

*This World Is  
Not Your Home*

By Chad Sychtysz

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Published by  
Spiritbuilding Publishers  
9700 Ferry Road, Waynesville, OH 45068

(800) 282-4901

THIS WORLD IS NOT YOUR HOME  
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ISBN: 978-1-955285-33-9

Printed in the USA by D & E Printing, Brownsburg, IN  
dandepublishing.com

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## **Dedication**

To Debra (“Debbie”) Isbelle (1950—2020), my dear mother-in-law and a fine Christian lady, who has gone home to be with the Lord forever.



## Acknowledgements

While no one assisted me in actually *writing* this book (although I would have welcomed the help!), several people helped me in *producing* it. I will admit, this book began as an intensely personal project, one that has been on my mind for a number of years in one form or another.

Matthew Allen, my publisher (and fellow minister in Ohio), is always so full of encouragement and support. He often asks what I'm working on, and then is excited to get it published when it is done. I deeply appreciate his friendly candor, while always remaining professional, in dealing with me and my "projects." Jamey Hinds in Florida is Matthew's "layout guy," and does all of the manuscript layout and formatting for most (if not all) of Spiritbuilding Publishers' books. I've known Jamey personally for nearly 20 years, and I know I am in good hands with his work.

I had several "readers" go through the original manuscript, which is a difficult thing to do, especially for those who are not accustomed to such work. Yet, they all happily agreed to do it, and for this reason, deserve to be thanked: Darrell Beane, another fellow minister of the gospel; Heather Hafer, a personal friend; and David Bryan Smith, another personal friend. In particular, David offered substantial responses to my manuscript. Sometimes these were praises; other times, they were calls for clarification or more explanation. In either case, he proved himself to be quite the gentleman, and I have enjoyed our coffeeshop discussions over this manuscript as well as my other writings. I also want to thank Brenna Price (in Montana) for editing the manuscript and catching many of my writing mishaps and grammatical gaffes.

My family—my wife (Honey), daughter (Larissa) and her husband (Tim), and son (Logan), are always supportive of my writing. Their love for me is unconditional, as is mine for them. Larissa has been especially helpful, as she designed the covers for the last several of my books. She is more talented and "artsy" than I am in that work.



# Table of Contents

## **Part One: The Afterlife and Its Implications**

Chapter One: Is There an Afterlife? . . . . .	1
Chapter Two: Thoughts on the Afterlife . . . . .	14
Chapter Three: You Will Be in the Afterlife . . . . .	29
Chapter Four: As Heaven Is Real, So Is Hell . . . . .	40
Chapter Five: What the “Rich Man” Wants You to Know . . . . .	52

## **Part Two: Satan’s World and How It Affects You**

Chapter Six: The World of the Darkness . . . . .	64
Chapter Seven: The Influence of the Darkness . . . . .	74
Chapter Eight: Satan May Not Be Who You Think He Is . . . . .	89
Chapter Nine: Satan Wants to Destroy You . . . . .	104

## **Part Three: Christ Has Overcome the World**

Chapter Ten: Christ, the Light of the World . . . . .	118
Chapter Eleven: The Finest Man to Have Ever Lived . . . . .	128
Chapter Twelve: What Happened at the Cross . . . . .	140
Chapter Thirteen: “And There Was War in Heaven” . . . . .	150

## **Part Four: Preparing for the Afterlife**

Chapter Fourteen: The Problem of Your Evil . . . . .	162
Chapter Fifteen: Christ Can Overcome Your World . . . . .	172
Chapter Sixteen: A Message to Christians . . . . .	183

<b>Appendix I: The Problem of Evil . . . . .</b>	<b>192</b>
--	------------

<b>Appendix II: Near-death Experiences . . . . .</b>	<b>207</b>
--	------------

Sources Used for This Study . . . . .	224
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Endnotes . . . . .	227
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## Author's Preface

This book, probably like a lot of books, was not created in a vacuum, unaffected by the world in which it was written. I actually began researching it prior to 2018, taking copious notes from numerous books and other sources. Incidentally, I have fully read nearly every book listed in the bibliography—a task which, in itself, takes a great deal of time and effort. And many “writing sessions” at coffee shops.

