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THE BAPTIST HERITAGE

APRIL 20, 2005

Until Death Do Us Part

As I write this article, the news organizations of the United States (and most of the Western world) have determined that one woman in her forties and one man in his eighties are the most important individuals in the world. For weeks, these two people have dominated the printed and broadcast media of America. It has been nearly impossible to engage in any social or commercial enterprise without being also engaged in a conversation that focuses on this woman, this man, or both. In a way that I cannot recall ever before observing, the topics of life and death have been ushered to the very forefront of public discussion. The Atlantic hurricanes of last year, the tsunami in Southeast Asia, even the wars in Afghanistan and Iraq have not centered attention on the universal appointment with death as have these two individuals. Until these two people are buried and another spectacular event transpires, the theme will continue to be in the forefront of both thinking and talking. Perhaps I should even be more specific as to the fundamental theme demanding this attention—the central issue of this dialogue is that process that arises midway between life and death—the subject is “dying.”

Though every intelligent soul understands from youth that death is inevitable, very few individuals devote much consideration to the necessary process that generally precedes death: dying.

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this and that

Editor and Staff

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Observing the Times

Generations before us were no less spiritual [*the contrary is more likely*] as are we; and they sailed through bloody seas; this world is not yet a Friend to grace, helping us on to God. The changes that are coming to morals and terrors are beyond imagination. The rapidity of the spread of corruption indicates that the intellectual darkness of the Dark Ages will pale in comparison to the spiritual darkness descending upon this world as we plunge toward the Tribulation. The space to repent granted by the merciful God of Heaven has been ignored and Jezebel indulges her insatiable self. Let us be faithful with prayer and with testimony as we wait for our LORD to catch away His Own.

—Pastor Manley

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UNTIL DEATH DO US PART

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If you, who read this, are not confident of Heaven, I beg you to "Believe on the Lord Jesus Christ and thou shalt be saved." "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "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."

I trust to see each of you on the Other Side, in Glory, before the Throne of the Father. Do not grieve at my departure, but rejoice that I have gone on before, knowing you shall soon follow. May the Lord Jesus come in His glory and catch us all away from this world before this document is needed.

If this statement does not comply precisely in the form or wording of that which is required by the State or the institution in which I find myself in this condition, I request that the full essence of what I have written be accepted as a instrument executed with the intent to comply with those requirements and that it be honored and followed.

Before the Throne of Grace and Mercy,
Jerald Lee Manley
Pensacola, Florida

This "Simple Request" is not included as something to be copied by my readers but for the purpose of suggesting how the matter could be approached. I offer it only to be helpful as you form your own thoughts and compose your own "Simple Request." As one desiring to be a friend, I encourage you to discuss your desires as to the disposition of your material possessions after you change to an eternal address with your family and have an attorney prepare legal documents to fulfill those wishes. I encourage you to also discuss with your family and your family physician and that you have your family attorney prepare the papers required to accomplish those wishes in your state.

—Pastor Manley

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have determined that I am in a terminal condition or in a state of permanent unconsciousness or with non-reversible medical conditions where life is sustained only by the use of mechanical assistance to the heart and/or to the lungs, then I desire and stipulate that all treatment is to be limited to comfort measures. I do desire and authorize the administration of appropriate amounts of hydration and the medications as are required to alleviate pain, including the pain that results from withholding or withdrawing life-support treatment, and to maintain a state of calm and comfort. I do not desire food to be withdrawn solely for the purpose of causing death. Specifically, I do not desire to be starved to death. I do not desire to be fed if all brain activity has ceased and breathing is sustained only by mechanical means or technical methods. Specifically, I have no desire merely to exist only as breathing lungs and a beating heart continuing only because the sustaining is technologically possible.

Especially, I direct that, if I am in such an irreversible condition as I have described that the following measures are not to be undertaken merely for the goal of temporarily delaying the process of my imminent death.

- Cardiac resuscitation
- Mechanical respiration
- Tube feeding or other invasive forms of nutrition
- Kidney dialysis
- Non-remedial surgery or non-essential invasive diagnostic tests
- Administration of antibiotics
- Any other life-sustaining treatment that serves as a purpose only to delay the process of dying.

