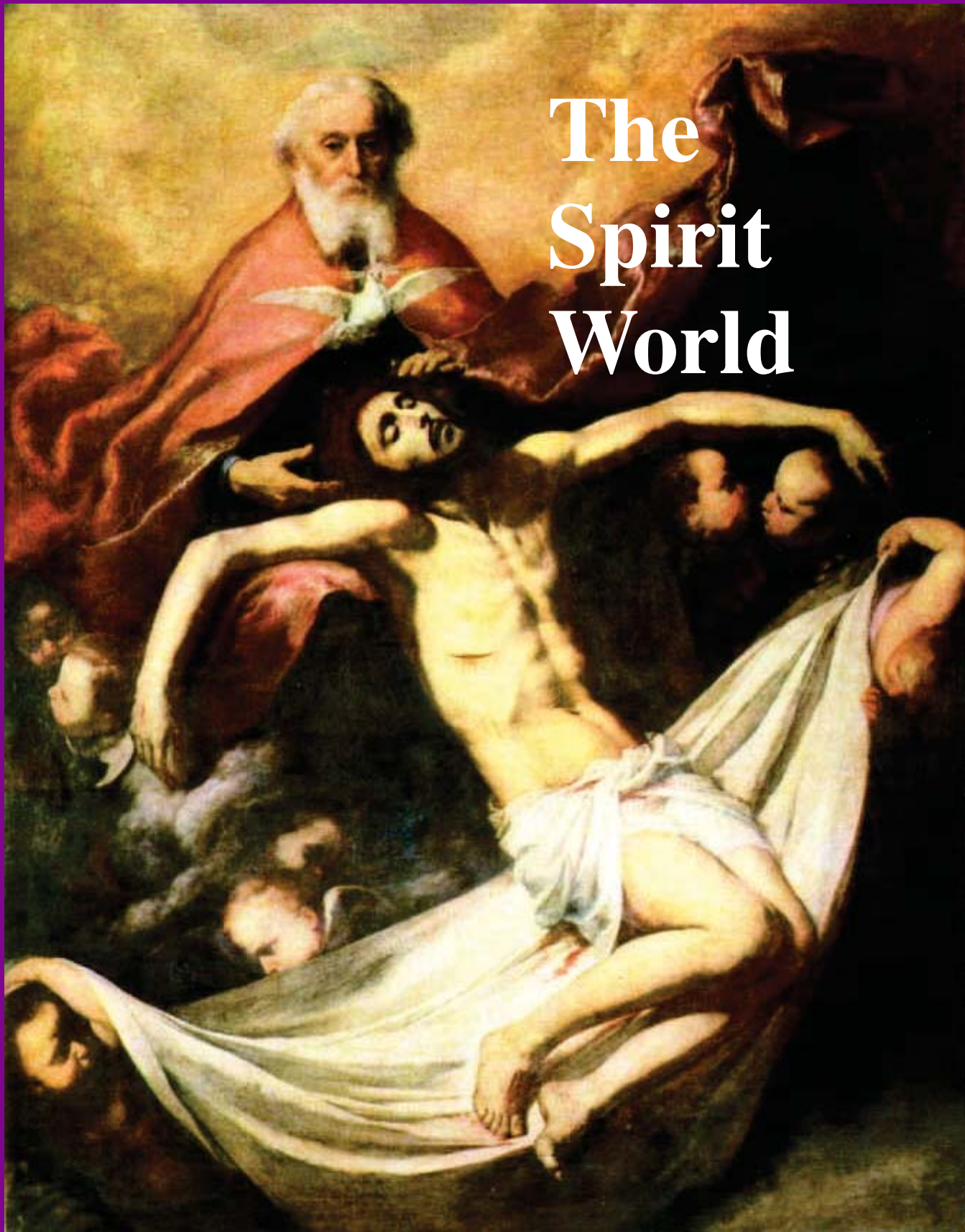


Abundant Life



The Spirit World

Book Four in the Abundant Life Series

Rev. Charles E. Darnell, PhD





Book Four
of

The Abundant Life Series

The Spirit World

All of God's Created Beings



Rev. Charles E. Darnell, PhD



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Preface: p. xx.

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Introduction

In the quest to understand more of God, His Word, and mankind's relationship to his being created in the Image of God, I've had a never-ending thirst to discover everything the Holy Spirit will permit. Thus, it would seem only natural to seek more knowledge about the existence of mankind after passing through this preparatory walk on the earth. Our existence on the earth is but the blink of an eye, in relationship to the existence in the next life. Therefore, it makes good sense to know something about the beings created by God prior to that of mankind, what they have done and how they have caused an impact on the condition of mankind as a whole.

As this quest continues, there is always the possibility that revealed information already written by this author may change as additional information comes into understanding. If this author, or any author for that matter, waited until all things were known, there would be no need to write anything, simply because there would be no clarification of anything previously recorded, nor would you ever find perfection to complete your work. I must admit in my study of God, and His ways, I may never know all things until I am in His presence.

The purpose continues—to get you to think, to question and to improve your relationship with God the Father.



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The Spirit World

The Scriptures are full of the supernatural! The only cure for the materialism of the present day is to discover what the scriptures reveal of the spirit world. There is but a step from the natural world to the spirit world, and the dividing veil is our fleshy physical body. The heavens are peopled with spirit beings.

In general terms, we think of angels when we speak of spirit beings. For the most part this is true, for even the demons and fallen angels were obedient angels at one time. Thus, in our view of angels (spirit beings) there are two broad categories, good and evil. There are two classes of angels, Cherubim and Seraphim. The Cherubim are fighters and soldiers, our example is Genesis 3:24, *So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.*

Seraphim are administrators and messengers, our example is Isaiah 6:1-7, *In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts." Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged."*

One of the principal functions of the angels is to govern. We can see in the following this may be in the form of good or evil and angels (both good and bad) are said to have dominion over principalities, powers, rulers of darkness in this age, and in charge of wicked spirits. Ephesians 6:12, *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*

Angels may be over thrones or dominions. Colossians 1:16, *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.*

There may also be fallen angels. 2 Peter 2:4, *For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment. They may be spirits in prison. 1 Peter 3:18-20, *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.**

Finally, we may know these fallen angels as demons, seducing, or deceiving spirits. 1 Timothy 4:1, *Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.*

The angels are innumerable in number. Hebrews 12:22, *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels. They are mighty in power but not almighty. 2 Thessalonians 1:7, *and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, They excel in strength. One angel**

destroyed 185,000 of the Assyrian army in a night. An angel rolled away the stone from the tomb of Christ, and one angel shall bind Satan and cast him into the Bottomless Pit at the assigned time.

They are glorious beings. Luke 9:26, *“For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father’s, and of the holy angels.* and have great knowledge, but are not Omniscient. This is an important point that must be remembered. If you want to address Satan, or any of his demons, you must do it directly because they cannot read your thoughts as God can. Therefore, if you want to protect yourself, your family, your home, etc. you must boldly rebuke Satan in the name of Jesus and tell him he is bound and cannot harm you.

There is one other point about angels that probably every mother wants to know. Are there guardian angels? I can only tell you what the Bible says and give you the following verses of Scripture. Psalms 91:11-13, *For He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone. You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot.*

The angels are ministering spirits to those who are heirs of salvation. Hebrews 1:13-14, *But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?*

They are executioners of God’s wrath on the wicked. 2 Thessalonians 1:7-8, *And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.*

They will gather the elect of Israel from the four corners of the earth. Matthew 24:31, *“And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.*

They are commissioned to supply the physical needs of God’s people. Matthew 4:11, *Then the devil left Him, and behold, angels came and ministered to Him.* 1 Kings 19:4-8, *But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, “It is enough! Now, LORD, take my life, for I am no better than my fathers!”*

Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, “Arise and eat.”

Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. And the angel of the LORD came back the second time, and touched him, and said, “Arise and eat, because the journey is too great for you.” So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

Among the principalities and powers of the spirit world, there are three great leaders:

1. Michael — He is mentioned three times in Daniel, where he is called a Prince who stands for Daniel’s people—the Jews. Daniel 10:13 *“But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.* Daniel 10:21, *“But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.* Daniel 12:1, *“At that time Michael shall stand up, The great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book.*

He is called the Archangel in Jude 9, *Yet Michael the archangel, in contending with the devil,*

when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" In Revelation 12:7 he is seen in command of the angelic Army of Heaven, And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought. His work seems to be to deliver God's people, particularly the Jews, from the power of Satan. Finally to oust Satan and his angels from the heavens, and cast them down on to the earth, Revelation 12:8-9, *But they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.* He also has something to do with the resurrection of the dead, for he is associated with the Resurrection mentioned in Daniel 12:2, *And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.* He contested with the Devil concerning the resurrection of Moses. Jude 9, *Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"* Michael is the the Archangel that will be heard when the Dead in Christ shall rise because he is the only Archangel mentioned in Scriptures. 1 Thessalonians 4:16, *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.*

2. Gabriel — He is mentioned by name four times, twice in Daniel, and twice in Luke. He seems to be associated with the redemptive work of God. He appeared to Daniel to inform him of the time of Christ's first coming. Daniel 8:16, *And I heard a man's voice between the banks of the Ulai, who called, and said, "Gabriel, make this man understand the vision."* Daniel 9:21-27, *Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision: seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. and after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. the end of it shall be with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering, and on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."*

Gabriel announced to Zacharias the birth of Christ's forerunner, John the Baptist and later he proclaimed the birth of Jesus to Mary. Luke 1:19, *And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.* Luke 1:26-27, *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. His position in heaven is lofty, for he said of himself to Zacharias, "I am Gabriel, who stands in the presence of God... ."*

3. Lucifer — We normally speak of Lucifer by one of his other names, Satan, and we do not mention him last because of his lack of importance, but instead, because of his evil character. From all that is written in Scriptures about Lucifer, we in many ways could say, he was the greatest of angels, if not for

his change of heart in serving God. He is the source of all the anarchy and rebellion in the Universe, of disease, sickness, and death. This work contains a more indepth study of Satan in another chapter.

While we have spoken of three great leaders of the spirit world, I once thought there was a fourth angel named in the Bible. I want to make it clear why I thought in this manner and the verses of the Bible that changed my mind. Compare the following with what is said about Satan.

Abaddon (Hebrew) or Apollyon (Greek) — Called the king of the abyss (bottomless pit). There are several things to notice about the spirit named Destruction that is different from Satan. Notice he is king of the bottomless pit, and yet, Satan is prince of the air. Job 1:7, *And the LORD said to Satan, "From where do you come?"*

So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

Job 2:2, *And the LORD said to Satan, "From where do you come?"*

So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

We also find another reference in Ephesians 6:12, *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.* We shall see in the chapter on Satan that Satan has a kingdom, but if we are to believe Biblical text, his present kingdom is in heavenly places and not over or in the abyss. Satan may be locked up later, but not at this moment! Thus, the names Abaddon and Apollyon mean DESTRUCTION and represent a name for Satan in the future. Here are the verses that helped change my mind about these two names.

In Proverbs 27:20 it says, *"Hell (Hades) and Destruction (Abaddon) are never full."* Therefore, connecting Abaddon with Hades (Sheol) and the inference is Abaddon is a part of the Underworld. We now turn back to Revelation where this inference becomes a certainty, for there we read the king of the Bottomless pit is called in the Hebrew tongue Abaddon, but in the Greek tongue his name is Apollyon. Revelation 9:1-3, 11, *Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. . . . And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.* That is, the King of the Bottomless Pit is named after the Hebrew and Greek words translated as Destruction. We will go over this again in the chapter on *The Underworld*.

From what has been said in Biblical text we see the heavens are peopled with principalities and powers of evil, against which we are warned in Ephesians 6:12, *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.* Job declared the heavens are not clean in God's sight. Job 15:15, *If God puts no trust in His saints, And the heavens are not pure in His sight.* God will cleanse them, as we shall see, so that Christ and His Bride, the Church, may dwell there safely.

The Tri-Unity of God

One of the great mysteries of the spirit world is the Tri-unity of God. Few people seem to understand the Trinity of the Godhead and there is much confusion taught within the Body of the Church. For the sake of discussion, let us call the Godhead the Tri-unity of God instead of the Holy Trinity. We are only doing this to clarify what Scriptures say, and not to detract from the fact, or teaching of the Trinity.

The Scriptures clearly teach the distinct personality of the Father, Son, and Holy Spirit. The Divine Three were present at the Baptism of Jesus. The Father was present and spoke, saying, "This is My beloved Son, in whom I am well pleased." The Son was present in the person of Jesus, and the Holy Spirit was present in the form of a Dove. Matthew 3:16-17, *When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."*

The Tri-unity of God is also taught in the Old Testament. In Genesis 1:26, we read, "And God said, let Us make man in Our image." When the Babel Builders were constructing their Tower, the Lord said in Genesis 11:7, "Come, let Us go down and there confuse their language, that they may not understand one another's speech." The difficulty is how to reconcile this Tri-unity with the unity of God. Are there three Gods, or are there three persons in one Godhead?

A simple illustration may help us. The sun of our Solar System is a trinity. It manifests itself in a threefold manner through the properties of heat, light and chemical action. These three properties of the sun together make up the sun. Neither of these three properties, by itself, is the fullness of the sun. The heat of the sun is not seen, but is felt. The light of the sun can be seen, and it is the light of the sun that makes the sun visible to us. The chemical action of the sun can neither be seen nor felt, but its power is revealed in the growing plant, and on the photographic negative.

To apply our illustration, let the heat rays of the sun correspond to **God the Father**. He cannot be seen, but He can be felt, for God is LOVE and love can be felt but not seen. John 3:16, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." Also in 1 John 4:7-16, *Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit. And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.*

The light rays of the sun correspond to **God the Son**. It is the Son of God that makes God visible to mankind. The Son came to manifest God. 1 Timothy 3:16, *And without controversy great is the mystery of Godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.* Jesus said of Himself, "I am the Light of the World," John 8:12, *Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."* In order to understand

that Jesus is the light of the world, we need to read John 1:1-14, *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.* Without the Son we would not know God, for He came to reveal God, so He could say, “He who has seen Me has seen the Father,” John 14:9, *Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’”*

The chemical action of the sun corresponds to **God the Holy Spirit**. It is the Holy Spirit that gives life and power, and forms the Image of God on the sensitive plate (receptor) of the Human Heart (mankind’s spirit). As neither the heat, nor the light, nor the chemical action of the sun is in itself the sun, because it takes all three to make the sun, though each has its separate work to perform. So the Father, Son and Holy Spirit are not each individually in Himself God, but they in their united capacity are **GOD**, each performing His Official Function in the creation and preservation of the Universe.

The heat, light and chemical action of the Sun varies according to the seasons, the heat is more intense in summer than in winter, so each Person in the Godhead is more manifest in one Age, or Dispensation, than in another. The Father was manifest in Old Testament times. The Son was manifest during His early ministry, and the Holy Spirit is active in this Dispensation (or Age). This will explain the words of Jesus in the **Great Commission**. Matthew 28:20, *“Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.*

How is Jesus going to be with us always when He was taken up into Heaven? As we have the sun with us whenever it manifests itself in either heat, light or chemical action, so we have God with us whenever we have Him in any of His manifestations. So when Jesus said, *“Lo, I am with you...,”* He meant He would not be personally with us, for His work now is that of **High Priest** in Heaven, but that **God** would be with us in the person of the Holy Spirit. Jesus left so the Holy Spirit might come. John 16:7-14, *“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.”* Therefore, Jesus is not personally present with His people, but God is, for the Holy Spirit now represents the Godhead on the earth. So while there are three **Person—alities** in the Godhead, there is but One God.

Man, in himself, is a trinity! He is composed of Spirit, Soul, and Body. 1 Thessalonians 5:23, *Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.* Man is a trinity because he was made in the image of God. Genesis 1:26, *Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle,*

over all the earth and over every creeping thing that creeps on the earth.” Therefore, man, like God, is a threefold being. His spirit corresponds with God the Father, it can be felt but not seen. His soul corresponds with the Holy Spirit, it can be neither seen nor felt. His body corresponds with God the Son, it can be both seen and felt, and makes the man visible.

There are other attempts to illustrate the Tri-Unity of the Godhead. One such illustration is the concept of either man or woman having a three fold personification of being, in that a man can be a male, a husband, and a father. Likewise a woman can be a female, a wife and a mother. This illustration may contain three different functional characteristics through a person’s lifetime, but does not create, nor illustrate the tri-unity relationship corresponding to the Godhead.

Another example is the three physical states of water in the form of ice, water, and steam. The physical characteristics of water indicate that when the liquid state of water approaches the freezing point, the whole of the body of water must decrease in temperature to 32 degrees before a change in state from liquid to solid is achieved. The same is true when water changes from the solid to the liquid state and when water changes from the liquid to the vapor state. Again, there are three different states identified, but not the corresponding relationship of mankind being connected to the Godhead, nor of the Tri-unity of the Godhead proper.

The only thing remaining is to remove the example stated as Tri-unity, and put in its place the proper term for the Godhead, the Holy Trinity.

Satan

There are many who deny the existence of Satan. They claim what we call Satan is only a principle of evil. This evil is a sort of malaria, an intangible thing like disease germs that float about in the atmosphere and attacks people's spirit (heart) under certain conditions. They are willing to go so far as to say if God is ALL GOOD there cannot be the existence of a devil (Satan). The existence of Satan cannot be determined by the opinions of men. The only known reliable source of information on Satan is the Bible. That is the reason Satan tries to discredit the Word of God. He is not a *principle of evil*, he is a created person. 1 Peter 5:8, "*Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*"

He walks about, and is to be chained. Revelation 20:1-3, *Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.* These could not be said of a principle of evil. Our adversary has many names or aliases: Satan; Devil; Beelzebub; Belial; Adversary; Dragon; and Serpent. He is mentioned by one or the other of these names a total of 174 times in the Bible (depending upon which translation you use).

He is a great Celestial Potentate.

He is *The Prince of the Power of the Air*.

Ephesians 2:2, *in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.*

He is also

The God of this World (Age)

2 Corinthians 4:4, *whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

I. His Origin — This is more or less shrouded in mystery. One thing is certain, he is a created being, and of the most exalted type. He was before his fall, The Anointed Cherub That Covers. That is, he was the guardian or protector of the Throne of God. He was perfect in all his ways from the day he was created until iniquity was found in him. In him was the fullness of wisdom, and the perfection of beauty, but it was his beauty that caused his pride which was his downfall. He was clothed in a garment covered with the most rare and precious gems, the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, and emerald all woven in with gold. He dwelt in Eden, in the Garden of God. This probably refers not to the earthly Eden, but to the Paradise of God on high, for Satan dwelt on the Holy Mount of God. All this we learn from Ezeiel, where the prophet has a preview of the Antichrist under the title of the King of Tyre. As the Antichrist is to be an incarnation of Satan, the prophet describes Satan's original glory from which he fell. This must be in the future since there has never been such a King of Tyre as described in Ezekiel 28:11-19, *Moreover the word of the LORD came to me, saying, "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: 'You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created.'"*

“You were the anointed cherub who covers; I established you; you were on the holy mountain of God; You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, till iniquity was found in you. By the abundance of your trading you became filled with violence within, and you sinned; therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub, from the midst of the fiery stones.”

“Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, that they might gaze at you. You defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your trading; therefore I brought fire from your midst; it devoured you, and I turned you to ashes upon the earth in the sight of all who saw you. All who knew you among the peoples are astonished at you; you have become a horror, and shall be no more forever.”

The cause of Satan’s fall is given in Isaiah 14:12-20, *“How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.’”*

“Yet you shall be brought down to Sheol, to the lowest depths of the Pit. Those who see you will gaze at you, and consider you, saying: ‘Is this the man who made the earth tremble, who shook kingdoms, who made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners?’”

“All the kings of the nations, all of them, sleep in glory, everyone in his own house; but you are cast out of your grave like an abominable branch, like the garment of those who are slain, thrust through with a sword, who go down to the stones of the pit, like a corpse trodden underfoot. You will not be joined with them in burial, because you have destroyed your land and slain your people. The brood of evildoers shall never be named.”

In these verses he is called Lucifer, son of the Morning. This was his glorious title when he was created, and this world of ours was made, at that time: *When the morning stars sang together* (probably meaning other glorious created beings), *and all the sons of God shouted for joy?* Job 38:7

It is well to note the one here called Lucifer, son of the Morning, is in verse four of Isaiah 14 also called the King of Babylon, *that you will take up this proverb against the king of Babylon, and say: “How the oppressor has ceased, the golden city ceased!”* As there has never been a King of Babylon like the one described here, the description must be that of a future King of Babylon. The Antichrist is to have the city Babylon rebuilt for his capital. This is probably a preview by the prophet Isaiah of Antichrist, as indwelt by Lucifer (or Satan) when he shall be King of Babylon.

Some think when this world was created and fit for habitation Satan was placed in charge of it. It was then, as Isaiah declares in verses 13 and 14, that Satan said in his heart, *“I will ascend into heaven, I will exalt my throne above the stars of God* (other ruling powers); *I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.”* It was for this presumptuous act that the Pre-Adamite World became a chaos, and without form and void, as described in Genesis 1:2, *The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*

This would justify the claim of Satan that this world belongs to him, and he had the right and power to transfer the kingdoms of the world to Christ, if He would only acknowledge Satan’s supremacy, as stated in Matthew 4:8-9, *Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, “All these things I will give You if You will fall down and worship me.”* It also accounts for the persistent war Satan is waging against the Almighty to retain his possession of the earth.

When Satan became unwilling to rule the original earth as a subordinate, and determined to rule it independently of God, he put his own will in opposition to the Will of God. That was **TREASON!** That was **SIN!** That was the origin of all sin. In this act of exalting himself against God, Lucifer became Satan, for Satan means adversary. To justify himself, he accused God. In accusing God, he became the Devil, for devil signifies accuser. Thus, Lucifer became both Satan and Devil. This answers the question, “Why did God make the Devil?” God did not make the Devil, he made himself.