I began writing the original manuscript in 2018, and got about a third of the way through, but other things seemed to be more pressing at the time. Concurrently, I was working on other writing projects—namely, finishing my workbook series on the New Testament epistles, and a massive re-write of my previously-published book, *The Gospel of Grace*. Both of these projects were completed in early 2020. And then there was 2020 itself—a year that will live in infamy, to be sure—in which the world seemed to lose its mind, fear seemed to overcome the faith of many Christians, and propaganda, polarizing politics, and violent protests besieged our country. It was a distressing and very difficult time to endure, especially for church leadership (of which I was a member). While I purposely avoided mentioning specific events of 2020 (and thereafter) in my manuscript, you can be sure that a lot of these were on my mind.

In some ways, however, it was an ideal time for me to write about what the New Testament refers to as “the darkness,” its seductive power, and its chief puppet, Satan himself. I was not just writing theoretically about the darkness and what it does, I was witnessing it up close and personally. This insidious darkness was not just affecting people indirectly, it was *indoctrinating* them, *reprogramming* them, and thus *changing* them. This was happening to Christians and non-Christians alike. It seemed like a dark and ominous cloud had settled over the entire country, blinding many to what was really happening. Those who could “see” were those enlightened by God’s truth; many others “saw” only what they wanted to see, or believed what others told them to believe.

On the other hand, I felt a strong and passionate need to magnify the work of Christ in the midst of all this fear, madness, and capitulating of human faith. The spiritual world of darkness is powerful

and influential, to be sure, but it feeds on the fears and submission of those who give their allegiance to it rather than to Christ. Even so, Christ is infinitely greater, stronger, and more successful than the darkness can ever claim to be. Christ has already been victorious over Satan and the darkness—despite the fact that so many Christians *and* non-Christians have seriously questioned this. My purpose, then, was to lay out this great cosmic drama between good and evil, Satan and Christ, and darkness and Light. I did my best to avoid giving Satan any meaningful credit, but went out of my way to exalt Christ and His victory over Satan, the world, and the darkness—a victory that will be celebrated for the eternity to come.

But I could not talk about Satan *or* Jesus (or even God Himself) without spending at least some time validating the existence of the spiritual realm—specifically, the afterlife. If there is no afterlife, then discussions concerning spiritual beings (however evil or virtuous) are just a waste of time. If there is an afterlife, then such discussions are completely relevant and bear directly upon the spiritual future of every person who has ever lived. This book's thesis—*this world is not your home*—intentionally and regularly bubbles up to the surface of the text.

As I said, things got in the way, so to speak, of writing the full manuscript for this book. Some of these things were personally tragic: in June, 2020, my reclusive father died under deplorable conditions; in December, 2020, my dear mother-in-law died suddenly of a heart attack; and in January, 2021, my youngest brother died in hospice as a result of untreatable liver cancer. Things like this, especially so compacted as they were, do not leave us untouched. Instead, they jar us to the core, causing massive introspection as well as profound re-examination of the world we live in—in essence, of life itself. This happened to me, as it might well have happened to anyone else in similar circumstances, and some of this introspection and external clarity poured into the manuscript. It could not help but do so. Instead of pulling inward and hiding (though the urge seemed at times irresistible), I chose to confront my pain, my questions, and faith—my faith as well as “the” faith—directly and openly. As you read through some of the chapters, you will likely pick up on some of the raw, unfiltered, and very straightforward results of those confrontations.

The “what doesn’t kill you, makes you stronger” meme is generally true, but only if you have a strong faith to begin with. Living with a weak faith in God—or worse, with no faith at all—is not a sign of strength. Instead, it is a false sense of security in deceptions promoted by godless people, Satan, and the darkness. God has given us every reason to believe in Him, not only when things are going well, but especially when everything around us is falling apart. I have chosen to remain steadfast in my commitment to Christ. Even so, I have tried very hard in this book not to promote my own faith, but to promote *the* faith—the truth that God has revealed to all people. You cannot be saved from this perverse world by adopting my faith. You can, however, and *will* be saved by living by faith in Christ, the Savior of all who are redeemed by His blood.

