"Breaking Pope Prophecy Update: The Pope is Urging Everyone to PRAY FOR THE DEAD!! – We were warned!!" was posted on YouTube by Amazing Prophecies on 11/28/20. Mark Fox is the speaker and once again demonstrates he has no single bible he can depend on but he strongly favors the New King James Version (NKJV).

At 0:45 Mark claims this is a "very biblical" subject. I hope so.

At 1:52 an invitation is made to join him on Facebook in "MEMORIZING GOD'S WORD TOGETHER." Memorizing God's Word is very important but you shouldn't memorize it from the fake bible Mark preferentially uses.

At 4:06 Mark says Roman Catholics are taught that at death people go to one of three places; heaven, hell or purgatory. Mark says the Catholics claim a scriptural basis for praying for the dead and says the primary reference for this is in Maccabees and Mark says we don't believe that book. Why wouldn't we believe that book? Because there's error in it? If we reject Maccabees because of its errors should we reject Mark's favorite fake bible because of its errors? He talks about Maccabees being "in the Catholic Douay Version." Mark may not be aware that there are Catholic editions of the Revised Standard Version, the New Revised Standard Version, the English Standard Version, The Living Bible, the New Living Translation and quite a few more bibles commonly used in Seventh-day Adventist publications.

My Douay Rheims Bible does not read the way Mark has quoted it. I presume that's what he thought he was quoting because that is the only bible he mentioned as being a Catholic bible. His reference is also wrong. He has 2 Maccabees 12:26, 32 referenced. The discussion about prayers for the dead starts in 2 Maccabees 12:42 and continues to 2 Maccabees 12:46.

At 6:08 Mark says, "So it was the Roman Catholic Church that manufactured the false teaching of purgatory." He then asks, "Does the Bible, the Scriptures, God's Word, teach that there is a place called Purgatory?" Please notice that "the Bible" and "the Scriptures" and "God's Word" are ALL referring to ONE set of instructions from God.

I don't know of any place in any bible that specifically mentions Purgatory but Mark's favorite fake bible does say the dead will be punished while they await the judgment and I guess that could be in either Hell or in Purgatory. If some are being punished in Hell is it a big stretch to think some could be getting punished in Purgatory?

> "then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment," 2 Peter 2:9 (NKJV).
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> "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:" 2 Peter 2:9 from the King James Version (KJV).

The NKJV says the dead are "under punishment" which means they are being punished while waiting for the judgment. It would be difficult to meaningfully punish someone if they were in a deep sleep and knew nothing about their punishment or anything else. The real Bible says they

are reserved "unto the day of judgment to be punished" which means they won't be punished until they are judged.

At 6:29 Mark asks, "Are millions and billions of disembodied souls in Purgatory?" That is what Catholics believe. What many Protestants believe is worse; they believe that millions and billions of disembodied souls are suffering in Hell FOREVER. Catholics and many Protestants make a distinction between the death of the body and the death of the spirit or soul. Mark's mission using his fake bible is to show that's not so.

Around 7:04 Mark says he isn't asking the Catholic Church where the dead are, he is "asking the Word of God" and "what does the Bible teach."

Around 7:53 Mark says, "So there is so much confusion about death and yet the Bible is so clear, crystal clear, on this very important subject." It remains to be seen how crystal clear this is from Mark's "Bible."

At 8:26 he holds up his favorite fake bible and, pointing to it says, "If it's in the Bible we want it. If it's not in the Bible we don't want it."

Mark says we must understand "the reverse of death which is life created by God." Then Mark puts up a quotation from his bible. The verse is a favorite of Seventh-day Adventist ministers but they're usually not so bold as to use it from the NKJV but Mark is that bold.

> "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 being." Genesis 2:7 (NKJV).

He then says, "In the King James it says living soul." Yes, the KJV does say "living soul" and Mark likes that because it's very important to have it say that in order to back up the rest of what Mark says. Mark has here opened up a big can of worms. If Mark is allowed to pick and choose between more than one bible shouldn't everyone else be allowed to do the same? From here on, I'm allowed to use any "Bible" I like to counter what Mark says. Though I should be allowed to do that I will only use bibles used in Seventh-day Adventist publications as "the Bible." So, for starts I'm going to pretend that I don't like "soul" in that verse; I like "living being." Mark shouldn't complain about that since that's what his favorite fake "the Bible" says.

Mark says "the Bible" makes it "very clear" that a living soul is a person. Sorry Mark. You don't get that one. Your "the Bible" does not say a living soul is a person.

At 9:34 Mark posts another verse from his fake bible. It's another favorite verse of Seventh-day Adventist ministers.

> "As long as my breath is in me, and the breath of God in my nostrils." Job 27:3 (NKJV).

