable which **“can’t be taken to be a literal historical account”** para 4, page 2, letter 21st January, which in turn is inconsistent with the nature of the Lord’s parables - see comments earlier - deprives both Old Testament saints like Lazarus AND future Tribulation/Millennial saints of their strongest Scriptural assurance of salvation after death. This is not surprising because many of Mr. Saxena’s comments are, of course, standard Watchtower heresy.

The following extracts are from the booklet **“The Cults at Variance with The Bible”** by Dave Myers and published by The Protestant Truth Society, 184 Fleet St., London, EC4A 2HJ. They reveal how Watchtower heresy also aims at robbing a Church Age saint of assurance of salvation, as summarised in John 3:16, 5:24, Romans 8:38, 39, Ephesians 2:8, 9, 1 John 5:11-13 and elsewhere.

“Those of men who have faith in God’s provision may come into harmony with him and, serving him faithfully, they may receive the gift of life, being freed from inherited sin and from eternal death as a result of sin” You May Survive Armageddon, p. 39; and Let God Be True, p. 113.

“They must be recovered from blindness as well as from death, that they, each for himself, may have a full chance to prove by obedience or disobedience, their worthiness of life eternal” Studies in the Scriptures, Vol. 1, p. 158.

“All who by reason of faith in Jehovah God and in Christ Jesus dedicate themselves to do God’s will and then faithfully carry out their dedication will be rewarded with everlasting life (Rom. 6:23)” Let God Be True, 1952, p. 298. Note that in Romans 6:23, eternal life is **“the gift of God.”** It is NOT a **“reward”** for faithful dedication, which for the Christian should FOLLOW salvation, Ephesians 2:10, Titus 3:5, 8.

Compare these statements with those of Mr. Saxena’s, para 4, page 3, letter 21st January, para 4, page 2, para 5, page 3, letter 7th February.

“What God our Creator said was that Adam (encapsulating his natural descendants, us) will die and return to the earthly elements out of which he was made - in one word, he would be reduced to nothing, be non-existent. For after all, where was Adam before he was created? He was non-existent, wasn’t he? [No. *“Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them”* Psalm 139:16]. Right, and the same way, God could make him non-existent again if he disobeyed Him. That was all. That is the only punishment the righteous God gives His creatures if they unrepentantly sin against Him; He gave them a free will, either to obey and keep living, or to disobey and perish...”

“Jn 3:36 – “He who believes in the Son has eternal life; he who does not...shall not see life, but the wrath of God rests on him.” This plainly means that those who accept God’s plan of redemption through His Son will get eternal life, but those who don’t, i.e. do the opposite, will get the opposite, eternal death, the consequence of God’s wrath...”

“The Bible holds out one of two options to God’s creatures: (1) obey Him and live for ever, or (2) disobey and perish for ever. (E.g., see Jn. 3:16.) That is God’s everlasting punishment for the wicked...”

These verses have been discussed briefly in my notes of February 10th, especially with respect to the word **“perish”** in John 3:15, 16. One notes first that Mr. Saxena contradicts himself in that he says **“Adam...will die and return to the earthly elements out of which he was made”** but then says, in the same sentence **“he would be reduced to nothing, be non-existent.”** Mr. Saxena has here introduced a physical phenomenon unknown either to Scripture or to science, **“earthly elements”** which are **“non-existent”** and **“nothing”**! The Scripture actually says **“for dust thou art, and unto dust shalt thou return”** Genesis 3:19. Adam would go back to **“unto dust”** not **“to nothing”** because Genesis 3:19 refers only to Adam’s BODY.

The RSV is the most likely translation which Mr. Saxena has used for John 3:36. It reads **“He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him.”**

Mr. Saxena’s quotation has **“on him”** whereas the RSV reading is **“upon him.”** Otherwise the statements are identical except that Mr. Saxena has omitted the phrase **“obey the Son.”** The omission is significant because although the Watchtower literature cited above speaks of **“faith in God’s provision”** leading to **“harmony with Him,”** which is NOT salvation [because nothing is said about anyone **“made nigh by the blood of Christ”** Ephesians 2:13] and **“faith...in Christ Jesus,”** it is clear that Watchtower regards eternal life as an earned reward for those who **“faithfully dedicate themselves to do God’s will and then faithfully carry out their dedication.”** This means obeying GOD, in accordance with Mr. Saxena’s statements above. It does NOT mean **“obey the Son”** be-

cause according to Jehovah's Witnesses **"When Jesus was on earth, He was a perfect man, nothing more, and nothing less"** Reconciliation, p. 111 and **"Not Jehovah God. He was the first son that Jehovah God brought forth"** Let God Be True, 1952, p. 32 from "The Spirit of Truth and The Spirit of Error" Keith L. Brooks. Therefore it is not surprising that Mr. Saxena omitted the phrase "obey the Son."

Of course neither the RSV nor Mr. Saxena is correct with respect to John 3:36. **"Everlasting life"** is given to **"He that believeth on the Son"** as **"the Lamb of God, which taketh away the sin of the world"** John 1:29 **"Who was delivered for our offences, and was raised again our justification"** Romans 4:25, **"which should hereafter believe on him to life everlasting"** 1 Timothy 1:16. Even **"if we believe not, yet he abideth faithful: he cannot deny himself"** 2 Timothy 2:13, because He would be denying His own **"members of his body, of his flesh, and of his bones"** Ephesians 5:30. For **"he that believeth not the Son"** NOT "does not obey the Son," no amount of faithful, dedicated service **"to do God's will,"** no matter how faithfully or obediently carried out will turn away **"the wrath of God"** which **"abideth on him"** [John 3:36].

"Knowing that a man is not justified by works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" Galatians 2:16.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" Ephesians 2:8, 9.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" Titus 3:5.

Obviously the Holy Bible, AV1611, is in direct conflict with both Watchtower and Mr. Saxena.

1 Peter 2:6-8 does contrast **"he that believeth on him shall not be confounded"** and **"unto you therefore which believe he is precious"** with **"unto them which be disobedient"** and **"a rock of offence, even to them which stumble at the word, being disobedient."** However none of this affects the statements on salvation by faith and eternal security for the Christian given above. The **"disobedient"** in this case are doctrinally the Jews, to whom the Lord came especially as **"Messias...which is called Christ"** John 1:11, 4:25 [with] Luke 4:16-44 and to whom He said **"why call ye me, Lord, Lord, and do not the things which I say?"** Luke 6:46 and, practically, any **"that obey not the gospel of our Lord Jesus Christ"** 2 Thessalonians 1:8, equivalent to any **"that believeth not the Son"** [John 3:36].

See the Lord's detailed comments in Matthew 21:42-46, Mark 12:10-12, Luke 20:17-19 for the doctrinal emphasis, where the **"disobedient"** are **"the chief priests and Pharisees...and scribes."** They were like **"every one that heareth these sayings of mine, and doeth them not"** Matthew 7:26, **"who have received the law by the disposition of angels, and have not kept it"** Acts 7:53. They were supposed to submit to Him as **"the Son of the Highest"** who would occupy **"the throne of his father David: And...reign over the house of Jacob"** Luke 1:32, 33 [with] Isaiah 9:6, 7 but they rejected Him and declared **"We have no king but Caesar"** John 19:15, Acts 3:13-15. See also Matthew 23, for the Lord's denunciation of their disobedience, described as **"hypocrisy and iniquity"** verse 28.

For Israel, submission to the Lord Jesus Christ, **"the King of Israel"** John 1:49 meant submission to the law, Matthew 5:17-20, see comments in relation to Mr. Pibworth's item. This was **"the righteousness which is of the law, That the man which doeth those things shall live by them"** Romans 10:5.

However, **“having made peace through the blood of his cross”** Colossians 1:20, which is His **“blood of the new testament, which is shed for many for the remission of sins”** Matthew 26:28, **“the Son of God”** John 1:49, the Lord Jesus Christ has **“made nigh by the blood of Christ...unto God”** [Ephesians 2:13] **“by a new and living way, which he hath consecrated...through the veil, that is to say, his flesh”** Hebrews 10:19 all those **“without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”** Ephesians 2:12, 13-16 but who nevertheless **“obeyed the gospel”** Romans 10:16, **“the gospel of the grace of God”** Acts 20:24:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” Romans 10:9, 10. The **“new and living way”** by which **“he that believeth on the Son”** is **“made nigh...unto God”** began when **“he said, It is finished”** John 19:30 **“and...the veil of the temple was rent in twain from the top to the bottom”** Matthew 27:51. Note that now **“ye are all the children of God by faith in Christ Jesus...There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus”** Galatians 3:26-29.

This is **“the righteousness which is of faith”** Romans 10:6, **“the righteousness of God without the law...manifested, being witnessed by the law and the prophets”** Romans 3:21. It is not remotely connected to the RSV perversion of John 3:36 or Mr. Saxena’s added perversion expressed as **“two options for God’s creatures”** - see above.

For a modern Pharisaic approach to the AV1611, the written word **“magnified...above all thy name”** Psalm 138:2, following the return of the **“Word...made flesh”** **“unto the Father”** John 1:14, 13:1, see the writings of Lance Pibworth and Robert Saxena.

Frantic Denials

Page 4 Letter 26th February 1996

In a blatant denial of Revelation 14:11, Mr. Saxena entitles this page **““Hell,” a place for resting no roasting.”** Revelation 14:11 states that there is **“no rest”** in hell. See comments earlier on para 4, page 1 of letter February 26th.

Paras 1, 2. **“Jesus, you correctly say, went to “hell,” but you add that “His grave, or tomb...was located on the surface of the earth.” It matters not if his tomb was located on the surface of the earth or under the earth or in the air - he was dead and in his grave, wherever that grave may be. It was God’s will that His Christ undergo the condition of death for mortal man...mortals go to “hell,” which originally meant grave, not fire.**

The “hell” which Jesus went to, after he was murdered, was just that - the common grave or condition of death. In Hebrew it is called sheol and in Greek hades. From this sort of common or natural death, God is able to resurrect the dead one, and Jesus himself was so resurrected on the third day of his death.”

It is useful to insert here Mr. Saxena’s comments on **“the condition of death”** from his letter of January 21st, page 4, paras 4, 5.

“The condition of death can be temporary, or permanent. For normal sinners, it is temporary, pending resurrection. But for the culpably wicked death will be eternal, with no hope of a resurrection whatsoever. In Rev. 19:20, this state of death eternal is called the “lake of fire,” and also at Rev. 20:14, where this same “lake of fire” is called “the second death”; it is the second and permanent death, where all wilful sinners end up, damned to total destruction, a “black-hole” nonexistence. To sum up: The first death is the “natural,” or Adamic death, a result of inheriting original sin; whereas the second death is the ultimate death to which the wilfully wicked are assigned. From the first death, or the common grave, sheol (Heb.), hades (Gk), there is definite hope of a future resurrection; from the second death (gehenna in Greek NT), resurrection is just out of the question. Unfortunately for us, these three words. i.e. sheol and hades (meaning ditto) and gehenna, are all rendered by one English word, “hell” in the woefully flawed KJV, causing a lot of confusion, and leading many to atheism or unbelief.”

Mr. Saxena here has contradicted himself in that in the article from Mr. Pibworth which he forwarded to me, he has underlined the statement that **“sheol in the Old Testament is wrongly translated three different ways...”** That statement is itself a contradiction because according to Mr. Pibworth, **“grave”** is the CORRECT translation and even Mr. Pibworth acknowledges that this **“correct”** translation is found in the AV1611 **“31 times”**! Moreover, although the usual word for **“grave”** in the New Testament is *μνημειον*, “mnemeion,” *αδης* “hades” is translated once in the AV1611 as **“grave”** 1 Corinthians 15:55 [**“O death, where is thy sting? O grave, where is thy victory?”**], an entirely appropriate rendering because the context is the Rapture of Church Age Saints, Christians, whose souls do NOT go to hell at death but **“to the third heaven”** 2 Corinthians 12:2.