For those who need their faith in Christ reinforced, this book is written with you in mind. For those who are not yet Christians but are honestly seeking the truth, this book is written with you in mind also. It bothers me greatly that most of the human population is not comprised of either one of these people—Christians or truth-seekers. So many people—*so many people*—have been deceived by the darkness and have unwittingly resigned themselves to an awful future existence. I don’t want to be one of those people. Regarding my own spiritual afterlife, I cannot *afford* to be one of those people.

But then, neither can you.

Your feedback on this book is welcome—but *be nice*. If you disagree with whatever has been written, do so respectfully, not viciously. You can contact me directly: [chad@booksbychad.com](mailto:chad@booksbychad.com).

Chad Sychtysz  
September 3, 2021



# Part One: The Afterlife and Its Implications

## Chapter One: Is There an Afterlife?

The afterlife is a subject that is as emotionally-charged as it is radically interpreted. Some believe that it exists; others aren't sure. Some see it as a glorified extension of this earthly life; others want to customize it to their own liking. It is amazing to hear people speak so casually or carelessly about the afterlife, as though it is something that will just happen on its own, like puberty or old age. It is equally amazing that so many people are *indifferent* about what lies ahead. Perhaps they think it will be someone else's problem; perhaps they think it will take care of itself—out of sight, out of mind.

Is there any proof that the afterlife does exist? If not, then there is no need to worry about it. On the other hand, if sufficient proof *does* exist, it would be foolish to dismiss it with unconcern. This proof cannot be in the form of “I think” or “I feel” or “I believe,” because our thoughts, feelings, and private beliefs prove nothing. If we have no authoritative standard by which to know for certain what awaits us after death, then everyone's opinions on this subject would be equally valid (or equally pointless, depending on how you look at it). If we do have such a standard, then all human opinions are to be rejected simply because they *are* opinions—unauthorized, unprovable, and flippant guesses on the subject, nothing more.

Any authorized standard must be something more than one's personal conviction, especially with regard to a subject so important as the afterlife. Personal convictions certainly seem rewarding to the one who has them, but they often fall apart under objective criticism. Contemporary claims of private revelations from God, visions of heaven, angelic encounters, revised gospels of Jesus Christ, miraculous performances, and messages from the dead all fall into this category. Passionately-held opinions and strong convictions about the afterlife are not equal to well-constructed, evidence-based, and logical arguments. Religious fervor is no replacement for relevant proofs and sound reasoning.

The subject of the afterlife is so critically important because, if it does exist, *every human soul* will experience it, and this experience will be either very good or very bad. There is no neutral existence in

the afterlife, unless everyone is exactly the same, everyone's situation is exactly the same, and nothing ever happens—like being sound asleep for all eternity. Even if someone thinks this is the case, it remains to be proven, and no such proofs exist. On the contrary, everything we do know about the afterlife leads us in a very different direction than this.

### The Disposition of the Human Soul

Like any other realm of life, the afterlife—in order *to* exist—requires authority (someone in charge), structure (for design and functionality), and a reason *for* its existence (purpose). It could not have just “happened” any more than *you* just happened. You did not just pop into existence one day for no reason, but you were brought to life through a process that no person created but which exists and functions nonetheless. The fact that you have a conscience, a spiritual awareness, and an innate desire to worship something greater than yourself—in fact, greater than all of us—implies that there is something otherworldly about you. Your parents did not impart this to you; they do not even fully understand it themselves. You did not create this spiritual part of you, either—you do not have that kind of power, authority, or ability. Someone greater and higher than you—someone *transcendent* of human life—imparted this otherworldliness to you.