The Problem of Evil — God did not create evil! Paraphrased, “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” Taken from Matthew 7:15-18, *“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.”*

If God did not create evil, then how did it originate? It will not do to say, “An enemy hath done this,” for then the question will arise: Who made the enemy? If Satan did not originate evil in his own heart, then it must have been implanted in his heart from some outside source. This would require the co-existence of **good** and **evil** in the Universe, and rob God of His Sovereignty. Some believe evil is necessary to properly develop and perfect free moral agents. If this is true, then evil must have had an eternal beginning and been in the purpose of God, for all of God’s creatures were created as **free moral agents**. If God had made them otherwise, they would have been mere machines with no will of their own. While it is true that overcoming evil perfects character, it is not true that evil is necessary for such perfection. To be a free moral agent implies one has the power of choice.

When God created the angels, and all the glorious beings He originally created, there was no sin or evil in the Universe. But, as free moral agents they had the power of choice, not between **good** and **evil**, but between following the **will of God** or their **own will**. As long as Satan chose the will of God, there was no evil in the Universe, but the moment he chose to follow his own will, he fell, and by persuading others to follow him, he introduced evil into the Universe. The root of sin is **SELFISHNESS**. When Satan said in Isaiah 14:12-14, *“I will ascend into Heaven (from the original earth over which he was ruling), I will exalt my throne above the stars of God (other ruling beings)... I will ascend above the heights of the clouds; I will be like the Most High”* It was at that moment that Satan was guilty of treason, and started a rebellion against the government of God that will never cease until he and all his followers are cast into the **lake of fire** to spend eternity.

II. His Present Location — The common notion is that Satan and his angels are imprisoned in Hell. This is simply not true. The angels described in 2 Peter 2:4 and also in Jude 6, as having left their *first estate*, and being, *reserved in everlasting chains under darkness*, are not Satan’s angels. These are a special class of angels whose sin caused the great flood of Noah’s time. They are the *Spirits in Prison* of whom Peter speaks in 1 Peter 3:18-20, *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.*

Satan and his angels are at liberty. We read in the first and second chapters of Job that it was the custom in Job’s day for the *Sons of God* (angels), to appear at stated times in the presence of God to give an account of their stewardship, and Satan always appeared with them. Job 1:7, *And the LORD said to Satan, “From where do you come?”*

So Satan answered the LORD and said, “From going to and fro on the earth, and from walking back and forth on it.”

This statement is repeated in Job 2:2, *And the LORD said to Satan, "From where do you come?"* So Satan answered the LORD and said, *"From going to and fro on the earth, and from walking back and forth on it."* Therefore, Satan was at liberty on earth and had access to God. He was not cast out of Heaven in Job's day (2000 BC), and as he has not been cast out since, he must still be at liberty in the heavens and on earth.

III. His Kingdom — Satan is a king, and has a kingdom. "If Satan cast out Satan he is divided against himself. How, then, will his kingdom stand?" Matthew 12:24-30, *Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."*

But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. He who is not with Me is against Me, and he who does not gather with Me scatters abroad."

We must remember what Paul taught us in Ephesians 6:12-KJV, *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world (age), against spiritual wickedness in high places (the heavens)."*

From this verse we see that Satan's kingdom consists of principalities, powers, age rulers of darkness and wicked spirits in the heavens. These principalities are ruled by princes, who control certain nations of our earth. As an example in the days of Daniel, the prophet, we read Daniel 10:10-14, *Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling. Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come."*

IV. His Methods

A. He is the Deceiver of the World

The World is meant as all those who belong to the satanic system, or, in other words, all those who are entangled in Satan's mesh (net or web), 1 John 5:19, RSV, *And we know that we are of God, and the whole world (satanic system), lieth in the Wicked One (Satan).*

Satan deceives by blinding the eyes of the world, **including many members of the Church.** 2 Corinthians 4:3-KJV, *If our Gospel is hid, it is hid to them that are lost; in whom the god of this world (Satan), hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.*

To this end Satan has his preachers who preach another gospel. Galatians 1:6-9, *I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to*

you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. That gospel is the doctrine of devils. 1 Timothy 4:1, *Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.* He is the instigator of the great apostasy. Peter, speaking of the latter times says: 2 Peter 2:1-2, *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed.* These false teachers are being seen everywhere. They are those who deny the virgin birth, deity, bodily resurrection and personal pre-millennial return of the Lord Jesus Christ.

Satan is very subtle in his methods, and if it were possible, he would deceive the very elect. He knows all the great Scripture subjects of universal interest to humanity, and he is too wise to attack them openly, so he adulterates them with false doctrine. He has tried to rob the Church of her blessed hope of the Lord's return by mixing a lot of false teaching and the setting of a time for the return of Christ, as previously seen in Millerism, Seventh Day Adventism and Millennial Dawnism in the past, and more recently in the cults of Jonesville, Waco, and Heaven's Gate in California.

To prevent mankind from turning to the Lord for healing, Satan has invented the systems of Christian Science and New Age. To satisfy the craving of the human mind to know what is happening in the Spirit World, Satan invented Spiritualism and the occult. Satan, seeing he could not stamp out the Church by violence and persecution, has changed his tactics. He is now trying to seduce the Church into conforming to the world, and trying to better an age that God has doomed to destruction. His present purpose is to build a magnificent civilization, and he has deceived the Church into believing it can bring in the millennium age, without Christ, by the betterment of society. His hope is that the Gospel of Social Service will replace the Gospel of Grace. By diverting the attention of Christian people to secondary things, they will neglect the primary work of soul saving, delay the evangelization of the world, postpone the Return of the Lord, and his own confinement in the Bottomless Pit.

B. He is the Adversary of God's People

The warfare between **Good** and **Evil**, as recorded in the Bible from Genesis 3:15 to Revelation 20:10, is most intensely interesting reading. Satan tempts Eve, both she and Adam partake, and the result is the Fall of mankind into sin. Satan, to prevent the birth of the Promised Seed, causes Cain to kill Abel. Satan, to bring about the destruction of the human race, gets the Sons of God to marry the Daughters of Men, and the result is the great Flood. To destroy the unity of the race, Satan suggests the building of the Tower of Babel, and the result is the confusion of mankind. The final results of this occasion was mankind's confusion in his tongues, and also in his skin color.

Actually, this story is too long. All through the Old Testament we see Satan at work trying to frustrate the plan of God for the Redemption of the Race (that's the entire human race and not race being defined as one group of people. In fact, if you truly study the Bible between the fall in the Garden to the confusion of the people at the Tower of Babel, we are only talking about one race, even as a people or as a group of people). When the time came for Christ's ministry it was Satan who tried to overcome Christ when weakened by fasting in the wilderness, and who suggested He throw Himself from the Pinnacle of the Temple. The attempt of the people to throw Christ from the hilltop at Nazareth, and the two storms on the sea of Galilee were plans of Satan to destroy Christ. When foiled in these, Satan renewed the fight through Priests and Pharisees, and succeeded at last in getting Judas to sell his Master. Then, amid the trees of Gethsemane, he sought to kill Christ by physical weakness before He could reach the Cross and make atonement for sin. When Christ was crucified, Satan thought he had at

last conquered, but when Christ rose from the dead, Satan's rage knew no bounds. In all probability Satan and his angels contested the Ascension of Christ. The history of the Church (meaning everyone believing in Christ) is but one long story of the irrepressible conflict between Satan and God's people.

V. His Doom

As we have seen, Satan still has access to God, but, the time is coming when he shall be cast into the lake of fire. Revelation 12:9-12, *So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.*

When this occurs there shall be a great **WOE** on the earth because of Satan's wrath, that he shall exercise through the Beast, the Antichrist. Revelation 13:2-8, *Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.*

At this point in time Satan will know his time as Prince of the Air is short, only 3 1/2 years. At the close of the Tribulation Period, the Beast and the False Prophet will be cast alive into the lake of fire, and an angel from Heaven will seize Satan and bind him with a great chain, already forged, and cast him into the bottomless pit to remain for the 1000 year reign of Christ. Revelation 20:1-3, *Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.*

At the end of the 1000 years Satan shall be loosed for a season, and then with his angels, he shall be cast into the Lake of Fire prepared for him in ages past to spend the Age of the Ages. Matthew 25:41, *"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'" This is confirmed in Revelation 20:7-10, Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. **And they will be tormented day and night forever and ever.***

The Fallen Angels

Who are these fallen angels? They are not Satan's angels, for his angels are free, and like him roam about. In 2 Peter 2:4-5 we read, *For if God did not spare the angels who sinned, but cast them down to hell (Tartaros) and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly.*

In Jude 1:6-7 we read, *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.*

I must ask my readers to answer this question. Are you aware that there are two groups of fallen angels? Yes! We have all heard that Satan and his angels are fallen angels, but who are these angels that represent this second group of fallen angels? These angels are in prison, in darkness, in chains, and reserved for judgment. The place of their confinement is not Hell, but Tartaros. See the chapter on *The Underworld* to understand the distinction between these two groups. What was their sin? It was sexual immorality. Specifically it was sexual immorality of an abnormal character, or, the unlawful sexual intercourse of angelic beings with strange flesh beings of a different nature. When was this sin committed? The text says in the days of Noah, and that it was the cause of the flood. For details we must return to the time before the flood.

In Genesis 6:1-4 we read, *Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.*

Who were these sons of God? Some have claimed they were the sons of Seth and the daughters of men were the daughters of Cain. This means the sons of the supposedly godly line of Seth, intermarried with the godless daughters of Cain, with the result being a godless race. That the Sons of God were the descendants of Seth is based on the assumption that the descendants of Seth lived apart from the descendants of Cain up to the time shortly before the Flood, and they were a pure and holy race. Meanwhile the descendants of Cain were ungodly, their women unreligious and carnal minded, and possessed of physical attractions foreign to the women of the tribe of Seth. Such an assumption has no foundation in Scripture.

We read in Genesis 4:26, *And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.* However, it does not imply that these men were limited to the descendants of Seth, nor that all the descendants of Seth from that time were righteous. Some presume that in the early days of the race, it was necessary that brothers and sisters and near relatives should marry. I must, out of necessity, disagree with this concept. God dictates within the teaching of Moses that there should not be carnal knowledge between kindred members of a family. Thus it only makes sense that God did not desire this at the time of Seth and it was very unlikely that the descendants of Seth and Cain intermarried until some time just before the Flood. Even stranger is the statement that when they did know each other carnally, their offspring would be a race of giants or mighty men. It is worthy to note nothing is said of giantesses, or mighty women, which would have

been the case if it were simply a union of the sons of Seth and the daughters of Cain. As both the descendants of Seth (except 8 persons) and Cain were destroyed in the Flood, it is evident they were not separate tribes at that time and were equally sinners in the sight of God.

If the sons of Seth and the daughters of Cain were truly the intent here why didn't Moses, who wrote the Pentateuch (first five books of the Bible), say so? It is not sufficient to say the men of Moses' time knew what he meant. The Scriptures are supposed to mean what they say. When men, we are told, *began to multiply on the face of the earth, and daughters were born unto them, the sons of God saw the daughters of men*. The use of the word men signifies the whole Adamic race, and not simply the descendants of Cain and Seth, thus distinguishing the sons of God from the descendants of Adam. There is no suggestion of contrast if the sons of God were also men.

Four different Hebrew words are used in Genesis 6:1-4. Bne-Ha-Elohim, rendered sons of God; Bnoth-Ha-Adam, daughters of men; Hans-Nephilim, giants; Hog-Gibborim, mighty men. The title Bne-Ha-Elohim, sons of God, does not have the same meaning in the Old Testament that it has in the New Testament. In the New Testament it applies to those who have become the sons of God through the new birth by belief in Jesus. We can see this in the following different verses, John 1:12, *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name*; Romans 8:14, *For as many as are led by the Spirit of God, these are sons of God*; Romans 8:15, *For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father;"* Romans 8:16, *The Spirit Himself bears witness with our spirit that we are children of God*; Galatians 4:6, *And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"* In 1 John 3:1, *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him*; 1 John 3:2, *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is*.

In the Old Testament this term applies exclusively to the angels, and is so used five times; twice in Genesis and three times in Job, where Satan, an angelic being, is classified with the sons of God. Genesis 6:2-4, *That the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown*. In Job 1:6, *Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them*. In Job 2:1, *Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD*. Finally, in Job 38:7, *When the morning stars sang together, and all the sons of God shouted for joy?*

A son of God denotes a being brought into existence by a creative act of God. Such were the angels, and such was Adam, as he is so called in Luke 3:38, *The son of Enos, the son of Seth, the son of Adam, the son of God*. Adam's natural descendants are not the special creation of God. Adam was formed from the dust of the ground. Genesis 2:7, *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*.

We must review one more verse in Genesis. Turn back to Genesis 1:27 and read, *So God created man in His own image; in the image of God He created him; male and female He created them*. Adam's descendents were born in his likeness, that is, in the likeness of Adam, for we read in Genesis 5:3, *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth*. Therefore, all men born of Adam and his descendants by natural generation are the sons of men. It is only by being BORN AGAIN, as Jesus taught, meaning a new creation, that they can

become the sons of God as in the New Testament sense. John 3:3-7, *Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."*

Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "Do not marvel that I said to you, 'You must be born again.'"

That the sons of God of Genesis 6:1-4 were angels was maintained by the ancient Jewish Synagogue, by Hellenistic Jews at, and before, the time of Christ, and by The Church up until the fourth century, when the interpretation was changed to sons of Seth for two reasons. First, because the worship of angels had come into practice in the church. If the sons of God of Genesis 6:1-4 were angels who fell, then angels might fall again, and that possibility would affect the worship of angels. The second reason was that celibacy had become an institution (tradition) of the Catholic/Orthodox Church. If it was taught that angels in heaven did not marry, and yet some of them seduced by the beauty of womanhood, came from heaven to gratify their amorous propensities, a weakness of a similar kind in one of the earthly angels (celebrates) might be more readily excused. In the eighteenth century the angelic interpretation was revived, and is now largely held by Biblical scholars.

The objection to the angelic interpretation is based on the words of Jesus as to the marriage relation of the redeemed in Heaven, when He said, *"They neither marry, nor are given in marriage, but are as the angels of God in Heaven."* Matthew 22:30, repeated in Mark 12:25, *"For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.* And found again in Luke 20:35-36, *"But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; "nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.*

The legitimate conclusion from this statement is that the Angels do not marry, but it does not follow that they are sexless. It says they do not marry in Heaven, not they do not have the power of procreation. While it may not be written, it would only make sense as it is not the nature of Holy Angels to seek such a relationship. Simply because they have the power of procreation, they will not exercise it in a fallen state. What these passages teach is that the angels do not multiply by procreation. Angels as far as we know from Biblical text, were created **en masse**, and as such they are immortal, and never die. There is no necessity for marriage among them. Marriage is a human institution to prevent the extinction of the race by death. If the bodies of the dead are to be resurrected, as the Scriptures clearly teach, the inference is those bodies will be male and female. To teach otherwise is to declare such a relationship as husband and wife, or sister and brother will be unknown in Heaven. There will be no necessity for the righteous in Heaven to marry since the bodies of the righteous dead, after they have been resurrected and glorified, are immortal. Therefore, the marriage relationship will be discontinued, but it does not mean husbands and wives will not know each other, as such, in the next realm. See the chapter on *Recognition and Relationship in the Spirit World*.

Another fact worthy of note is the angels are always referred to as being of the masculine gender. We meet with Bne-Ha-Elohim, sons of Elohim (God), but never with Bnoth-Ha-Elohim, daughters of Elohim (God). The inference is that all angels are of the masculine gender, that is, they are all male. If this is true, the reason they do not marry in Heaven is because there are no female angels to marry, but it does not mean they do not have male generative organs and cannot cohabit with females of the human race. It is highly improbable that angels, by sinking lower in the scale of being, could acquire sexual power of which they had previously been destitute. Yet they have such power, if we are to believe the statement in Genesis 6:1-4. The whole thing hinges on the correspondence between the bodies of angels and the bodies of human beings.

Angels and human beings are members of the great family of God, and this kinship between them implies a relationship that under certain conditions, might result in a fruitful marriage union. Angels are spirit beings clothed in celestial bodies. These bodies are not ethereal in the sense that they are mere ether, for they have a materialistic form and can fly. Daniel 9:21, *Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.*

Revelation 14:6-7, *Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth; to every nation, tribe, tongue, and people; saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." Angels can assume the form of a man, and could eat of Abraham's calf. Genesis 18:1-8, *Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant."**

They said, "Do as you have said."

So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes." And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

Likewise there is scripture pertaining to angels who ate of Lot's unleavened bread. Genesis 19:1-3, *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way."*

And they said, "No, but we will spend the night in the open square." But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Man, meaning mankind as stated in Genesis 1:27 as male and female, is also a spirit being clothed in a material body of flesh, and hereafter, as a redeemed man, is to have a spirit body like the angels. As someone has said, man is now half beast and half angel, but some day will be all angel, 1 Corinthians 15:49, *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.* Are men and angels so unlike that under certain conditions there could not be a union between them?

Man was made in the image of God, not only spiritually, but in a sense, physically. While God is a Spirit it is not to be supposed God has no form. John 4:24, *"God is Spirit, and those who worship Him must worship in spirit and truth."* We cannot conceive a being having eyes, ears, can speak, but must also have a form. The inference from the Scriptures is all the higher intelligences of the heavenly world, as the seraphim, cherubim, angels, archangel, Satan, etc., are patterned after the image of God.

That pattern is of the human body, for man structurally is the masterpiece of the Almighty, Psalms 8:3-9, *When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him, and the son of man that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honor.*

You have made him to have dominion over the works of Your hands; You have put all things under his feet, all sheep and oxen; even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas.

O LORD, our Lord, how excellent is Your name in all the earth! The fact remains that when angels appeared to men they always appeared in the form of a man, and not in the form of an animal, or a bird. This is inferential evidence that angels are men.

Satan, as an angel, is also given other titles, such as serpent in Genesis 3:1, *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"*

The title of dragon is given to Satan in Revelation 12:7-9, *And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.* These verses imply that Satan, when it suits his purpose, takes the form of a beast, but he is generally spoken of as appearing as an angel of light. 2 Corinthians 11:14, *And no wonder! For Satan himself transforms himself into an angel of light.*

If man was made in the image of God and after His likeness, it stands to reason that when God would manifest Himself to men, it would be in the form of a man. Genesis 1:26-27, *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.* The assumption then of the human form, by Jesus at His incarnation, was the necessary law of His being. He could not have appeared in any other form and been Godlike.

Paul speaks of Jesus as being in the form of God, and taking upon Himself the form of a servant and being made in the likeness of men. Philippians 2:5-8, *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.* Paul simply means Jesus took upon Himself human nature and subjected Himself to its limitations, for the form of a servant is the same as the form of his master, though his knowledge may be less.

When Jesus ascended, He ascended as a man, and He is now in Heaven the Man, Christ Jesus. 1 Timothy 2:5, *For there is one God and one Mediator between God and men, the Man Christ Jesus.* John had a vision of Jesus, as a man, in the midst of the seven lampstands. Revelation 1:10-20, *I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."*

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

"Write the things which you have seen, and the things which are, and the things which will take place after this. "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you

saw are the seven churches. If the human body is not made after the pattern of the Heavenly, then Jesus in the form of a Man in Heaven is out of harmony with His environment. We would, therefore, have the anomalous condition of the second person in the Trinity now being different in form from the Father and the Holy Spirit.

If Jesus came to reveal the Father, what did He mean if He was not a revelation of God in His person as well as in His works when He said, *“He that hath seen me, hath seen the Father?”* Review John 14:8-11, *Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”*

Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? “Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. “Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

The Bible teaches us that no mortal being in the flesh can look on the person of God and live. Exodus 33:18-23, *And he said, “Please, show me Your glory.”*

Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” But He said, “You cannot see My face; for no man shall see Me, and live.” And the LORD said, “Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

It was necessary for Jesus to veil His Deity in human flesh, but the veil of the flesh became transparent on the Mount of Transfiguration, and three of His disciples beheld His glorious heavenly form, that of a man. Matthew 17:1-2, *Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.* John confirms this in his writings in John 1:14, *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

Peter did likewise in his writings in 2 Peter 1:16-18, *For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain.*

We know from the first three chapters of Genesis that God visited the Garden of Eden and talked with Adam. We know Satan, as a fallen angel, was also a visitor to the Garden, for it was there that he tempted the male and female. It might have been true that Adam and Eve had other angelic visitors, because of the kinship between them? It would be interesting to know what would have been the relationship between the Adamic and Angelic races if Adam had not fallen into a state of sin. Is not the difference between them, caused by the fall, more of a spiritual than a physical one, and, if so, where does the impossibility of physical intercourse exist?

What effect the fall had upon the physical state of Adam and Eve is an interesting question. We are told that as a result of the fall, their eyes were opened, and they knew they were naked. Genesis 3:7, *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.* Why did they not know that before? Is it true, as some have supposed, that before the fall a sort of **halo** acted as a veil to hide their nakedness, and because of the fall they lost this? Mankind, as a whole, was told to be fruitful, and multiply, and replenish the earth. Genesis 1:28, *Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every*

living thing that moves on the earth."

One of the more interesting questions concerning the Bible rests in this verse. The verse implies that the earth was inhabited prior to this occurrence. Additionally, in addressing the inference of a union between male and female, the union would have been of the most pure and chaste character, however the fall so changed the human heart as to cause man to fall below the state of his creation by yielding to lust. If this is true of fallen man, why not true of fallen angels? As the fall of man did not sever completely the communication of angelic beings with the human race, we see no reason fallen angelic beings could not be attracted by the beauty and comeliness of the females of that race. Inferior, as to their own race, but not so far removed from them, they could desire to have intimate companionship with them.

I believe this statement also provides a possible answer to a question that has been there for years and not given sufficient thought. From where did the concept of desire come? It appears this was not an original concept given to any of God's created beings. It is not until after the fall when this term comes into play and may be shown by reading Genesis 3:16, *To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."* This is the first verse in which desire is used in the Bible and here used after the fall. Would it not make sense the want, or desire, to have intimate companionship between husband and wife, Adamic and Angelic race, or the basic of facts, between male and female is the root of desire? If this was the case, it would seem desire came from the created and not the Creator.