Expressly, I direct that, when I am in such a state as described above, I be permitted to die naturally with the administration of medication or the performance of all medical treatment that is deemed necessary to provide comfort and to alleviate pain. I understand that this might entail the withdrawal or withholding of available medical procedures and I authorize that withdrawal or withholding. I only desire the medication and the hydration that is required to keep me comfortable and free of pain. I do not wish my family to bear the unnecessary burden of meaningless and costly procedures and treatments that I have no aspiration to undergo; nor do I desire them to be compelled to make those choices described above without my advice and request.

I am ready to die. I do not desire to leave my family, but I know they shall soon join me in the Better Land, the Land of Endless Day, where we shall meet to part no more.

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While it is true that some people move instantly from life to death, most do not. The transition is a progression that accelerates at a moderate rate. While the fact is true that from the moment of birth one is moving towards the day of death, we do not think of life itself as the process of dying. "Dying" is reserved for that indefinite but finite, last period of life, beginning with the loss of health and terminating in death itself. Dying is vastly different from death.

Among believers, many readily will confess that while they are not afraid of death, they do not look forward to the time of dying. The battle with disease, the struggle with infirmities, the fighting with fever, and the encounter with pain—these are not pleasant to contemplate. Our experience with observing our families and friends enduring the cancers, the strokes, the organ failures, the agonies of hospitalizations, and the hopelessness of the nursing homes leaves each of us with the sense of dread, even personal, private, fears. Death is easier on the mind and heart than is dying.

Whom do you know that desires to be afflicted with Alzheimer's, amyotrophic lateral sclerosis [Lou Gehrig's disease], cancer, kidney failure, Parkinson's, or any of a thousand other plagues that strike humanity and bring on a lengthy dying process. I have met many individuals who wished to die, but I have not yet met the person who desires to begin dying. However, it is this unpleasant subject that has conquered the public attention and upon which I desire to focus this article.

The statements are simple; some would even say that they are simplistic. Nonetheless, these are the foundational truths upon which any discussion of dying must begin. (1.) There is more to life than the living; and, (2.) There is more to death than the dying.

There is more to birth than just the occurrence of life. Conception involves the creation of a new physical life and brings a new body into being. Neither of which—life or

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body—had an existence before that particular conception. The body of the baby in the womb is a new body—a body that had no existence before conception. While the anti-God forces in the humanistic realm of philosophies refuse to acknowledge this fact, the truth is abundantly demonstrated that the body of the baby in the body of the mother is separate and distinct from the body of the mother. A baby is not an appendage of a woman and it is not a part of the body of the woman. Therefore, the baby is not a disposable tissue mass—that baby is a body. That body is a new body, a body never in existence before the conception. The killing of an appendix, a tumor, an arm, or a leg is not the same act as the killing of the body of a baby. A pregnancy may be an accident, an inconvenience, even a disaster, but it is not a sickness that has taken residence in the body; it is a baby that lives in the womb and only temporarily then. An abortion to “undo a mistake” is not a surgical procedure; it is the slaughter of the innocent.

Conception produces a body—a new body, a never before existing body, a unique body, a distinct body that is connected to but entirely separate from the body of the mother. Conception created that body; conception also created something else that is unique, new, never before existing, and entirely disconnected from the mother (and the father). Inside that body is a new person—a person that had no existence before conception. That person is titled in Scripture “a soul.” Conception is the beginning of both soul and body. Before conception, that body and that soul had no existence; immediately upon conception, both are created.

Hosea 9:11 establishes the progression of human being is “from the birth, and from the womb, and from the conception.” If conception is the start of that sequence, then the person begins at conception. Jeremiah records the LORD as Personally structuring Jeremiah Himself, (Jeremiah 1:4-5) “Before I formed thee in the belly I knew thee.” That

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tended medical care.

I strongly advise against leaving either your material possessions *or your life* in the hands of the elected representatives, appointed bureaucrats, or the judicial elite.