Human life itself—its conception, programmed design (in DNA), and spirituality—forces us to look beyond this physical world for its origin and explanation. Someone had to conceive of life itself—not only of each individual person, but of the very *concept* of “life.” Someone had to do all the programming: all attempts to justify the theory of Evolution here fall apart. Information, codes, blueprints, engineering, intelligence, and decision-making cannot “just happen,” and anyone who approaches the subject honestly and with an open mind will admit this. We cannot *explain* human life in mere biological, physiological, or even material terms. Love, hate, righteousness, wickedness, guilt, forgiveness, justice, and a yearning for God (or even “a” god) cannot be explained with a purely materialistic or mechanical model of the world. Human thoughts are not just random firings of neurons in the human brain, but manifestations of our spiritual nature.<sup>1</sup>

If this is true about the living, then the question becomes: what happens when you die? Perhaps we should clarify: when “you” die, is it really *you* that is dying, or is it merely the physical *part* of you that dies? Is your physical death really the end of *you*? Or, does the spiritual part of you go on living beyond the grave, having entered into a world very different than this one? Therein is the essence of the discussion about the afterlife. Even if the afterlife does exist, it does not automatically mean you will personally participate in it. Maybe you will not be allowed? Maybe you will not be invited? Maybe you will not be worthy? Each of these factors (allowed, invited, and worthy) require a decision by someone with authority. You or I cannot be this “someone,” since we could know nothing about the afterlife except what someone in charge of it *told* us.

So then, first of all, we need to determine whether or not the afterlife exists. Second, we need to know whether we will have any conscious experience in it. Third, we need to know *how* we will experience it. Such questions are not limited to the afterlife itself, but necessarily involve the existence (or non-existence) of the human soul. We know that no one participates *physically* in the afterlife, since their bodies remain here, and we bury or cremate them. Thus, the only way anyone can participate in the afterlife is spiritually—as a soul-being, not a flesh-and-blood being. Otherwise, we just simply disappear from *all* existence, as though we had *never* existed.

This question about the human soul—the spiritual part of you—necessarily involves God. If you did not give yourself your own soul, then who did? If your parents did not give you a soul, then who did? If the theory of Evolution provides zero explanation for or ability to produce a soul, then where did it come from? If the human soul is merely a figment of our own imagination, then how do we explain a universally-experienced imagination that came up with the concept of God, a soul, and the afterlife in the first place—where did all *that* come from? If the human soul *and* our imagination are simply manifestations of some neurological experience of the human brain, then what about all the other evidence that says otherwise—including the universal concept of a Higher Being, the biblical record, and all the teachings of Jesus Christ?

The existence of God—an all-powerful and all-knowing Creator—sufficiently answers all these questions.<sup>2</sup> If God exists, then it is God who gave each of us a human soul, just as He also designed the blueprint for the human body in our DNA. If God exists and gave us a human soul, then He did so for some distinct purpose. It also stands to reason that He expects something *from* us, since no purpose would make sense that did not require some measure of responsibility on our part. And, if He exists and we are responsible to Him, then it also stands to reason that He will evaluate our performance concerning this responsibility at some time in our existence. To give someone a responsibility without holding them accountable is illogical and pointless. Not surprisingly, the Bible confirms all that has just been said—something we will pursue later.

If God exists, then the human soul exists; if the human soul exists, then the afterlife exists. It is logically, intellectually, and even biblically impossible to hold to any one of these beliefs without necessarily accepting the others. One simply cannot claim that the soul exists but not God, since the ultimate proof for the soul's existence equally affirms God's existence. Likewise, one cannot claim that God exists but not the afterlife, since the ultimate proof for the existence of one (God) equally affirms the existence of the other (afterlife). These three things rise or fall together; they cannot be separated. To attempt otherwise would be like saying gravity exists, but not laws of physics; or, that visible light exists, but not the electromagnetic spectrum. Just as illogical would be to deny the existence of gravity and visible light when clear and irrefutable evidence exists to confirm them both.