In Revelation we read when Satan and his angels are cast out of the Heavens onto the earth, there will be a great woe. Revelation 12:7-12, *And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time." This will be in the midst of the Tribulation Period. We read in Luke, it may imply a new invasion of the earth by Fallen Angels and will be attended with similar conduct to that of the Fallen Angels of Noah's day. Luke 17:26-27, *"And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all."*

There is a statement in Genesis that seems to throw much light on the subject we are discussing. Reading from the King James Version in Genesis 3:15, *"I will put enmity between thee (Satan) and the woman (Eve), and between thy seed (Antichrist) and her seed (Christ): It shall bruise thy head, and thou shall bruise His heel."* From this verse it seems clear that Satan has the power of procreation, and he will beget a son, the Antichrist, called in Thessalonians, the son of perdition. 2 Thessalonians 2:3, *Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition.*

Perdition is a place as indicated in Revelation 17:8, *"The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is."* Stated a second time in Revelation 17:11, *"And the beast*

that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.”

Perdition is a condition into which men may fall. 1 Timothy 6:9, *But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.* This is confirmed in Hebrews 10:39, *But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.* At this junction we should understand that the author of perdition is Satan. Antichrist (man of sin) in the passage from Revelation 17 is called the son of perdition because he is the son of the author of perdition, who is Satan.

As Christ was born of a virgin made pregnant by the Holy Spirit, without the instrumentality of a human father, so it would appear that the Antichrist, in imitation of the birth of Christ, is to be born of a woman (not necessarily a virgin) with Satan as his father. This is no new view, but has been held by many of God’s spiritually minded children since the days of the Apostle John. If Satan has the power of procreation, why is this not true of other Fallen Angels?

As further evidence of the possibility of angelic beings having intercourse with human beings it might be well to cite the treatment of the angels that came to Sodom, by the men of that city, which incidentally, is connected with the account of the Fallen Angels in 2 Peter 2:4-6, and Jude 6-7. From the account in Genesis 19:1-11, *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, “Here now, my lords, please turn in to your servant’s house and spend the night, and wash your feet; then you may rise early and go on your way.”*

And they said, “No, but we will spend the night in the open square.”

But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate. Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may know them carnally.”

So Lot went out to them through the doorway, shut the door behind him, and said, “Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof.”

And they said, “Stand back!” Then they said, “This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them.” So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.

It is clear that the men of Sodom sought to seize the two angels that came to Lot that they might commit the unnatural vice of Sodomy with them. This unnatural act is described in Romans 1:26-27, *For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another; men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.* This verse in Romans should stand as clarification that God says the same to women who *exchanged the natural use for what is against nature.* It should be perfectly clear that what is being stated toward men is also being stated toward women.

When Moses sent the twelve spies into Canaan they reported on their return. This is recorded in Numbers 13:1-33, *And the LORD spoke to Moses, saying, “Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them.”*

So Moses sent them from the Wilderness of Paran according to the command of the LORD, all of them men who were heads of the children of Israel. Now these were their names: from the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori; from the tribe of Judah, Caleb the son of Jephunneh; from the tribe of Issachar, Igal the son of Joseph; from the tribe of Ephraim, Hoshea the son of Nun; from the tribe of Benjamin, Palti the son of Raphu; from the tribe of Zebulun, Gaddiel the son of Sodi; from the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali, Nahbi the son of Vophsi; from the tribe of Gad, Geuel the son of Machi. These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.

Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this way into the South, and go up to the mountains, and see what the land is like: whether the people who dwell in it are strong or weak, few or many; whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land." Now the time was the season of the first ripe grapes.

So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath. And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs. The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there. And they returned from spying out the land after forty days.

Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land. Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there. The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."

Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."

But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we." And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature. There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."

From where did these giants come, called Nephilim in the KJV? They did not come from the previous side of the flood, unless there was such blood in Noah and his sons and their wives! The purpose of the flood was to destroy such contamination of the race caused by Fallen Angels, therefore, we must believe God prevented such. Doesn't it look more compelling that, even after the flood, there were some sporadic cases of angelic intercourse with the daughters of men. Wasn't this the reason God called for the extermination of the Canaanites that He might blot out the descendants of the Nephilim? This interpretation is confirmed by the words of Genesis 6:4, *There were giants on the earth in those days (before the flood), and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.* We see there were giants occurring after the flood. The statement that the sin of the Fallen Angels was they left their first estate, or the kingdom of the air, to descend to earth for the purpose of going after strange flesh, ought to forever settle the character of that sin to every one who believes the word of God.

Lastly, the monstrous character of the offspring of the sons of God and the daughters of men is proof that the sons of God were not men. Their offspring were giants and mighty men, who were so wicked it is said of them in Genesis 6:5, *Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.*

Godly men have married ungodly women, but their offspring have never been such monstrosities as the offspring of the sons of God and the daughters of men of Noah's day. The word translated giant means the Fallen Ones, which is further evidence that the giants of those days were sons of Fallen Angels. The sons of Seth and the daughters of Cain had doubtless often intermarried before that time, but no such children were born to them or they would have appeared before. Why don't mighty men spring from the union of godly men and godless women today? Is it not a fact that the offspring of such persons are not as a rule above the average size of mankind? But we would expect the offspring of angelic and human beings to be out of the ordinary, and we would be surprised if they were not. We would expect them not only to be great in size, but in mentality, whereas in modern times giants are not conspicuous for mentality.

Older nations of the earth have traditions, and in some cases records of the flood, showing that they can trace their origin to that catastrophe. We have in these traditions the source, or origin, whence the classic writers of antiquity obtained their conception of the gods and demi-gods whose loves for members of the human race led to the birth of beings half-human and half-divine. Thus the writers of antiquity, who must have had some basis for their stories, indirectly confirm our contention that the sons of God of Genesis 6:1-4, whose descendants are described as mighty men, were more than human, they were of heavenly origin.

Demonism

In our world today we are seeing a great deal about spiritualism, or the communication of the living with the dead. It is being masked by terms such as tarot card readings and spiritual advisors. To be plain and simple, this is **DEMONISM**, and is forbidden in the Scriptures:

Leviticus 20:6, *“And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.”*

Leviticus 20:27, *“A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them.”*

Deuteronomy 18:10-11, *“There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.”*

Isaiah 8:19, *And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter, should not a people seek their God? Should they seek the dead on behalf of the living?”*

The familiar spirits of the Old Testament are the same as the demons and seducing spirits of the New Testament. We have been fully warned in the New Testament of the revival of spiritism in these days. The Apostle Paul, writing to Timothy, warns: 1 Timothy 4:1-3, *“Now the Spirit (Holy Spirit) expressly says that in latter times (the last days of this dispensation) some will depart from the faith (that is, give up the Christian Faith), giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.”*

The phrase forbidding to marry does not refer to celibacy, but to the abrogation of the marriage relation, the practice of FREE LOVE and the doctrine of affinities, to which spiritism leads. The phrase abstain from meats is not a reference to fasting, but the requirement of a vegetable diet.

The close connection of this warning of the Apostle with the words, *“Refuse profane and old wives fables”*, in verse seven of 1st Timothy, is doubtless a reference to some of the —isms of these last days. It is an indisputable fact that most of the witches and mediums of Scripture, and these of latter days, were, and are, women. It was through Eve and not Adam that Satan sought to destroy the race. The reason may be the nervous and impressionable character of some women is better adapted to demon influence.

The revival of Spiritism and Demonism is one sign of the times, and should be a warning to every true child of God of the approaching end of the Age. The demons (Notice we have changed our discussion from fallen angels to demons.) Fallen angels, as discussed in the previous chapter are angels who left their home to have carnal knowledge with the daughters of men. Demons and evil spirits reside with Satan in the air (2nd heaven) and belong to the powers of darkness. They are not few in number, but are a great martial host, veterans in the service of Satan. Their central camp or abode is the bottomless pit from which they travel forth at the command of their leader. Revelation 9:1-11, *Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when*

it strikes a man. In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women's hair, and their teeth were like lions' teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

These are not angels, at least not in the complete form. I say this because angels (even fallen angels) have a body. However, the fact that these demons can enter, take possession of, and control human beings and animals (swine), is proof they are disembodied spirits. They are supposed by many to be the spirits of the inhabitants of the pre-Adamite earth, whose sin caused its wreck, and whose bodies were destroyed in the catastrophe that overwhelmed it. Their desire and purpose in entering human bodies is to re-embody themselves on the earth where they once lived. That these demons have a personality is clear from the fact that Jesus conversed with them, asked them questions, and received answers.

Observe this in Luke 8:26-33, *Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.*

Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. These demons are possessed of more than ordinary intelligence. They know Jesus is the Son of God, and they are aware that they are to be confined in a place of torment! Matthew 8:29, *And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"*

The Power of Demons Over the Human Body

They can cause:

1. Dumbness, Matthew 9:32-33, *As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"*
2. Blindness, Matthew 12:22, *Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.*
3. Insanity, Luke 8:26-35, *Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of*

the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

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4. Suicidal tendencies, Mark 9:22, *“And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.”*

5. Personal injuries, Mark 9:18, *“And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.”*

6. Supernatural strength, Luke 8:29, *For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.*

7. Physical defects and deformities, Luke 13:11-17, *And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” And He laid His hands on her, and immediately she was made straight, and glorified God.*

But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”

The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound; think of it; for eighteen years, be loosed from this bond on the Sabbath?” And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

8. Cause a person to lose control of their human body and the demons can come and go at will, Luke 11:24-26, *“When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, ‘I will return to my house from which I came.’ And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first.”*

The Devilish Character of Demons is Seen in the Use They Make of Their Victims

They use them as:

1. Instruments of unrighteousness, Romans 6:13, *And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.*

2. For the proclamation of the doctrines of demons (devils), 1 Timothy 4:1, *Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.*

3. For the teaching of damnable heresies, 2 Peter 2:1, *But there were also false prophets among the*

people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

The effect of such use of the victim is not only unmoral, it is immoral. It leads to vicious and inhuman conduct. The conduct of demonized men and women seems to indicate that the demon takes possession of them for the purpose of physical, sensual gratification, thus letting us in to the secret of the cause of the wreck of the pre-Adamic Earth, the sin of sensuality. This accounts for the desire of the victim to live in a state of nudity; to have lustful and licentious thoughts. In these days of increasing tendency to yield to seducing spirits, it may account for the immodesty of fashionable attire, and the craze of certain dancing that mimics sexual contact itself. The purpose of the demon is often to alienate husband and wife, and break up homes by preaching the doctrine of FREE LOVE. In short, the demon, for personal gratification, has the power, once he is in control of his victim, to derange both mind and body, and wreck the victim's health. If deliverance is not obtained by turning to Christ, who alone has power to cast out the demon, the victim will be lost in both body and soul.

Demon-possession must not be confused with diseases, such as epilepsy, which cause the victim to fall in convulsions, foam at the mouth and gnash the teeth, for the Scriptures make a clear distinction between the two. Matthew 4:24, *Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.*

In 1 Corinthians 10:20-21 we read, *Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord (Communion Cup) and the cup of demons; you cannot partake of the Lord's table and of the table of demons.* This passage should illustrate that behind all heathen worship, there is the spirit of demonism, or devil worship, and accounts for the wild orgies and voluptuous and licentious mode of worship of the heathen.

Satan's angels are spoken of as wandering spirits, and lying, and wicked spirits. They are invisible, and can enter homes and hear the secrets of the family. They can see every act of impurity. Thus, through mediums, they can give information known only to the individual himself or herself. They can disclose the past, and to a limited extent have knowledge enough to foretell the future. The demons are different. They simply incarnate themselves in human beings, take possession of their personality, and use them for their own base and unclean purposes. The wandering spirits do not enter and take possession of the person, they simply exercise an outward control, as in hypnotism. When the medium has passed into the hypnotic state the control (wandering spirit) directs their speech. This is conveyed in the language of the medium, and the character of the language is dependent on the education or mentality of the medium, and accounts for messages purporting to come from scholarly persons being so unlike their language when alive.

The Spirit of Samuel

The story of Saul and the Witch of Endor stands by itself. It was put in the Bible to show how God punishes the sin of witchcraft, and to expose the fraudulency of spiritualism. Samuel was dead, and Saul had put away those who had familiar spirits, and the wizards, out of the land. 1 Samuel 28:3, *Now Samuel had died, and all Israel had lamented for him and buried him in Ramah, in his own city. And Saul had put the mediums and the spiritists out of the land.*

When the Philistines came as a great host and pitched in Shunem, Saul was afraid and greatly troubled. He inquired of the Lord, but the Lord answered him not, neither by dreams, nor by Urim (today we would call this by the roll of the dice), nor by prophets. We find this story in chapter 28 of 1 Samuel. So Saul decided to consult a medium, that is, a woman under the control of a familiar spirit.

Upon inquiry, he discovered there was such a woman at Endor about seven or eight miles away. Saul waited until evening and made himself up a disguise and traveled with two attendants to see this witch. When he reached the witch's cave in the recesses of the mountains which was dimly lighted, perhaps, by a fire of wood, Saul accosted the woman in words revealing the identity of her craft with that of the modern medium, saying, *"Please conduct a seance for me, and bring up for me the one I shall name to you."*

The woman was at first suspicious, fearing it was a snare set for her, and replied, "Saul has forbidden the practice of witchcraft." Being assured by Saul in a strange oath, in which he swore by the name of the Lord, that no harm should befall her for breaking the law of the Lord, she asked, *"Whom shall I bring up for you?"*

And he said, "Bring up Samuel for me." Passing into the interior of the cave the woman doubtless began to make her usual preparations, expecting to go into a trance-like condition and be used by her control or familiar spirit, who would impersonate the called for person. But the usual procedure was cut short by a spirit rising out of the earth, and visible only to the woman. So unexpected and unusual was the appearance of the spirit, thus disclosing the fraudulency of spiritualism, that the woman shrieked in terror and said to Saul, *"Why have you deceived me? For you are Saul!"* The familiar spirit, who saw through Saul's disguise, most likely made this known to her. The king said unto her, *"Do not be afraid. What did you see?"* And the woman said, *"I saw a spirit ascending out of the earth."* This woman was having a terrifying vision and Saul asked her, *"What is his form?"* And she said, *"An old man is coming up, and he is covered with a mantle."* And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed down. Saul waited for Samuel to speak, which Samuel did, saying in a reproachful manner, *"Why have you disturbed me by bringing me up?"*

Because of the manner in which Samuel appeared, we can say this woman's familiar spirit was not a factor in the bringing up of Samuel. God took the matter out of the hands of the familiar spirit. We can say familiar spirits or evil spirits may impersonate the dead, but they cannot produce them. Only God can do that. Samuel is the only one mentioned in the Scriptures that God so produced. The case of Samuel, therefore, is not proof that a medium, or control can produce the spirit of the dead. The fact is that as soon as the spirit of Samuel appeared, the woman and her familiar spirit were sidetracked. They had nothing more to do with the proceedings. The conversation that followed was not between Saul and the familiar spirit, but between Saul and Samuel.

From Genesis to Revelation, this is the only instance in the Scriptures where God permitted the dead to come back and hold communications with the living. There are cases where the spirit of the dead came back, one such instance was the raising of the daughter of Jairus, the widow of Nain's son, and the other was Lazarus. In these situations there was no memory of the other world because their mind was blank as to their experience while in the other world. That memory faded as a dream when the body awakened. They did not come back as spirits but as raised persons. They did not receive their Resurrection bodies. They afterward died again, but Samuel's spirit was not re-embodied, and therefore he was not disqualified from telling what he knew of the other world. The full story of Saul, Samuel and the witch of Endor are recorded in 1 Samuel 28.

But you ask what about those of whom it is said in Matthew 27:52-53, *And the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.* Wasn't this spiritualism? No! Those were resurrected persons. They had their Resurrection bodies. With Jesus, they made up the first fruits of the resurrection harvest, and ascended with Him to Heaven, and are now there, like Enoch, Moses, and Elijah, in their bodies. Their appearance in Jerusalem to those who were alive in the flesh, reveals not only the possibility, but the manner of communication between the risen saints and the people of the millennial earth, during the millennium reign of Christ. The appearance of Moses and Elijah on the Mount of Transfiguration is no proof of spiritualism. They were present not as spirits, but

in their Glorified Bodies.

If it is suggested that God broke His own law against spiritualism by permitting the spirit of Samuel to come from the other world, the answer is that Samuel was sent back to rebuke those who resort to familiar spirits, and to pronounce sentence on King Saul for breaking that law. We read in 1 Chronicles 10:13, *So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance.*

There are some who stumble at the words of Samuel, in 1 Samuel 28:19, *“And tomorrow you and your sons will be with me.”* They ask, how could that be? If Samuel was in Paradise, Saul and his sons were wicked, and could not go there. Therefore, they reason it could not have been the spirit of Samuel that appeared to Saul, but an evil spirit from the underworld. But we must not forget that at the time of Samuel, paradise was in the underworld, and was separated from the Hell section by an impassable gulf. So when Saul and his sons were slain, their souls went to the Hell section of the underworld, and they were with Samuel in the sense that both they and Samuel were in the underworld, though one was in the paradise section while the others were in the Hell section, separated only by a gulf. This is the reason why Samuel’s spirit came up out of the earth, and not down from Heaven.

As further confirmation that it was really Samuel who appeared, we have his stinging rebuke to Saul. Most so-called communications from the dead are vague, cryptic, and couched in language intended to leave a favorable impression, but it was not so with Samuel. He spoke in the severest terms to Saul, saying, *“And the LORD has done for Himself as He spoke by me. For the LORD has torn the kingdom out of your hand and given it to your neighbor, David.”* Samuel continued and told Saul the reason that this was to be done was, *“Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day. Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines.”*

Samuel disclosed nothing of the state of those in the underworld, except as to the state of the righteous dead, which he declared to be a state of rest and quietness, and said Saul had disturbed him by calling for him. In this statement, we have a revelation of the state of the righteous dead in paradise between the death and resurrection of the body.

If it is forbidden in the Scriptures for a child of God to have recourse to a familiar spirit. It follows that it is equally wrong for the spirits of the Christian dead to try, or consent to, communication with the living. By so doing, both the Christian dead and the living, break the law of God. What is true of the righteous dead is true of the wicked dead. If the persuasive pleading of the rich man in Hell could not secure the sending back of the spirit of the poor man Lazarus to earth to warn his brethren, how can a medium, with the help of a familiar spirit, prevail on the spirits of the dead to return? It is not necessary for us to resort to spiritualism to learn about the state of the dead, for we have a full revelation of the state of both the Christian and Christless, or wicked dead given us in the Scriptures. We have Moses and the Prophets. Let us hear them. Luke 16:29-31, *Abraham said to him, “They have Moses and the prophets; let them hear them.”*

And he said, “No, father Abraham; but if one goes to them from the dead, they will repent.”

But he said to him, “If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.”

Isaiah 8:19-20, *And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter; should not a people seek their God? Should they seek the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.”*

We should realize that to tamper with spiritism is to put one’s self on Satan’s ground and to throw one’s self open to invasion by a demon, or to the control of an evil spirit from the dark zone, whose power it may be impossible to break.

The Underworld

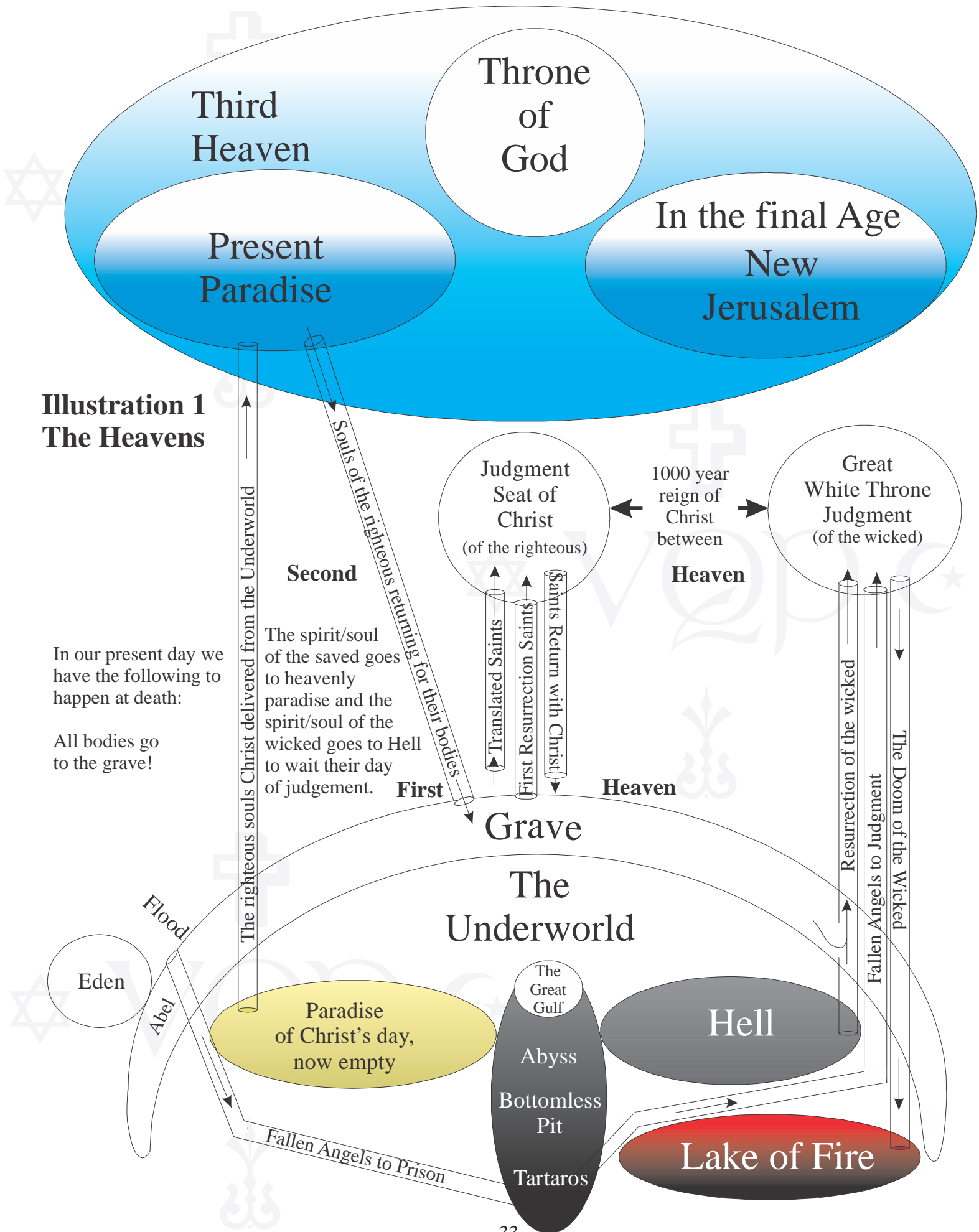
We spoke of the underworld on several occasions in our last chapter. To have a correct view of the other world and of Hell, it is necessary to have a Scriptural understanding of:

The Underworld

The Hebrew word **Sheol** is found 65 times in the Old Testament. Unfortunately, English does not permit an accurate translation. Thus it is translated 31 times as Hell, 31 times as grave and 3 times as the pit. The corresponding word in the Greek of the New Testament is **Hades**, and it is translated 10 times as Hell. Both Sheol and Hades mean The Unseen State, or the place to which the soul and spirit of the dead go between death and the resurrection of the body. The bodies of the dead go into the grave, the word for the grave in Hebrew is Geber, and in the Greek it is Mnemeion. Sheol and Hades do not denote the Hell of final punishment for the wicked. That place is called, in the Hebrew of the Old Testament, Tophet, and in the Greek of the New Testament, Gehenna. Even these two terms do not denote the meaning for The Bottomless Pit, which is Abussos. Revelation 20:1-3, *Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.* Nor does Tophet or Gehenna denote the prison house of the Fallen Angels, which is Tartaros. 2 Peter 2:4, *For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment.* The general meaning for all of these terms is **The Underworld**.