I do not offer the following as the perfect or final solution. Every state has regulations and laws concerning Living Wills and Advanced Medical Directives. Many medical facilities have their own requirements. I do offer the following as an example to consider. Please consult proper authorities in your location before you make your own; but I do encourage you to take that step and to place all your desires in writing. Then, to keep the document current as time passes and needs change.

A Simple Request***To Be Allowed To Die Peacefully With Comfort*****TO MY FAMILY AND TO MY ATTENDING PHYSICIANS:**

I am a child of God by the grace of God through the sole merit of the atoning blood of the Son of God, the Lord Jesus Christ, my Saviour. I have received the gift of salvation by faith. I know that the LORD Jesus Christ is the Great Physician and, as I have placed my eternal soul in His care, I also confidently place my physical body in His care. When I leave behind this mortal body of clay, I shall exchange it for “an house not made with hands, eternal in the heavens.” To be absent from this body and to be present with my Lord in eternity is no loss, but a great gain. Therefore, while I do not seek death, I do not fear death and I shall not seek extraordinary measures merely to avoid death for a time. I desire to die in such a manner and in such a fashion as would be described as “to die in peace and comfort.”

I am executing herewith a Living Will and Advance Medical Directive. By doing so, I am requesting that my family and my physicians should honor the wishes expressed in this document in the event that a time arises that I become terminally ill and am mentally and/or physically incapable personally of expressing these desires or of providing these instructions.

When my attending physician and another consulting physician

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does not seek life at all costs. This life is not all there is to living and dying is not all there is to death. For the child of God, Heaven awaits.

Separated by death the body returns to the dust to await the resurrection and the soul goes to Heaven or to Hell to await the reunion with the body at the First or the Second Resurrection. The old spiritual referred to the body as waiting for *"That Great Getting Up Morning."* The first resurrection is a series of resurrections that began with the resurrection of the LORD Jesus, continues through the Rapture, and is completed at the beginning of the Millennial Kingdom. The Second Resurrection is at the time of the Great White Throne Judgment. Time fails us to consider fully the wonders of the Resurrection and the body and soul reunion. Job was looking forward to that day and so am I.

However, there is another matter that I am constrained to touch upon that is part of the discussion in our nation during these same days. This is the way of handling of the actual dying process. Every person should have a personal will. Everyone in America has a will. For those who do not have a personal will, they do have one that the state in which they live has written. If you trust your state government to know how best to divide your possessions upon your death, then continue to leave it in their hands. Otherwise, write a personal will in consultation with an attorney to be certain that what you desire will be accomplished.

Every person needs a personal Living Will or Advanced Medical Directive—your state may require one or the other terms or other precise wording. It is not difficult to predict that the result of the current debate will be that the states will soon legislate so that there will be a governmental intervention to write the Living Wills for those who have not themselves done so. If you trust your state government to make your death pleasant and comfortable leave it in their hands. Starvation is considerably less expensive than ex-

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is a certain declaration that Jeremiah was not the happenstance of circumstance, but the result of a direct involvement of God. Job affirmed the same truth, (31:15), "Did not he that made me in the womb make him? and did not one fashion us in the womb?" This is fully in keeping with the initial comments on the issue of conception by the LORD God to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee." Conception is consistently described in Scripture as the providence of God to give or to deny.

Psalms 127:3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is* his reward.

Ruth 4:13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

Genesis 16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Genesis 20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Genesis 29:31 And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

Genesis 30:1-2,22 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, *Am I* in God's stead, who hath withheld from thee the fruit of the womb? . . . And God remembered Rachel, and God hearkened to her, and opened her womb.

1 Samuel 1:5,6 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

It is not legitimate for anyone to consider these passages to be merely the musings of less sophisticated minds from

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a primitive age and continue to claim to believe in the inspiration of scripture. The words are not the poetic meanderings of ancient simpletons. These are the words given by the inspiration of the Holy Ghost as He moved those writers to pen the words. The LORD God claimed the authority over conception and these passages aptly affirm that He exercised that control. If we are to accept the inspiration of Scripture, then these verses give witness that the LORD gives or denies conception. It is not easy to write and it is even harder to live, but every life is conceived only because the LORD permits that body and soul to be created. Every life raises a testimony that God is. This does not neglect the fact of sinful acts on the part of humanity nor does it mitigate the affects of generations of sin on the genetics involved. It does assert that God designed conception and that God retains the right to grant or deny conception.