These findings illustrate that, as usual, the facts are contrary to Mr. Saxena’s opinion and that a liar therefore has to have a good memory.

The reality of the **“lake of fire,”** the supposed **““black-hole” nonexistence”** and the deliberate lie about **“the woefully flawed KJV”** have been discussed at length. See my notes of February 10th and the comments on Mr. Pibworth’s item, the word *basanizo*, para 4, page 1 and the “Philadelphia” Church age, paras 3b-5, page 3, letter 26th February. The renderings of *sheol* and *gehenna* in the AV1611 have also been discussed in some detail. See comments on Mr. Pibworth’s item [**Page 1 Letter 26th February 1996**] and on para 1, page 3 of letter 26th February. Closer study of *hades* will follow but a pertinent observation must be made first.

To quote once again from “The Cults at Variance with The Bible” [on the Jehovah’s Witnesses’ heresies]:

“Men will be given a second chance for salvation during the millennium” Studies in the Scriptures, Vol. 5, pp. 17-31.

“The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true...” Let God Be True, 1946, p. 79.

“The grave and physical death are the only hell” Reconciliation, p. 289.

“Since God destroys both soul and body in Gehenna, this is conclusive proof that Gehenna or the valley of the son of Hinnom, is a picture or symbol of complete annihilation, and not of eternal torment” Let God Be True, 1946, p. 97. Compare with paras 2, 3, page 5, letter 21st January [from rabid Robert], “The valley of Hinnom...was certainly not a place of conscious torture. (It) came to symbolise a place of everlasting destruction, a fate for the wicked...Jesus stated that God could destroy both soul and body in Gehenna.”

“Gehenna, “the second death,” and “the lake that burneth with fire and brimstone” all stand for the same thing: total annihilation” The Truth Shall Make You Free, p. 364.

It is significant therefore that whenever Mr. Saxena refers to God in the third person in his letters, “He” is capitalised. However, the equivalent reference to the Lord Jesus Christ, “God...manifest in the flesh” 1 Timothy 3:16, remains in the lower case as “he.” See statements quoted above. JWs are noted for their heresy with respect to the Trinity and will reject 1 John 5:7, 8 [“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one”] as promptly as any modern fundamentalist trying to promote the NIV etc.

Characteristically - see comments on *basanizo* - Mr. Saxena ignored the vital first half of the sentence which he quoted from my letter of February 17th, which reads “Jesus went to “hell” Acts 2:31, “in the heart of the earth” Matthew 12:40. The second half then reads “whereas His grave, or tomb, Isaiah 53:9, Matthew 27:57-60, was located on the surface of the earth.” There followed the reminder about “wailing and gnashing of teeth” which Mr. Saxena also ignored.

Contrary to Mr. Saxena’s opinion, the “hell” that the Lord went to was “in the heart of the earth” NOT simply “under the earth” NOR on the surface of the earth, where His grave, or tomb was located, which could be entered by “the door” Matthew 27:60, Mark 16:3 simply by “stooping down” Luke 24:12. This is NOT “the lower parts of the earth” Ephesians 4:9, to which the Lord “also descended first into.” The “hell” in “the heart of the earth” contained “the spirits in prison” 1 Peter 3:19 and unsaved dead like “the rich man” of Luke 16:22. Also “in the heart of the earth” was “Abraham’s bosom,” containing “them that are dead,” including Lazarus, to whom “was the gospel preached” 1 Peter 4:6 and whom the Lord “When he ascended up on high, he led captivity captive” Ephesians 4:8. “Hell” in both Luke 16:23 and Acts 2:31 is ᾠδης, “hades” and a place of FIRE and TORMENT “in the heart of the earth.”

The other Scriptures cited above demonstrate clearly that in no way can *hades* be equated with “the common grave” in either of these passages. Such an equation exists only in the warped imaginations of false teachers like R. Saxena. The rest of his comments in para 1 are simply more evasion. See also notes of February 10th.

ᾠδης, “hades” appears 10 times as “hell” in the AV1611, in Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14. The AV1611 translators were correct on each occasion because NONE of these verses could possibly apply to “the common grave or condition of death.”

“Hell” cannot be the **“grave”** in Matthew 11:23, which matches Luke 10:15, because there is a contrast with **“heaven”** in the verse, similar to the contrast drawn in Job 11:8. See comments earlier with respect to Mr. Pibworth’s item [Page 1 Letter 26th February 1996]. The context, verse 24, describes a future judgement **“which shall be more tolerable for the land of Sodom”** than for Capernaum. Yet the inhabitants of Sodom are still **“suffering the vengeance of eternal fire”** Jude 7, not merely residing in **“the common grave or condition of death.”**

Although Hezekiah mentions the **“the gates of the grave”** Isaiah 38:10, the Lord’s statement in Matthew 16:18 is that **“the gates of hell shall not prevail against”** His church. This is a direct reference to the Lord’s triumph described in Ephesians 4:8-10. See comments above. The Lord leads His Church of Old Testament saints, such as Lazarus, OUT through **“the gates of hell”** because He has **“the keys of hell and of death”** Revelation 1:18, Matthew 16:19 to UNLOCK **“the gates of hell.”** A more detailed study will be found in Dr. Ruckman’s Commentary on Matthew. **“The common grave”** such as that in which the Lord was buried did not require a “key” for entry or exit but a ROLLED STONE, Matthew 28:2, Mark 16:2-4.

Mr. Saxena also forgot to check “the Greek” for **“the common grave”** in which the Lord was buried. It is not *hades* but *mnemeion* or **“tomb”** Matthew 27:60.

Luke 16:23 has already been discussed in detail. See comments above in relation to para 6, page 3 of letter 26th February. However, it is worth adding that no-one in **“the common grave”** is able to cry **“have mercy on me”** verse 24 or to **“lift up his eyes, being in torments, and seeth.”** Not even Mr. Saxena’s misinterpretation of *basanizo* is able to help him here because according to him, **“torments”** means **“unable to move”** according to **“the heavy restraint placed on them”** paras 4, 5, page 4, letter 21st January, yet the rich man DOES move because **“he lift up his eyes.”** In no way therefore does **“hell”** in Luke 16:23 correspond to **“the common grave.”**

Acts 2:27, 31 have been discussed before, at the conclusion of the comments on Mr. Pibworth’s item, with respect to the distinction drawn in these verses between **“his soul”** which **“was not left in hell”** and **“his flesh”** which did not **“see corruption.”** The flesh which **“saw corruption”** did so in **“a sepulchre”** Acts 2:29, 13:29, 36, which is *μνημα*, “mnema” or *μνημειον*, “mnemeion,” NOT “hades.” The distinction is clear in both Greek AND English and refers to the **“dividing asunder”** Hebrews 4:12 at death of **“the soul and spirit and of the joints and marrow,”** which latter terms pertain to **“the flesh.”**

Note that although the immediate context of Hebrews 4:12 is **“the word of God,”** it is nevertheless GOD who declares WHEN the **“dividing asunder”** at death will take place, Job 14:5, 34:14, Psalm 90:3, 104:29, Ecclesiastes 8:8, Luke 12:20. The components of the individual which have been thus “divided” then go to different places. See comments on Matthew 10:28 in the study on the *gehenna* verses, with respect to para 1, page 3 of letter of February 26th. A more detailed study on **“spirit and soul and body”** 1 Thessalonians 5:23 will follow but for now it should be clear that “hades” is NOT **“the common grave”** in Acts 2:27, 31.

Revelation 1:18 has been discussed with respect to Matthew 16:18.

Hell Personified

“**Hell**” is capitalised in Revelation 6:8 and therefore is a personification of a demonic principality, Ephesians 6:12 [*“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”*], associated with “**Death**,” which is also personified and is almost certainly “**the angel of the bottomless pit**” Revelation 9:11, because he is “**Apollyon**,” “**the destroyer**” [1 Corinthians 10:10] who prepares for the deaths of “**the third part of men**” in Revelation 9:18. He exercises power that men “**should be tormented five months**” but is able to withhold death until they “**shall desire to die**” and are further tormented because “**death shall flee from them**” Revelation 9:5-6. Death follows upon release of “**the four angels**” in Revelation 9:14, making five angels directly engaged in the killing, introduced by “**the fifth angel**” 9:1, who sounded the fifth trumpet, all of which matches five as the number of death in the Bible. For more details, see Dr. Ruckman’s Commentary on Revelation. (Note that “**Death, and Hell**” together make up FIVE, not four, “Horsemen of the Apocalypse.”)

Additional revelation is therefore given in these Scriptures on the “**covenant with death, and with hell**” Isaiah 28:15. See comments earlier on the *gehenna* verses. Covenants are not made with “**the common grave**” nor does God give power to “**the common grave**” “**over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth**” and therefore “**hades**” in Revelation 6:8 cannot refer to “**the common grave.**”

“Hades” as “**hell**” appears in the expression “**death and hell**,” with neither word capitalised, in Revelation 20:13, 14. A full understanding of this expression, which is equivalent to that found in Revelation 1:18, requires a prior understanding of individual salvation, as it applies AFTER the Church Age. However, Dr. Ruckman’s Commentary on Revelation, p 551, gives the essential facts:

“Notice that not only are the unsaved people who were in “hell” delivered up, but there are saved people in “death” (sheol or Abraham’s Bosom), who were below the earth, in the Tribulation and Millennium that come up too...After the Rapture of the Church Age saints, Tribulation and Millennial saints who die do not go up into the third heaven. Why should they? Christ is not up there any longer! They go back down to “Abraham’s Bosom,” where the dead saints went in the Old Testament (Luke 16:19-22). Then they are delivered up at the White Throne Judgment and judged with the unsaved dead that come up from “hell.””

“**Hell**” in these verses cannot therefore refer to “**the common grave**” because ALL who died during the Tribulation and Millennium, whether saved or lost, would go to “**the common grave**” Ecclesiastes 3:20 [*“All go unto one place; all are of the dust, and all turn to dust again”*].

Deceived by the Dragon

Para 3. “To see how silly the KJV is, consider the case of Jonah. This man was swallowed by a huge fish, which, by God’s will, vomitted him out. The fish’s stomach would’ve become his grave if this hadn’t happened; the record says Jonah cried to Yahweh his God, and He heard him. Now, was he suffering fiery torture, your idea of “hell”? Of course not! Yet the KJV makes one think so! It says (Jonah speaking): “out of the belly of hell cried I, and thou hearest my voice.” (Jonah 2:2) Modern Versions Tanakh (the Hebrew Bible in English) say “Sheol” (the grave) instead of “hell,” and so they do not mislead like KJV.”

[Note that “**Yahweh**” is a 19th century invention by unsaved German critics who sought to cut the name “**JEHOVAH/Jehovah**” Genesis 22:14, Exodus 6:3, 17:15, Judges 6:24, Psalm 83:18, Isaiah 12:2, 26:4 from scripture. See *In Awe of Thy Word* by Gail Riplinger Chapter 11 *JESUS & JEHOVAH or Yahweh@Yahoo.com*] Mr. Saxena’s remarks above are another study in evasion. See comments in notes of February 10th on page 1 of Mr. Saxena’s letter of February 7th. He could not countenance the statement in Matthew 12:40 “**so shall the Son of man be three days and three nights in the heart of the earth**,” which makes nonsense of all his frenzied efforts to convert “**hell**” into “**the grave.**” See earlier study on the phrase “**in the heart of the earth.**” Therefore, without

being honest enough to say so, Mr. Saxena confined his remarks to the first half of the verse, which says **“For as Jonas was three days and three nights in the whale’s belly.”**

He thinks here that the Holy Bible is **“silly.”** However, a careful study of the Text reveals that, once again, it is Mr. Saxena who is **“silly.”**

His deficiency as a “Bible” researcher and that of any of the modern translators is revealed first in his use of the term **“a huge fish.”** Jonah 1:17 actually refers to **“a great fish”** but the Lord Jesus Christ gives additional revelation in Matthew 12:40 when He states that the fish was a WHALE. (This additional revelation was overlooked by Mr. Saxena and the modern translators. They also overlooked the use of the word κητος, “ketos” for **“whale”** in Matthew 12:40, from which the word “cetology” is derived, meaning the study of whales.)