That we may better understand the relationship of the places mentioned above, turn to *Illustration 1, The Heavens*. The word Sheol means a hollow subterranean place. Therefore, Hades must mean the same, except this is the Greek word. Hell has gates, for Jesus said the following in Matthew 16:18, *“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades (Hell) shall not prevail against it.”* Years later, after the ascension of Christ to Heaven, John saw the Revelation of Jesus and was told by Him, *“I am He who lives, and was dead (in the Underworld), and behold, I am alive forevermore. Amen. And I have the keys (of the gates) of Hades (Hell) and of Death (the grave).* To get these Keys Jesus had to descend into the *lower parts of the earth*. Ephesians 4:9, *Now this, “He ascended”; what does it mean but that He also first descended into the lower parts of the earth?* When we read the Apostolic Creed, it says Jesus descended into Hell (Hades), therefore Hades, or in another word, the underworld, must be in the heart of the earth, and is so pictured on our illustration. In Luke 23:43 Jesus said to the penitent thief, *“Assuredly, I say to you, today you will be with Me in Paradise.”*

On that one particular day, as Jesus descended into the underworld, or Hades, paradise must have been, in Jesus' time, in Hades. But it had been prophesied Jesus' soul (for His body was in Joseph's Tomb on the surface of the earth) should not remain in Hell (Sheol or Hades). We find this stated in prophecy and the actual fulfilment of the prophecy in the following two verses. First, the prophecy in Psalms 16:10, *For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.* Then the fulfilment of the prophecy confirmed in Acts 2:27, *For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.* Therefore, before His body could see corruption, Jesus returned from Hades, but He did not come alone. He seized the Keys of



**Illustration 1
The Heavens**

In our present day we have the following to happen at death:

All bodies go to the grave!

The spirit/soul of the saved goes to heavenly paradise and the spirit/soul of the wicked goes to Hell to wait their day of judgement.

Hades, unlocked the Gates of the Paradise Section in which He was confined, and emptied it of its captives. When He ascended on high He took them to the Paradise section of the Third Heaven, where they are now, since that time the Paradise Section of the Underworld has been empty. Ephesians 4:8-10, *Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men."* (Now this, "He ascended"; what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

In the account of the experience of the Rich Man and Lazarus in the other world Jesus gives us a description of the underworld as it was in His time on the earth. Luke 16:19-31, *There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torment in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*

Then 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, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us."

Then he said, "I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment."

Abraham said to him, "They have Moses and the prophets; let them hear them."

And he said, "No, father Abraham; but if one goes to them from the dead, they will repent."

But he said to him, "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead."

According to the narrative, for it is not a parable, (for parables do not give proper names as Abraham and Lazarus), both the Rich Man and Lazarus had died and their bodies had been buried. What happened to them in the underworld was the description of what happened to them in their disembodied state. In that state, they were conscious, could see, hear, speak, and recognized each other. The difference was Lazarus was in the paradise section of the underworld, typified by Abraham's bosom, while the Rich Man was in the Hades (Hell) section. This is not the final Hell, which is Gehenna (Lake of Fire), but in the section of the underworld where the souls of the wicked dead go, and remain until the resurrection of the wicked dead. Between the paradise section and the Hades section of the underworld there is an impassable gulf, the Narrator tells us this in the passage above, which reveals the fact that there is no possibility of the wicked dead ever getting out of hell into paradise, contrary to what some movies show us.

On *Illustration 1, The Heavens*, this impassable gulf is represented as the entrance to the Bottomless Pit, or abyss, which is the prison of the demons. Revelation 9:1-21, *Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man.*

In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women's hair, and their teeth were like lions' teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

One woe is past. Behold, still two more woes are coming after these things. Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. Now the number of the army of the horsemen was two hundred million; I heard the number of them. And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone. By these three plagues a third of mankind was killed; by the fire and the smoke and the brimstone which came out of their mouths. For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

This Bottomless Pit is where Satan is to be bound for 1000 years. Revelation 20:1-3, 7-8, Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. . . . Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.

The Old Testament speaks of a place in the underworld called in the Hebrew, Abaddon, and in the Greek, Apoleia. The word is translated in the Old Testament as destruction:

Proverbs 27:20, Hell and Destruction are never full; so the eyes of man are never satisfied.

Job 26:6, Sheol is naked before Him, and Destruction has no covering.

Job 28:22, Destruction and Death say, "We have heard a report about it with our ears."

Job 31:12, For that would be a fire that consumes to destruction, and would root out all my increase.

Psalms 88:11, Shall Your lovingkindness be declared in the grave? Or Your faithfulness in the place of destruction?

Proverbs 15:11, Hell and Destruction are before the LORD; so how much more the hearts of the sons of men.

The New Testament speaks of the underworld as destruction in:

Matthew 7:13, "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it."

Romans 9:22, What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction.

Philippians 3:19, *Whose end is destruction, whose god is their belly, and whose glory is in their shame; who set their mind on earthly things.*

2 Peter 2:1, *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.*

2 Peter 3:16, *As also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.*

In Proverbs 27:20 it says, *“Hell (Hades) and destruction (Abaddon) are never full.”* Therefore, connecting Abaddon with Hades (Sheol) and the inference is Abaddon is a part of the Underworld. We now turn back to Revelation where this inference becomes a certainty, for there we read the king of the bottomless pit is called in the Hebrew tongue Abaddon, but in the Greek tongue his name is Apollyon. Revelation 9:1-3, 11, *Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. . . . And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.* That is, the King of the Bottomless Pit is named after the Hebrew and Greek words translated as DESTRUCTION.

Now the word translated bottomless pit is Abussos, or Abyss. We read of this Abyss nine times in the New Testament:

Luke 8:31, *And they begged Him that He would not command them to go out into the abyss.*

Romans 10:7, *Or, “Who will descend into the abyss?” (that is, to bring Christ up from the dead).*

Revelation 9:1-2, *Then the fifth angel sounded: and I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit.*

Revelation 9:11, *And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.*

Revelation 11:7, *When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.*

Revelation 17:8, *“The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.*

Revelation 20:1-3, *Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.*

In the verse above from Luke, we see the abyss is the place where the demons begged Christ not to send them. The bottomless pit, or Abyss, then, is a deeper compartment in the underworld than either paradise, or hell (Hades), and is the place where the demons and baser spirits are temporarily confined until they are finally consigned to the LAKE OF FIRE to spend eternity with their master, Satan.

At the deepest part of the bottomless pit is Tartaros, the prison house of the fallen angels. 2 Peter 2:4, *For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment.* This is confirmed in Jude 1:6, *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.* These fallen angels confined in Tartaros are the sons of God who married the daughters of men, and whose abnormal sin caused the flood of Noah. They are to remain in their prison house until the *Great White Throne Judgment*, when they, with the wicked dead, are to be judged. In understanding the various places of the underworld, one must look outside the Bible for a few answers. One such answer is to identify the location of Tartaros. In turning to *Strong's Concordance Greek Dictionary*, number 5020, we find this is the deepest part of the abyss of Hades. From the Scriptures given, and the information from *Strong's*, I can understand that at the very, very bottom, the deepest portion of the abyss, is the prison for the fallen angels

Gehenna is to one side of the bottomless pit. This is the final *Hell*, or *Lake of Fire*, prepared for Satan and his angels, into which the wicked will be cast to spend eternity after the *Great White Throne Judgment*. Matthew 25:41, *"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'"* Once again in Revelation 20:12-15, *And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

The final *Hell*, or *Lake of Fire* is called **Tophet** in the Old Testament Hebrew:

2 Kings 23:10, *And he defiled Topheth, which is in the Valley of the Son of Hinnom, that no man might make his son or his daughter pass through the fire to Molech.*

Isaiah 30:33, *For Tophet was established of old, yes, for the king it is prepared. He has made it deep and large; Its pyre is fire with much wood; the breath of the LORD, like a stream of brimstone, kindles it.*

Jeremiah 7:31-32, *And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart. "Therefore behold, the days are coming," says the LORD, "when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room."*

Jeremiah 19:6, *"Therefore behold, the days are coming," says the LORD, "that this place shall no more be called Tophet or the Valley of the Son of Hinnom, but the Valley of Slaughter."*

Jeremiah 19:11-14, *And say to them, thus says the LORD of hosts: "Even so I will break this people and this city, as one breaks a potter's vessel, which cannot be made whole again; and they shall bury them in Tophet till there is no place to bury. Thus I will do to this place," says the LORD, "and to its inhabitants, and make this city like Tophet. And the houses of Jerusalem and the houses of the kings of Judah shall be defiled like the place of Tophet, because of all the houses on whose roofs they have burned incense to all the host of heaven, and poured out drink offerings to other gods." Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in the court of the Lord's house and said to all the people.*

In the New Testament Greek **Gehenna** is called hell twelve times:

Matthew 5:22, *"But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire."*

Matthew 5:29-30, *“If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.”*

Matthew 10:28, *“And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”*

Matthew 18:9, *“And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.”*

Matthew 23:15, *“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.”*

Matthew 23:33, *“Serpents, brood of vipers! How can you escape the condemnation of hell?”*

Mark 9:43, *“If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched.”*

Mark 9:45-47, *“And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched; where ‘Their worm does not die, and the fire is not quenched.’ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire.”*

Luke 12:5, *“But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!”*

Jas 3:6, *And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.*

For clarification, I must add a comment: According to *Strong’s Concordance Greek Dictionary*, number 1067: *geenna*, *gheh’-en-nah*; of Hebrew [1516 and 2011]; valley of (the son of) Hinnom; *gehenna* (or *Ge-Hinnom*), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment:—hell.

The term *Lake of Fire* is used four times:

Revelation 19:20, *Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.*

Revelation 20:10, *The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.*

Revelation 20:14-15, *Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

Gehenna, or the *Lake of Fire*, is as yet unoccupied. The first persons to be placed here are the Beast and False Prophet. Revelation 19:20, *Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.*

A thousand years later Satan and his angels will be cast into the *Lake of Fire*. Revelation 20:10, *The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.* Finally, after the *Great White Throne Judgment* the fallen angels, now confined in Tartaros, and all the wicked whose names are not found written in the *Book of Life* will be judged and cast into the *Lake of Fire*. Revelation 20:12-15, *And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written*

in the Book of Life was cast into the lake of fire.

On the south side of Jerusalem was the Valley of Hinnom. At a high place in this valley called Tophet, in the times of Isaiah and Jeremiah, parents sacrificed their children to Molech. Jeremiah 7:31-32, *“And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.”* This fire was kindled with brimstone. Isaiah 30:33, *For Tophet was established of old, yes, for the king it is prepared. He has made it deep and large; its pyre is fire with much wood; the breath of the LORD, like a stream of brimstone, kindles it.*

The locality afterward became a place for the burning of garbage from the city of Jerusalem. The fires were kept up perpetually, and the decaying matter, as yet unconsumed, bred worms. Jesus took this valley called Ge-Hinnom, the word had been corrupted into Gehenna, and made it a type of hell, or the *Lake of Fire*. Mark 9:43-48, *“If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched; where ‘Their worm does not die, and the fire is not quenched.’ And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched; where ‘Their worm does not die, and the fire is not quenched.’ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire; where ‘Their worm does not die, and the fire is not quenched.’”*

Heaven is shown at the top of *Illustration 1*. It includes the present paradise, and the New Jerusalem. It also gives the relative location of the *Judgment Seat of Christ*, and the *Great White Throne*. The arrows indicate the course and destiny of the righteous and wicked dead.

There are those who claim Sheol (Hades) and the grave are identical, and as such, there is no knowledge in the grave, therefore, the soul sleeps until the resurrection of the body. Since it is only the body that goes into the grave, it is only the body that sleeps or has no knowledge. Ecclesiastes 9:5, *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.* Stated again in Ecclesiastes 9:10, *Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going.* The soul and spirit of man goes to Sheol, and not to the grave.

Among those who teach that the soul at death goes to the underworld, are those who claim that the souls of those who are not as yet fully fit for Heaven, go to a place called *Purgatory*:

PURGATORY

The word purgatory is not found in the Bible. The word means a place of purification. The *Doctrine of Purgatory* was not known in the first century, and was not promulgated as a doctrine until 600 years after Christ. It had its origin in the belief that the souls of men, when they die, are not fit to go immediately to Heaven. So an intermediate place was invented where they might wait to be purged of their sins. The instrument of purification is physical suffering. The doctrine further teaches that the soul in purgatory can do nothing towards its own deliverance, and is dependent upon prayers and masses said by the living. The purpose of the doctrine was to secure revenue for the Church, by working on the sympathy of loved ones to pay for masses to deliver the souls of their relatives and friends from the torments of purgatory.

The *Doctrine of Purgatory* is unscriptural. There is no transitional place to be identified by Scripture that existed between paradise and Hell. The impassible gulf declares there is no possibility of the occupants of Hell ever passing into paradise. This nullifies the *Doctrine of Purgatory*, and also the *Restoration Theory*:

RESTORATION THEORY

The *Restoration Theory* consists of the belief (theory) that after the wicked have suffered in Hell for a time, and been sufficiently punished for their sins, they will be restored and transferred to Heaven. The theory includes Satan and his angels and all the evil powers of the Universe, and the final wiping out of Hell. The Scripture from Acts 3:21 advocates this theory: "*Whom heaven* (meaning Christ, who is in Heaven, must receive them) *must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.*"

The claim is that All Things embraces everything in the Universe, and therefore, at the time of restoration, All Things will be restored to their original glory and place. But, there is a qualifying clause in the text which limits the All Things, "*God has spoken by the mouth of all His holy prophets since the world began.*" Now we must not forget these words were spoken on the *Day of Pentecost* to the JEWS, and were to show the Jews that Christ would not return until they repented and were converted. Acts 3:19, "*Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord.*" Then He would restore to them (Israel) the things the Prophets had foretold.

What were those things the Prophets had foretold?

1. Their (Israel's) restoration to the land of Palestine. Amos 9:14-15, *I will bring back the captives of My people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them,*" says the LORD your God.
2. The restoration of the Fertility of the Land. Joel 2:24-26, *The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil. "So I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, my great army which I sent among you. You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you; and My people shall never be put to shame.*
3. The restoration of the Kingdom. Daniel 7:13, *"I was watching in the night visions, and behold, one like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.*
4. The restoration of Edenic harmony in the brute creation. Isaiah 11:6-9, *"The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea.*
5. The restoration of Patriarchal years (length of age in life). Zechariah 8:4, *"Thus says the LORD of hosts: 'Old men and old women shall again sit in the streets of Jerusalem, each one with his staff in his hand because of great age.'"*
- 6 The restoration of the Earth to its original condition before the *Fall*. Revelation 21:1, *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.*

Through all the teachings of the Prophets, nowhere in the Bible does God promise the restoration of the wicked or the evil powers of the Universe, but clearly and distinctly states they are to be punished

forever and forever, or unto the *Age of the Ages*. Matthew 25:46, *“And these will go away into everlasting punishment, but the righteous into eternal life.”* Confirmed in Revelation 20:10, *The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.*

If the wicked are to have a second chance in the next world, who is to proclaim it? If the things used by God in this life to lead men to Himself, such as providence, the Bible, the preaching of the Gospel, the striving of the Holy Spirit, have no avail here, what is to lead men to God in Hell where those things are absent and their environment wholly evil? Character determines destiny. When character becomes fixed, condition is settled beyond change. Revelation 22:11, *“He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”* These words of Revelation declare the fixedness of character at death.

Perhaps you may feel that the sufferings of the wicked, and the memories of the lost opportunities of this life, will lead to repentance. It is doubtless true that those placed in hell will be sorry for their sin. The wicked, however, will not have a godly sorrow, for there will be no Holy Spirit there to lead them to godly repentance, and without Him they cannot be saved. If punishment will turn men to God, then the Gospel is superfluous, and it would be better to punish men than to preach the Gospel to them. The fact is that punishment hardens criminals. The Rich Man in Hell showed no repentance, he did not beg for mercy, nor express a desire to be out of his place of torment and be with Lazarus. Luke 16:23-28, *And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*

Then 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, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.”

Then he said, “I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.” He simply wanted relief for his parched tongue. The whole teaching of the Scripture is: Punishment hardens the wicked.

In the *Book of Revelation*, we read how those who suffered under the plagues of the book instead of repenting and calling on God, called on the rocks and mountains to fall on them and hide them from the face of Him who sits on the Throne. Revelation 6:16-17, *And said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!*

For the great day of His wrath has come, and who is able to stand?” They also blasphemed God because of the *Plague of Hail*. Revelation 16:21, *And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.* Even Satan, after one thousand years of banishment in the Bottomless Pit, comes out as bad and evil as ever. Revelation 20:7-8, *Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.* If men deliberately choose evil rather than righteousness in this world, they cannot keep Hell out of themselves, or themselves out of Hell. Men cannot sink so low in the moral scale that they can not sink lower, and the sad fact is that death will not retard their sinful development. It will accelerate it until it is beyond human understanding to what depth the wicked will descend in Hell.

Is it possible for God to devise some way to save the Wicked in the next world? Doesn't the Bible tell us that God, desires all men to be saved? 1 Timothy 2:4, *Who desires all men to be saved and to come to the knowledge of the truth.* He has, "No pleasure in the death of the wicked." Ezekiel 33:11, *"Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'"*

Christ "Tasted death for every man!" Hebrews 2:9, *But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.* Yes! It says all this and much more. But it also proclaims, "Behold, now is the accepted time... Now is the day of salvation." 2 Corinthians 6:2, *For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.* I say it reverently, when God devised the **Plan of Salvation** through the death of His Son on the Cross, He went to the limit. If there had been any other way He would have provided it, rather than the Lord Jesus should suffer.

Does it not say the following in Philippians? Philippians 2:10-11, *That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, (in the Underworld) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

John, in the Book of Revelation, describes that day when every knee shall bow when he writes, Revelation 5:13, *And every creature which is in heaven and on the earth and under the earth (in the Underworld) and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"*

Yes! The Bible tells us all this, but confession is not repentance. A conquered foe will admit the supremacy of the conqueror by virtue of necessity. However, that does not imply a changed heart! Satan and his angels and all the Powers of Evil, in Heaven, Earth, and Hell, will confess that Jesus Christ is Lord. However, God will not restore them to Heavenly Glory even if they confess that Jesus is King of Kings and Lord of Lords! We must not forget the issues of eternity are settled in time.

Men and women are to be judged for what they do In The Body. 2 Corinthians 5:10, *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.* That means they will be judged for what they do on this side of the grave, and not for what they do on the other side. Jesus said in John 8:21, *Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."* This shows if men die unrepentant they can never go where Jesus is.

The Doctrine of Purgatory is the result of:

A Defective View of the Work of Christ on the Cross

The *Doctrine of Purgatory* implies that the death of Jesus was not sufficient, for if it was sufficient, then those who die in faith have no need to spend any time in Purgatory, but should go at once to paradise. The fact that masses are offered for the dead shows a misconception of the purpose of the *Lord's Supper*. The *Lord's Supper* is not a Sacrament. There is nothing saving in it. It is simply a memorial that looks back to the Cross, and forward to the *Second Coming*.

1 Corinthians 11:26, *For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.* Between the fall in Eden and Calvary there is the **ALTAR**, between Calvary and the *Second Coming* there is the **TABLE**, and between the *Second Coming* and the *New Heaven and the New Earth* there is the **THRONE**. What right has anyone to set up between Calvary and the *Second*

Coming an altar where Jesus has placed a table? To call the table an altar is to make that which is offered upon it a sacrifice. Those who teach the *Doctrine of Transubstantiation* claim the bread and wine represent the real body and blood of Christ. Then every time a mass is offered Christ is sacrificed, and the partaker of the mass is a god-eater, and a cannibal for feasting on the flesh and blood of the man Christ Jesus!