### **“Reasons” Why God Does Not Exist**

Atheists claim that there is no God—no divine, supernatural, and sovereign Being that is responsible for and presides over the physical universe. For example, Richard Feynman (1918–1988), Nobel Prize-winning physicist, wrote:

God was invented to explain mystery. God is always invented to explain those things that you do not understand. Now, when you finally discover how something works, you get some laws which you're taking away from God; you don't need him anymore.<sup>3</sup>



This attempts to reduce God to a primitive, superstitious mindset that is blinded by fairytale-like mysticism. However, we have yet to hear a convincing and irrefutable argument that *confirms* that God does not exist. There are no such proofs, only subjective reasoning.<sup>4</sup> Such reasoning is always selective and inconsistent. For example, when a person finds an arrowhead or pottery shard in the ground, or observes the statues of Easter Island or the Sphinx in Egypt, he does not for a moment assume that these things “just happened.” But when an Evolutionist—and all modern atheists are Evolutionists—considers the complexity and interdependence of the human body, he claims that it “just happened” over myriads of accidents, chance mutations, and eons of time. This kind of duplicity is not only unscientific; it is insincere. It is not *supportive* of science as much as it is *against* any supernatural intervention in the natural world. The atheist “[trusts] his mind when reasoning about evolution, but not about God!”<sup>5</sup>

Atheistic positions (posing as truth-based arguments) ultimately rest upon whether or not a person buys *into* the atheist’s premise. Buying into a premise does not prove it to be true, but only assumes it to be true. This is like Evolutionists laying out a series of skulls, bones, and fossils and telling you that one “evolved” into the other. This proves nothing except what they choose to believe and what they tell you. You must accept the premise of Evolution in order to “see” it from where they stand. From where I stand, these people simply laid out a bunch of bones and fossils, then created a fanciful story to connect them all. This is not science, as it is claimed to be, but mythology.<sup>6</sup> It is no different than ancient pagans claiming that there is one god responsible for successful crops, another god in charge of fire, yet another god that oversees war, etc. Without actual proof, it is just one person’s opinion (imagination) over another’s.<sup>7</sup>

Instead of conclusive proofs about the non-existence of God, the soul, and the afterlife, modern atheists commonly unleash hateful diatribes against God (even though, allegedly, He is not even supposed to exist).<sup>8</sup> Atheists are fond of writing long manifestos pouring forth scathing critiques of God’s decisions, what He did or did not do, and how *dare* He not conform to their personal expectations.<sup>9</sup> But this is all simply opinionated rhetoric, nothing more.<sup>10</sup> May the atheist have

his opinion about God, etc.? Of course. But this is no replacement for factual evidence to the contrary.

There are at least three well-worn “reasons” given as to why there is no God (and thus, no soul and no afterlife). First, there is evil in the world, and the God of the Bible is supposed to be “good” (Mat. 19:17). Since it is allegedly impossible to rectify an evil world with a good Creator or a good Creation (Gen. 1:31), God cannot exist.<sup>11</sup> Admittedly, the problem of evil has confounded philosophers and moralists for centuries, but it is illogical to assume that human wickedness automatically negates divine goodness. (Please see “Appendix I: The Problem of Evil.”) Instead of rejecting the reality of evil, atheists have instead rejected the reality of God—even though are both, ironically, *spiritual* in nature. This is like the Sadducees asking Jesus about what happens with resurrected souls, even though they did not believe in spirits or resurrection (Mat. 22:23–32, Acts 23:8). For what it’s worth, Jesus said that they were “mistaken” about everything concerning these subjects.

Personal expectations of a Divine Being have nothing to do with critical, objective, and irrefutable evidence against His existence. Choosing not to believe something is no argument against its existence. For example, there are many good, honest, and decent people in the world, but there are also rapists and child molesters. I do not claim that good people cease to exist just because evil people also exist. I also do not eliminate whatever *influenced* all these people to be good simply because all the *evil* people were influenced by something else.

The second reason atheists present is that they are very unhappy about how God (who, remember, is not even supposed to exist) has performed in the Bible—particularly in the Old Testament. He is characterized as a capricious, egomaniacal, bloodthirsty, genocidal, murderous, petty tyrant, among other things. He brings famine and drought; He brings fire down upon entire cities; He floods the world, exterminating most of humankind. Since no good God could possibly behave the way the God of the Bible has behaved (so they reason), He must be a figment of people’s imagination. Since this biblical God offends the unbeliever’s personal beliefs about how the world ought to be governed if God *did* exist, therefore He must *not* exist.