Since each baby is new and unique in both soul and body, reincarnation is a fiction and a poor attempt at that. In the 1950's when Morey Bernstein, an amateur hypnotist, reportedly placed a woman, Jenny Tilgh, into a trance in an "age regression experiment." Under this alleged hypnotism, Ms. Tilgh identified as "Bridie Murphy," an Irish Lassie from the previous century [The book, *In Search of Bridie Murphy*, spawned movies and, of course, made money.] Many were convinced that the entire matter was a publicity stunt and a hoax. Common people considered that the topic was an appropriate subject for comedians and that both Bernstein and Tilgh likely needed someone to look after them. One of the objections raised by the secular, unsaved community was that reincarnation was the stuff of which pagan religions were made. It was foolishness arising from the Asian heathens.

"Pagan" and "heathen" were terms still in use in the 1950's; today, one only hears of "other cultural heritages." Belief in reincarnation is, in fact, characteristic of Hinduism, Jainism, Buddhism, and Sikhism, which all hold to the

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member that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

If a person rejects the word of God (identified here as "Moses and the prophets"), then they will not be persuaded by the One Who did rise from the dead.

As to the believer, the matter is sufficiently handled in 2 Corinthians 5:1-8.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

It is no wonder that the apostle wrote "to me, to die is gain." The believer does not seek death, but the believer

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gave it.

This verse is certainly not a guarantee that Heaven awaits for every man and woman on this earth. This is the assurance that every man and every woman is accountable to God and will give that account personally.

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

Matthew 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

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

1 Peter 4:5 Who shall give account to him that is ready to judge the quick and the dead.

The Scriptures leave no question in this matter of the destiny of the soul. There are only two residencies for the soul after it leaves the body. There is a Heaven and there is a Hell. After the Great White Judgment, there will be a Heaven and there will be The Lake of Fire. The place of residency is determined before the soul leaves the body and is the choice of the soul.

One of the more familiar of passages settles the issue for those who reject the word of God.

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 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. But Abraham said, Son, re-

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doctrine of *karma*, the belief that actions in this life will have their effect in the next, and is found in modern spiritual movements as Theosophy and the New Age religions and philosophies. Those who thought they were reincarnated historical characters generally were domiciled in padded cells for their own safety. Every mental institution had its Napoleon and Hannibal or Caesar. General George Patton's belief that he was Alexander the Great was not publicized during his lifetime—it was not thought by his colleagues, however, to be a favorable trait. Today, after being filtered through half-witted college professors, dim-witted television writers, and witless Hollywood personalities, reincarnation is considered by almost half of America as a possibility. Some individuals even claim to find it very comforting to think they might get the chance finally to "get it right." Reincarnation is fiction and stands in direct contrast with Christianity.

There is another fiction that conflicts with the doctrine of the uniqueness of each individual, a doctrine that is central to Biblical Christianity. This other fiction strangely finds its way into theology classes in some seminaries as a theory of the pre-existence of the soul is taught. The existence of bodiless souls lingering around heaven waiting for dispatch to earth is a pagan and heathen fiction. The largest homegrown cult in America teaches it—but so do some who continue to attempt to hide behind the name of "traditional" Christian. It would be as Christian to believe in the stork as to believe in incorporeal souls waiting in a heavenly nursery to be deposited in a human body. God did not make a certain number of souls to keep in storage until the predetermined time for their birth. Conception begins both soul and body—the existence of the natural physical body and the existence of a spiritual entity that is called the soul have the same time of origin.