He then says, "So the Bible makes it very clear God breathed into Adam's nostrils the breath of life and, so the Bible makes that very clear as long as my breath is in me and the breath of God in my nostrils. And so, it's a very powerful Scripture because the Bible makes it very clear it's the

breath of God that was in the nostrils and the Scripture also teaches that it is the spirit of God that is in the nostrils depending on which translation you read."

Really? Are you confused? How "clear" was that? Did the NKJV say ANYTHING about "spirit" being in the nostrils? Mark says the translation can make a difference so let's look for a translation that says "spirit" in that verse. All of the following translations were used in the Seventh-day Adventist *Sabbath School Bible Study Guide* for the fourth quarter of 2020 and/or the first quarter of 2021 so it should be more than fair for me to use any one of them because that publication called them "Scripture."

> "For as long as life is in me, and the breath of God is in my nostrils." Job 27:3 from the New American Standard Bible (NASB).
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> "as long as I have life within me, and the breath of God in my nostrils," Job 27:3 from the New International Version (NIV).
>
> "As long as I live, while I have breath from God," Job 27:3 from the New Living Translation (NLT).
>
> "But for as long as I draw breath, and for as long as God breathes life into me," Job 27:3 from The Message (TM).

If Mark had wanted to have God say "spirit" he should have used the KJV. Mark doesn't get "spirit" in this verse because his "Bible" and four other bibles accepted by Seventh-day Adventist officialdom don't have "spirit" in that verse.

Mark says around 10:16 the soul doesn't go back to God. Sorry Mark. Thus far you haven't established that fact with your favorite bible.

At 10:20 Mark predictably uses another favorite of Seventh-day Adventist ministers.

> "Then the dust will return to the earth as it was, And the spirit will return to God who gave it." Ecclesiastes 12:7 (NKJV).

This is why Mark needed his bible to say "spirit" in Job 27:3 but his bible didn't say that so Mark doesn't get this verse either. The only way Mark could say "breath" also meant "spirit" was by the use of Job 27:3. This verse clearly says, in the absence of evidence from Job 27:3 to the contrary, that man's spirit goes to God at death; it doesn't say his breath returns to God.

Around 10:46 Mark quotes another verse from his bible.

> "For the living know that they will die; But the dead know nothing, And they have no more reward, For the memory of them is forgotten." Ecclesiastes 9:5 (NKJV).

I'll give this one to Mark because I think it is crystal clear even in the NKJV. I've looked this verse up in multiple other bibles and they all said the dead know nothing.

At 11:05 Mark wields his broken sword again.

> "His spirit departs, he returns to his earth; In that very day his plans perish." Psalms 146:4 (NKJV).

Mark says, "His spirit departs, that's the breath. He returns to his earth. In that very day his plans, or his intentions, or his thoughts perish." Mark can't say that "spirit" is "the breath" because his own favorite "the Bible" doesn't link "breath" with "spirit" in Job 27:3. His fake bible also says "his plans perish." Plans perishing could fairly be taken to mean that his plans for activities on this earth came to an end. There is NOTHING in that NKJV verse that says the thoughts perish. Going back to the bibles of the *Sabbath School Bible Study Guide* for the first quarter of 2021, you will find that the only bibles used in that publication that say "thoughts perish" in Psalms 146:4 is the real Protestant Bible (the KJV) and the NASB. That, by the way, is NOT an endorsement of the NASB as it's wrong in many other places.

Mark continues his discussion of what the Bible allegedly clearly says. He says, "But the Bible makes it very clear that the righteous when they die, they go to the grave. There, there, the Bible makes it very clear they're no longer a living soul, they're a dead soul. Where does the soul go? It doesn't go anywhere. I am a living soul. You are a living soul. When I die I'm a dead soul. The soul doesn't go anywhere. The Bible says the breath returns to God. That's nothing that thinks. It's not the soul. It's the spirit that goes back to God. The Bible never says that the soul goes back to God. It's rather the spirit or the breath that goes back to God."

I know this has been a rather long and grueling discussion. Come back to it if you need a little time to rest your mind. In saying "living soul" Mark is referring back to Genesis 2:7 where his bible didn't say "soul;" it said "living being." When he says "breath returns to God" he is referring to Ecclesiastes 12:7 where it says the "spirit" returns to God. There is NOTHING about breath in that verse and the ONLY WAY he can say it's the breath that returns to God is if his Bible shows in Job 27:3 that breath is the same as spirit and his fake NKJV "Bible" doesn't show that.

At 12:25 Mark reads from the NKJV.

> "'Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 'For David did not ascend into the heavens, but he says himself: The LORD said to my Lord, Sit at My right hand," Acts 2:29, 34.