This again is a subjective assessment of God's character, not a proven fact of His non-existence. Just because God disappoints one's personal expectations of Him does not mean He does not exist. For example, the President of the United States may sorely disappoint my expectations *of* a president, but this does not mean that he simply ceases to exist (or *never* existed). Adolf Hitler has disappointed my personal expectations of a human being, but I don't pretend that he did not really exist because of this. Opinions—even the shared opinions of very intelligent and educated people—do not constitute an irrefutable argument.

The third common reason for which atheists deny God's existence is because He holds people accountable to a moral standard and punishes those who refuse to live up to it. The subject of divine mercy and grace is often ignored in this picture, because those who hate God and Christians—as many atheists pointedly do—are seldom interested in a balanced view. If you step out of line, God will condemn you; if you do not worship Him the way He wants, He will destroy you; if you do not love Him the way He wants, He will cast you into fiery hell. Since no good God should be so demanding, exacting, and judgmental (so they reason), the good God of the Bible cannot possibly be real. He is, they will say, a crutch for the weak-minded, a savior for the weak-willed, and a default answer for people too ignorant to think for themselves.<sup>12</sup>

### **The Biblical Record Demands an Intelligent Response**

Having allegedly etched God out of existence, atheism has also etched the reality of the human soul *and* the afterlife out of existence. Betty Brogaard, an atheist, says that “insofar as I can logically ascertain, no one exists in any cognizant form after death.”<sup>13</sup> But how did she “logically ascertain” that conclusion? What is this based upon? Certainly, it is not her own personal experience or the testimony of those who have died. What does that leave? Her opinion, nothing more. Yet, people's opinions about the afterlife cannot create, disprove, or customize it. All they can do is give us some small but unfounded comfort that we think we know what we're talking about. This terribly irrational approach will have catastrophic results.

If we are all the product of Evolution, then there can be nothing *actually* spiritual about us.<sup>14</sup> To believe in Evolution is to deny your own soul's existence. If you have no soul, then this life is literally all there is for you. Yet, there is no evidence that this is true, except for the atheist's "logical" ascertainment. Nearly everyone believes—intuitively, if nothing else—that they do have a soul. The Bible not only confirms this, but tells us how this soul came to be (or, what gives life to it). It is impossible to argue for the existence of the soul and/or afterlife without the existence of a Higher Power having given you that soul in the first place, since the material world is incapable of giving us something that it does not already possess.<sup>15</sup> But if there is a Creator of human life—a self-existent, timeless, all-knowing, and all-powerful Being that is not the imaginary product of human life—then this same Being can impart a living and eternal soul to every human that He brings to life.

This latter scenario is the Bible's depiction of God. He is an omnipotent, omniscient Creator; He is a sovereign deity that answers to no one outside of Himself; He is not bound to the physical or human limitations of our earthly realm. If the Bible is true and factual, then everything it says about God—and everything God says about Himself—is also true and factual. The Bible declares itself to be "inspired" [lit., God-breathed] literature, thus a sacred record (2 Tim. 3:16–17).<sup>16</sup> This means that the authority behind it is God Himself, and its essential message has been revealed by God to man, rather than men having dreamed up their version of Him (Gal. 1:10–12). The Bible reveals the "eternal purpose" of God (Eph. 3:11–12), which is summed up in the recurring statement throughout the Old and New Testaments, "I will be their God and they [those who live by faith in Him—MY WORDS] will be My people" (see Lev. 26:12, Jer. 7:23, 2 Cor. 6:16, Rev. 21:3, etc.).