Consider the record of Scripture:

Genesis 2:7 And the LORD God formed man of the dust of

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the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The present generations have developed a tendency to read without thinking of the definition and without considering the placement of each word—the present trend is to read to obtain a general idea of what the writer might be suggesting. Now, this is a good and proper practice when you are reading the daily local newspaper or a magazine. Most of what is written in those venues is indeed not intended to be read word for word and then given serious thought. If you doubt this, then I suggest that you take a red pen and blot out the unimportant words in any article on the front page of today's newspaper. Your pen will run dry and your page will be rather blotchy, as you will find that most of the content is just fluff. Those writers generally are paid or their reputation is obtained by "inches of column"—the number of words.

Contemporary Bible translations have fallen into this same style of trying to "convey the idea behind the words." That style in Bible "translations" is termed dynamic equivalency. Nevertheless, the very concept is in direct conflict with the claims of the Scriptures. The Bible is identified as the word of God and as the words of God. Every word is important—no word is extraneous, and no word is missing either, so the archeologists can cease their search for the "lost words of the Bible." The God Who gave the word has not allowed His word to be lost.

Genesis 2:7 is not a general summary conveying a vague review of creation. Genesis 2 is not a revision of Genesis 1. The Holy Ghost got it right the first time as He moved Moses to write the words for our instruction. Every word is essential and each word conveys full meaning. Genesis 2:7 stands as recorded.

"And the LORD God"—The word arrangement "LORD God," in distinction to "Lord GOD," has reference to

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There may indeed come a time when the body is no longer processing the food. However, I know of no medical, logical, or compassionate reason to forbid the hydration of the dying patient. A sip of water, a wet washcloth, a moist sponge—these are not contraindicated in the treatment of a dying patient.

While I am on the subject, may I affirm that not every hospice is a safe place in which to die? The philosophy of some in the field may be summarized as "get them dead whatever it takes." A hospice is a valuable place when it is indeed, in the words of Merriam-Webster, "a facility or program designed to provide a caring environment for meeting the physical and emotional needs of the terminally ill." I only add that the spiritual needs should have a high priority.

One more issue is being discussed openly in this environment—the question of burial of the body or of cremation of the remains. The clear pattern of Scripture is that the heathen burned bodies, but that the people of God always buried them. When the disposal of the remains of Moses fell as a responsibility to God, the LORD God buried Moses. I cannot tell someone not to cremate a loved one or not to have himself or herself cremated. I can sincerely state that in the few instances that I have been involved with a family where a cremation has transpired that the act has been a source of burden for members of that family afterwards. The matter is a personal choice and I choose to follow the pattern of Scripture.

Now we face the second issue in the verse from Job. If man is more than a body—where is the soul of *man* [male and female] after death?

14:10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

Where indeed is the soul after death?

Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who

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rience that I cherish for several reasons resulted from a call from New York requesting that I visit a relative of the caller. The man was in the hospital and the caller was concerned about his salvation. (It is best to get concerned before the person is dying.) I found the man in a comma and the hospital staff said he was non-responsive and near death. I told him who I was, read the Scriptures, gave the way of salvation as best I could, had prayer, and left. Circumstances kept me from returning for a couple of days. When I did, he was sitting up in the bed. I was rather amazed that he recognized my voice, was glad to see me, and was more amazed when he asked the family to leave the room. He told me that he did indeed receive Christ as his Saviour when I talked with him about the LORD Jesus saying that he had heard sermons but had not understood before how to be saved. That was stunning and changed forever my approach to comatose patients. There is more to the story. He said that he had heard the family talking about him and how things would be "after his death." He told me with a grin that "they did not think I could hear them, but I did." Then, he said that he was having his lawyer to change his will to "fix them."

I caution all that while the soul is in the body, we should treat the patient as a person.

It is impossible not to approach the subject of living wills and advanced medical directives because they have formed a considerable segment of the current media concentration. They are also the logical step in view of the last paragraph. I encourage the use of these instruments as appropriate measures to establish our personal desires. I strongly urge that starvation and dehydration be avoided. While breathing continues, I do not believe it is appropriate to force death by thirst and hunger. As death approaches, the body ceases to desire food and I understand that in the case of certain diseases and types of cancers that the disease steals the food and "feeds" the enemy of the body.