Though I believe that's a good verse to show the dead aren't in heaven, it's not as strong as you may think. Without the KJV definitions of "soul" in Genesis 2:7 and "spirit" in Job 27:3 some would take it to mean that David's body was on earth until the resurrection but his spirit is in heaven.

Around 13:43 another passage is quoted from the NKJV. I'll try to no longer say the NKJV is a fake bible because I've said it enough. Really; I'll try not to say it's a fake bible but it will be hard because it is a fake bible.

> "For Sheol cannot thank You, Death cannot praise You; Those who go down to the pit cannot hope for Your truth. The living, the living man, he shall praise You, As I do this day; The father shall make known Your truth to the children." Isaiah 38:18-19 (NKJV).

How do people select their bibles? Most of them will take a wild guess, ask their mother, ask their pastor, inquire on the internet or have someone in a bookstore recommend one. Most people don't read any bible regularly even if they have one and many probably won't have two. Many are probably not going to invest in a concordance and for the definition of "Sheol," if they ever get to this part of the bible, will use the internet or a dictionary to find the meaning of words they don't understand. What is Sheol? It's apparently a place since it's capitalized as a proper name. Here is what you'll find in Webster's Third New International Dictionary (unabridged) as the definition of sheol.

> "the subterranean world of darkness that in early Hebrew thought resembled the Greek Hades in being an underworld abode where all spirits of the dead were assumed to live a shadowy existence involving neither punishment nor joy, was later conceived of as the intermediate realm of departed spirits where the wicked were punished and the good awaited resurrection to a blessed reward, and was still later conceived of as a place where the wicked were tortured and tormented."

Sheol sounds a lot like Hell or Purgatory.

At 14:03, right after Isaiah 38:18-19, another verse is quoted.

> "The dead do not praise the LORD, Nor any who go down into silence." Psalms 115:17 (NKJV).

Pretend you have carefully listened to what Mark is saying and, not knowing what it meant, have looked up Sheol in some dictionary. You would conclude that of course the dead don't praise the LORD in their intermediate realm of departed spirits. In Isaiah 38:18-19 the real Bible says, "For the grave cannot praise thee, death cannot celebrate thee." Isn't that easier?

Around 14:21 Mark says that aside from Moses, Enoch and Elijah "there is no evidence that others are in heaven other than the Father, Son and Holy Spirit and all the holy angels and Elijah and Enoch and Moses." Yes, he repeated the part about Elijah, Enoch and Moses. He must be getting tired and by this time I am very tired of listening to him.

> "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened, and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matthew 27:50-53 (KJV).

Unless Mark proposes that the saints which slept and "arose" are still wandering around on this earth, then those saints are in heaven along with the others Mark mentioned.

Another passage from the NKJV is quoted at 14:45.

> "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." John 5:28-29 (NKJV).

Since Mark has never shown from his favorite bible that the soul and spirit aren't entities that depart the body at death, this passage doesn't do much for him. It could merely mean that bodies were resurrected and reunited with souls. He wouldn't have had a problem with any of the passages if he had used the real Protestant Bible.

At 15:37 Mark uses John 11:11-14 to show Jesus described death as a sleep. I'll give him that one since Jesus, after his disciples said, "if he sleeps he will get well," Jesus plainly told them that Lazarus was dead.

At 16:07 Mark says he did his homework and has discovered that "if you look up the word sleep you will notice that it's used sixty-six times to describe what happens when you die." Mark held up his "Bible" when he said this so I think it's fair to say he is discussing the NKJV. Mark did very poorly on his homework either because he doesn't know how to count or how to read. The word "sleep" occurs eighty-two times in the KJV and in only sixteen of those places is the context death. The word sleep occurs seventy times in the NKJV and by my count (which could be off slightly) "sleep," as in death, only occurs twelve times.

Part of the passage he posted says:

> "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).

When Mark got to the "voice of an arch angel" he instead said "voice o the archangel." Mark mumbled a bit but he didn't say "an arch angel" but rather "the archangel." To say "an arch angel" means there is more than one archangel. There is only one archangel and that is Jesus Christ. Mark must have seen the problem and changed that part on the fly to the reading of the KJV.

For those who believe the spirit departs the body at death and reunites with it at the resurrection, 1Thessalonians 4:16 doesn't do much and Mark has done a poor job of explaining death from his favorite bible. The same can be said for 1 Corinthians 15:51-55. Only part of that passage will be discussed.

> "'O Death, where is your sting? O Hades, where is your victory?'" 1 Corinthians 15:55 (NKJV).

> "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55 (KJV).

In the NKJV there is a word the semidiligent bible student should look up even if they think they know what it means. Mark should probably look it up. Per Websters Third New International Dictionary (unabridged) Hades means:

> "*Hades*, god of the underworld, abode of the dead in Greek mythology" and "the abode or state of the dead : the place of departed spirits."