Everything we know *factually*—not assumedly, possibly, or deductively, but *factually*—about God, the spiritual realm, the soul, sin, salvation, angels, demons, and the afterlife is found only in the Bible. No other record has proven to be so reliable and convincing; no other record offers evidence on par with what the Bible offers. Everything that *anyone*—atheists, agnostics, pseudo-Christians, and true believers alike—can know factually about God and His attributes

is found in the Bible. Unless Jesus had explained God to us, and unless we had a record of that explanation in the New Testament [NT], no one would be able to know God as well as we do now (John 1:18). We could make general deductions about God (e.g., He is all-powerful, all-wise, the Creator, a proficient engineer, etc.) by examining the physical world and human nature. But the only way we could know of His personality, love, wrath, patience, forgiveness, and message for humankind is if He revealed these things to us, recorded that revelation, and preserved it for us through the ages. This is what the Bible claims to be: a timeless documentation of the Creator's benevolent communication to all those made "in His image" (Gen. 1:27).

The Bible is not only a book of religion, but of literature, poetry, wisdom, history, law, and genealogical records. It is supported by internal evidence, including:

- A consistent and united theme (despite being written over a 1,500-year span by over 40 different unrelated authors).
- A central figure (Jesus Christ), who is depicted as Lord and Savior of the world.
- Prophecies both stated and fulfilled, most of which are hundreds (some even thousands) of years apart.
- A consistent and universal moral code, irrespective of individual covenants God made with different people or nations.
- Numerous accounts of miraculous events which are supported by many eyewitnesses and are not denied by many detractors.

The Bible is also supported by external evidence, including:

- Historical evidence that corroborates many of the events described in it.
- Archaeological evidence corroborating many of the people, cities, and cultures described in it. The Bible has been shown to be more accurate than secular sources once led us to believe.
- Physical evidence of a world-wide flood, as described in the Bible (Gen. 6—8).
- Critical analysis—the Bible has been subjected to withering

criticism and meticulous examination by both believers and critics alike, yet has never been discredited. In fact, many who set out to disprove the Bible ended up becoming believers because its integrity is so convincing. No other alleged account of God and His works (e.g., Apocrypha, Quran, Book of Mormon, etc.) can withstand the same blistering critical scrutiny that men have unleashed against the Bible.

- The Bible stands head and shoulders above any other ancient text regarding style, eloquence, consistency, credibility, codification of law, specific details (genealogical records, names of places and cities, census accounts, etc.), and structure.

Other writers have examined each of these points in great detail.<sup>17</sup> Yet, the question remains: if the Bible is not what it says it is—what the evidence declares it to be—then what is it? Many people have chosen not to *believe* the Bible, but none have been able to *disprove* it. Again, not wanting to believe in something and proving that thing to be untrue are not on the same page. One is an opinion, a choice; the other is a sound conclusion based upon relevant evidence and objective reasoning. For example, people have had 2,000 years to prove that Jesus is not who He said He was, did not do what the Bible claims that He did, and does not possess the authority that He demonstrated in His miracles. To date, no one has offered a cogent argument that the biblical claims of Jesus—or even His actual existence—are untrue. People have scoffed, belittled, criticized, tried to discredit, and outright blasphemed Jesus, but none have provided conclusive evidence that compels all of us to throw away our Bibles.

This brings us back to an earlier point: if the Bible confirms the existence of and gives personality to the same God whose handiwork we see everywhere in the physical world, then these are not two unrelated or coincidental conclusions. God does exist—He may not satisfy every person's expectation of Him, but He *does exist*. The burden of proof is not upon me to prove that He exists, given all the evidence that the physical world and biblical texts provide, but is upon the one who says otherwise. First, that person must prove that:

- A complex, interdependent, and (in the case of human beings) intelligent world accidentally came to be without any outside (supernatural) intervention;
- Our moral intuition (or, innate sense of right and wrong), sense of guilt, longing for forgiveness, and all other spiritual aspects of the human condition, are also accidental, imaginary, and irrelevant;
- The Bible, despite all previous efforts to disprove it and destroy its credibility, is false, imaginary, and irrelevant.