The **“whale”** is the only animal named in Scripture before Adam bestowed names on **“every living creature”** Genesis 1:21, 2:19. The **“whale”** therefore is a creature **“known unto God...from the beginning of the world”** Acts 15:18. He is clearly the **“leviathan”** of Psalm 104:26 because he can be observed in the oceans of the world, wherein he is distinguished from **“the things creeping innumerable”** verse 25. However, Isaiah 27:1 refers to **“leviathan...the dragon that is in the sea.”** See also Job 41 and notes of February 10th. This **“leviathan”** is identified in Revelation 12:9 as **“the great dragon, called the Devil, and Satan.”** The devil, who is **“the great dragon”** occupies **“the sea”** which is **“the waters...above the firmament”** Genesis 1:7, from which he has access to heaven, Job 1, 2 until he is **“cast out into the earth”** Revelation 12:9, 10. **“Leviathan” “the great dragon” “above the firmament”** therefore has a marine counterpart on earth in order to help identify him. This is **“leviathan”** the **“whale.”** Like **“Lucifer”** whom he typifies, he received his names directly from God, Isaiah 14:12.

The devil is also **“the prince of this world”** John 14:30, Luke 4:6, **“the god of this world”** 2 Corinthians 4:4 and therefore chief of **“the rulers of the darkness of this world”** Ephesians 6:12. He therefore has human counterparts in Scripture, of whom **“Pharaoh, king of Egypt”** is one of the most striking because Egypt in Scripture typifies the world, OUT of which God **“did bring”** both His people, Exodus 12:51, Deuteronomy 4:20 etc. and His Son, Hosea 11:2, Matthew 2:15 [**“out of Egypt”** or similar occurs in each verse]. **“Egypt”** in Zechariah 14:17-19 is also clearly representative of **“the heathen”** and **“all nations”** in disobedience to God, just as today **“the whole world lieth in wickedness”** 1 John 5:19. The Christian is to be separate from this world, in heart and affection even if not in body yet, Romans 12:2, 2 Corinthians 6:17, 18, Colossians 3:2, 1 John 2:15, 16 [i.e. **“be not conformed to this world,” “come out from among them, and be ye separate,” “Set your affection...not on things on the earth,” “Love not the world, neither the things that are in the world”**].

Observe that **“Pharaoh, king of Egypt”** is **“as a whale in the seas: and thou camest forth with thy rivers”** Ezekiel 32:2. He is therefore associated with the marine counterpart of the devil but is also **“the great dragon that lieth in the midst of his rivers”** Ezekiel 29:3. **“Pharaoh”** is therefore likened to **“the great dragon, called the Devil, and Satan”** who **“cast out of his mouth water as a flood”** Revelation 12:15, continuing his persecution of Israel since Exodus 1:11 [**“Therefore they did set over them taskmasters to afflict them with their burdens”**]. This **“Pharaoh”** is further likened to the greatest of **“all the trees of Eden, that were in the garden of God”** Ezekiel 31:18. Like the devil, who **“hast been in Eden”** Ezekiel 28:13 this **“Pharaoh”** is **“brought down to hell, to the sides of the pit”** and **“the nether parts of the earth”** Isaiah 14:15, Ezekiel 31:18, 32:21, 24, 31-32 showing therefore that he IS the devil.

The association, therefore, between the devil and **“a whale in the seas”** shows that **“the fish’s belly”** Jonah 2:1 or **“the whale’s belly”** Matthew 12:40 typifies both **“the belly of hell”** Jonah 2:2, to which the devil is brought down, Isaiah 14:15 and the power of the devil to devour, Jeremiah 51:34, 1 Peter 5:8.

What happens to Jonah, therefore, in Jonah 1:17, Jonah himself describes in Jonah 2:1-7. Just as Jesus **“yielded up the ghost”** Matthew 27:50, Jonah reveals that **“my soul fainted within me”** Jonah 2:7. Mr. Saxena believes that Jonah was alive in the whale’s belly until it vomited him out. See above. However, Jonah was DEAD, just as the Lord was dead in the tomb, Matthew 27:60. Jonah’s body remained in the whale’s belly, Jonah 2:10, just as the Lord’s body remained in the tomb, Matthew 28:6 but Jonah’s soul was detached from his body because **“the waters compassed me about, even to the soul”** Jonah 2:5, just as the Lord’s soul went to **“the heart of the earth”** Matthew 12:40, 1 Peter 3:18, 19, 4:6. Of his soul, Jonah testified that God **“hadst cast me into the deep, in the midst of the seas”** Jonah 2:3. **“The deep”** is where Leviathan is, Job 41:31, 32, **“as a whale in the seas”** Isaiah 27:1, Ezekiel 32:2, in the waters above and below **“the firmament”** Genesis 1:7. Just as the whale brings Jonah’s body **“to the bottoms of the mountains”** Jonah 2:6, so it appears that Leviathan swallows Jonah’s soul and vomits him into **“the belly of hell”** where **“the earth with her bars was about me forever”** Jonah 2:2, 6. One observes the parallel with the Lord Jesus Christ in that Satan was instrumental in bringing about the Lord’s death John 13:2, 27 and therefore His descent of **“my soul in hell”** Acts 2:27, 31 in **“the heart of the earth”** [Matthew 12:40].

However, just as the Lord before His death prayed **“Father, into thy hands I commend my spirit”** Luke 23:46 and His prayer was answered Hebrews 5:7 [*“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared”*], so Jonah testifies that **“I cried by reason of mine affliction unto the Lord, and he heard me”** Jonah 2:2. Then, just as the Lord was risen **“the third day”** Luke 24:39-41, so **“the fish...vomited out Jonah upon the dry land”** after **“three days and three nights”** Jonah 1:17, 2:10. The Lord’s flesh did not see corruption and although Jonah’s flesh would have been corrupting in the whale’s gastric juices, Jonah testifies nevertheless that **“yet hast thou brought up my life from corruption, O Lord my God”** Jonah 2:6. This expression almost matches the Lord’s testimony in Acts 2:27 **“thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”** Note that Jonah’s prayer in his affliction **“out of the belly of hell cried I”** is the only one that is answered with deliverance from that place. The rich man’s prayer for mercy, Luke 16:24 [*“Father Abraham, have mercy on me”*], is NOT answered with mercy [showing the futility of praying to a dead saint].

Although Jonah does not say that he was **“suffering fiery torture”** the term **“mine affliction”** and his repeated use of the word **“cried”** with respect to **“mine affliction”** and **“the belly of hell”** indicate that his soul was in distress in **“this place of torment”** Luke 16:28. Again, one observes the parallel with the Lord Jesus Christ who was **“smitten of God and afflicted”** Isaiah 53:4, 7.

For a detailed study of these matters, see Dr. Ruckman’s Commentary on Jonah in “The Minor Prophets,” p 360-371. Quite obviously, Mr. Saxena’s fixation with “sheol” and “the grave” once again prevented him from carrying out any worthwhile “Bible Research.”

Wilful Distortions

Para 4. **“Amos 9:2: “Though they dig into hell, thence shall my hand take them” saith KJB. “Should they burrow into Sheol, my hand will haul them out,” says NJB, like other moderns. Now, it’s quite impossible to dig into “hell” if that were a site where literal fire “BURNETH” (your word), but we can very easily dig into any grave, can’t we? So Sheol means grave, not flaming torture!”**

Mr. Saxena here contradicts himself with respect to the word **“grave”** because in para 1 he gives several examples of “graves” which might be very difficult to **“dig into.”** However, accepting that men can and do dig into some graves easily, 2 Kings 23:16-18, the notion that **“Sheol means grave”** destroys the sense of the verse, which, like Matthew 12:40, Mr. Saxena refused to quote in full. This was in spite of my admonition to him to **“refrain from taking a verse or part of a verse in isolation to formulate a doctrine which conflicts either with the rest of that verse or with appropriate cross references.”** See my letter of February 17th. Amos 9:2 states:

“Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down:”

Mr. Saxena apparently believes that **“we can very easily”** **“climb up to heaven”** but contrary to his opinion the verse is describing how God’s power to search out and take captive is far beyond man’s ability to evade Him. Neither the height of heaven nor the depth of hell, Job 11:8, **“the nether parts of the earth”** Ezekiel 32:18, is extreme enough to enable man to escape God, even if he could attain them. See remarks earlier on Job 11:8 [**“It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?”**] in relation to Mr. Pibworth’s item [Page 1 Letter 26th February 1996]. Amos 9:3 has the same sense:

“And though they hide themselves in the top of Carmel, I will search and take them out thence; and thou they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.”

Psalms 139:11, 12, Proverbs 15:3 and Jeremiah 23:24 [**“the darkness and the light are both alike to thee,”** **“The eyes of the LORD are in every place,”** **“Can any hide himself in secret places that I shall not see him? saith the LORD”**] show that no-one can be hid from God’s sight, indicating that Amos 9:3 is describing an impossibility. God is saying that even if man could descend so far into the waters at the bottom of the universe, Genesis 1:6, 7 so that even God could not see him, the Lord would send **“leviathan the piercing serpent...that is in the sea”** Isaiah 27:1, Job 41, to attack him. This suggests that **“the top of Carmel”** which stands in contrast to **“the bottom of the sea”** is here likened to **“the outmost parts of heaven”** Deuteronomy 30:4 and is not earthly Carmel, Amos 1:2, 1 Kings 18:19, 20. This would match Amos 9:2 and Psalm 48:2, where **“mount Zion, on the sides of the north”** is not a reference to **“Jerusalem which now is”** but to **“Jerusalem which is above”** Galatians 4:25, 26 because **“God is known in her palaces for a refuge”** Psalm 48:3. Earthly Mount Zion had only one palace, 1 Chronicles 29:1 and **“the sides of the north”** are not on earth but **“above the stars of God”** Isaiah 14:13. See Dr. Ruckman’s Commentary on the Psalms, Volume 1.

In other words, men do not find a refuge from God. God Himself is the refuge, Psalm 46:1 [**“God is our refuge and strength, a very present help in trouble”**], Proverbs 18:10 [**“The name of the LORD is a strong tower: the righteous runneth into it, and is safe”**].

Psalms 139:7-12 - see above - leave one in no doubt, in this respect. **“Whither shall I flee from thy presence?”** asks David. **“If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.”** These verses likewise match Amos 9:2, 3, showing the impossibility of outdistancing the presence of God.

It would therefore be pointless for God to describe the extent of His power by reference to a refuge like **“the grave”** that could easily be reached. Mr. Saxena is only persisting in wilful ignorance, 1 Corinthians 14:38 and in the observance of **“lying vanities”** Jonah 2:8, which is most appropriately placed in view of his deliberate distortion of Matthew 12:40.

For a detailed study, see Dr. Ruckman’s Commentary on Amos in “The Book of the Minor Prophets.”

