

“What Happens When you DIE? Bible Q/A Pr.John Bradshaw & Pr.Flickinger | Rich Man & Lazarus Explained” was posted on the YouTube It is Written channel on 9/13/24. Here’s the link.

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Pastors John Bradshaw and Eric Flickenger, hereafter to be referred to as John and Eric, of It Is Written tell what they know about death.

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The first question, from Trevor, comes at 0:13. He asks, “Should we pray to the saints.” John correctly answers that since the saints spoken of are dead and sleeping, they can’t hear your prayers, there is no point in praying to them.

John picks up his New King James Version (NKJV) “the Bible” and goes to John 11 which tells the story of Lazarus. The meaning of the passage is the same in the real Bible so that’s what I’m quoting here.

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” John 11:1-4 from the King James Version (KJV).

Read that carefully because it will be important later. Jesus said plainly, “This sickness is not unto death.” Did Jesus not know Lazarus would die or is it possible that Lazarus didn’t die?

Next is quoted another part of John 11.

“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” John 11:11 (KJV).

When you sleep, are you dead?

There there’s this.

“Then said Jesus unto them plainly, Lazarus is dead.” John 11:14 (KJV).

Jesus first said Lazarus wasn’t going to die and then he said Lazarus was dead.

At 3:56 another passage from John 11:23-24 is quoted from the NKJV. Here it is from the real Bible.

“Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.” John 11:23-24 (KJV).

Here is a verse in John 11 that John didn't quote that he should have quoted and explained.

“And whosoever liveth and believeth in me shall never die. Believest thou this?” John 11:26 (KJV).

At that time Lazarus had been in the tomb for four days and he stunk and Jesus said “whosoever liveth and believeth in me shall never die.” John 11:26 (KJV).

If John had understood the verse, he might not have gone off the rails later.

At 6:43 there is a question from Leila. She asks, “Doesn't John 3:16 gives us two choices, perish or everlasting life? Doesn't this verse help support the destruction of those whose names are not written in the book of life?”

John 3:16 is quoted at 7:05.

“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.” John 3:16 (KJV).

Notice that the “not perish” in John 3:16 means the same thing as “never die” in John 11:26.

A question from Joe comes at 10:31. His question is, “In Philippians 1:23 it says, ‘For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.’ Doesn't this equate Paul's death with being with Christ? How does that fit together with the idea of the dead being asleep?”

John picks up a tablet and reads from the real Bible this time.

“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:” Philippians 1:23 (KJV).

John then says, “So is Paul saying here that when you die you go straight to, uh, the presence of Jesus? Having a desire to depart and to be with Christ which is far better. You'll notice it does not say that when you die you're immediately in the presence of Jesus. And I'm not splitting hairs here; I'm not trying to get around something that otherwise is obvious. It simply doesn't say that because if it did, it would be really contradicting so many other parts of the Bible.

First of all, “to depart” and then “to be with Christ” in English does indeed mean leaving and being with Jesus.

If John had read a bit more of the verses surrounding Philippians 1:23 he would have found this.

“For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.” Philippians 1:21-24 (KJV).

That does make it pretty clear that what is discussed is being present in the body (the flesh) versus the body dying and something then going to be with Christ. So, what would go to be with Christ? We'll get to that.

John talked about "contradicting other parts of the Bible." When you talk about "the Bible" you are talking about ONE book and not more than ONE book because "the Bible" is singular. Thus far John has used two "the Bible," the NKJV and the KJV. It's fine to call the KJV "the Bible" but if you don't want a "the Bible" that contradicts itself, you shouldn't be using the NKJV.

Here's one example of the NKJV contradicting itself.

"And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." Exodus 6:2-3 (KJV).

"And God spoke to Moses and said to him: "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them." Exodus 6:2-3 (NKJV).

One says God had never been known to Abraham, Isaac or Jacob by the name JEHOVAH while the other says He had never been known to those men by the name LORD.

You will not find the name JEHOVAH in the KJV prior to Exodus 6:3. What about LORD in the NKJV?

"Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army. And Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?" But they said, "We have certainly seen that the LORD is with you. So we said, 'Let there now be an oath between us, between you and us; and let us make a covenant with you," Genesis 26:26-28 (NKJV).

So Abimelech, Ahuzzath, Phichol and Isaac all knew who the LORD was. If you look at Genesis 22:15-16 and Genesis 32:9 in the NKJV you will see that Abraham and Jacob also knew God by the name LORD.

Eric says, "Paul makes it very plain that we are alive, then we die and then we are resurrected but that, that death, a that's gonna take place until, our state of being dead until Jesus comes back again." John replies, "Yea, that's so true."