We must not forget the circumstances under which the *Lord's Supper* was instituted. The *Lord's Supper* was after the Passover meal. Jesus was about to shed His blood on the cross as the *Lamb of God*. The Passover typified this as the Disciples had just eaten of the passover lamb, whose blood had been previously shed, Jesus wished to show them they must feed upon Him **by faith as the Lamb of God**. So He took the bread and said: 1 Corinthians 11:24-25, *And when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."*

When Jesus offered His Disciples the cup saying of its contents "This is My blood", He did not open a vein and let His life blood flow into the cup. The Disciples that night did not actually eat the flesh or drink the blood of Jesus. To ask the question is to answer it. What Jesus meant was the bread symbolized His body about to be broken on the cross, and the cup symbolized His blood about to be shed. What He desired to set before His Disciples was the fact that His death on the cross would fulfill what the *passover lamb* typified. They would then be reminded every time they partook of the *Lord's Supper* that all animal sacrifices had been done away with for a sin atonement. The offering of Himself was done once for all, and there is no need for "an offering made for the redemption of sin." Hebrews 10:12-18, *But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified.*

But the Holy Spirit also witnesses to us; for after He had said before, "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them," then He adds, "Their sins and their lawless deeds I will remember no more." Now where there is remission of these, there is no longer an offering for sin.

Annihilationism

Annihilationism is the doctrine that the wicked are to be destroyed at death, or later, after judgment. The doctrine is based on a false view of death, and a wrong interpretation of the word destruction. If the wicked are destroyed at death, then there is no such thing as the resurrection of the wicked dead and their judgment after the resurrection of the righteous, both of which the Scriptures clearly teach. John records the words of Jesus concerning the resurrection of the righteous and the wicked in John 5:28-29, *"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."*

Furthermore John records what was spoken to him in the Revelation of Jesus in Revelation 20:12-15, *And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

We know from Luke 16:19-31, that the wicked Rich Man was alive in Hell, though his body had died, and it had been buried in the earth. Judas died in body, but his soul went to its own place as recorded by Luke in Acts 1:25, *“To take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.”* We are told an endless punishment awaits the wicked, but annihilation would not be endless punishment or any punishment at all. The fallen angels were not annihilated, they are now in Tartaros, and are yet to be judged. Jude 1:6, *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.*

There is no such thing as annihilation in nature. Things pass into another form or condition, but are not destroyed. The word destruction, as used in the Bible, never means annihilation, or the blotting out of existence. It simply denotes loss or ruin, and the thing destroyed is no longer fit for the purpose for which it was made or intended, and the form of its existence is changed. To illustrate: The servants of Pharaoh said to him in Exodus 10:7, *“How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?”* In our world Egypt exists today.

Jesus, concerning His own body, said the following to the Jews. John 2:18-22, *So the Jews answered and said to Him, “What sign do You show to us, since You do these things?”*

Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.”

Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?” But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said. He meant the Temple of His Body, and though they destroyed it by crucifixion, He raised it up after the third day.

Future Punishment Eternal

In Matthew 25:46 we read, *“And these (the wicked) will go away into everlasting punishment, but the righteous into eternal life.”* Primarily these words are spoken of The Nations but they apply to individuals as well. Matthew 25:31-32, *“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.”* The words in this passage everlasting and eternal, are both the same Greek word Aionios, and both should be translated eternal. The word Aionios comes from the Greek word Aion, which is the same as the English word Aeon (eon), or age. It has been said the word means Age-long. That is, a definite period with a beginning and an ending, and not necessarily eternal in duration. The word eternal is from the Latin word *aetas*, or age. A year is a definite time, it has a beginning and ending. If we know its beginning, we know in exactly 365 days it will end, however an age is an indefinite time. Of past Ages we know of their beginning and ending, though we may not be able to tell how long they were, such as the Creative Age, but of Future Ages. We do not know when they will begin or end. So the word Age is the only word we have to express indefinite time, and the phrase *Ages of the Ages* is the only way we have of expressing an endless duration, or eternity.

The lifetime of the Lord God Almighty is said to be forever and ever:

1. Revelation 4:9-10, *Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne. . . .*
2. Revelation 5:14, *Then the four living creatures said, “Amen!” And the twenty-four elders fell down and worshiped Him who lives forever and ever.*

3. Revelation 10:6, *And swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer.*

4. Revelation 15:7, *Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.*

This phrase forever and ever means the same as the Ages of the Ages, and that is the time given for the punishment of the Satanic trinity. Revelation 20:10, *The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.*

This length of time is also the time existing for the reign of the righteous. Revelation 22:5, *There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.* Since the wicked are to exist as long as the righteous, they are to exist for the Ages of the Ages or for all eternity. So, we see, if Hell is to be blotted out, Heaven will be blotted out, the Universe will become extinct, eternity will end, and God will be no more, a thought which is inconceivable.

It is a noteworthy fact that the *Doctrine of Hell* was mainly taught by Jesus Himself. It was He who said the wicked shall be cast into the furnace of fire (Lake of Fire), and there should be wailing and gnashing of teeth. Matthew 13:49-50, *“So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”* Confirmed in Matthew 25:41, *“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.’”* Finally, the *Book of Revelation* is the Revelation of Jesus Christ as given to John and whatever it teaches of the final doom of the wicked, is the teaching of Jesus Christ. Revelation 1:1, *The Revelation of Jesus Christ, which God gave Him to show His servants; things which must shortly take place. And He sent and signified it by His angel to His servant John.*

The ethical value of the *Doctrine of Hell* and of endless punishment is beyond comprehension. On the other hand, preach the *Doctrine of a Second Chance* after death and the following would be the results. If men and women after a life of sin could get out of Hell and into Heaven by repentance and accepting the Gospel Plan of Salvation, they would throw the reins of self-control on the neck of passion and ride at break-neck speed to perdition. The spread of such pernicious teaching is the cause of the increase of lawlessness in the world. If there were more preaching about the truth of Hell from the pulpit there would be less of hell in the world. But, my question is, why do men want to go to Heaven via Hell when they can go directly to Heaven? God is love, but God is just! He must preserve the righteous from the wicked. This demands they be separated for all eternity. Therefore, O reader! If you are not a child of God, I beseech you to fly from the wrath to come by accepting God’s overtures of mercy before it is too late.

The Spirits in Prison

Who were these spirits in prison? The word spirits by itself, without any qualifying word, as unclean spirits, evil spirits, spirits of just men, etc. always mean in the Scriptures, supernatural beings. Hebrews 12:23, *To the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.*

Those who teach the *Doctrine of a Second Chance* are actually teaching false doctrine as given in the previous chapter in the form of *Purgatory*, *Restoration Theory* and the false teaching of *Annihilationism*. They base this *Doctrine of a Second Chance* on the words of Peter and what he said about preaching to the spirits in prison. 1 Peter 3:18-20, *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.*

These spirits in prison could not have been the spirits of dead men. When were these spirits disobedient? We are told it was in the Days of Noah and therefore clearly pointing to the time of the flood. Were there any supernatural beings on the earth at the time of the flood? We turn to 2 Peter and read the following. 2 Peter 2:4-5, *For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly.*

We are told in the Days of Noah there were some angels who sinned, and their sin caused the flood. These angels are in a dark prison, and confined in chains, according to Jude 1:6-7, *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.*

Their sin was in leaving their proper domain, meaning the Heavens, and committing fornication with strange flesh, that was the daughters of men. Genesis 6:1-4, *Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.*

These angels were not Satan's angels, for Satan's angels are at liberty, and when they are mentioned, Satan is somehow mentioned with them:

1. Matthew 25:41, *"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'"*
2. Revelation 12:7-9, *And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

We must note that these angels that we have as our current subject were not cast down to Hell, but to a prison called Tartaros, which, while it is in the underworld, is a separate place from the Hell

section of Hades and according to *Strong's Concordance* is the deepest portion of the Abyss, or Bottomless Pit. Now Jesus, when He went down into the underworld during the time between His death and resurrection, did not go to Tartaros. He went to the paradise section of Hades, the place where the souls of the righteous went before Jesus emptied it at His resurrection. He went there to meet the penitent thief, and not to preach. Again we are told that Jesus Himself did not personally preach to the spirits in prison, but He preached through the Holy Spirit. This harmonizes with the account in Genesis, where God said to Noah, "My Spirit (Holy Spirit) shall not strive with man forever." Genesis 6:3, *And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."*

The instrument the Holy Spirit used was Noah, called in 2 Peter 2:5, a preacher of righteousness. The preaching then to the spirits in prison was not after they were imprisoned, but **BEFORE**, and it was not the Gospel that was preached to them. Where the word preach is used without a qualifying word, it may mean anything. It is clear that it was not the Gospel preached to them, for there was no Gospel at that time to preach, as Jesus had not yet made atonement for sin. The statement then that Jesus preached to the spirits in prison cannot mean Jesus personally went to Tartaros and preached, but that He preached by the Holy Spirit through Noah.

As confirmation of this interpretation we have the statement of Paul in his letter to the Ephesians, where he says in Ephesians 2:17-18, *And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.* Now this was not literally true, for Jesus was never at Ephesus. What Paul meant was Jesus had preached peace to them through him, for he was pastor at Ephesus for three years as we learn by reading Acts 20:17-32, *From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God."*

"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God. Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears."

"So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified."

Again we must not forget, this preaching was to those who were disobedient in the Days of Noah. It was preaching to a special class, the spirits who are now in prison, and was not a proclamation to the wicked dead in general.

Some, who may scoff at this interpretation, may ask, doesn't it clearly say in 1 Peter 4:6, *For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.* Yes! However, the context clearly shows there

should be no chapter division between 1 Peter chapters 3 and 4. The dead referred to in chapter 4 were the Spirits in Prison of chapter 3 verses 19-20.

For the purpose of illustration, the following text is presented without any verse reference and goes from 1 Peter 3:18 to 4:10.

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us; baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God. For we have spent enough of our past lifetime in doing the will of the Gentiles; when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. They will give an account to Him who is ready to judge the living and the dead. For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore be serious and watchful in your prayers. And above all things have fervent love for one another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

These spirits in prison, we have seen were not dead but alive when the Holy Spirit preached to them through Noah. Though they were angels, they will be judged like men in the flesh for the deeds done in their bodies when they cohabited with the daughters of men, and after judgment shall survive in their spirit bodies. The use of the word Gospel in the passage does not necessarily mean the Gospel as it is now preached, but merely the proclamation of good news of some kind. Therefore, we have no Scripture authority for believing or teaching that the wicked dead, ever had, or ever will have the Gospel of Salvation preached to them. To teach otherwise is to go contrary to the whole intent of Scripture.

Natural Law in the Spirit World

The difference between plant and animal life is that the plant has no conscious life, while the animal does. The difference between animal life and human life is that animals have conscious life, a being, man, has more. He is a living being, that is a being (soul) in which dwells a spirit. Genesis 2:7, *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.* While man differs from a beast in having a spirit, he is to his body only an animal. That is, his body is formed on the same general plan, and governed by the same laws. Its organs, and functions of respiration, digestion, and assimilation, are the same as those of an animal.

When the Apostle Paul speaks of the natural body he refers to the animal body, and when he speaks of the spiritual body, he means a material body adapted to the realm of the spirit world. 1 Corinthians 15:44, *It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.* The spirit world is as much material as the natural world in which we dwell. We cannot imagine heavenly beings and places without material forms and substances. The only difference is the bodies of spirit beings are adapted to the spirit world, just as the bodies of birds are adapted to the world of air and fish bodies are adapted to the world of water. This is beautifully brought out by Paul in his first letter to the Corinthians. 1 Corinthians 15:39-40, *All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies (spirit beings) and terrestrial bodies; (earthly beings) but the glory of the celestial is one, and the glory of the terrestrial is another.*

Why this great variety of flesh? The answer is each kind of flesh is adapted to the needs and habitation of the creature to which it belongs. From this, we see our human body is adapted to this physical world in which we now live, and at the resurrection, we shall receive a body adapted to the spirit world. The unborn child has life, but not conscious life. Its life is suited to its habitation. As soon as the child is born, it finds itself in a new environment of vast extent, and with laws that completely change the character of its being. Through its five senses of sight, smell, taste, touch and hearing, it realizes it is in a new world for which those senses adapt.

Paul described for us in the first letter to the Corinthians that there are celestial bodies and terrestrial bodies. What Paul did not explain was the different states of man's body. Consider the physical, spiritual, resurrected and glorified body. How can a person have four bodies? Actually, they don't have four, they have two, a physical and a spiritual body. Paul identified these as terrestrial, or physical, and celestial, or spiritual.

We who are living have both bodies, the physical body, our earth suit, on the outside, and the spiritual on the inside. Now, I said these were pertaining to the living: What happens when we die? The step from life to death is the dividing point with the physical body going to the grave and the spiritual body being released to become the resurrected body. We will explain more of the resurrected and glorified bodies in later chapters. For now we need to understand the effects of natural laws in the spirit world.

We must not forget that in the natural world, under certain conditions, one law may counteract another law. For illustration, we may place a piece of steel on a table, suspend another piece of steel in the form of a horse-shoe magnet a foot or two above it, and attach a wire leading to an electric battery. As long as the magnet remains demagnetized, the Law of Gravity will hold the piece of steel firmly to the table, but the moment we magnetize the magnet, by turning on the current from the battery, the Law of Magnetism will overcome the Law of Gravity and lift the piece of steel from the table, holding it

suspended in the air. The moment we turn off the current from the battery, the Law of Magnetism is withdrawn, and the Law of Gravity, no longer overpowered, again takes over as the piece of steel falls to the table. Apply this illustration to the resurrection of Lazarus. Lazarus had come under the power of the Law of Death, however when Jesus brought the higher Law of Resurrection into play Lazarus was restored to life. When the Law of Resurrection was withdrawn later, Lazarus came again under the Law of Death and died a second time.

The natural world and the spirit world lie close together and there is an overlapping of their laws. If truth be known, the laws of the spirit world are only natural laws of a higher order. A miracle is not something contrary to nature, but the working of a higher law, that, thus far, is contrary to our experience. When we reach the spirit world, we shall find that what we now look upon as miracles are simply the working of the natural laws of the spirit world.

For illustration, suppose we should take a trip to some tropical country in a submarine that has an ice machine on board. A few days after our arrival we invite the Chief and a few of the head men of the tribe to come on board the submarine. We tell them that in the country from which we came, at certain times of the year, water becomes solid. They laugh at us and say it is impossible, for they have never seen it. We show them the ice machine and, putting some ice in a pan we set it in front of them and allow them to watch as the ice changes to water. They are dumbfounded. They call it a miracle. Was it a miracle? No! It was simply the working of a law with which we are familiar and the natives were not.

If we told the tribesmen that in our country they imprisoned the music and songs of the people in plastic disc or we could speak for miles over a wire, they would declare it impossible. But, when we started a CD player and they heard the sound of the human voice, or placed a telephone receiver next to their ear and they heard the voice of an invisible person, they would declare it a miracle. Would it be true?

If, to cap the climax of their trip, we should tell them we were going to take a trip under water, they would declare it impossible. While we were talking, orders were given, the hatches were closed, the machinery set in motion, the vessel dives downward into the sea, and through lookout portholes the natives see the fish and submarine animals swimming in the sea. They watch as we pass by sea ferns, and coral beds, and survey the landscape of the ocean's bed. After some time we return to the surface of the sea, and they find themselves almost out of sight of land, but safe. They call it a miracle. Was it? No! It was simply the working of higher laws of which the natives knew nothing. To them, we seemed to be a higher race of beings from another world with knowledge of certain laws about which they knew nothing.

Now, apply these simple illustrations to the spirit world. Is it not clear that what to us appears miraculous, is only the working of natural laws with which we, as yet, have not become acquainted. Consider the resurrection of Jesus, when Jesus by His crucifixion came under the power of the Law of Death, He died and His body was placed in Joseph's tomb. However, because of His Deity, He could not be held by death and through the greater power of the Law of Resurrection He was delivered from Joseph's tomb. Acts 2:23-24, "*Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.*"

When Jesus Ascended, we are told He was taken up as recorded in Acts 1:9-11, "*Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."* That is, the Law of Ascension overcame the Law of Gravity! Jesus could no more have remained on earth than the buoyancy of a mass of cork could be overcome by piling tons of seawater upon it! So we see there is a Law of Celestial Gravitation as well as a Law of Terrestrial Gravitation!

The Relationship of the Spirit World to the Natural World

Much of the miraculous and strange phenomena of the Scriptures can be explained when we understand the relation of the spirit world to the natural world! For instance consider the fall of the walls of the city of Jericho. Joshua 6:1-27, *Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, and the mighty men of valor. You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."*

Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the LORD."

So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them. The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the priests continued blowing the trumpets. Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout." So he had the ark of the LORD circle the city, going around it once. Then they came into the camp and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while the priests continued blowing the trumpets. And the second day they marched around the city once and returned to the camp. So they did six days.

But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city! Now the city shall be doomed by the LORD to destruction, it and all who are in it. Only Rahab the harlot shall live, she and all who are with her in the house, because she hid the messengers that we sent. And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. But all the silver and gold, and vessels of bronze and iron, are consecrated to the LORD; they shall come into the treasury of the LORD."

So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her." And the young men who

had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel. But they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD. And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

Then Joshua charged them at that time, saying, "Cursed be the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates." So the LORD was with Joshua, and his fame spread throughout all the country.

We are told the Children of Israel were commanded to march around the city once each day for six days, and on the seventh day they were to travel completely around it seven times. A long blast on a ram's horn was to be the signal for them to shout and the walls would fall down so they could take the city. This literally occurred. Now what is the explanation? Some claim the walls were thrown down by an earthquake timed to occur at the psychological moment when the people shouted. If this is true, there was never an earthquake, before or since, like it. Only the walls of the city fell down. Not a dwelling house was disturbed, nor any person killed. That part of the wall where Rahab lived, protected by the red cord in the window lattice as a type of the blood, was not thrown down. Others claim the walls were thrown down by concussion, caused by the blare of the trumpets, and the shout of the people. That is, the trumpets and voices of the people were keyed to the note of the walls and caused them to vibrate until they fell. The fallacy of this explanation is seen in that Joshua never resorted to such a method to throw down the walls of other cities.

What, then, is the explanation? We must go back a few verses into the preceding chapter to get the setting of this miracle. In the book of Joshua, we see he is met by a man with a sword in his hand. Joshua 5:13, *And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a man stood opposite him with his sword drawn in his hand. And Joshua went to him and said to him, "Are you for us or for our adversaries?"* When Joshua asked if he was for them or their adversaries, he replied he was *"Commander of the Lord's army."* Joshua 5:15, *Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy."* *And Joshua did so.*

This man above was a representative of the One who commanded Moses to take off his shoes at the Burning Bush. Exodus 3:1-6, *Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."*

So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!"

And he said, "Here I am."

Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Moreover He said, "I am the God of your father; the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

Joshua was told the part he was to play in taking the city in the interview that preceded the destruction of the walls of Jericho. He was to be aided by the Armies of Heaven under the command of their Commander. Joshua 6:2-5, *And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, and the mighty men of valor. You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the*

priests shall blow the trumpets. It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

So when Joshua and the people had fulfilled their part, at the sound of the Trumpet, the co-operating and invisible angelic army under the command of their commander threw down the walls of the city, except the portion where the house of Rahab stood. Joshua 6:22-25, *But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her." And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel. But they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD. And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.*

As confirmation of this view we turn to 1 Chronicles 14:13-17, *Then the Philistines once again made a raid on the valley. Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.* Here we see the co-operation of an angelic army, whose presence is made known by the sound of marching troops, in the tops of the mulberry trees. It was the angelic army who went before the army of David and smote the Philistines that day!

The Star of Bethlehem

When Jesus was about to be born, some wise men in the East saw a peculiar star in the heavens, that indicated to them the nearness of Jesus' birth. At once they departed for Jerusalem, and naturally expecting the King of the Jews to be born in a palace they went to the home of King Herod. When they did not find the Child there, they were directed to Bethlehem. The Star they had seen in the Eastern Country reappeared when they started for Bethlehem and went before them until it stood over where the young Child lay. Matthew 2:9, *When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was.* What was that star that then disappeared? Some claim it was a special star that appeared for the purpose, while others claim it was the conjunction of three stars or planets. Still others say it was a comet or meteor, but none of these explanations fulfill the conditions.

First, the star must have presented some peculiar appearance to attract the attention of the wise men. Secondly, it must have been a moving star, for when they left Jerusalem it reappeared and went before them as a guide to Bethlehem, and stood over the house (presumably not far above it), where the infant Jesus was, to point out the exact location. Then it disappeared!

The only satisfactory explanation of the peculiar movement of the star is that it was an angel who assumed the form of a star. We know angels were busy visiting the earth in those days. The angel Gabriel announced the birth of John the Baptist to:

1. Zacharias — Luke 1:11-17, *Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will*

rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

2. Mary — Luke 1:26-35, *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."*

Then Mary said to the angel, "How can this be, since I do not know a man?"

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore also that Holy One who is to be born will be called the Son of God."

3. Shepherds — Luke 2:8-11, *Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord."*

Why not an angel then, to direct the wise men? What more appropriate form could the angel assume than that of a star?

Star of Jacob

The wise men were from the East, from Babylon and Persia, the countries of the captivity of Judah and Israel respectively. They may have been of the Jewish remnant left there, and acquainted with the prophecies relating to the Messiah, among them that of Balaam, who foretold as a sign there should come: **A Star Shall Come Out of Jacob.** Numbers 24:15-17, *So he took up his oracle and said: "The utterance of Balaam the son of Beor, and the utterance of the man whose eyes are opened; the utterance of him who hears the words of God, and has the knowledge of the Most High, who sees the vision of the Almighty, who falls down, with eyes wide open: I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult (called Sheth in NIV meaning given as noisy boasters). The form of a star then was the most appropriate the angel could assume to arouse the interest of the wise men. In fact, only a star angel could move in the heavens and guide them to the exact spot where the child Jesus lay.*

This interpretation is confirmed by other instances in which angels assumed a star form. In the *Book of Revelation* we read when the Fifth Angel sounded his Trumpet, the Apostle John saw a star fall from heaven. Revelation 9:1, *Then the fifth angel sounded: and I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit.* But this was not a literal star, for in the second sentence of this verse he says, *To him (the star) was given the key to the bottomless pit.* A literal star could not handle a key or open a door. So we see the star that guided the wise men was not a real star, but an angel, that for prophetic reasons assumed the form of a star.