Para 5. **““Hell ,” then , here means a place or state of resting in unconscious death, pending a resurrection to conscious life-not some abominable situation of consciously roasting agony in literally burning fire, as you like to imagine it...As I said before, He will annihilate His foes, especially those who spread such loathsome lies about Him, even if they keep mouthing claims about having “received the Lord Jesus Christ,” and then blasphemely alleging God “will authorise His Son” to give eternal life to the wicked in literal flame and fire - that’s what you are actually saying!”**

[Rabid Robert said that in 1996. This is 2015. **“As the bird by wandering, as the swallow by flying, so the curse causeless shall not come”** Proverbs 26:2]

It is rather ironic that in the first paragraph on page 1 of his letter of February 7th Mr. Saxena asked me **“not to indulge in fanatically abusive language to back a certain view, especially when you cannot back it by reason and sensible use of the Bible.”** This study has shown that nothing so far in Mr. Saxena’s correspondence is actually supported **“by reason and sensible use of the Bible”** and this paragraph is no exception. Perhaps that is the real reason for his outburst at this point.

“A wise man feareth, and departeth from evil: but the fool rageth, and is confident” Proverbs 14:16.

Concerning Mr. Saxena’s fixation with hell as **“a place or state of resting in unconscious death”** and his Watchtower-style pronouncement on annihilation, one should review the study on paras 1 and 2 of this page, beginning under the heading of **Page 4 Letter 26th February 1996**. One notes in passing that the expression **“a place or state”** is nonsense because a place is occupation of space and a state is a condition. They are NOT the same.

Mr. Saxena refers back in his last sentence to my letter of January 26th and claims that I am actually saying that God will give eternal life to the wicked in hell. This claim demonstrates that Mr. Saxena does not understand either the nature of eternal life or the state of the unsaved man in hell. Given his rejection of the AV1611, this is not surprising because Isaiah 8:20 states that **“if they speak not according to this word, it is because there is no light in them.”**

Eternal life and the state of the lost in hell, which culminates in **“the second death”** Revelation 21:8, have been discussed in relation to Mr. Pibworth’s item, page 1, para 4 and page 3, paras 1, 3b-5 of this letter of February 26th. These matters will now be discussed further, with respect to the word **“perish”** John 3:16.

Mental Aberrations

Page 5 Letter 26th February 1996

Mr. Saxena here makes a final attempt to convince me of his false interpretation of the word **“perish”**: The discussion which follows supplements that of my notes of February 10th.

Paras 1, 2, 3. **“The Church of England(’s)...ditching of eternal torment is not a “blasphemous attack on Christ’s teaching” (as the Burning Bush clipping you sent me screeched [i.e. revealed – a hit dog yells...]) for the simple reason that Christ never taught such a hideous idea - no! it was the heretic R.C. Church which did, by twisting Scripture, and you must know that; yet you are only repeating the falsehood.”**

At this point it is only too apparent that Mr. Saxena is the one who is “screeching.” It should also be readily apparent that he has been twisting Scripture throughout his correspondence from his first letter which was printed by “The Times” 13th January 1996, until now.

Mr. Saxena appears to have ignored my suggestion that he write to Rev. Foster. More importantly, he ignored the statement in “The Burning Bush” article, which I highlighted in the copy I sent to him. The statement follows the quotation of Matthew 25:41 and reads:

“Everlasting fire is pointless if the punished ceases to exist, once consigned to the flames.” Exactly. Once again, Mr. Saxena revealed that he is incapable of facing Scriptural truth which runs contrary to his opinion. He continues:

“I once heard a Cathol(i)c priest say exactly the same thing about John 3:16 that you are saying...that to “perish” meant to “suffer hell for ever” (sic). What a stupidly deceitful idea! “Perish” in the dictionary means to be “destroyed” or “ruined,” or cease to be; which is why some modern versions render it as to “die,” or “be destroyed,” i.e. become extinct.

“And this is surely the opposite of what Jesus was offering, for he tendered eternal life, the opposite of eternal death. But eternal torture in fire is eternal life in fire, for the simple reason that you can’t be tortured unless you’re living, surely!”

Even an unsaved Roman official - all Roman Catholic priests are officials of the Vatican State, see Chapters 4, 5 of "The Vatican Billions" by Avro Manhattan - can make correct Scriptural statements which do not, in turn, necessarily result in his personal salvation. Consider Pontius Pilate passing judgement on the Lord Jesus Christ:

"I find no fault in this man" Luke 23:4.

"I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him" Luke 23:14.

"And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him" Luke 23:22.

Consider Felix, whom the Bible describes as **"having more perfect knowledge of that way"** Acts 24:22, which is said to be **"the resurrection of the dead"** verse 21.

In answer to Mr. Saxena, I should re-affirm that it is the BIBLICAL use of the word **"perish"** and not the DICTIONARY explanation, which is the point at issue. The two may not be exactly equivalent - see remarks earlier about the Dictionary meaning of the word **"parable"** in relation to para 6, page 3, letter 26th February. To appreciate the Biblical usage, one should review the notes of February 10th on page 2, para 2 of letter February 7th and on John 3:16, 36 and the word **"perish,"** together with the comments made earlier about eternal life, eternal death, destruction and a **"bringing to nothingness,"** in relation to para 4, page 1, letter 26th February and the word *basanizo*, or **"torment."**

However, according to "The Concise Oxford Dictionary," the first meaning of **"perish"** is to "suffer destruction," implying an extended process over time, not simply "destruction." The meaning "lose life" is then given. Together with the connotation of decay, Mark 9:44, 46, 48, the AV1611 usage of the word covers all the Dictionary meanings but these do NOT include Mr. Saxena's terms **"ceasing to be,"** in the sense of **"non-existent"** and **"become extinct."** Close inspection of Mr. Saxena's statement above shows that he has actually imposed his own **"private interpretation"** [2 Peter 1:20] of the word **"perish"** on the Dictionary meaning, corresponding to the standard Watchtower heresy of **"annihilation"** - see statements earlier.

Biblical Truth on Salvation

Further, Jesus did not just **"tender"** eternal life. He IS **"that eternal life"** 1 John 1:1-3, which is why He gives it, John 10:28, to **"whosoever believeth in him"** John 3:16. **"Eternal torture in fire"** is NOT **"eternal life in fire"** according to the BIBLICAL definitions of **"eternal life"** and **"the second death."** **"Eternal death"** is not actually a Biblical term and Mr. Saxena's statement must therefore be considered in the light of the Biblical expressions **"eternal life"** and **"the second death."**

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25, 26. In his letter to "The Times," 13th January 1996, Mr. Saxena alluded to **"Martha's comment to Jesus at John xi.24"** as **"proof"** that **"hell" is just "the grave...pending a resurrection in "the last day."** He overlooked the Lord's comments to Martha in verses 25 and 26, which refer to TWO resurrections, *of* the dead and *from* the dead, separated by 1000 years. See 1 Corinthians 15:50-56, Revelation 20:1-6 and comments earlier on 1 Corinthians 15:55 with respect to the "hades" verses. See also the study by Dr. Ruckman in his Commentary on Revelation, p 519.

To participate in the resurrection *from* the dead, one must believe on the Lord Jesus Christ NOW for salvation, 2 Corinthians 6:2 **"behold, now is the day of salvation."**

"Eternal life" therefore is **"Christ IN you, the hope of glory"** Colossians 1:27 or **"ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you"** Romans 8:9a. The opposite, NOW, is **"Now, if any man have not the Spirit of Christ, he is none of his"** Romans 8:9b. In eternity, this will be **"the second death"** but whosoever dies in this age without the Lord Jesus

Christ is lost for all eternity. Contrary to Watchtower heresy, there is NO **“second chance”** [**“Men will be given a second chance for salvation during the millennium”** Studies in the Scriptures, Vol. 5, pp. 17-31] to avoid **“the second death.”** **“I said therefore unto you that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins”** John 8:24.

“He” is **“God manifest in the flesh”** 1 Timothy 3:16. **“He”** is **“the Lamb of God, which taketh away the sin of the world”** John 1:29. **“He”** is **“the Christ, the Saviour of the world”** John 4:42. **“He”** is **“the resurrection, and the life”** and **“the way, the truth, and the life”** by whom **“no man cometh unto the Father, but by me”** John 11:25, 26, 14:6.

[In sum] **“If ye believe not that I am HE, ye shall die in your sins”** John 8:24.

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” John 10:28. The opposite to **“eternal life,”** which corresponds to **“the second death”** is therefore **“perish.”** No man can pluck the Christian out of the hand of Jesus Christ, because he IS His hand, **“of his flesh, and of his bones”** Ephesians 5:30. See also 1 Corinthians 12:12-27.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” John 17:3.

“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” 1 John 5:11, 12. THOSE are **“the opposite”!** [See remarks above following citations of the Jehovah’s Witnesses heresies from *The Cults at Variance with The Bible* by Dave Myers]

“Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27.

The destiny of faithful Tribulation and Millennial saints, together with Old Testament saints and Church Age saints or **“Christians”** Acts 11:26, who are faithful, is described in Revelation 20:6:

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

If the Christian is unfaithful, he will lose reward and will not **“reign with him”** **“but he himself shall be saved”** 1 Corinthians 3:11-17. Note that **“destroy”** in verse 17 does NOT mean **“non-existent”** but actually physical death, Acts 5:5, 10, Romans 8:13, where the death is **“after the flesh.”**

For a description of **“the second death,”** one should review the comments made earlier in relation to page 2, para 2, letter of February 7th.

Returning to Luke 16:19-31, which is NOT a parable and would NOT be **“fiction”** even it WAS, see comments earlier, Abraham says in verse 25:

“Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.”

Abraham states that the rich man had a **“lifetime”** but that it is now PAST. He therefore has no life now but he has not been **“annihilated”** because he is now consciously **“tormented in this flame”** verse 24, **“tormented day and night for ever and ever”** and he has **“no rest day nor night”** Revelation 14:11, 20:10. Lazarus, however, has **“life eternal”** [John 17:3] because Abraham states that **“he is comforted”** and is now receiving **“good things”** [Luke 16:25 e.g.] Revelation 7:16 [**“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat”**]. In eternity Lazarus will be like those of whom Revelation 7:17 states **“the Lamb...shall lead them unto living fountains of waters.”**

Wilful Ignorance versus Biblical Reality

Mr. Saxena's confusion arises largely because he is **"willingly...ignorant"** 2 Peter 3:5 of the difference between the Biblical expressions **"kill the body"** and **"kill the soul"** Matthew 10:28, which in turn stems from his wilful ignorance of the differences between **"spirit and soul and body"** 1 Thessalonians 5:23. This is apparent from page 4, paras 3, 4, 5 and page 5, paras 4, 5, which he has entitled:

"Human soul not eternal"

One should review the comments on Matthew 10:28 in relation to Mr. Pibworth's item and in the study on the *gehenna* verses, with respect to para 1, page 3 of letter of February 26th.

Para 4. **"The whole idea of eternal punishing in torment derives from the pagan doctrine of the inherent immortality of the human "soul." The thinking was: the soul should be punished if it sinned, but if the soul is immortal (i.e. eternal), then the punishing must be eternal too, for even God cannot kill the soul. But such a notion has no support whatsoever in Judaeo-Christian Scripture."**

Mr. Saxena overlooked Matthew 25:46:

"And these shall go away into everlasting punishment: but the righteous into life eternal"

and of course 2 Thessalonians 1:9, in spite of my having drawn it to his attention in my letter of January 26th:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"

and Hebrews 10:29, 39:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?...But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul"

and 2 Peter 2:9, 17:

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished"

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

The **"sorer punishment"** is for those who **"draw back into perdition,"** which is the same as **"goeth into perdition"** Revelation 17:11 and therefore the same as being **"tormented day and night forever"** Revelation 20:10.