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the LORD Jesus Christ. The classic passage to demonstrate this is Isaiah 48:16-18:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I; and now the LORD GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

This literary device is the method the translators have used to convey the difference in the Hebrew words so that it is observable in the English. Modern translations blur or remove this King James technique. We are, therefore, to understand that it is God the Son Who is presented in this verse.

"formed"—This is a very interesting word. The Hebrew lexicons suggest that the word has the underlying meaning of "squeezing into shape." The word picture would be that of the potter shaping the piece of pottery. The implication is that this suggests that He is "fashioning with His hands."

"man"—That which the LORD God formed (squeezed into shape) was man. This unequivocal declaration that man was formed by the hands of the LORD Jesus Christ means that man did not fall out of a tree or squirm out of the mud. Theistic evolution is not an option for the Bible believer. One of the great mysteries to me is how some of those identifying with Fundamentalism in its formative years were strong theistic evolutionists. The inconsistency escaped the brilliance of their minds or else the brilliance of their minds blinded them to the light of Scripture. It is important that we understand that this creation of the LORD God is called man before the conclusion of the passage. This body is titled

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man.

"of the dust of the ground"—The word picture conveyed is that in order to scoop up the dust from the ground and to squeeze man into form, the LORD Jesus had to stoop down to the ground (and I desire and intend to speak with great reverence) and, as He took the dust into His hands, he was made dusty by the dust and became muddy by the molding into shape of this man. The picture is that He humbled himself—came down to the ground—in the creation; this is a special fore picture of the incarnation.

"and breathed into his nostrils the breath of life"—This is up close and personal. The life of man—that body of dust—came directly from the LORD God.

"and man became a living soul"—Here is the absolute uniqueness of man. All the other creatures were spoken into existence. Man is first formed and then man receives life from the breath of the LORD GOD. Man, therefore, is more than a physical body. Man is also a living soul separate but united with a body. Body and Soul came from God.

Lest any misunderstand, and think that only men have souls, remember Genesis 1:27.

So God created man in his *own* image, in the image of God created he him; male and female created he them.

"Man" is a generic word and includes both male and female. Male and female were both created by God—his body came from the dust of the ground and her body came from flesh *and* bone *and* blood. I recognize that a local Pensacola preacher teaches that Adam and Eve had no blood until after the fall, but I find no reason to follow such a concocted theory. One would have to invent it, because the idea is certainly not taught in the Scriptures. Human blood assuredly did not develop as the result of Adam eating "the fruit of the vine." That is a concoction of the

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death of the individual. First, the "breathing in" stops. Second, the thoughts perish, the brain activity ceases. Death, to meet the Biblical criteria, requires the cessation of breathing and the cessation of brain activity. I recognize that the medical profession claims that it has the ability to detect thoughts. Yet, no doctor would ever dare to suggest that he had opened the cranial cavity and captured a thought. I have no way to know when brain activity has truly ceased. I can know when breathing has stopped.

If assistance to breathing were never to be given, then the polio victims of the days of my youth would have all been allowed to suffocate. The "iron lung" spared many a life. Often during surgical procedures, patients are placed on artificial respiration. It is a great relief when the doctor says that they are breathing on their own; we know that they have survived the surgery. I am not by these comments suggesting that respirators never be used. There is a difference, however, in forcing air in and out of the lungs of a non-responsive body and assisting a person in breathing.

It is my position that as long as the person is breathing that the brain may be functioning. Therefore, I would not withdraw oxygen or food and water from a person who is breathing solely because the medical profession declares that she is brain dead. Scripture establishes the evidence for death as two-fold: (1.) no breathing and (2.) no brain activity. Fifty percent is not sufficient.

After four decades of pastoring, I have often been in a room at the time of death. I have never wondered if the person was actually dead. The change in the body has always been obvious. At the same time, I have been with those in what the doctors decreed were "the final hours," only to have the patient linger for weeks or even return to health enough to go home. Others have been given a good report, but still died within hours. Once, the patient died while the doctor was discussing further treatment. An expe-

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is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

Paul was caught up to the third heaven—that is true, but he did not drift above the road watching the stoning, scoot over to check on the local synagogue, or sail down to Jerusalem to view the Temple. There are no OBE's such as those that are claimed to occur today that appear in the Scriptures. As to what actually occurs to those who claim an OBE, I fear it must fall either into the area of hallucinations or Satanic manipulations.