The Ministry of Angels

The *Ministry of Angels* is seen all through the Scriptures. They are sent forth to minister to them who shall be heirs of salvation. Hebrews 1:13-14, *But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?* They are also to keep you in the way, and bear you up lest you dash your foot against a stone. Psalms 91:11-12, *For He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone.*

In addition, Angels minister to mankind in other ways. The Cherubim were placed as guardians over the Garden of Eden after Adam and Eve were expelled, lest men should enter and eat of the *Tree of Life*. Genesis 3:24, *So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.* When the time came to destroy Sodom and Gomorrah, two angels were sent to deliver Lot and destroy those two cities. Genesis 19:1-29, *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way."*

And they said, "No, but we will spend the night in the open square."

But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate. Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

So Lot went out to them through the doorway, shut the door behind him, and said, "Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.

Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city; take them out of this place! For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law he seemed to be joking.

When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city. So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

Then Lot said to them, *“Please, no, my lords! Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.”*

And he said to him, *“See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there.”*

Therefore the name of the city was called Zoar. The sun had risen upon the earth when Lot entered Zoar. Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. But his wife looked back behind him, and she became a pillar of salt.

And Abraham went early in the morning to the place where he had stood before the LORD. Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

At Bethel, Jacob saw the angels ascending and descending. Genesis 28:10-19, *Now Jacob went out from Beersheba and went toward Haran. So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. And behold, the LORD stood above it and said: “I am the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.”*

Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I did not know it.” And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven!” Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it. And he called the name of that place Bethel; but the name of that city had been Luz previously.

As Elijah lay under a Juniper tree, despondent and praying that he might die, an angel brought him bread and water. 1 Kings 19:4-8, *But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, “It is enough! Now, LORD, take my life, for I am no better than my fathers!”*

Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, “Arise and eat.” Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. And the angel of the LORD came back the second time, and touched him, and said, “Arise and eat, because the journey is too great for you.” So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

When Elisha was besieged at Dothan, the angelic hosts were sent to deliver him, which they did by smiting the enemy with blindness. 2 Kings 6:13-18, *So he said, “Go and see where he is, that I may send and get him.”*

And it was told him, saying, “Surely he is in Dothan.” Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city.

And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"

So he answered, "Do not fear, for those who are with us are more than those who are with them." And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha. So when the Syrians came down to him, Elisha prayed to the LORD, and said, "Strike this people, I pray, with blindness." And He struck them with blindness according to the word of Elisha.

The angel of the Lord smote (killed) in one night 185,000 of the army of Sennacherib the King of Assyria. 2 Kings 19:32-36, *"Therefore thus says the LORD concerning the king of Assyria: 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it. By the way that he came, by the same shall he return; and he shall not come into this city,'" says the LORD. "For I will defend this city, to save it for My own sake and for My servant David's sake."*

And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses; all dead. So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.

When Daniel was thrown into the Lions' Den, God sent an angel to close the mouths of the lions. Daniel 6:19-22, *Then the king arose very early in the morning and went in haste to the den of lions. And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?"*

Then Daniel said to the king, "O king, live forever! My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you."

It was an angel who warned Joseph to flee into Egypt with the child Jesus, and told him when to bring Him back. The warning to depart is found in Matthew 2:13, *Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."* The command to return is found in Matthew 2:19, *But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt.*

Once Jesus was baptized by John the Baptist, He departed to the wilderness to fast. After the 40 days that Jesus had fasted, angels came and ministered unto Him. Matthew 4:11, *Then the devil left Him, and behold, angels came and ministered to Him.* On the night Jesus was betrayed and at the close of His sufferings in Gethsemane an angel appeared to strengthen Him. Luke 22:43, *Then an angel appeared to Him from heaven, strengthening Him.*

In the book of Acts it was an angel who liberated the Apostles from prison. Acts 5:19, *But at night an angel of the Lord opened the prison doors and brought them out, and said.* Likewise, it was when Peter was released from prison in Acts 12:5-10, *Peter was therefore kept in prison, but constant prayer was offered to God for him by the church. And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.*

Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands. Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." So he went out and followed him, and did not know that what was done

by the angel was real, but thought he was seeing a vision. When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

Paul met an angel who notified him that he and all who sailed with him, would be saved from shipwreck. Acts 27:21-24, *But after long abstinence from food, then Paul stood in the midst of them and said, "Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss. And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.'"*

At the close of *The Great Tribulation*, the Son of Man shall send His angels with a great sound of a Trumpet. Matthew 24:31, *And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.* **NOTICE:** Tell me the dimensions of heaven? Does it only cover the expanse of space around this planet? We truly do not know all the beings of God's creative power, nor the fulness of His creation. Yet, we are told angels will gather the elect from **one end of heaven to the other.** Amazing!

At the end of the Age, the angels shall come forth and sort the wicked from among the just. Matthew 13:47-50, *"Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth."*

Jesus' mighty angels shall come with Him at His Second Coming. 2 Thessalonians 1:7-8, *And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.*

Finally, we shall need the convoy of good angels as a bodyguard to protect and escort our soul to the abode of the righteous dead in the Third Heaven when at our death our soul takes its flight to paradise! This is necessary because the heavens are currently populated by Satan and the fallen angles who followed him, stationed as the principalities and powers of evil as malicious spirits.

Man's Relationship to the Spirit World

Man, in his physical and spiritual makeup, was made for two worlds, the Physical and the Spiritual. We are now going to look at mankind's relationship to the spirit world. Writing to the Thessalonians, Paul says in 1 Thessalonians 5:23, *Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.* Paul, as the accepted writer of Hebrews, tells us the following in Hebrews 4:12, *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.* From these references, we know that God is a Trinity and man was made in the image of God. Therefore, man is a trinity, composed of body, soul, and spirit!

The Tabernacle was a tent, surrounded by a court, enclosed by a curtain fence. The tent was divided into two parts, by a veil, or curtain, one twice the length of the other. The larger part was entered by a curtained doorway, and contained the Table of Shew-bread, the Altar of Incense, and the Seven-Branched Candlestick. This part was called the Holy Place. The smaller portion was entered from the Holy Place through the veil, or dividing curtain, and contained the Ark of the Covenant. On the lid of the Ark of the Covenant, between the Cherubims, God took up His residence in His Shekinah Glory. This part being called the Most Holy Place. There were no windows in the Tabernacle and the only entrance was through the curtained doorway into the Holy Place.

The Tabernacle and its courtyard is similar to the threefold nature of Man's body. The courtyard represents his body, the Holy Place his soul, and the Most Holy Place his spirit. Since there could be no communication between the courtyard and the Most Holy Place, except through the Holy Place, there can be no communication between a man's body and spirit except through his soul. After the completion of the Tabernacle, it remained empty of the presence of God until the Spirit of God descended and took up His abode in the Most Holy Place. So a man may be complete in his body, soul and spirit, but his spiritual nature will remain unregenerate until the Holy Spirit enters and takes possession of the spirit compartment of his nature. This happens when the New Birth takes place and you become a born again Christian.

The Threefold Nature of Man

The outer shell of man is, of course, his body, the conscious mind represents the soul, and the subconscious mind is man's spirit. Paul calls this the threefold nature of man:

1. The Carnal — 1 Corinthians 3:1-3, *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?*
2. The Natural — 1 Corinthians 2:14, *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*
3. The Spiritual — 1 Corinthians 3:1, *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.*

The body is that portion in touch with the material world through the five senses of sight, smell, hearing, taste, and touch. The gates to the soul are imagination, conscience, memory, reason, and the affections (or emotions). The spirit receives impressions of outward and material things through the soul. The spiritual faculties of the spirit are faith, hope, reverence, prayer and worship. In his unfallen

state, the spirit of man was illuminated from Heaven, but when the human race fell into sin through Adam, sin closed the window of the spirit, and pulled down the curtain. The chamber of the spirit became a death chamber, and remains so in every unregenerate heart. Life and the light giving power of the Holy Spirit must flood that chamber with the power of the New Covenant in Christ Jesus to cause a rebirth. We see why the natural man cannot understand spiritual things. He cannot understand them until his spiritual nature has been renewed. But the spirit of the natural man is not only darkened, his will stands as a guard at the door, and prevents the entrance of the Holy Spirit. It is not until the will surrenders through the power of the Sword of the Spirit, meaning the Word of God, that the Holy Spirit can enter and take up His abode in the spirit of man.

The Peach

The threefold nature of man may be illustrated by a peach. A peach is a trinity. There is the meat of the peach corresponding to the body of man, the stone, corresponding to the soul, and the kernel, corresponding to the spirit. As you can remove the meat of the peach and the kernel will still have a body, the stone, so when a man dies his soul and spirit separate from the body. The body is laid in the grave, but the spirit is not bodiless. It has what Paul calls the celestial, or resurrection body. As this spiritual body can hear, speak, think, and feel, it must have some tangible form. It is not a ghostlike structure. There are doubtless limitations in its use, or there would be no need for it to recover its physical body at the Resurrection.

That there is such a thing as the spiritual body, is brought out in the story of the Rich Man and Lazarus. Luke 16:19-31, *“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.”*

Then 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, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.”

Then he said, “I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.”

Abraham said to him, “They have Moses and the prophets; let them hear them.”

And he said, “No, father Abraham; but if one goes to them from the dead, they will repent.”

But he said to him, “If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.”

The story is not a Parable, but a description by Christ of something that really happened in the other world of His own personal knowledge. It declares both Lazarus and the Rich Man died and were buried. That is, their bodies were left on the earth, for the shell (body) is not taken forward as the spirit and soul is taken forward. What happened to them in the underworld then, is descriptive of what happened to them in their disembodied state. In that state, they were conscious and the Rich Man recognized Lazarus, which he could not have done if Lazarus did not have a body, but it was not his physical body. He left that physical body on earth, but this was his spiritual body. This is proof that the spiritual body is not simply a body, but in its outward form and appearance it conforms to the earthly

body of the owner. Otherwise, he would not be recognizable in the other world. Again the Rich Man could see, feel, thirst, talk, and remember. Therefore, proving he possessed his senses and had not lost his personality. This proves there is no break such as soul sleep, in the continuity of existence, or consciousness, in passing from the Earth-Life to the Spirit-Life. Sleep in the Scriptures always refers to the body, not the soul. The expression Asleep in Jesus, refers to the Believers only.

Let us trace the existence of soul and spirit after they have left the body. In the account of the Rich Man and Lazarus, we have a description of the underworld. Before the resurrection of Christ, the soul and spirit of the righteous dead went to the paradise compartment of the underworld. There Christ met the penitent thief after His death on the Cross. On the day of His resurrection Christ's soul and spirit returned from the underworld, but He did not return alone! He brought with Him all the occupants of the paradise compartment and locked it up. He now has the Keys of death and Hades! Revelation 1:18, *"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."*

Here, death stands for the grave and Hades stands for the underworld. Those who came back from the underworld with Christ ascended with Him as the First Fruits of the resurrection from among the dead. Matthew 27:52-53, *And the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.* These who ascended with Jesus were taken up to the Third Heaven where Paul was caught up in 2 Corinthians 12:1-4, *It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago; whether in the body I do not know, or whether out of the body I do not know, God knows; such a one was caught up to the third heaven. And I know such a man; whether in the body or out of the body I do not know, God knows; how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.* Paul called it paradise and it is there that all the righteous dead who have died since Christ's resurrection go, so they may be with the Lord. Philippians 1:23, *For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better.* This is confirmed in 2 Corinthians 5:8, *We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.*

It is this Third Heaven where the souls of the righteous dead shall remain until the time comes for the resurrection of their bodies. When Christ comes to meet His Church in the air, He will bring back the souls of the righteous dead from *Paradise of the Third Heaven*, for we are told He will bring those whose bodies sleep in Jesus (on the earth) with Him. 1 Thessalonians 4:14, *For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.* These who return with Jesus will continue to the earth and get their bodies from the grave, where it becomes the glorified body. Then they will ascend again, together with the Translated Saints, to meet the Lord in the air. **NOTICE:** One little word can make or change a whole sentence. We see Jesus returning with those who are asleep in Jesus. It does not say **FOR** those who sleep in Jesus! Once again it is important to study God's Word so you may know all those little words and what they really mean, not what you may have been told.

So far as we know, the souls of the wicked dead are still in the Hell compartment of the underworld, and will remain there until the Second Resurrection, when they will return to earth and get their glorified bodies. Then they will go to the *Great White Throne Judgment*. After their judgment, they will be sentenced to the Second Death, which means they shall die again in the sense of losing these newly gained glorified bodies as the second death. As disembodied spirits they will be cast into the Lake of Fire, (Gehenna, the final Hell), to suffer in flames forever.

Soul Sleep

Those who teach the *Doctrine of Soul Sleep* draw their arguments mainly from the Old Testament. For all practical purposes the Old Testament to the modern Christian is in fact the Hebrew canon of the teachings of Moses and the Prophets. The full belief and understanding of the trinity of man, as a being, is not understood within that segment of text. Show me where in Old Testament text is the understanding of grace through Jesus? The fact remains that the righteous were those who did their best to follow the Law and be obedient to God's desire and will for mankind. Death then was a termination of the body's condition to be active until the resurrection. It is almost as Hosea said when he spoke, Hosea 4:6, "*My people are destroyed because of a lack of knowledge.*" People in Old Testament times really did not understand the trinity of mankind and what happens to the body, the spirit and the soul at death.

In the Old Testament the condition of the physical dead between death and resurrection of the body, is only in a twilight stage. They lay much stress on the expression, "Gathered to His People," as if it meant the grave. Genesis 25:8, *Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.* The expression "Gathered to His People" has no reference to the grave or family burial place, for in Abraham's case the Family Burial Plot was over in Chaldea, in the city of Ur. Abraham was buried in his own sepulcher, the Cave of Machpelah. What "Gathered to His People" means is that the soul of Abraham went to the underworld (Sheol), where the souls of his ancestors had gone, and where he would be united with them. The same statement is made of Isaac. Genesis 35:29, *So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.*

The difference between the statement for Abraham and Isaac is the additional statement pertaining to Isaac, "... And his sons ... buried him", thus showing that while his soul was gathered to his people in the underworld, his body was buried in the Cave of Machpelah. Genesis 49:29-31, *Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah."* Look very closely at this passage. Notice that there are only six people buried in the Cave of Machpelah. When we think of the term Gathered to His People, we normally think in terms of a whole tribe, being many.

Six people, over three generations, does not constitute a tribe, being a people. When Jacob was led to believe his son Joseph was dead, his sons and daughters rose up to comfort him, but he refused to be comforted. We find this story in Genesis 37:29-35, *Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes. And he returned to his brothers and said, "The lad is no more; and I, where shall I go?" So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.*

Then they sent the tunic of many colors, and they brought it to their father and said, "We have found this. Do you know whether it is your son's tunic or not?"

And he recognized it and said, "It is my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces." Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

The word for grave in the Hebrew is Sheol (the underworld). So we see that Jacob did not mean

he would go into the grave to meet Joseph, but into the underworld. As proof of this, we know Jacob did not believe Joseph was in the grave. He thought a wild beast had devoured him (vs. 33), and there would be no comfort to go down into the grave to meet Joseph, if he was there and if the dead know nothing.

The word **Dead** as used in the Scriptures, does not always apply to the body. The unrepentant are spoken of as dead. Ephesians 2:1, *And you He made alive, who were dead in trespasses and sins.* When the Prodigal Son came home, his father said in Luke 15:24, “*For this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.*” The Apostle Paul, in writing to Timothy, said of worldly women in 1 Timothy 5:6, *But she who lives in pleasure is dead while she lives.* From these passages we see death does not mean non-existence or unconsciousness. There is a sense in which a person may be said to be dead and yet have a conscious existence. Death is not the termination of a man’s existence, it is only a station.

The death of the believer is described as falling asleep, but this sleep has reference to the body only. Jesus said of Lazarus in John 11:11-14, “*These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.”*

Then His disciples said, “Lord, if he sleeps he will get well.” However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

Then Jesus said to them plainly, “Lazarus is dead.” Here Jesus speaks of death as sleep, but it is clear that He refers not to the soul, but to the body of Lazarus, for He said, “... *I go that I may wake him up,*” which He did by raising his body from the dead. This is confirmed by the words of Martha showing that only the body and not the soul of Lazarus was in the mind of the Disciples as that which was asleep. John 11:39, “... *Lord, by this time there is a stench, for he has been dead four days.*”

In Matthew 27:52 it is recorded, that after the Resurrection of Jesus, *And the graves were opened; and many bodies of the saints who had fallen asleep were raised.* The use of the word bodies implies the words fallen asleep refers to them, and not to the soul of the dead. Otherwise, the word bodies would have been omitted and it would read, ... *many of the saints who had fallen asleep were raised.* In Acts 7, we have the account of the death of Stephen, in which we are told Stephen, as a result of the stoning he received, fell asleep, that is, died. Acts 7:54-60, *When they heard these things they were cut to the heart, and they gnashed at him with their teeth.*

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!” Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.” Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep. The words fell asleep cannot mean Stephen’s soul passed into a state of unconsciousness, for in verse 55 we read that, ... *being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God.* In verse 59 we are told Stephen, while dying, said, “*Lord Jesus, receive my spirit.*”

If the soul at death passes into a state of unconsciousness, why such a prayer? In similar manner, Jesus in dying, commended His Spirit to God, and having done so, yielded up His Spirit, meaning He permitted it to depart from His body, while His body was afterwards taken down from the Cross and buried. Luke 23:46, *And when Jesus had cried out with a loud voice, He said, “Father, ‘into Your hands I commit My spirit.’ ” Having said this, He breathed His last.*

In Acts, chapter 13 the following is said of King David. Acts 13:36, “*For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw*

corruption.” What part of David saw corruption, his body or his soul? Surely not his soul because the words fell asleep only refer to David’s body. This is confirmed by what follows in the next verse.

Acts 13:37, *“But He (Jesus) whom God raised up saw no corruption.”* This, surely, can only refer to the body of Jesus, for His soul did not sleep during the three days His body lay in Joseph’s Tomb. When Jesus’ soul departed from His body, as it hung on the Cross, it went immediately to paradise to meet the soul of the penitent thief as He promised. Luke 23:43, *And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”*

To avoid the clear evidence stated above that the soul of Jesus did not sleep while His body slept in Joseph’s tomb, there are those who claim the quotation of Jesus is wrongly punctuated. That the comma before the word today, should be placed after the comma, making the quote read, “Assuredly, I say to you today, you will be with Me in paradise.” Thus completely altering the sense, and making the passage read as if Jesus said, “I make it known to you today, at some future time you shall be with me in paradise.” To refute this latter interpretation it may be said, that this is the only passage in which Jesus uses the word today. In many passages He said, “Verily I say unto you,” etc., but did not add the word today. Hence Jesus, by the use of the word in the above passage, must have meant that very day and no other.

As confirmation of this, the Apostle Paul tells us in Ephesians that Jesus, before He Ascended, descended into the lower parts of the earth, that is, into the underworld. Ephesians 4:8-10, *Therefore He says: “When He ascended on high, He led captivity captive, and gave gifts to men.” (Now this, “He ascended”; what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)* This must have occurred between Jesus’ death and resurrection, for it was at that time when He fulfilled His promise to meet the penitent thief in the paradise section of the underworld, and not at a time still in the future. While the bodies of Jesus and the penitent thief still hung on their respective crosses, their spirits were in communion in paradise. Christ was The First Fruit of them that slept. 1 Corinthians 15:20, *But now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep.* Here asleep clearly refers to the body and not the soul, for it is the resurrection of the body that the Apostle is talking about in this chapter from 1st Corinthians.

For a moment I must make a slight detour. In reading all this material, so far, have you understood that Satan accepted, at the Cross, that he could not win over Christ in the manner reflected by the story of the Cross? Have you understood that Satan, in order to deceive the Church, is very subtle in his methods and they really become a clever slight of hand trick upon the believer? The paragraph above shows this very clearly. Look once more at the discussion above in Luke pertaining to one little comma. To change the location of the comma from before, to after, the word today in Luke 23:43 illustrates the slight of hand attempted by Satan, and all the false teachers, who desire to persuade men that the Bible does not mean what it says, nor say what it means. However, notice that comprehensive study will show you this is the only point where Jesus uses the word today. In several of my writings I know I have offended many by making what they perceive to be harsh statements. When we do not accept the words of Jesus we are calling Him a liar, and I happen to be one who does not desire to call Jesus a liar. If Jesus said today in this passage, He fully meant that day, and only that day and no other day, and a study of Scriptures will reveal this to be true.

In like manner, I have received all kinds of grief over my writings pertaining to the length of time Jesus himself said He must spend in the grave. Matthew 12:40-41, *“For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here.”* My question remains: Are you going to be a person condemned by the men of Nineveh, or are you going to

believe the words of the Son of Man? If you believe the words of the Son of Man, there is no way he was crucified on Friday and rose on Sunday, simply because that is not three days and three nights. You either believe Christ or you believe tradition, one or the other. There is no middle ground. Is it important? Only if you desire to understand the puzzle that God gave to man, and man called that puzzle the Bible.

It is said of Moses and Aaron that they were Gathered to Their People, yet we know neither of them were buried with their people. Aaron was stripped of his Priestly robes by Moses on Mount Hor, and died, and presumably was buried there. Numbers 20:23-29, *And the LORD spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying: "Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up to Mount Hor; and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be gathered to his people and die there."*

So Moses did just as the LORD commanded, and they went up to Mount Hor in the sight of all the congregation. Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. Now when all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron thirty days.