Of course Mr. Saxena has tried to alibi his way around these Scriptures by pretending that **"everlasting punishment...means ceasing to be,"** para 5, page 3, letter February 7th. To do so, he has had to resort to a variety of subterfuges, including **"the Greek,"** unsubstantiated appeal to **"symbolism"** and repeated evasion. See discussion in notes of February 10th and on *basanizo*, with respect to para 4, page 1, letter of February 26th. Observe once again how he has ignored the statement from Ivan Foster which effectively refutes Mr. Saxena's entire heresy - see above.

Final Appeal to Heresy

Nevertheless, Mr. Saxena concludes his letter as follows:

Para 5. “...Gen. 2:7 (NWT) says that God started “to form man out of dust from the ground, and to blow into his nostrils the breath of life, and man came to be a living soul.” This basic is corroborated at 1 Cor. 15:45 (“man became a living soul,” i.e. a living human). And at 1 Pet. 3:20 the humans who were saved from perishing in the Deluge were “eight souls.” So it is clear that the whole human being is a soul. When Adam, the first human soul sinned, God didn’t sentence him to eternal “hellfire” - God told him he’d be recycled into the elements of the earth out of which he was made, i.e. he would die for ever, be no more, become extinct. And God’s perfect justice has not changed. Which is why we can love Him, and obey Him-and not spread filthy lies about Him, which, as His Son said, originate with Satan “the father of lies” (Jn 8:44, RSV).”

Associating paras 4 and 5, one finds another example of Watchtower heresy. See “The Cults at Variance with The Bible” p 14:

“The doctrine of eternal torment is as false as its author, the devil” Creation, p 341.

Biblical Revelation on “soul” and “body”

However, to answer para 5 satisfactorily, one must address the subject of “soul” and “body” as promised earlier - see comments on para 1, page 3.

Genesis 1:26 reads “**And God said, Let us make man in our image, after our likeness.**” God is a Trinity, 1 John 5:7 [*“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one”*]. Therefore man, who is created “**after our likeness**” is a trinity. 1 Thessalonians 5:23 states “**I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.**”

Man therefore, consists of “**spirit and soul and body**” and contrary to Mr. Saxena’s opinion, “**the whole human being,**” therefore, is NOT “**a soul.**”

Looking in more detail at God as a Trinity, one learns that the Godhead, Acts 17:29, consists of “**the Father, the Word, and the Holy Ghost: and these three are one**” 1 John 5:7.

Of the Father, John writes “**No man hath seen God at any time**” John 1:18 and Paul writes of “**the King eternal, immortal, invisible, the only wise God**” 1 Timothy 1:17.

Of the Word, who is Jesus Christ “**full of grace and truth**” John 1:14, 17, John writes “**And the Word was made flesh, and dwelt among us...which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life**” John 1:14, 1 John 1:1, 2 and Paul writes of Him “**Who is the image of the invisible God...For in him dwelleth all the fulness of the Godhead bodily**” Colossians 1:15, 2:9. Paul states further “**God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory**” 1 Timothy 3:16.

Of the Holy Ghost, Jesus said “**God is a Spirit: and they that worship him must worship him in spirit and in truth**” John 4:24 and in rebuking Ananias, “**Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost...thou hast not lied unto men, but unto God**” Acts 5:3, 4. Paul writes “**Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?**” 1 Corinthians 3:16, “**know ye not that your body is the temple of the Holy Ghost which is in you...?**” 1 Corinthians 6:19 and “**Now the Lord is that Spirit**” 2 Corinthians 3:17.

These references also show that although there are three distinct Persons of the Godhead, They are each fully GOD. However, each of the distinct Persons matches a feature of the trinity of man, who is “**spirit and soul and body**” 1 Thessalonians 5:23, of which the Lord Jesus Christ is the Perfect Example, according to “**the days of his flesh**” Hebrews 5:7, during which “**is my soul troubled**” John 12:27 and “**he groaned in the spirit**” John 11:33, which is why He is “**a man of sorrows**”

Isaiah 53:3. These features, of which Mr. Saxena seems either unaware or wilfully ignorant, are found in Genesis 2:7, describing the creation of Adam:

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.” God made a man in bodily form, from **“the dust of the ground.”** To him He imparted a soul which only **“became a living soul”** when God imparted to it **“the breath of life.”** Adam was therefore **“born of the Spirit”** [John 3:6, 8] Who is associated with **“the breath”** Ezekiel 37:10 [*“So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army”*], 14 [*“my spirit”*], **“the wind”** [Ezekiel 37:9] that **“bloweth where it listeth”** John 3:8 Acts 2:2-4 and **“words that I speak unto you”** which are not only BREATH but **“they are spirit, and they are life”** John 6:63, 1 Peter 1:23.

Mr. Saxena also overlooked the essential reason why **“when Adam...sinned, God didn’t sentence him to eternal “hellfire.”**” It is found in Genesis 3:21:

“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” This is the first instance ever of blood shed **“for the remission of sins”** Matthew 26:28 and sets the precedent for Abel’s **“offering unto the Lord”** for which **“the Lord had respect unto Abel and to his offering”** Genesis 4:3, 4. Adam’s sin was remitted and although his body went back to the dust, Genesis 3:19, 5:5, his soul would have been among those redeemed **“through the redemption that is in Christ Jesus”** Romans 3:24, 25, according to the process described in 1 Peter 4:6 [*“For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit”*], which was followed by the events of Ephesians 4:8 [*“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men”*], which brought together **“the general assembly and church of the firstborn, which are written in heaven”** Hebrews 12:22, 23.

Mr. Saxena’s fanciful notion that Adam became **“extinct”** at death is therefore answered by the above and the remarks earlier, in relation to page 3, para 6 and the discussion of Luke 16.

To resume the study on the trinity of man, the Lord Jesus Christ **“being full of the Holy Ghost”** Luke 4:1, matches **“your body...the temple of the Holy Ghost”** [1 Corinthians 6:19].

The Holy Ghost matches **“the spirit of man”** because **“what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God”** 1 Corinthians 2:11.

In Matthew 3:17, God the Father says **“This is my beloved Son, in whom I am well pleased”** but Matthew 12:18 reads **“my beloved, in whom my soul is well pleased.”** Thus, the **“I AM”** of Exodus 3:14 is **“my soul”** of Matthew 12:18, the very Person of God, Who therefore matches **“every soul of man”** Romans 2:9, who is designated **“every man”** in Romans 2:10. The **“soul of man”** therefore is the very person of man, the **“I am”** of man, who is held accountable for right and wrongdoing, in both Testaments, Ezekiel 18, Romans 2. It is therefore **“every soul of man”** that is in need of eternal salvation, as Peter says **“Receiving the end of your faith, even the salvation of your souls”** 1 Peter 1:9.

1 Corinthians 5:5 does have the expression **“that the spirit may be saved in the day of the Lord Jesus.”** However, Paul also said **“now is the day of salvation”** [2 Corinthians 6:2] with respect to **“this present hour”** 1 Corinthians 4:11, indicating that 1 Corinthians 5:5 applies to an individual for whom it would be preferable **“to be absent from the body, and to be present with the Lord”** 2 Corinthians 5:8, because 1 Corinthians 5:5 refers to **“the destruction of the flesh.”** See also Romans 8:13 [*“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live”*]. Paul evidently desires that this individual be among **“the spirits of just men made perfect”** in **“the heavenly Jerusalem”** Hebrews 12:22, 23, so that his deeds, 1 Corinthians 5:2 [*“this deed...that one should have his father’s wife”*], would no longer harm the church’s testimony.

He is an example of the man who builds on the foundation of the Lord Jesus Christ **“wood, hay, stubble”** the latter being close to the DIRT, 1 Corinthians 3:11-15. **“He shall suffer loss: but he himself shall be saved; yet so as by fire.”**

The **“spirits of just men”** would therefore be a reference **“soul and spirit”** because the **“soul of man”** is also **“the spiritual body”** as distinct from **“the natural body”** 1 Corinthians 15:44. Paul discovered this in Acts 15:19, where he was stoned and left for dead. He wrote of his **“out of the body”** experience in 2 Corinthians 12:2-4.

The soul therefore departs from the body at death, Genesis 35:18, 49:33, 50:3 and may do so long before the body is actually buried. The spirit also departs, Luke 8:55, James 2:26 but may have a different destination after death, depending on the soul’s standing with God. Compare Ecclesiastes 12:7, Matthew 10:28, Romans 2:8, 9. Whereas the body goes no further than **“the sepulchre”** Matthew 27:66, Acts 2:29, the soul can journey to hell or paradise **“in the heart of the earth”** AND BACK, as in the case of the Lord Jesus Christ and Old Testament saints, 1 Samuel 28:14, Matthew 12:40, Acts 2:27, Ephesians 4:8.

The **“soul of man”** is recognisable as the individual from which it has departed, can wear clothes, cry out and suffer torment in the afterlife, Luke 16:23-25, Revelation 6:9-11. Luke 16 19-31 shows that the soul has eyes, ears, hands, a mouth, *a tongue*, and all the parts of the body. It cannot be killed by man but can be destroyed by God in hell, Matthew 10:28. See discussion on Mr. Pibworth’s item [Page 1 Letter 26th February 1996] and discussion earlier on para 6 of page 3, especially the comments by Clarence Larkin.

“Being born again...by the word of God” 1 Peter 1:23, results in **“the dividing asunder of soul and spirit, and of the joints and marrow”** Hebrews 4:12 **“with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ...through the faith of the operation of God”** Colossians 2:11, 12.

Until **“the operation of God”** takes place, one is in a state of **“being dead in your sins and the uncircumcision of your flesh”** Colossians 2:13. That is, the soul remains attached to the body of flesh, on the INSIDE of the body. Until the establishment of the Body of Christ, Acts 2, this was the condition of any individual after Genesis 3, whether in receipt of **“the sure mercies of David”** Acts 13:34 or whether, tragically, like Saul **“the Lord is departed from thee, and is become thine enemy”** 1 Samuel 28:16. Therefore, the terms **“soul and body”** may be used interchangeably with respect to individuals in the Old Testament. One such example is 1 Peter 3:20 [*“Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water”*], which Mr. Saxena cited without realising its significance in this respect. Other references include Genesis 17:14, 19:20, Leviticus 22:6, 22:11, 23:30, Numbers 31:28, Joshua 10:35 and Ezekiel 18:4. In his Commentary on Genesis Chapter 1, p 39 Dr. Ruckman states with respect to the above verses:

“The Soul or “I am” corresponds to God the Father in type, and it constitutes that part of the image which “No man hath seen, nor can see” (John 1:18, 1 Tim. 6:16). After the Fall of Man, this Soul is stuck to a “body of death”...and consequently, the Old Testament writers use the word “Soul” as synonymous with the Body...This led Judge Rutherford and the Russellites to assume that the Soul went (at death) to the same place the body went, i.e. the Grave. This gross error in private interpretation has undoubtedly increased the population of Hell by a “goodly number.” *The Soul leaves the Body at death, and departs long before any dirt is shoveled over anyone (see Gen 50:3, 49:33, 35:18).*” Dr. Ruckman’s Commentary on Genesis and “What is Man?” by Pastor [Dr] Dennis Lloyd [contact details available from this writer on request] should be read by anyone seeking a more detailed study on **“spirit and soul and body”** [1 Thessalonians 5:23].

Quite clearly, Mr. Saxena is among those who wilfully persist in **“this gross error in private interpretation.”** He has had the gall to sign his letter, which is actually a photocopy, with the statement **“Sincerely yours in propagating accurate knowledge of the truth.”** This statement is most inappropriate for Mr. Saxena, who has shown himself throughout his correspondence to be neither sincere, nor accurate, nor knowledgeable, nor truthful with respect to **“the scripture of truth”** Daniel 10:21.