The Biblical definition of death is the release of the soul from the body. When the soul leaves the body, the body dies. Appropriately, Scripture does not leave us in doubt as to the signs of the soul leaving the body. Death is identified, exemplified, and defined. In my view, Psalms 146:4 is unmistakable in its clarity.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

The Hebrew word given to us as the English word "breath" in this verse is often given as "spirit" in other verses—the same word is translated same as "spirit" and as "breath." It is the context that determines the meaning. Sometimes, both concepts are involved concurrently. The word picture is that of breathing in and out (normal living), then the breath goes out and does not return. The man exhales but does not inhale. He ceases to breathe. Cessation of breathing—that is death. The breath goes out and does not come in again and man returns to the earth as dust. Understand that when a person dies—when the breathing finally stops, the spirit of man leaves the body. (For the purposes of this article, I am using the words "spirit" and "soul" interchangeably.)

Notice another truth in this verse—

The thoughts perish—The brain ceases to function. Now we have two signs of the soul leaving the body, of the

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devious origin.

Since the life of the flesh is in the blood, there is no reason to think that Adam did not possess blood from the creative act. The flesh of Adam and of Eve was alive and well before the Fall. The Fall did not give life; it produced death. The body of Adam and the body of Eve were both directly from the hands of the LORD Jesus and the soul of Adam and the soul of Eve were from His breath. Every descendent of Adam and Eve came into the world through the process of conception and birth in its own new physical body and every descendent of Adam and Eve comes into this world as a uniquely created living soul.

There is more to life than living. A tree lives—but a tree has no soul. When the tree dies and the leaves, the limbs, and the trunk rot and become compost to be blown away by the wind as dust, that tree is forever gone. It has vanished away, never to reappear. When man (2:7), the body, dies, the flesh, the bones, and all the parts also eventually turn into compost.

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Job 34:15 All flesh shall perish together, and man shall turn again unto dust.

However, when a descendent of Adam and Eve dies and the body returns to the dust from whence it came, the winds may blow the body into all the quadrants of the compass, but the soul that resided within that body from the instant of conception continues to exist. The soul is not left drifting with the wind nor does it remain lingering in a room. At death, the soul leaves this world. The soul returns to God.

Job 14:10 poses the question simply.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

One important matter is settled in this verse, but an-

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other is raised. The definition of death is settled. Job is the earliest of all the Books of the Bible, since Job was likely a contemporary of Abraham. The quantity of undeniable truth—doctrines that are often reserved for New Testament doctrine classes such as the resurrection and judgment—presented in Job is both abundant and amazing. Job reveals that the understanding of “pre-Mosaic” humanity was sufficient to bring man to seek the Redeemer. In this instance, Job displays the definition of death. Death is when the soul leaves the body. The body without the soul is consistently identified as being dead throughout the Scriptures.

Genesis 25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

Genesis 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

Genesis 35:18 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 35:29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

1 Kings 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

1 Kings 17:22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

Lamentations 1:19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Acts 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

Acts 12:23 And immediately the angel of the Lord smote

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him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

The same phrasing is used to describe the death of the LORD Jesus Christ.

Mark 15:37-39 And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Biblical definition of death is the release of the soul from the body.

I am certain that some of my readers will wonder about OBE's—the reputed out of body experiences of so many. I have had the issue of the OBE of the apostle Paul used to challenge this definition. The simple answer is that indeed Paul died outside the city and was actually caught up to the third heaven precisely as the Scriptures record. The survival rate among victims of a stoning is zero. They did not use gravel; the paving stones were used and the rabbinical tradition was that the first stones were used to crush the head. When describing the event, the apostle very deliberately does not claim to have had an OBE.

2 Corinthians 12:1-5 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it

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