Moses died on Mount Pisgah and the Lord buried him in a valley of the land of Moab, and no one ever knew the place of his sepulcher. Deuteronomy 34:1-6, *Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan, all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar. Then the LORD said to him, "This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see it with your eyes, but you shall not cross over there."*

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day. So the statement Gathered to His People in their case, meant the same as in the case of Abraham, Isaac, and Jacob. That Abraham, Isaac, and Jacob are not slumbering in the grave is clear from the words of Jesus to the Sadducees, when He declared God said to Moses at the Burning Bush in Exodus 3:6, *"I am the God of your father; the God of Abraham, the God of Isaac, and the God of Jacob."* And Moses hid his face, for he was afraid to look upon God. Jesus confirmed and used this passage in Mark 12:26-27, *"But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."* In other words, while the bodies of Abraham, Isaac and Jacob rest in the Cave of Machpelah, their souls are alive and conscious in paradise.

Such passages as the following seem to teach, at first sight, that the soul passes into a state of unconsciousness at death:

1. Psalms 6:5, *For in death there is no remembrance of You; in the grave who will give You thanks?*
2. Ecclesiastes 9:5, *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.*
3. Ecclesiastes 9:10, *Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going.*

However, when we examine the context of these passages we see the Scripture writer was balancing the temporal benefits of living with their loss by dying. Humanly speaking, a dead man knows nothing of the affairs of this world. Neither does the soul that has departed to another sphere of

existence. Death breaks the connection and cuts off all communication between this world and the spirit world. 2 Kings 22:20, *“Surely, therefore, I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place.”* So they brought back word to the king.

The key to the Book of Ecclesiastes is, Under the Sun. Ecclesiastes 1:14, *I have seen all the works that are done under the sun; and indeed, all is vanity and grasping for the wind.* In Ecclesiastes, Solomon was giving his estimate of life from a worldly viewpoint, and declared Under the Sun all things were vanity, and humanly speaking, to die was the end of knowledge. But when he rises Above the Sun in the last chapter, and sees things from a Heavenly viewpoint, he says in Ecclesiastes 12:7, *Then the dust will return to the earth as it was, and the spirit will return to God who gave it.* Solomon thus teaches that it is only the body that goes to the grave and the soul and spirit return to God.

We can see this separation of the soul and spirit from the body in the following examples. In the case of the son of the widow of Zarephath, whom Elijah raised from the dead, Elijah prayed in 1 Kings 17:17-23, *Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him. So she said to Elijah, “What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?”*

And he said to her, “Give me your son.” So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. Then he cried out to the LORD and said, “O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?” And he stretched himself out on the child three times, and cried out to the LORD and said, “O LORD my God, I pray, let this child’s soul come back to him.” Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived. And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, “See, your son lives!” From this passage we clearly see that the soul is the only portion of the trinity of man that is spoken about. Note that it wasn’t the body, nor the spirit but only the soul! So, what about the spirit?

When Jesus raised the daughter of Jairus we read that her spirit returned. Take note once again that it is only the spirit, and not the body, nor the soul, mentioned. Luke 8:49-56, *While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.”*

But when Jesus heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened. In these two cases, we see that the soul and the spirit are the only portions of man’s entire being spoken about. That is, in this case, the spirit returned to the body of Jairus’ daughter and, in the first case, the soul returned to the body of the widow’s son.

If there is to be a resurrection of the body, the soul and the spirit must be somewhere waiting to reinhabit the body!

If the Body Dies Where is the Spirit and Soul?

Having seen that soul sleep is not taught in the Bible we need to study more in order to understand what has happened to the spirit and soul of man when the body dies. We must remember that we are created in the image of God, meaning we have three parts of our earthly trinity: body, spirit and soul. Additionally, we must understand from text presented in the last chapter that the soul and spirit are brought back to the physical body when a person was raised from the dead. There is no term identified in the Bible for the condition of the soul and spirit between death and the resurrection of the body. Therefore, the author is taking the prerogative to establish a new term called *The Intermediate State*. Let us now inquire into the conditions in the *Intermediate State* between death and the resurrection of the body.

1. It is a state of Consciousness

In the account of the Rich Man and Lazarus we have a description of their experience in paradise during the *Intermediate State*. Luke 16:19-31, *There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*

Then 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, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us."

Then he said, "I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment."

Abraham said to him, "They have Moses and the prophets; let them hear them."

And he said, "No, father Abraham; but if one goes to them from the dead, they will repent."

But he said to him, "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead."

Both men had died and their bodies had been buried on the surface of the earth. What then happened was to their disembodied state, from the physical body, for they were both in their spiritual or resurrection body. While nothing is said of Lazarus other than he was comforted, we know the Rich Man could see, for he recognized Abraham and Lazarus, and he could feel, thirst, talk, and remember, proving he had not lost his personality or consciousness. The same can be said of both Abraham and Lazarus.

The promise of Jesus to the dying thief that he should be with Him that day in paradise, implied the thief should not only be in paradise, but know he was there, and be conscious of Christ's presence with him. Otherwise, there would have been no comfort in the promise. Observe the words of Paul in 2 Corinthians 5:6-9, *So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present*

or absent, to be well pleasing to Him. The words absent and present in verse 8 are full of significance. The Apostle would not have been willing to be absent from the body and present with the Lord, if he did not believe he would be conscious in the presence of the Lord. What possible satisfaction could there be in being unconsciously present with the Lord?

Paul expresses the same truth in Philippians 1:21-24, *For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you.* What did Paul mean when he said it would be gain and far better, to be out of the flesh and With Christ, if he did not believe he would be conscious when he got into Christ's presence? Note that the conflict Paul was in was between life and death, and the cause was the desire of Paul to be with Christ. Why should Paul want to be with Christ in the *Intermediate State* if it was not a conscious state?

Death is not a cessation of being! It is simply a cessation of bodily functions that cuts off the soul from contact with this present earth. It brings to an end the first stage of our existence so that we may enter into the second stage. The cessation of the bodily functions of a man does not include the cessation of his soul functions. The soul does not sleep when the body does, otherwise, we would never dream or see visions, or talk in our sleep. It was by dreams and visions of the night that God made known His will to men while they slept.

The soul, then unfettered, is clearer of vision. Make note of the following visions or visitations of angels to mankind. Matthew 1:20-25, *But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."*

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

How was it the wise men knew about the birth of the Christ child? Along with this vision Joseph also was visited by an angel and told to take the Christ child to Egypt. Matthew 2:11-13, *And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.*

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

Joseph was once again visited by an angel and told to take the Christ child back to Israel. Matthew 2:19-23, *But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead."*

Then he arose, took the young Child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

Paul, in a dream, understood the will of God while at sea on a ship. Acts 27:23-24, *For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, "Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you."*

The use of the word sleep, as applied to death, shows death is not a cessation of existence, for sleep implies an awakening.

First Experience After Death

Did you ever stop to think of what happens to the Righteous Soul during the first five minutes after death? Understand these things: Before the funeral has been held, and the body laid away in the cemetery; before the undertaker has been sent for, or the neighbors and relatives notified; before the shades are drawn, or the silent watchers at the bedside have realized you are dead, you have been FIVE MINUTES out of the body and reached paradise; and you know where you are to spend eternity. Now what will be the experiences in those first five minutes?

a. Our first experience will be that death was so easy. It was like falling asleep and awaking in a beautiful new world. There was no Valley of Death, with its hobgoblins, satyrs, and demons to traverse, no dark river to cross, no tunnel of darkness to walk through. Ministering Angels were waiting to escort us to paradise as they carried Lazarus. Luke 16:22, *"So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried."* We can also see this in the passage from Hebrews 1:13-14, *But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool?" Are they not all ministering spirits sent forth to minister for those who will inherit salvation?* What a delight it will be to meet our Guardian Angel, who has watched over us in our earth life, and will not desert us in that supreme moment when we shall need a guide to conduct us to our Heavenly Home.

b. Our second experience will be the consciousness that we have left behind our earthly body with all its weaknesses, sufferings, and limitations, and have a spiritual body that is absolutely well and fitted in every way for the spiritual realm where it is to dwell.

c. Our third experience will be that we are being transported swiftly upward through the ethereal space toward a beautiful country whose radiance is brighter than the sun. As we approach it, we see groups of angels coming to meet us, and escort us home. Revelation 22:14 *"Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city."*

d. Our fourth experience will be that we are in a new environment whose atmosphere is **LOVE**. That there is no discord, or lack of harmony in our new home, and its chief characteristic is **HOLINESS**.

e. Our fifth experience will be the feeling that we are near Jesus. If we do not actually see Him, we shall have the consciousness of His nearness.

f. Our sixth experience will be that of meeting our loved ones. While the writer does not believe our loved ones have any direct knowledge of what is happening on the earth, I do believe our Guardian Angel may communicate with our loved ones and inform them of our coming, and they will be waiting to receive us.

g. Our seventh experience will be the meeting with the saints who have preceded us to glory, such as the patriarchs, prophets, apostles and Christian leaders of our own day. The experiences named may not all happen in the first five minutes after death, but they doubtless will happen before our funeral service is over and our body laid to rest in the tomb.

2. It is a State of Rest

In the book of Job, we read that Job understood that death was a place of rest. Job 3:17, *“There the wicked cease from troubling, and there the weary are at rest.”* In the Book of Revelation, at the breaking of the Fifth Seal we have a vision of the souls of the martyred dead of the Tribulation Period. Revelation 6:9-11, *When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.* We read that they cried with a loud voice (they were conscious) saying, in verse 10, *And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”* Continuing we read that they were given white robes in verse 11, *Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.* These martyred dead are not the Martyrs of the Church, but mainly Jews of the Tribulation Period. The state of their existence in this disembodied state shall be the same as that of the souls of the righteous dead today. Therefore, we see the state of the righteous dead in the *Intermediate State* is that of consciousness, and their spiritual body is clothed, and they are resting.

In Revelation John says in Revelation 14:13, *“Then I heard a voice from heaven saying to me, “Write: ‘Blessed are the dead who die in the Lord from now on.’”*

“Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.” We see from these passages that the state of the dead in their disembodied condition is that of rest. It will be rest from pain and weariness, from care and worryment, from sorrow and bereavement, and all the ills to which flesh is heir. It will be rest from Believers’ Warfare so vividly described by the Apostle Paul in Romans 7:15-25, *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.*

I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God; through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

It will also be rest from LABOR. Jesus said in John 9:4, *“I must work the works of Him who sent Me while it is day; the night is coming when no one can work.”* In this present life, we are alive and active. As believers, we are engaged in the Lord’s work: evangelism; teaching and preaching the Gospel; and Christian stewardship. For us it is day, but the night of death will come when we can no longer work. In 2 Corinthians 5:10 we read, *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.* The *Judgment Seat of Christ* is for the judgment of the righteous only, and not set up until after the

resurrection of the righteous. This is fully explained in the chapters on the resurrections and the judgments. If the righteous are to be judged at that judgment for the things done in the body, then the inference is they do no works in the *Intermediate State*. If they do, why are those works not judged as well as the works they did in the body? From this we see the *Intermediate State* is a state of rest, but by rest we must not think it is a state of idleness, that we shall do nothing but sit and sing. There will be much to occupy our time, and we shall have the sweet society of our loved ones and the saints of all ages.

3. It is a state of Bliss

The word paradise suggests bliss. We read in Revelation 14:13, *Blessed are the dead who die in the Lord from now on. "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."* If the word blessed means happy, then happy will be the righteous in paradise. Since happiness is an emotion that demands consciousness to be experienced, the righteous must be conscious in paradise. As it was said of Lazarus, that in paradise, he was comforted, we see there will be no sadness to mar our happiness. The word paradise means a garden or enclosed place like a beautiful park. If the earthly Eden was a garden of matchless delights, then the Heavenly Paradise must be a place of ravishing beauty. Why did God prepare such a place of enchanting beauty as a home for the soul between the death and resurrection of the body, if it is nothing but a vast bedroom with its inhabitants all asleep? No! Paradise is the *Beulah Land* in which the righteous wait for the adoption, to wit, the redemption of their bodies. Romans 8:23, *Not only that, but we also who have the first fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

4. It is a state of Incompleteness

The *Intermediate State* is not the final state of either the righteous or the wicked. What we have said of Paradise is true for the righteous, however, the reverse is true for the wicked. The wicked shall spend the intermediate stage of their existence in the Hell section of the underworld. If Lazarus was comforted in paradise, the wicked, like the Rich Man, will be tormented in Hell. The picture is not pleasant, but the implication is the wicked will be as unhappy in Hell as the righteous are blissful and happy in paradise. Once again, let it be known that the Scripture story of the Rich Man and Lazarus is true and not a parable. A righteous, loving God must show you both sides of the equation for Him to be a just and loving God, for in so loving, He permits everyone to make their own choice of where they shall spend eternity.

The *Intermediate State* is a state of incompleteness. Death does not usher us into the final state. That is, we do not go immediately to Heaven or the Lake of Fire when we die. The *Intermediate State* is a state of incompleteness because we have no physical body. In it we are only a duality, having only soul and spirit. We must get back our body before we can again be a trinity. This accounts for why we must rest and do no work in the *Intermediate State*. We need a physical body in which to work, for without it we can have no communication with this or other worlds. It appears that one of the laws of the spirit world is the dead cannot appear in their resurrection body. This means both those in paradise and also those in Hades cannot appear in the *Intermediate State*. This leads to our last thought.

5. It is a state of Hope

We speak of the Church Militant and the Church Triumphant, meaning the Church on earth and the Church in Heaven. The Apostle Paul speaks of it as the whole family in Heaven and Earth. There is

but one family of God, the family of the New Born. John 3:5, *Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”* Paul, as the writer of Hebrews, gives us a little more understanding of the Church in both Heaven and here on Earth. Hebrews 12:23, *To the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.* Part of the Church is on the Earth (the members of the living Church today), addressed as the general assembly and part are in Heaven (Paradise), addressed as the Church of the Firstborn. Both have the same hope, the blessed hope. They are both looking for the Glorious Appearing of our great God and our Savior Jesus Christ. Titus 2:11-14, *For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.* The Church on earth is looking for His Glorious Appearing, that they may be caught up without dying and having to pass through the *Intermediate State*, receive their Glorified Bodies, and be able to mock death by shouting:

“O Death, where is your sting? O Hades, where is your victory?”

—1 Corinthians 15:55

The Church in Heaven is waiting for the same event. Until Jesus returns there can be no resurrection of the dead, and the Saints in Paradise must remain in their state of incompleteness, with its limitations. These Saints must return to earth to get their physical body, that becomes the glorified body. The blessed hope then, is the hope of both the Saints in Glory and the Saints on the Earth.

Recognition and Relationship in the Spirit World

The attraction of the other world to most of us is the thought that we shall meet our loved ones again. As this hope is universal, it must have been implanted in the human heart by God. God would never have paid such a costly price, as the Life of His Son for our redemption, if it did not carry with it our happiness in the *Spirit World*. Our happiness in the *Spirit World* would be incomplete without the recognition of our loved ones. The inspired Psalmist said the following, after his son died, but, surly, he must have said it because he knew when he went to him he would recognize him. 2 Samuel 12:23-24, *“But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.” Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the LORD loved him.*

What comfort could there have been in the words of Christ to the dying thief if there was to be no recognition of each other there? Luke 23:43, *“Assuredly, I say to you, today you will be with Me in Paradise.”* Why did Paul say he had a desire to depart and be with Christ if he were not sure he would know Him? Philippians 1:23, *For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better.* If the disciples recognized Moses and Elijah on the Mount of Transfiguration, surely they will recognize them in the world to come. In the story of the Rich Man and Lazarus, as we have seen, the Rich Man recognized both Abraham and Lazarus. If we have not seen our friends for years, and their personal appearance may have changed, we shall recognize them by their voice, as we do so often in this life.

Some object to the doctrine of the Recognition of loved ones in Heaven on the thought, that if we fail to meet them, we shall be made unhappy by the fear that they are lost. But is that concern likely to be more real and intense there than here? Isn't it a sad fact that the lost condition of our loved ones does not concern us much in this life, at least not enough to make us unhappy?

As proof of this, we have the statement in Luke of Lazarus that he was comforted, that is, was not unhappy or unduly concerned about the affairs of this world, as was the Rich Man about his brothers. Luke 16:25, *But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.’* The Rich Man's concern of his brothers was not so much for their salvation, as the fear they would come where he was, and chastise him for their eternal undoing. Luke 16:27-28, *Then he said, “I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.”*

Another objection to the Recognition of our loved ones in Heaven is the embarrassing position it may put those who have been married several times. The Sadducees in Jesus' day did not believe in the Resurrection of the dead, and sought to ridicule the doctrine by asking Jesus whose wife a woman who had seven husbands in this life would be in the Resurrection. Matthew 22:23-30, *The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.”*

Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.” The embarrassment is based on the supposition that the woman and all of the seven men

she married went to the same place in the underworld. If, however, the woman went to one place and the men to the other, there would be no embarrassing situation. Jesus in a single sentence swept away the objection of the Sadducees by saying, *“For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.”* This statement is no proof for the sexlessness of angels. It simply declares the angels do not marry. The reason is evident, for angels never die. Therefore, there is no need for them to keep up their numbers by procreation. Now as those who have part in the First Resurrection cannot die any more there will be no occasion for the continuance of the marriage relationship. Luke 20:34-36, *And Jesus answered and said to them, “The sons of this age marry and are given in marriage. But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.”* The relationship we bore to each other in the Earth Life, i.e., husband and wife, father and mother, son and daughter will be swallowed in the spiritual and we will be bound together by love and friendship, for jealousy and ill-feeling cannot exist in the atmosphere of Heaven, which is pure **LOVE**.

If angels and evil spirits recognize each other in Heaven, as they do, then we, when we become like angels, should recognize each other. Luke 13:28, *“There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.”* If our Heavenly Father’s house is a home, then it will have all the features of a home, and they include the recognition of the members of the family. 1 Corinthians 13:12, *For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.*

The Final State

The Scriptures speak of two places where the righteous and wicked, respectively, are to spend eternity, Heaven and Hell. The one demands the other. There can be no Heaven without its counterpart Hell. If there is no Hell, there is no Heaven, for the same book (Bible) speaks of both.

Heaven

Heaven is a place, it is not a state or condition. The New Jerusalem is not Heaven, though it is a city of Heaven. The Apostle John tells us he saw it coming down out of Heaven from God. Revelation 21:2, *Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*

It is the place Jesus told His Disciples He was to go to prepare for them. John 14:2, *“In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.”* It did not exist at the time Jesus was on earth. It was built between the time Jesus ascended in CE 28-30(?), and the time when John saw it in his vision descending from Heaven in CE 96. If not yet built, it will be built before the gathering of the Church, for it is to be the Residence of the Bride, the Lamb’s Wife. Revelation 21:9-10, *Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.” And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God.* We read about Abraham waiting for this city in Hebrews 11:10, *For he waited for the city which has foundations, whose builder and maker is God.* The New Jerusalem is that city and the Apostle says in Hebrews 13:14, *For here we have no continuing city, (permanent abiding place) but we seek the one to come.*

The Scriptures Speak of Three Heavens:

First Heaven—The Heaven of the earth’s atmosphere. Acts 14:17, *“Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”*

Second Heaven—The Heaven of the Stars. The High Places where the Principalities and Powers of evil have their abode. Ephesians 6:12, *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*

Third Heaven—The Heaven where God dwells. It was to this Third Heaven the Apostle Paul was caught up, when at Lystra he was stoned and his spirit apparently left his body. Acts 14:19-20, *Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.*

Paul called it both the Third Heaven and Paradise. 2 Corinthians 12:1-4, *I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—God knows. And I know that this man—whether in the body or apart from the body I do not know, but God knows— was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.* The two places, then, must be identical, or Paradise as a

part of the Third Heaven. It is to this paradise section of Heaven where the soul and spirit of the righteous go since the Resurrection of Christ. From this we see that we must distinguish between Heaven proper, and its suburbs Paradise, and the New Jerusalem.

The description of Heaven and the New Jerusalem, as given in the Book of Revelation from the third chapter to the end of the book, is still future. The things described there will not come to pass until after the taking out of the Church. So what is said of the New Jerusalem and its occupants does not apply until after the Judgment of Believers. One other thing must be cleared up. Many speak of the Rapture of the Church, however, anyone who can read will tell you that the word rapture is not in the Bible. You cannot find the term in the King James, New King James, New International nor the New American Standard Bible, so, from where does this term come? The fact is that the term rapture did not even appear in Christian teaching until the 1830's and then it was introduced in Scotland. The event being described is the removal of the Church from the earth. This event will be for living believers only. It is described in 1 Thessalonians 4:16-17, *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. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.* Thus, the Church is taken away, caught up, or gathered at the second coming of Christ. **This event does not occur until after the Tribulation!** The church will go through the Tribulation, but it will be protected.

Heaven, then, is our Father's House, it is a home, and a place of many mansions. John 14:2, *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."* It will be delightful to go there, but some people live in fear of death. Those who fear death cannot bear to think of it, however, those of us who know Heaven is to be our Eternal Home should not fear death, for it is death that opens the door for our exodus from Earth to Glory. Hebrews 2:15, *And release those who through fear of death were all their lifetime subject to bondage.*

When Jesus comes back it will be in two stages. First, He will descend into the atmosphere of our earth, bringing with Him the souls of the righteous dead now in Paradise. 1 Thessalonians 3:13, *So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.* 1 Thessalonians 4:14, *For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.*

While Jesus tarries in the upper air, the souls of the righteous dead will continue to the earth to retrieve their physical bodies, and transfigure to their glorified bodies, for the dead in Christ shall rise first. 1 Thessalonians 4:13-17, *But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 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. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.*

This is the First Resurrection! It is the resurrection of the bodies of the righteous only, the wicked must wait until the Second Resurrection. Then we (the Saints) who are alive and are here when Christ comes back, shall be caught up without dying (like Enoch and Elijah). We will receive our glorified bodies instantaneously without having to go through an *Intermediate State*. Then at that time, along with the Resurrected Saints, we will join Jesus in the air. From that place of meeting, all the saints shall go to the Judgment Seat of Christ. 2 Corinthians 5:10, *For we must all (all here means all the righteous, there will not be any wicked in this group) appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or*

bad. There we shall be judged, not to find out whether we shall be saved, for that was settled at the Cross, but that we may receive our reward for our earthly services to our Lord. From there we shall go to the Bridal Hall of Heaven. There in the presence of the Friends of the Bridegroom (the Old Testament Saints) and the Angelic Hosts of Heaven, we shall be united, as the Church, the Bride of Christ, to our Heavenly Bridegroom. This ceremony is performed by God the Father. After the Wedding of the Bride, the Church, shall take up her residence in the New Jerusalem. Read chapters 21 and 22 of the Book of Revelation for a description of that holy city

When Christ returns to the earth at the Second Stage of His return, He comes to rule and reign! As **KING**, over the Millennial Earth, He will bring His Bride, the Church, with Him! Together, He and the Bride, as saints, shall reign for 1000 years! This we could not do if we did not have our Glorified bodies. After the Millennial reign of Christ we shall return with Him to the New Jerusalem, wait for the conclusion of the final battle, then the New Jerusalem will descend from Heaven and take up its position on the New Earth. Revelation 21:1-2, *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.* We shall spend the countless Ages of Eternity with Christ!