“The Conclusion of the Whole Matter” Ecclesiastes 12:13

This study has revealed, if nothing else, the attitude of Mr. Robert Saxena of the “Bible Research Fellowship” to the Holy Bible, AV1611. I have no hesitation in stating that Mr. Saxena and his ally Lance Pibworth are **“false teachers”** who are almost certainly unsaved and facing **“swift destruction”** but in the meantime are nevertheless bent on imparting **“doctrines of devils”** and **“damnable heresies”** 1 Timothy 4:1, 2 Peter 2:1, 2.

What I find particularly interesting about Mr. Saxena’s attitude to the AV1611 is how closely it resembles that of [our critic, now deceased, www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ - *The Book*], M.A., B.D., M.Th., a [professedly] saved, conservative, fundamental evangelical theologian of the Reformed persuasion. Readers of the first edition of the book “O Biblios” by [this writer] will be able to verify this for themselves. See also the comparison below. (The second edition of “O Biblios” will not contain [our critic’s] complete statement in order to save space but I will readily supply it free on request.)

I submit to the Authorised King James Bible, the AV1611, as the single, Final Authority in all matters of faith and practice. If I call upon other authors it is so that they **“should bear witness unto the truth”** John 18:37 with respect to the AV1611. I believe that anything which any of them happen to say **“against the truth”** [2 Corinthians 13:8] will eventually be proven to be error by means of more thorough researches. See “O Biblios” p 99, both first and second editions for an example [The examples are both appropriate but different. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 84, 107].

In his opposition to the Holy Bible AV1611, [our critic] has cited multiple authorities without specifying ANY WRITTEN WORK as the FINAL AUTHORITY in all matters of faith and practice FOR TODAY. His authorities have been listed as follows, with the appropriate page number from “O Biblios” [Page no.’s are for the 1st printed Edition, which contains our critic’s original submission to this writer that as indicated above has not been included in subsequent editions of ‘O Biblios’ – *The Book*. See Chapters 8-14, 2nd printed Edition and online version www.timefortruth.co.uk/why-av-only/ for equivalent statements. Our critic’s statements are in **bold green** text in enclosed quotes, this writer’s citations of our critic’s authorities or arguments that he also appealed to are in **normal green** text without enclosed quotes]:

Multiple Authorities and Criticisms – from Our Critic, ‘O Biblios’ – The Book

“The original Hebrew and Greek”	p 44
“The original languages”	p 45
“The Alexandrian text type”	p 48
“The original autographs”	p 48
“Eclectic principles”	p 49
“Biblical archaeology”	p 50
“The Papyri from the 2nd and 3rd Centuries”	p 50
“The Dead Sea Scrolls”	p 50
“Modern scholars, modern editors, modern textual critics”	p 50, 60-62
“The underlying Greek”	p 52
“The original”	p 53
The opinions of modern translators such as Edwin Palmer	p 54
“The original Bible”	p 54
“Some Early Protestant Reactions to the KJV”	p 56
Tyndale’s New Testament	p 58
Wesley’s New Testament	p 59
Spurgeon’s opinion of the RV	p 60
The opinions of Benjamin Warfield and “the conservatives”	p 60
The preferences of Christian Bookstores	p 62
Darby’s New Testament	p 63
“The earliest extant codices”	p 63
“The most reliable manuscripts and earliest fathers”	p 64
“The best manuscripts”	p 65
“The Chalcedonian Definition 451”	p 65
Continuing his opposition to the Holy Bible, [our critic] has charged the AV1611 with:	
“Important omissions from the original text”	p 50
“INNUMERABLE...incorrect renderings of the Hebrew and Greek”	p 51
Inconsistent translation of the same Greek and Hebrew words “resulting in confusion to the reader”	p 51
Inconsistent translation of different Greek and Hebrew words	p 51
“Confusion created by the wrong use of the preposition”	p 52
“Confusion created by variety in...spellings”	p 53
“Unintelligibility due to the presence of archaic and obsolete words”	p 53
Stagnation in “the classical language of Shakespeare”	p 53
Lack of either “inspiration or special divine approval”	p 54
Apostasy by comparison with the NIV	p 62

Of course [our critic] has repeatedly resorted to “the Greek” in his efforts to overthrow the Holy Bible, AV1611 but it is apparent that he is his own “final authority”:

“What troubles me most are your claims that the KJV is superior to the original Hebrew and Greek...it seems to me a most serious spiritual matter when a manifestly fallible translation made by men who taken as a body were not wholly orthodox, is preferred to the God-breathed originals” p 44 “O Biblios.”

“I accept the NIV as the most accurate translation available at present, but that does not mean that I accept it uncritically or that I am entirely happy with all its readings. This version like every other must be subject to the original languages which I constantly consult” p 45 “O Biblios.”

[2nd printed Edition pp 101, 104 and online version www.timefortruth.co.uk/why-av-only/ pp 85, 87]

In other words, given that he does not have **“the God-breathed originals”** [our critic] sees fit to speak for God [***“I will ascend above the heights of the clouds; I will be like the most High”*** Isaiah 14:14] on the basis of his constant consultation of **“the original languages”** to which the **“manifestly fallible...KJV”** must be subject, along with **“every other”** version. [In reply it can be said:]

“How hast thou plentifully declared the thing as it is...and whose spirit came from thee?” Job 26:3, 4. [***“the Spirit of God”*** 1 Corinthians 3:16 or ***“a spirit of an unclean devil”*** Luke 4:33?]

“So then every one of us shall give account of himself to God” Romans 14:12.

In HIS opposition to the Holy Bible AV1611, Robert Saxena cited multiple authorities without specifying ANY WRITTEN WORK as the FINAL AUTHORITY in all matters of faith and practice FOR TODAY. His authorities have been listed as follows, with appropriate references to his letters:

Multiple Authorities and Criticisms – from rabid no-heller Robert Saxena

	letter of:	
The item from [rabid Robert's] ally Lance Pibworth	26th February	
His opinion that God MUST be more "humane" than humans	21st January	p 1
	26th February	p 3
"Many modern versions...RSV, NIV, GNB, NEB, NWT*, NJB"	21st January	p 3
"Tanakh, the Hebrew Bible in English"	7th February	p 4, 5
	26th February	p 2
	26th February	p 4
"Modern critics, modern translators, all responsible scholars..."	21st January	p 3
"...anyone who is anyone in the theological field"	7th February	p 5
	26th February	p 1, 3
"The NT...originally written in Greek"	21st January	p 4
"The original Hebrew and Greek scriptures...the original version"	21st January	p 3
	26th February	p 2
"The earliest manuscripts"	26th February	p 2
Old Anglo-Saxon vocabulary**	21st January	p 5
Unsubstantiated "symbolic language"	21st January	p 4, 5
	7th February	p 2, 4
	26th February	p 3
"The Jews in Jesus' time"	7th February	p 3
"Times" "Preacher of the Year" for 1995, Barry Overend	21st January	p 6
	7th February	p 4
Collier's Encyclopaedia	7th February	p 1
Webster's 3rd New International Dictionary	7th February	p 1
"Story-tellers all over the Orient"	26th February	p 3

*The NWT, 1984 Edition, Watch Tower Bible and Tract Society of Pennsylvania, Appendix 2, provides a description of the Valley of Hinnom which Mr. Saxena may have used in his letter of January 21st 1996, page 5. This description refers to the addition of sulphur to the fires, to which Mr. Saxena also alludes.

Mr. Saxena thought that **"hell" was only derived from the Anglo-Saxon "to conceal" but the Venerable Bede says of the Anglo Saxon Christian, Caedmon, died 680 A.D.: **"He made many songs concerning the terror of future judgment, THE HORROR AND PAINS OF HELL and the joys of heaven: besides many more about the blessings and judgments of God, by all of which he endeavoured to draw men away from the love of vice, and excite in them the love of, and applications to good actions"** (my emphasis).

[\[www.earlybritishkingdoms.com/adversaries/bios/caedmon.html\]](http://www.earlybritishkingdoms.com/adversaries/bios/caedmon.html)

Continuing HIS opposition to the Holy Bible, Robert Saxena has charged the AV1611 with:

	letter of:	
“Literally thousands of mistranslations”	21st January	p 3
	26th February	p 2
Being “a very poor translation” in “Shakespearean language”	21st January	p 3
“Woefully flawed...giving a wrong meaning to the original text”	21st January	p 4
	7th February	p 5
	26th February	p 2-4
“Causing...confusion, leading many to atheism and unbelief”	21st January	p 4
	26th February	p 3
“Constant inconsistency” in translation	21st January	p 6
	7th February	p 5
	26th February	enclosure
	26th February	p 2
Being NOT “the word of God”	7th February	p 4
Being “never authorised by God and therefore...not holy”	26th February	p 2

Of course Robert Saxena has repeatedly resorted to **“the Greek”** in his efforts to overthrow the Holy Bible, AV1611 but it is apparent that he is his own “final authority”: **“It is only right to go to the Greek if there is a dispute about the meaning of a word or phrase when translating from the Greek into today’s English”** letter 26th February, p 1.

“I’m not saying the modern versions are all perfect, as you seem to think I am saying...modern versions have mistakes too, some apparently deliberate, depending on the personal religious bias of the translator. Yet all these are actually superior to the out-dated, inconsistent KJV. So then, in the absence of the original holy scriptures, which have perished, it is only sensible that we use the modern versions” letter 26th February, p 2.

In other words, given that he does not have **“the original holy scriptures”** Robert Saxena sees fit to speak for God [**“I will ascend above the heights of the clouds; I will be like the most High”** Isaiah 14:14] by means of his **“sensible”** use of **“the modern versions”** which, in spite of their mistakes, are **“superior to the out-dated, inconsistent KJV”** which in turn, he can correct along with the modern versions by going **“to the Greek”** [invariably undefined]. **“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment”** Matthew 12:36.

“So then every one of us shall give account of himself to God” Romans 14:12.

Quite clearly there is a striking similarity between Robert Saxena and [our critic] in their respective attitudes to the Holy Bible, AV1611 [that neither of them could substantiate honestly as this writer has shown], attitudes which should, of course, be poles apart. Their convergence is one more indication of **“the last days”** when **“perilous times shall come”** such that **“in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”** 1 Timothy 4:1, 2 Timothy 3:1. [The scripture of course sets out the Bible believer’s stance:]

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” 1 Timothy 6:11, 12.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” Revelation 3:11.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” Revelation 22:20.

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Study on Hell

From: alan.oreilly

To: *Christian Watch*

Sent: Sunday, November 06, 2005 11:02 PM

Subject: Study on Hell

Dear All

Further to my earlier note, a few comments on the study on Hell submitted by the Christian Watch member.

Overall, it is a good reminder of the doctrine of everlasting punishment for unbelief in the Lord Jesus Christ and a useful refutation of the JW heresy, "All is well, there is no hell," also popularised by the late John Lennon, with his blasphemous rendition "Imagine." I've no doubt he thinks differently now.

But under the heading, What Do These Words Mean? i.e. Sheol, Hades, Gehenna, Tartarus, the member says, "We have to go to the Hebrew and Greek for the meaning of these words translated "Hell.""

No you don't. If you do, you get misled.

The place to go is the Holy Bible, Authorised Version - because the modern translations, e.g. NIV, NKJV, often don't translate the above words, they either transliterate them or translate them wrongly.

See Isaiah 5:14, 14:9, 15, 28:15, 18, 57:9 for sheol, where the NIV incorrectly has "grave" and the NKJV has "sheol" five times out of six. See Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 31; Revelation 1:18, 6:8, 20:13, 14 where the NKJV has the vague term "Hades" each time and the NIV oscillates between "depths," "Hades," "hell" (Luke 16:23 - lucky guess) and "grave," (supporting Watchtower again).

The member states "The English background of the word "Hell" will not give us the Hebrew and Greek meanings."