Yea, "Hades" really makes things crystal clear and I do mean that sarcastically.

Mark finally gets around to Luke 23:43. This is a verse Seventh-day Adventist ministers have been doing a song and dance over for many decades because of the comma in the "wrong place." Mark is right. It is in the wrong place in his bible.

> "And Jesus said to him, 'Assuredly, I say to you, today you will be with Me in Paradise.'" Luke 23:43 (NKJV).

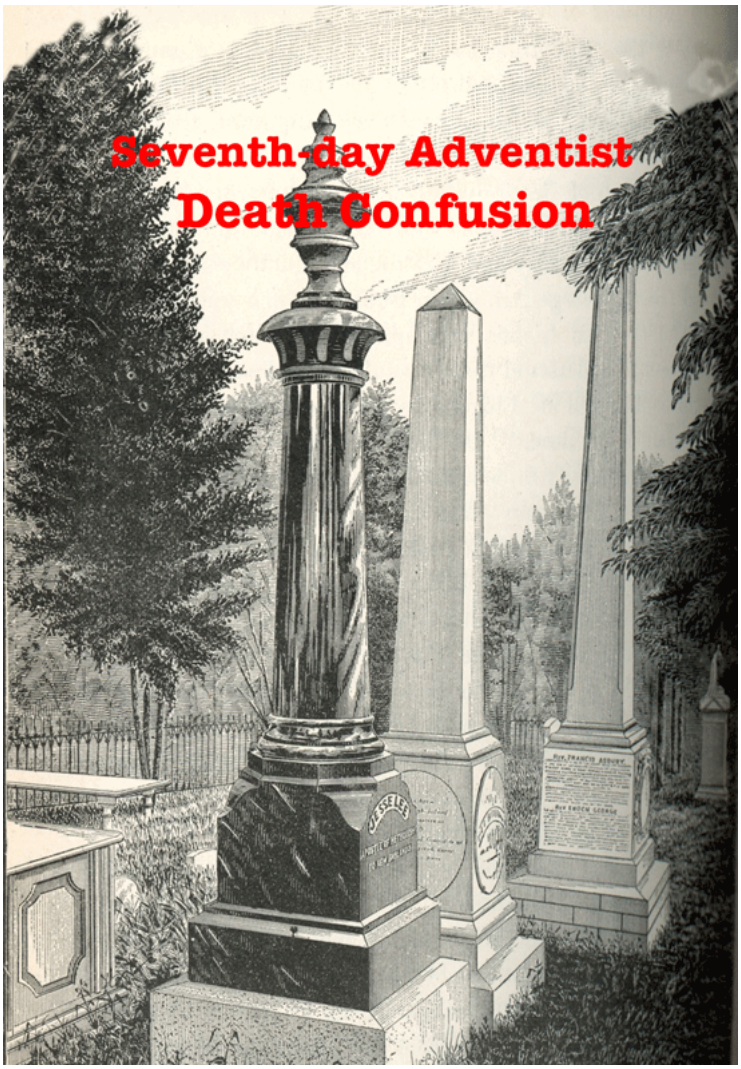
> "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Luke 23:43 (KJV).

In the English of our day having the comma placed where it is makes one believe that the person spoken to was going to be in Paradise that very same day. This contradicts John 20:17 in both the NKJV and the KJV where Jesus said on the day of his resurrection that he hadn't yet ascended to his Father. The placement of the comma is wrong in the NKJV. The comma is not wrong in the KJV because commas and other types of punctuation were not used to change the meaning of sentences at the time it was written but for the convenience of reading to others. Rather than saying something is wrong with the Word of God, we should be defending it.

Around 21:42 Mark says we will "receive new glorified bodies." Many Protestants already believe that. They believe that at the resurrection, the departed souls or spirits will be united with a new body. Mark could have done a much better job of showing the dead are really entirely dead if he had used the infallible Protestant King James Version Bible.

That was a tightly packed twenty-three minutes and forty-nine seconds. Anyone listening to Mark through the whole thing with his rambling background mood music might be so numb they would believe everything he said for a while.

There is a tract authored by myself that's available on eBay. If you've listened to sermons by Seventh-day Adventist ministers on the state of the dead, you have probably been taught that a "soul" is the combination of breath and body and just means a person. What isn't understood is that words like soul, spirit, etc. have more than one meaning depending on context and that claiming that a soul or person is the combination of breath and body is wrong. The tract explains death in a rational fashion fully supported by the real Bible and the Spirit of Prophecy and makes supposedly hard passages easy to understand. DeathConfusion.com covers the same material but uses no Spirit of Prophecy quotations.



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