At 12:38 John asks Eric to answer the question about when the dead will be with Christ. Eric answers the question by quoting from his self-contradictory "the Bible."

"For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first." 1 Thessalonians 4:16 (NKJV).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:” 1 Thessalonians 4:16 (KJV).

The verses almost say the same thing. The difference is that the self-contradictory “the Bible” has “an archangel” and the real Bible has “the archangel.” When you say “an archangel” it means there is more than one archangel. Some churches like the Roman Catholic Church, teach there is more than one archangel like Michael, Raphael and Gabriel. In saying “the archangel,” the real Bible is saying there is only one archangel and that’s true; it’s Michael who is also Jesus Christ.

Eric notes that the passage says, “the dead in Christ will rise first.” That is true; it’s describing the resurrection of the BODY. Eric says that that’s when the dead in Christ will receive immortality. Remember back where John 11:26 said, “whosoever liveth and believeth in me shall never die?”

Here is what few Seventh-day Adventist ministers understand; in fact, I’ve never heard one that did understand it. There is the death of the body and the death of the soul. The soul of a righteous person NEVER dies. In fact, I’ve heard more than one say something to the effect of “man doesn’t have a soul, he is a soul.” Here are passages that should lay all this to rest.

“And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.” Genesis 35:18 (KJV).

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” John 8:51 (KJV).

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matthew 10:28 (KJV).

If Rachel didn’t have a soul, it couldn’t have departed when she died. When Jesus said if someone followed His teachings they would “never see death” it means they would never die. When Jesus said man could kill the body but not the soul, it means that the soul of a Jesus following Christian martyr burned at the stake had the body destroyed but the soul lived on and is still alive in a sleeping state awaiting the resurrection of the body at which time the soul will be put in the resurrected body in an awake state.

You can learn from an ENGLISH dictionary that “soul” can mean different things depending on the context in which it’s used. Here are a couple of definitions of “soul” from the *Oxford English Reference Dictionary* (revised second edition).

“2 the moral or emotional or intellectual nature of a person.”

“4 an individual (*not a soul in sight*).”

So, back in Philippians 1:23 where Paul spoke of departing and being with Christ, it was his soul or intellectual or mental nature that would depart (just Rachel’s soul departed) in a sleeping state

and be kept safe in Christ's memory until the resurrection of the body. God also keeps a memory of the intellectual nature or soul of a wicked person but eventually both the soul and the body of that wicked person are destroyed forever in the lake of fire.

A question from Paul comes at 14:52. He asked, "How do you explain the story of the rich man and Lazarus? Doesn't that tell us that when we die, we go immediately to heaven?"

I have to wonder why someone would have such a question. My guess is that somewhere, someone, like maybe a preacher, has taught that to show the wicked immediately go to heaven or go to hell when the body dies. This is despite the fact that MULTIPLE denominations have taught that this is a parable and, in addition, if that were true it would even make the real Bible contradict itself.

This is something from *The Westminster Dictionary of the Bible* published by The Westminster Press in 1944. This was a revised edition of a book that had first been published by "The Trustees of the Presbyterian Board of Publication and Sabbath-School Work" in 1898. You can find this in that dictionary under "Lazarus."

"The name of the beggar in the parable of the Rich Man and Lazarus."

Here's some more; this time from *Peloubet's Bible Dictionary* published in 1912 under "Lazarus."

"The name of a poor man in the well-known parable of Luke 16:19-31."

And no, we're not done. This is from *The International Standard Bible Encyclopedia* published in 1915.

"In the parable in Lk 16 19-31, L. is pictured as in abject poverty in this world, but highly rewarded and honored in the next. It is the only instance of a proper name used in a parable by Jesus."

This is from *The Concise Dictionary of the Christian Church* published in 1977 by Omega Books Ltd. by arrangement with the Oxford University Press.

"The name of the beggar in Christ's parable of \*Dives and Lazarus (Lk. 16:19-31.

It gets better. This is found under "Lazarus" in the *Encyclopedia of Catholicism* published in 1995.

"Lazarus is also the name of the poor beggar in a parable recounted in Luke 16:19-31."

\*In some circles the rich man in the parable of the beggar Lazarus is known as "Dives."

And no, it's not just the Bible that teaches that the soul of a righteous person doesn't die when the body dies.

“The rack, the stake, the many inventions of cruelty, may kill the body, but they cannot touch the life that is hid with Christ in God.” *Signs of the Times*, 6/3/1897.

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