That isn't the point. The point is the *Biblical* English background and meaning to the word "**Hell**" - or rather "**hell**" because when capitalised, Revelation 6:8, "**Hell**" has a different connotation than "**hell**." That is added revelation one gets from the King's Biblical English, not the Hebrew or Greek. "**Hell**" is the fifth horseman of the Apocalypse, "**hell**" personified, following "**Death**," the Destroyer Apollyon, Exodus 12:23, Revelation 9:11.

Furthermore, the member does not necessarily give us *scriptural* "Hebrew and Greek meanings." He gives us the meanings ascribed to the words by various bible dictionary editors who may or may not have been bible believers. One of these meanings is notably incorrect, where reference is made to "departed spirits." But Psalm 16:10, 86:13, both Messianic references, reveal that it is the *soul* that goes to hell - or to the place of the righteous dead, see Luke 16 later, whereas the *spirit* returns to God the Father, even in pre-crucifixion times, Ecclesiastes 3:21, 12:7.

It is unfortunate that the member selects from the same editor (Smith) a summary definition for both sheol and hades that is altogether nebulous:

"[Sheol, Hades are] the state of the dead in general, without any restriction of happiness or misery."

In fact, that isn't true, if one believes the words of the Lord Jesus Christ, citing Abraham, "**Friend of God**" James 2:23, who refers in Luke 16:26 to "**a great gulf fixed**" in the nether realm between the righteous and unrighteous dead.

Returning to the scripture for the *biblical* meanings of these words, we find that according to the law of first mention, accepted as valid by all genuine students of scripture, Deuteronomy 32:26 defines hell as a place of God's burning anger, and partitioned into regions - see "**lowest hell**" indicating at least two other "levels" of hell and again contradicting the dictionary definition above.

The next citation, 2 Samuel 22:6 - not 1 Samuel 22:6 - therefore rightly describes hell as a place of sorrows.

That hell is a definite place (not merely a condition) is reinforced by use of the word "**pit**" associated with a subterranean location, Numbers 16:30-33 and bars, Job 17:16, in the heart of the earth that Jonah encountered when he died and went to hell, Jonah 2:2, 6 as a type of the Lord Jesus Christ, in his death, burial and resurrection, Matthew 12:40, Acts 2:27, 31.

That is one reason why the Lord Jesus Christ is "**a man of SORROWS and acquainted with grief**" Isaiah 53:3. He went through them all, in hell.

Has anyone got sorrow and grief in their life? The Lord knows where you're coming from and can deal with it.

In sum, everywhere the King's men translated "sheol" or "hades" as "**hell**" (or "**Hell**") they did so accurately, as one will see from inspection of the verses. The term "**hell**" invariably connotes punishment or damnation wherever "sheol" or "hades" is translated as such and its usage is a sign of the vastly superior scholarship (and indeed fidelity to the words of scripture) of the King James translators compared to modern bible translators and bible dictionary/concordance editors.

The King's men also disclosed that part of the nether realm allocated for the righteous dead, before the Lord's ascension, when "**he led captivity captive**" Ephesians 4:8. That region is called "**Abraham's bosom**" and "**paradise**" according to the Lord Jesus Christ, Luke 16:22, 23:43, though not, apparently, according to the bible dictionaries.

Moreover, where the King's men used the word "**grave**" again their choice of wording was exact. In Genesis 37:35, Jacob would go to the *grave* "**mourning**" - because he would need to be *comforted* in Abraham's bosom, Luke 16:25. The next two references Genesis 42:38, 44:29, mention "**gray hairs**," surely a *specific* reference to the physical realm, i.e. physical death and the grave, not "an abode of departed spirits" or "the state of the dead in general."

Other references cited continue to confirm that the King's men got it right wherever they specifically translated "sheol" as "**grave**." See 1 Kings 2:6, 9, "**hoar head, blood**." Compare 1 Samuel 2:6 with Ezekiel 37:12, awaiting future fulfilment. This is a *physical* resurrection because *physical* ground will be occupied, i.e. the land of Israel.

Where the references apply to Satan, or Lucifer, Isaiah 14:11, the scripture reveals more subterranean topography in that "**hell**" is a "**pit**" with "**sides**" that contain "**graves**" Isaiah 14:15, Ezekiel 32:21-23. The pit has no bottom, must be accessed by a "**key**" and at least some of the occupants, supernatural beings, such as Satan and "**spirits in prison**" who are fallen angels without "**souls**" must be restrained in their graves by chains Acts 23:8, Hebrews 1:14, 1 Peter 3:19, 20, 2 Peter 2:4, Revelation 9:1, 2, 20:1-3. [See Figures 1, 2]

It is interesting that when our brother seeks to describe hell, he does so by means of the scripture - indicating that the King's English will always shed light on 'the original Greek or Hebrew.' However, he does not need to cite A. T. Robertson, a great Greek scholar but a poor bible student, who knew little or nothing of the above details.

But if, according to Robertson, 'aionios' is only "as near to the idea of eternal as the Greek can put it into one word" then bible believers are far better sticking to the English Holy Bi-

ble's exact terms, "**everlasting**" 2 Thessalonians 1:8, 9 and "**eternal**" Deuteronomy 33:27 (another first mention) which are both "**for ever and ever**" Exodus 15:18 - another first mention, Revelation 10:6, 14:11.

You get in on "**everlasting**" and "**eternal**" if you "**believe on the name of the Son of God**" John 3:16, 36, 5:24, 1 John 5:11-13. If you therefore have "**the life of God**" Ephesians 4:18, you won't die unless God dies and God is not going to die again, He's 'been there, done that' "**and, behold, I am alive for evermore, Amen**" Revelation 1:18.

["I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" Revelation 1:18]

In sum, dear brothers, and I include in that expression our brother who submitted the original study refuting the JW's and other no-hellers, all is clear from a 1611 King James Holy Bible, comparing "**spiritual things with spiritual**" John 6:63, 1 Corinthians 2:13, asking the Lord for understanding of His pure words perfectly preserved eternally in a King James Authorised Version, Psalm 12:6, 7, Proverbs 2:1-5, Matthew 24:35 that He has exalted above all His name, Psalm 138:2b, confessing we have no wisdom or insight of our own, insofar as "**no prophecy of scripture is of any private interpretation**" 2 Peter 1:20 but "**interpretations belong to God**" Genesis 40:8 and the Lord Jesus Christ is "**of God made unto us wisdom, and righteousness, and sanctification, and redemption**" 1 Corinthians 1:30.

Recourse to the original languages is no longer necessary. The King's men, whose scholarship remains without parallel, have done it all for us. It is time to move on, for as the Lord said and I think it applies to each of us:

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" John 9:4.

That night is fast approaching, as every Christian Watch mail out increasingly shows without controversy.

Yours in the Lord Jesus Christ, 2 Chronicles 14:11 [***"And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee"***]

Alan O'R

P.S. One thing to keep in remembrance, particularly this time of year, is that the Authorised Holy Bible is a visible reminder of The Gunpowder Plot of 1605. Had the plot succeeded the way the conspirators intended (all good Catholics) the AV1611 would never have seen the light of day but God in His mercy "**hath dashed in pieces the enemy**" Exodus 15:6, instead of the other way round with King James and Parliament, as the conspirators intended - for as we know, Fawkes and co. were hung, drawn and quartered.

But it is interesting that John Overall, Dean of St Paul's and one of the translators, visited Henry Garnett SJ, a key plotter, on the day of Garnett's execution, May 3, 1606 and urged upon him, "*a true and lively faith to God-ward.*" The Jesuit told him not to bother and he too was then hung, drawn and quartered. [***The Men Behind The KJV by Gustavus S. Paine p 90***]

They were tough on traitors in those days.

P.P.S. If you wish to include all the above in a future Christian Watch mail-out, please do so. Include my name and contact details, including email, so any questions, comments etc. can be forwarded directly to me.

Study on The Lord's Return

From: alan.oreilly

To: *Christian Watch*

Sent: Tuesday, November 15, 2005 8:20 PM

Subject: The Lord's Return

Here is a familiar passage of scripture that is often misquoted.

"I will lift up mine eyes unto the hills, from whence cometh my help" Psalm 121:1.

Note that the second clause is a statement, not a question.

The [\[highly regarded by Reformed Christians\]](#) Geneva Bible of 1599 agrees with the Authorised Version, as does the first complete Geneva Bible that appeared in 1560.

I Willift mine eyes vnto the mountaines, from whence mine helpe shal come.

See www.bible-researcher.com/links02.html. Go to the site for *Geneva Bible of 1560*, scanned in. [This is a helpful site but denigrates the 1611 Holy Bible by reference to The "King James Only" Movement. See www.timefortruth.co.uk/why-av-only/ and links for **"the truth of all this"** Daniel 7:16]

Amazing what you can get on the web these days!

The Challoner Version of 1749, a revision of the Jesuit Douay Rheims bible of 1582, also has the AV1611 reading. However, according to Cardinal Wiseman, Richard Challoner repeatedly changed the text of the DR to match the AV1611, in a subtle attempt to wean Catholics away from reading the Authorised Version (which many RCs were doing in the 18th century), by inserting Authorised readings into a 'Catholic' bible.

See *Which Bible?* by the late Dr David Otis Fuller, p 241.

[\[kjv.benabraham.com/html/chapter-4.html\]](http://kjv.benabraham.com/html/chapter-4.html)

(Dr Fuller was a tremendous encouragement on the final authority of the King James Bible and wrote several letters to me before he went to be with the Lord on February 21st, 1989. In one letter, dated September 25th 1985, he said *"So many Christians are being blinded in the glare of scholarship...Satan hates the KJV and he will raise unshirted hell to try and deceive Christians...NO OTHER VERSION HAS EVER TRIGGERED A MIGHTY REVIVAL OR EVEN A SMALL ONE."*)

The other translations, RV, NSRB (New Scofield Reference Bible), NKJV, NIV, NASV, HCSB (Holman Christian Standard Bible), RSV, NRSV, JB, NWT read as follows, citing the 1881-1885 RV [\[en.wikipedia.org/wiki/Revised_Version\]](http://en.wikipedia.org/wiki/Revised_Version):

"From whence shall my help come?"

This is where the misquote arises, from turning (perverting) the statement into a question and thereby dissociating the clause from the one preceding it.

A superficial reading of the Text suggests that the 'question' is answered by Psalm 121:2:

"My help cometh from the LORD, which made heaven and earth."

But this is only part of the revealed truth in this Psalm.

By decoupling the statement ***"I will lift up mine eyes unto the hills"*** from the second half of verse one, the modern translators obscure the entire set of cross references that chart the Path of the Lord's Second Advent, when He is followed by ***"the armies which were in heaven"*** Revelation 19:14.

At the time of the Second Advent, towards the end of the Great Tribulation, Matthew 24:21, Revelation 7:14, the faithful remnant of Israel is hiding from the forces of the Catholic Antichrist, the Beast, in cities of refuge, such as Selah Petra, near Bozrah, Isaiah 63:1. The clue to this location is found many times in the Book of Psalms, e.g. Psalm 68:7, 19, 32 etc. It is not merely a musical interlude for devotional purposes but a kind of Second Advent A-Z.

The cities of refuge are typified many times in the Old Testament, e.g. Numbers 35:11, 13, 14, 15, Joshua 21:27, 32 etc. where ***“the slayer may flee thither, which killeth any person at unawares”*** to escape ***“the avenger of blood”*** Joshua 20:3, 5, 9. Essentially, the Jews [as a nation] are ***“the slayer”*** in that they are accessories to the murder of the Lord Jesus Christ but most of them are in ignorance, ***“unawares,”*** of this fact, according to Peter’s admonition in Acts 3:17 [***“And now, brethren, I wot that through ignorance ye did it, as did also your rulers”***]. They are in peril from the Antichrist, who is ***“the avenger of blood”*** in the context, i.e. the Lord’s blood, John 19:34, Acts 20:28.