Second, that person must fill this void—the giant hole created by expelling a Creator, morality, and the biblical record—with a *superior explanation* to all of this, *and* with evidence and proofs that are also superior to what the biblical record offers. This burden of proof—first, *prove the status quo wrong*; and second, *prove something better instead*—rests upon the shoulders of the unbeliever. To date, no one has done any of this. Atheists are quick to deny God’s existence, but they have no good reason for this. They are quick to dig holes, but have nothing with which to fill them. In the end, they have a philosophy filled with speculation, emptiness, and hopelessness—but they want you to believe in their “logical” ascertainments! “Truth cannot be denied unless some truth is being affirmed.”<sup>18</sup>

If someone says, “The Bible is *not* the word of God,” how does he know that for certain? How *can* he know this? Is he willing to bank his future—particularly, his future existence in the afterlife—on this? What can he know—or not know—about God, his soul, and the afterlife apart from the Bible? How can he claim (as the agnostic does) that God is “unknowable” when the knowledge of God is sitting there right in front of him in the Bible? How can he know for certain that God and the afterlife are “unknowable” in the face of evidence to the contrary?<sup>19</sup>

If a person is not convinced by the Bible that there is a God, he has a soul, and he will participate in the afterlife, then what *is* he convinced of? If he does not believe the Bible’s message, then what message *does* he believe? Everyone believes something about himself and his future, even if it is that he just “happened” through evolutionary chance and that all consciousness ceases to exist upon

death. This is an uninformed and groundless belief, but it is a belief all the same.

But even if this is one's belief, what so *convinced* him of it? Has he taken the time to examine the Bible in detail to know for certain that it is not true? This is unlikely. It is far more likely that he has simply listened to others tell him what to believe, and—since what they said allows him to live as he pleases—he adopted their opinion as his own. This is both illogical and irresponsible, given what is at stake. He hopes that he is right, of course, but he has no good reason to have such hope.<sup>20</sup>

People's opinions about God—even my own—are just that: *opinions*. The Bible reveals that God is not interested in personal opinions. He concerns Himself only with truth, justice, and righteousness, and He proves Himself to be the authoritative standard for these things. Do we need faith in order to believe in God? Absolutely. Faith provides the link between where we stand now and what will happen to our souls in the future. But faith ought to be based upon facts and evidence, not feelings and opinions. Blind faith in religion is no better than the Evolutionist's often-cited blind forces of nature being credited with guiding a single-cell organism to produce a complex and intelligent human being. Both are fictitious, mythological, and imaginary beliefs that are founded on nothing more than wishful thinking and false conclusions. Both belief systems are hopeless, and lead their followers to ruin (Mat. 15:14).

### Summary Thoughts

If God exists, then the human soul *and* a conscious afterlife exists. It is logically and biblically impossible to maintain any one of these without the other two. The same source material (the Bible) from which we learned about God also speaks of the reality of the human soul. The same logic and reason by which we can sufficiently know that God exists can be applied to that of the human soul and the afterlife. These three—God, the soul, and the soul's afterlife—all rise or fall together.

Of course, not everyone chooses to believe that God exists. This decision is based upon personal preference rather than sound reasoning. Some people simply do not like a "God" whom they



cannot control, does not meet their expectations, or will not let them live like they please. An amoral, mundane, and purely theoretical “god”—like a blind force of nature—caters to their personal expectations. Choosing *not* to believe in a blind force of nature brings no consequence. On the other hand, choosing not to believe in one’s own Creator brings the severest of consequences, especially in the life to come.

The Bible is not our only source of information about the existence of God, but it is a unique and irrefutable one. It carries within it numerous proofs, evidences, and testimonies. The Bible gives a name, personality, and depiction of this God that we already know exists by observing the marvel of the physical world and all living creatures—human beings in particular. As clearly, directly, and unapologetically as it defends God’s existence, so the Bible also defends the existence of the human soul *and* the realm where all souls go when separated from the human body.

Atheism and apathy are on the rise, so it has become fashionable to etch God out of the picture and dismiss any concern for an afterlife. Yet, while truth can be suppressed, maligned, or ignored, it cannot be killed and will not remain silent. The evidence for God, one’s soul, and the afterlife is not going away and demands our attention. This has nothing to do, up front, with religion or even Christianity, but with the basic moral responsibility that all of us have as human beings. What you read from this point forward is factual information concerning what will be the most important part of your existence.