The Lord’s reference to ***“A city that is set on an hill cannot be hid”*** in Matthew 5:14 may describe a city of refuge that the Jew can get to in the Tribulation, Matthew 24:16, because it is prominent but which either has subterranean levels that the enemy can’t negotiate or the Lord provides a supernatural barrier, e.g. Psalm 125:2, Zechariah 2:5, that the enemy can’t penetrate, or the Lord hides His people, although the city itself cannot be hid, Jeremiah 36:26 [***“But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them”***].

But at the time of the Second Advent the faithful Jewish remnant will be looking for the Lord, according to Isaiah 25:9, Hebrews 9:28 and in accordance with Psalm 121:1, 2 *they will look “unto the hills, from whence cometh my help.”*

Because when the Lord returns, the ‘DZ’ is not the Mount of Olives (as Lindsay and other commentators infer) but Sinai, a hill or mountain:

Deuteronomy 33:2:

“And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.”

Although it includes the Law, this passage cannot fit the original giving of the Law to Moses, although undoubtedly that event was the Lord’s Return in type. (The law was set in stone the first time. Here it is in fire.)

Judges 5:5:

“The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.”

The mountains didn’t ‘melt’ at the giving of the Law. They will at the Lord’s Return.

See also Psalm 68:8, 9 [***“The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary”***]. Verse 8 could and does describe the giving of the Law but there wasn’t any rain at the time. There will need to be at the Second Advent because the land is parched or ***“weary”*** after three and half years of drought, following the ministry of Moses and Elijah, Exodus 7:20, 1 Kings 17:1, 2 Kings 1:10-15, Malachi 4:5, Matthew 11:14, 17:3, James 5:17, 18, Revelation 11:3-6.

As Deuteronomy 33:2 indicates, the Lord proceeds from Sinai to Seir, there no doubt meeting the faithful remnant in Selah Petra - they see Him on the hills. And He deals with any foes besieging His people, Ezekiel 35:2-3, 7:

“Son of man, set thy face against mount Seir, and prophesy against it, And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate...Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.”

Proceeding via Mount Paran, the Lord goes up the King's Highway to the Mount of Olives, preparatory to alighting there (when the earthquake happens) and making the triumphal entry into Jerusalem. See Numbers 20:17, 21:22 (the march to Canaan is the Second Advent in type) Deuteronomy 33:2, Habakkuk 3:3 (note Selah again):

“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.”

And Zechariah 14:3, 4, including 1-6:

“Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

Verse 3 may be a reference to the battle of Armageddon, which also takes place at the Second Advent but in the Plain of Megiddo, over fifty miles north of Jerusalem, near the River Kishon, Judges 5:19, 21, Revelation 16:16, 19:12-21. I guess with supernatural cavalry, the Lord can quickly eliminate the opposition and get back to Jerusalem on schedule, if that's how it happens. There [is] a second battle at Jerusalem [to which Zechariah must also refer. ***“For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle”*** Zechariah 14:2-3].

Maybe the Lord's Return was even typified in history, with the outstandingly successful campaign in WW1, waged through Sinai and Palestine, culminating in the fall of Jerusalem in December 1917. The Lord's general then was Allenby - Allah-bey, prophet of God. See *The Desert Column*, by Australian author and ex-Light Horse trooper who served in the campaign, the late Ion L. Idriess. [See also www.theremnant.com/allenby.html *General Edmond Allenby Took Jerusalem Without Firing A Shot*]

The point is that in all these references, the faithful Jewish remnant is ***“looking unto the hills”*** for their help that ***“cometh from the LORD, which made heaven and earth.”***

All this momentous Bible doctrine is obscured by that subtle, satanic question mark, similar to the one that caused all the trouble in the first place, Genesis 3:1. Yet another example of ***“ye have perverted the words of the living God”*** Jeremiah 23:36.

Best regards, 2 Chronicles 14:11 [***“And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee”***]

Alan

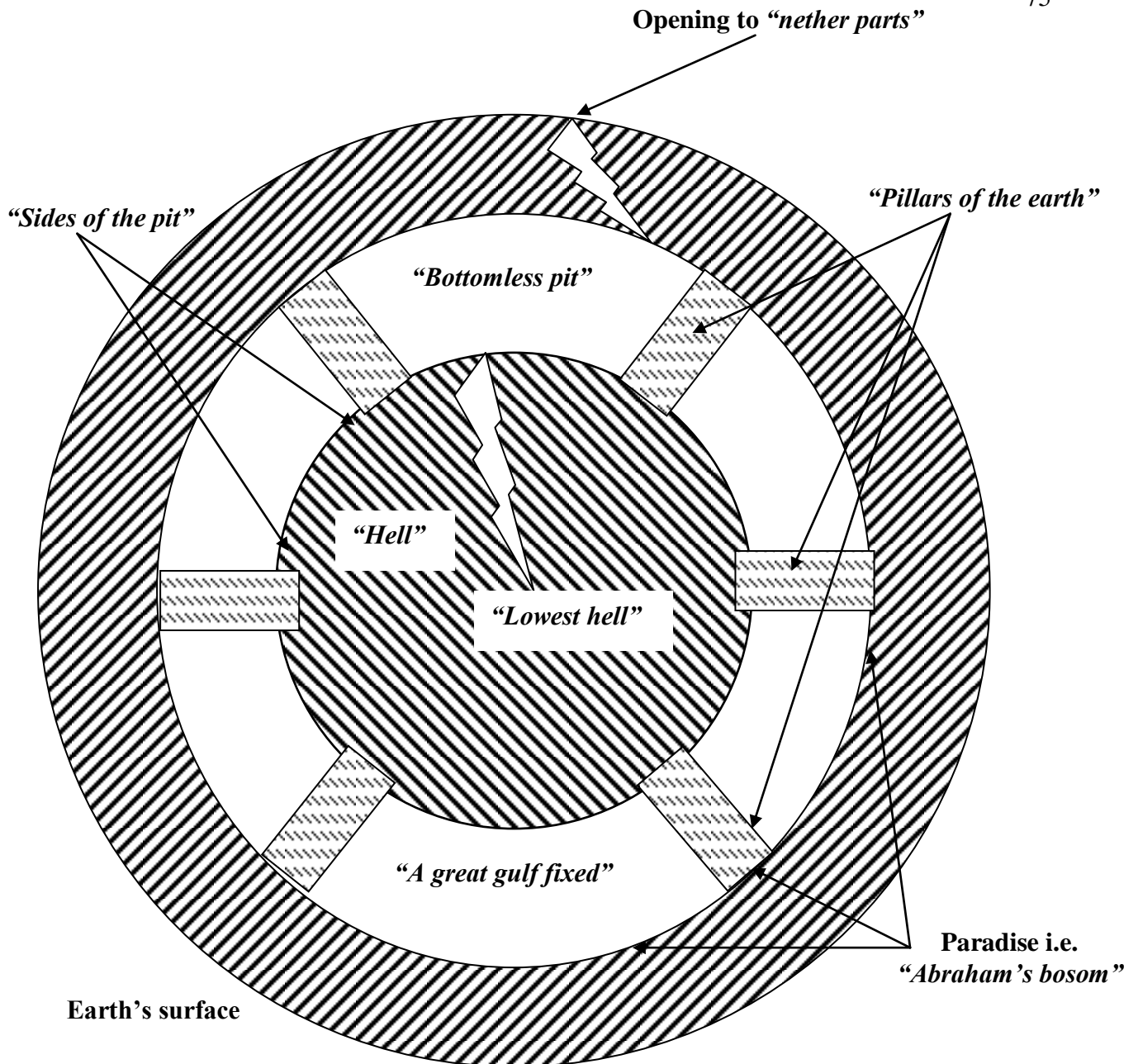


Figure 1 Earth and "The Nether Parts of the Earth"

Figure 1 - Key to Texts. N.B. "**Hell**" occurs 54 times in "*the scripture of truth*" Daniel 10:21

"*A great gulf fixed*" Luke 16:26

"*Abraham's bosom*" Luke 16:22

"*Bottomless pit*" Revelation 9:1, 2, 11, 11:7, 17:8, 20:1, 3

"**Hell**" (*sheol**) Deuteronomy 32:22; 2 Samuel 22:6; Job 11:8, 22:6; Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Proverbs 5:5, 7:27, 9:18, 15:11, 24, 23:14, 27:20; Isaiah 5:14, 14:9, 15, 28:15, 18, 57:9; Ezekiel 31:16, 17, 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5 (*hades**) Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 31; Revelation 1:18, 6:8, 20:13, 14, (*geena**) Matthew 5:22, 29, 30, 10:28, 18:9, 23:15, 33; Mark 9:43, 45, 47; Luke 12:5, James 3:6, (*tartarus**) 2 Peter 2:4.

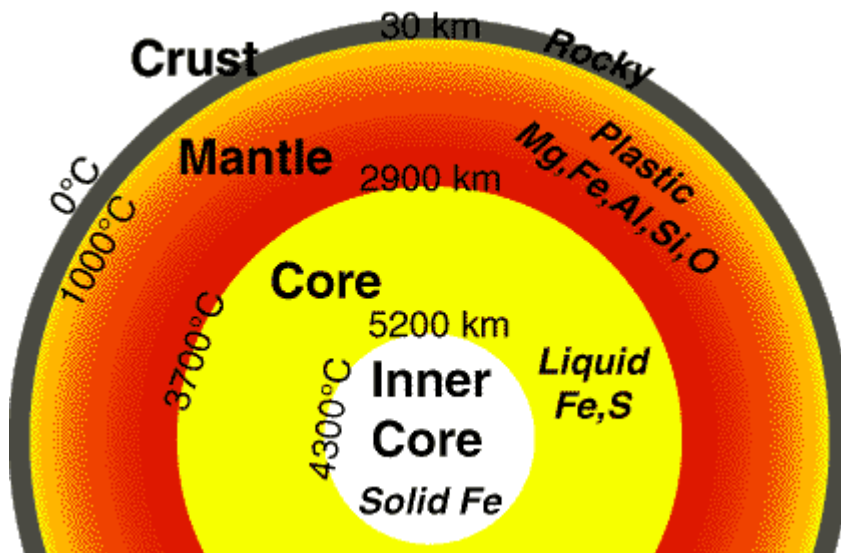
*The distinctions are irrelevant in English

"**Lowest hell**" Deuteronomy 32:22, Psalm 86:13

"*Nether parts of the earth*" Ezekiel 31:14, 16, 18, 32:18, 24

"*Pillars of the earth*" 1 Samuel 2:8

"*Sides of the pit*" Isaiah 14:15, Ezekiel 32:23



The earth is divided into four main layers: the **inner core**, **outer core**, **mantle**, and **crust**. The core is composed mostly of iron (Fe) and is so hot that the outer core is **molten**, with about 10% sulphur (S). The inner core is under such extreme **pressure** that it remains solid. Most of the Earth's mass is in the mantle, which is composed of iron (Fe), magnesium (Mg), aluminum (Al), silicon (Si), and oxygen (O) **silicate** compounds. At over 1000 degrees C, the mantle is solid but can deform slowly in a **plastic** manner. The crust is much thinner than any of the other layers, and is composed of the least dense calcium (Ca) and sodium (Na) aluminum-silicate minerals. Being relatively cold, the crust is rocky and **brittle**, so it can fracture in **earthquakes**.

Figure 2 Earth's Interior – from the Nevada Seismological Lab¹

Reference

¹ ircamera.as.arizona.edu/NatSci102/NatSci102/text/seismic1.htm