The Final State of the Wicked

While the righteous dead shall be raised at the Second Coming of Christ, the wicked dead shall not rise until the close of the final age. That is, not until the end of the millennium reign plus the season that Satan is let loose upon the earth. This occurs just before the descent of the New Jerusalem from Heaven. The Resurrection of the righteous is called the Resurrection of Life, and that of the wicked, the Resurrection of Condemnation. John 5:28-29, *“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.”*

Like the righteous, the wicked, as soon as they are raised, are summoned to judgment, but not to the same judgment seat. The wicked are to be judged at the Great White Throne Judgment. The Judge is the same, but the court is different. The wicked will not be judged to see whether they are entitled to Eternal Life, for their destiny was fixed at death, but to ascertain the degree of their punishment. That being fixed, they are sentenced to the Lake of Fire, which is the Second Death. Revelation 20:11-15, *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

The Second Death

It is said of the righteous dead that after their resurrection, they can die no more. Luke 20:36, *“Nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.”* But it is said of the wicked dead after their resurrection and judgment that they shall die again. Revelation 20:12-15, *And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it,*

and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

What is this **Second Death**? What was their **First Death**? Their first death was the separation of their soul and spirit from their body. This was so that their soul and spirit could exist in the torment of flames of the Hell Section of the underworld as did the soul and spirit of the **Rich Man**. Luke 16:24, *Then he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."*

The wicked, after their judgment, are consigned to the **Lake of Fire**. We must understand first that a body, physical or spiritual, would be consumed in this **Lake of Fire**. Therefore, it is necessary they **die again**, that is, lose their glorified body, and go only soul and spirit into the **Lake of Fire**, for the soul and spirit can exist in flames. This explanation permits the **Lake of Fire** to be a lake of literal fire, and is in harmony with Christ's teaching to that effect. This can be confirmed by the prophecy in the fourth chapter of Malachi. Mal 4:1-3, *"For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," says the LORD of hosts, "that will leave them neither root nor branch. But to you who fear My name The Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet On the day that I do this," says the LORD of hosts.* It is these glorified bodies of the wicked, that do not go into the **Lake of Fire**, which shall be ashes under the soles of your feet.

As you read the above, did **you** note that the wicked are not to be annihilated or restored, but survive for all eternity in a disembodied form in the **Lake of Fire!** Dear reader, in which place will you spend eternity? Will it be with Christ in Paradise, awaiting the **Resurrection of Life**, or in the Hell section of the underworld with the **Rich Man** awaiting the **Resurrection of Condemnation**?

Is your name written in the Book of Life?

The Abolishment of Death

From the time Adam and Eve bent over the murdered form of their son Abel, to the present time, death has reigned over the human race! No one, except Enoch in the Age before the Flood, and Elijah in the Jewish Dispensation, has escaped death's power, from the king upon the throne, to the pauper upon the dunghill.

But the Bible tells us that

Grace has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel. 2 Timothy 1:10

What is death? Death is the departure of the soul and spirit from the body, leaving the body to corruption and dissolution. What does the word Abolish mean? The *Standard Dictionary's* definition is: *To do away with; put an end to; annul, destroy.* Naturally then, we ask if Jesus Christ has abolished death, why do men still die? The answer is:

Death has been Abolished by Proclamation

When God planted a Garden in Eden, and placed man in it, He promulgated a rule forbidding the eating of the fruit of the tree of Knowledge of Good and Evil. The penalty for breaking the rule was death. The death was twofold. First, it was spiritual death, for Adam and Eve died spiritually the moment they broke the rule. Secondly, it was physical death. Adam died physically 930 years after the Fall from Grace by the breaking of God's rule in the garden. Death, then, was introduced into the world by the sin of Adam. Romans 5:12, *Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.* This Law of Death is still in force because it has never been repealed. A law, however, may be nullified, or made of no effect (abolished) by the enactment of a law, that, when it goes into effect, will counteract the first law. So the Law of Death, though it has never been repealed, has been abolished by the Law of Resurrection.

Jesus abolished death when He arose from the dead, and death will be abolished for all who are Christ's at His return. Then the dead in Christ shall rise from their graves, and all the living in Christ shall be caught up, in the air, with them without dying to meet Him who abolished death. 1 Thessalonians 4:16-17, *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. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.* Those who shall be thus caught up shall be able to say:

“O Death, where is your sting? O Hades, where is your victory?”

—1 Corinthians 15:55

By slaying Christ, Death potentially slew himself, for he opened the door for Christ to enter his dominions, the grave and the underworld. We can picture Death saying to Captain Sepulcher, “Hold on to that man in Joseph's tomb until corruption shall have seized upon Him, for if He comes out He will make a breach in the walls of Hades through which all the prisoners of Hades will escape.” But it was

not Death that had taken Christ captive. Christ simply pursued Death into his own dominions, conquered him, then came forth leading those from the paradise section of the underworld, and proclaiming, *“I am the resurrection and the life.”* When Jesus appeared to John on the Isle of Patmos He said to John in Revelation 1:17-18, *“Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.”* In this proclamation we see Christ has abolished Death, He has the keys of the underworld and of the grave, and sooner or later He will open their gates and free their captives. Death, the last enemy, shall be destroyed! 1 Corinthians 15:26, *The last enemy that will be destroyed is death. There shall be no more death!* Revelation 21:4, *And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.*

The Immortality of the Body

Jesus not only abolished death, He brought LIFE and immortality to light through the Gospel. It was the immortality of the body, not the soul, that Jesus brought to light. The immortality of the soul is not questioned in the Old Testament, but the immortality of the body was in doubt until Jesus revealed it, and proved it by His own resurrection from the dead. Once the bodies of the righteous are raised they can never die again. Luke 20:36, *“Nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.”* This is not true of the bodies of the wicked. The bodies of the wicked shall rise again at the Second Resurrection, and after judgment shall be sentenced to the Second Death. Revelation 20:11-15, *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

The first death was separation of the soul and spirit from the physical body, and will be so of the second death. That is, the wicked shall lose their glorified body but their soul and spirit will exist forever in the Lake of Fire, because soul and spirit are indestructible by fire. This throws light on Matthew 10:28, *“And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”* Here the word hell is the Greek word Gehenna, which means the Lake of Fire. We must distinguish between the word kill and the word destroy. To kill is to take away life or existence. To destroy, in the Biblical use of the word, is not to take away existence, but to change the state of existence. We see that, while men can kill the body, God can destroy both soul and body in the Lake of Fire. This destroys the body by consuming it, and causing it to pass into a gaseous state, and destroy the soul by changing the form of its moral existence, the permanency of which is eternal. From this, we see the second death disembodies the soul of the wicked for all eternity, and teaches that the immortality of the body is conditioned on whether the soul which indwells within it is righteous or wicked.

Let us make our final connection of the body. We have seen the physical, spiritual, resurrection and glorified bodies. We have seen that death is the point of separation from the terrestrial body to the celestial body. Here's the relationship! The physical body is to the glorified body as the spiritual body is to the resurrected body. In both cases we first see the two represented on this side of the grave and then the two on the other side of the grave.

Spirit Transformation

Spirit Transformation is the power of spirit beings to change from an invisible to a visible form, as the angels did when they appeared to men in Old Testament times, and as Jesus did when He appeared to His Disciples after His Resurrection. Let us examine the *Spirit Transformations* of Jesus.

Jesus' fifth appearance after His Resurrection was in the evening of Resurrection Day. The disciples, except Judas and Thomas, along with a few others, were assembled in a house in the city of Jerusalem. They were intently listening to the report of the two disciples to whom Jesus in some unaccountable manner, had appeared on the road to Emmaus. Suddenly, Jesus was in their presence, though the doors were shut for fear of the Jews. John 20:19, *Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you."* At first they were terrified and afraid and supposed that they had seen a spirit, but Jesus said to them. Luke 24:38-43, *"Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."* When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, *"Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence.*

Glorified Body

The first question to settle is, when did Jesus get His glorified body? Did He get it when He rose from the dead, or not until His Ascension? Between the Resurrection and Ascension there was an interval of 40 days, during which time Jesus appeared 11 times to His disciples, every time in His human body form. If Jesus was glorified when He rose from the dead, how are we to account for these human appearances? On the other hand, if He was not glorified until His ascension, how are we to explain His mysterious comings and goings, and where did He spend the intervening time? It is the clear teaching of Scriptures that Jesus was the First Fruit of those who slept. 1 Corinthians 15:20-23, *But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.*

It is natural to suppose His Resurrection was the pattern of our resurrection, and we know the bodies of the Saints are sown in corruption, and raised in incorruption. They are sown in dishonor and raised in glory. They are sown in weakness, and raised in power. They are sown a natural body, and raised a spiritual body. 1 Corinthians 15:42-44, *So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

Therefore, if Jesus is the First Fruit of the Resurrection, and a sample of the resurrection of the Saints, He must have received His glorified body after He arose. There is no statement or inference in the Scriptures that would lead us to believe the resurrected bodies of the saints are first raised corruptible, and afterward made incorruptible. There is one difference. Jesus could receive His glorified body at this time. If we fully search Scripture we should be able to understand at certain circumstances, the resurrected body of individuals may be changed to glorified bodies to serve the purposes of God.

However, in this case of the corruptibility of the body, the very opposite is taught in the following verses. 1 Corinthians 15:51-52, *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

As further proof that Jesus received His glorified body when He arose from the dead, we have the account of His appearing to Mary Magdalene (Jesus' first appearance after He arose), who, when she recognized her Lord, wanted to touch Him, but He forbade her saying in John 20:17, *“Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”* In less than an hour, He met the other women returning from the Sepulcher (second appearance) and permitted them to hold His feet and worship Him. Matthew 28:9, *And as they went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him.* Where was He between those two interviews? Where could He have been, to be consistent with His refusal to let Mary Magdalene touch Him until He had ascended to the Father? Didn't He tell Mary Magdalene to tell the disciples that He was ascending to the Father, to His God and to their God? How could He have made the passage alone if He had not received His glorified body when He arose? Otherwise, He would need the assistance of angels to get Him to Heaven. That leads to the following proposition:

**The glorified body is empowered with
the capability of transforming itself, at pleasure,
into a physical body and back again into a spirit body!**

This is the only solution of the miraculous appearances of Jesus to His Disciples during the 40 days that elapsed between His Resurrection and Ascension. Consider His fourth appearance, the one to Cleopas and his companion on the road to Emmaus. Jesus assumed a physical body and walked with these two, and talked with them. Yet, they did not know Him, because their eyes were restrained, but when He sat to eat with them, they knew Him in the breaking of bread. That is, they recognized His physical body, probably by the pierced hands or maybe by the voice, and the next moment He vanished from their sight. Luke 24:13-31, *Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.*

And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.”

Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning

at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Then they drew near to the village where they were going, and He indicated that He would have gone farther.

But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them. Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. That is, He changed His physical body back into His Spirit body and disappeared from human sight.

Think of Jesus' fifth appearance, when He entered the closed room at Jerusalem. He entered it in His Spirit body, and changed into His physical body. That is why they were terrified and frightened and supposed they were seeing a spirit (a ghost). Luke 24:37-43, *They were startled and frightened, thinking they saw a ghost.*

He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it in their presence.

When He said unto them, "Why are you troubled?" Jesus had already assumed His physical body, and as proof, called on them to behold His hands and His feet, and furthermore, to touch him, for as He said, "A ghost does not have flesh and bones, as you see I have." As further proof that it was His physical body that they saw, He called for something to eat, and when it was handed to Him, He ate before them. Then, after He had talked with them awhile He left them in a most amazing manner! Luke 24:50-51, *He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.*

Eight days later the conditions were the same when Jesus makes His sixth appearance. John 20:26-29, *And after eight days His disciples were again inside, and Thomas with them.*

Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

And Thomas answered and said to Him, "My Lord and my God!"

Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." The disciples were in the same room, and the doors were shut. This time Thomas was present, though he had been absent on the fifth appearance. Jesus entered as suddenly and mysteriously as before, but the disciples were not surprised this time. Jesus had a twofold purpose in this second visit. His first purpose was to reprove the disbelief of Thomas, and secondly, He was there to give additional proof that He had risen from the dead and was present in His physical body. This He did by demanding that Thomas put his finger in the nail holes in His hands. Thomas thrust his hand into the wound in His side made by the Roman soldier's spear. Then after a few words to Thomas, Jesus again mysteriously disappeared.

Without stopping to consider Jesus' other appearances to His disciples, we pass to His Ascension. It clearly proves He had, at that time, His Glorified Body. He could not have ascended in His physical body if it had not been empowered with Resurrection power. The change from the physical to the spiritual body did not take place until after He had passed beyond the cloud. Acts 1:9, *Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.* At the Second Coming Jesus is to appear in like manner. We can confirm this from the words of the angels in Acts 1:11, *Who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go*

into heaven.” He is not only to reappear from the Heavens in a cloud at His Second Coming but it will be the same Jesus who ascended. Luke 21:27, *“Then they will see the Son of Man coming in a cloud with power and great glory.”* In other words, the physical body Jesus shall assume when He returns will be the same nail pierced body in which He appeared to His disciples. When He comes back at the Second Stage of His coming, He reveals Himself at the Mount of Olives. Zechariah 14:4, *And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.*

Jesus is revealed to the inhabitants of Jerusalem as Messiah in Revelation 1:7, *Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.* The return of Jesus in His nail pierced body is necessary for His identification by the House of Israel. Zechariah 12:10, *“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”* This is confirmed in John 19:37, *And again another Scripture says, “They shall look on Him whom they pierced.”*

The body in which Jesus arose was the same body laid in the tomb, and it had not seen corruption. This does not mean our glorified body will be the same body we possessed at death, though it will be the same in identity. Acts 2:25-27, *For David says concerning Him: “I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.”*

The visit of Moses and Elijah to earth when they appeared on the Mount of Transfiguration was further proof of the transformation power of the Glorified body. Jesus, Himself, was aware of this power, however, his disciples were not. Therefore, Jesus took three disciples with Him to this mountain. Luke 9:28-36, *Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.*

Then it happened, as they were parting from Him, that Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah”; not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.

And a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!” When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

Moses had his **Resurrection body**, because he had died and been resurrected, but he did not have his glorified body. Jude 1:9, *Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”* Here is the example that the glorified body can be given at any time, for God’s purpose, after death. Scripture does not say Moses returned to earth to get his physical body and then transfigured it to his glorified body. However, he had to have his glorified body, otherwise, he could not have appeared with Elijah, who had been caught up without dying and had his **Glorified Body**. 2 Kings 2:11, *Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.* The

spirits of the dead cannot return to earth until they get their Glorified body. From this text, we can see the Glorified Body may be given to an individual at any moment for a specific reason. In this case Moses had to be given his glorified body to make this appearance, because his physical body remains in the grave until the First Resurrection. Their appearance on the mountain in bodily form, where they were recognized by Peter, was proof they could transform their spirit bodies into visible material bodies. Mark 9:5, *Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah."*

The fact is that as Jesus prayed He was transfigured (transformed) before the disciples. He was seen in the transition state with His spiritual body illuminating his physical body, thus revealing His deity! We can actually understand this more by looking at a light bulb. When an electric light is turned on it illuminates the receptacle in which it is confined, and to whose shape it conforms. This is evidence that Jesus, as the Son of God, incarnate in the flesh, had the power of transforming Himself before He died and arose from the dead. We must not forget that Jesus, as the Angel of the LORD, had the power before His Incarnation of assuming bodily form. Genesis 16:7-14, *Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?"*

She said, "I am fleeing from the presence of my mistress Sarai."

The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand." Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." And the Angel of the LORD said to her: "Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, because the LORD has heard your affliction. He shall be a wild man; His hand shall be against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren."

Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?" Therefore the well was called Beer Lahai Roi; observe, it is between Kadesh and Bered.

Law of the Spirit World

The ability to transform, or change, the spirit body into a physical body and back again is a law of the spirit world. This is clear from the fact that all angelic beings seem to possess this ability, as seen in the visits of angels to various Biblical characters numbered below. My purpose for showing you this fact is so you can understand that we also shall possess this ability when we receive our glorified body. We become as the angels in heaven when we transition from this physical body to our spiritual body at death. Jesus confirmed this in Matthew 22:29-30, *Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven."*

1. Abraham — Genesis 18:1-8, *Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant."*

They said, "Do as you have said."

So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of

fine meal; knead it and make cakes.” And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

2. Lot—Genesis 19:1-3, *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, “Here now, my lords, please turn in to your servant’s house and spend the night, and wash your feet; then you may rise early and go on your way.”*

And they said, “No, but we will spend the night in the open square.” But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

3. Daniel—Daniel 8:15, *Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man. And I heard a man’s voice between the banks of the Ulai, who called, and said, “Gabriel, make this man understand the vision.” So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, “Understand, son of man, that the vision refers to the time of the end.”*

4. Zacharias—Luke 1:11, *Then an angel of the Lord appeared to him, standing on the right side of the altar of incense.*

5. Mary, the mother of Jesus—Luke 1:26-35, *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And having come in, the angel said to her, “Rejoice, highly favored one, the Lord is with you; blessed are you among women!” But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”*

Then Mary said to the angel, “How can this be, since I do not know a man?”

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore also that Holy One who is to be born will be called the Son of God.”

6. The shepherds, in the field after the birth of Jesus—Luke 2:8-15, *Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.”*

And suddenly there was with the angel a multitude of the heavenly host praising God and saying: “Glory to God in the highest, and on earth peace, goodwill toward men!”

So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, “Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.”

7. The women at the Tomb of Jesus—Matthew 28:5-7, *But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galatians ilee; there you will see Him. Behold, I have told you.”*

8. Peter—Acts 12:5-10, *Peter was therefore kept in prison, but constant prayer was offered to God for him by the church. And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, “Arise quickly!” And his chains fell off his hands. Then the angel said to him, “Gird yourself and tie on your sandals;” and so he did. And he said to him, “Put on your garment and follow me.” So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision. When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.*

9. John—Revelation 1:1, *The Revelation of Jesus Christ, which God gave Him to show His servants; things which must shortly take place. And He sent and signified it by His angel to His servant John.*

This transformational change appears to be made somewhere within the limits of the earth’s atmosphere. For illustration, use the appearance of the angel to Manoah, the father of Samson. Judges 13:15-20, *Then Manoah said to the Angel of the LORD, “Please let us detain You, and we will prepare a young goat for You.”*

And the Angel of the LORD said to Manoah, “Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to the LORD.” (For Manoah did not know He was the Angel of the LORD.)

Then Manoah said to the Angel of the LORD, “What is Your name, that when Your words come to pass we may honor You?”

And the Angel of the LORD said to him, “Why do you ask My name, seeing it is wonderful?” So Manoah took the young goat with the grain offering, and offered it upon the rock to the LORD. And He did a wondrous thing while Manoah and his wife looked on; it happened as the flame went up toward heaven from the altar; the Angel of the LORD ascended in the flame of the altar! When Manoah and his wife saw this, they fell on their faces to the ground. When the angel ascended, he went up in the FLAME of the altar, showing that the change in his bodily form began as he entered the flame. Otherwise his physical, or glorified, body would have been consumed. This is additional proof that the spirit body is not affected by fire.

It is worthy to note that the transformation may be only a part of the body, as in the case of the hand-writing on the wall in King Belshazzar’s palace, when only the fingers appeared. Daniel 5:5, *In the same hour the fingers of a man’s hand appeared and wrote opposite the lampstand on the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.* Fingers cannot write of themselves, therefore, there must have been an invisible person behind the fingers. There must have been a body attached to the arm that was attached to the fingers.

The Law of Transformation will also account for a number of occurrences otherwise unexplainable. For instance, the catching away of Philip. Acts 8:39-40, *Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.* After the baptism of the Ethiopian Eunuch, we read the Spirit of the Lord

caught away Philip and transported him to Azotus, some 25 miles away. From this we see the Spirit of the Lord has the power to make invisible and transport a human being from one place to another. This is confirmed by the experience of the Prophet Ezekiel. In Ezekiel 3:14-15 we read, *So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and I sat where they sat, and remained there astonished among them seven days.*

This catching away of Philip and Ezekiel may explain how Paul was caught up to Paradise. 2 Corinthians 12:1-4, *It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago; whether in the body I do not know, or whether out of the body I do not know, God knows; such a one was caught up to the third heaven. And I know such a man; whether in the body or out of the body I do not know, God knows; how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.* Paul tells us when he was caught up, he did not know whether he was in his body, or out of his body. As Paul tells us the event happened 14 years before he wrote his second letter to the Corinthians, at about the time he was stoned at Lystra and dragged out of the city as dead, but arose and re-entered the city. Acts 14:8-20, *And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.*

Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, "The gods have come down to us in the likeness of men!" And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways. Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." And with these sayings they could scarcely restrain the multitudes from sacrificing to them. Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Some suppose that while Paul's body lay as dead, only his soul and spirit were caught up to Paradise, while his body remained in a state of suspended animation, or he actually died and was resurrected. If the event occurred at the time of his stoning at Lystra, Paul was not caught up in his body, for his disciples never lost sight of his body (v.20). If however, the event occurred at a time when there were no witnesses, Paul may have been caught up, as was Enoch and Elijah, and then brought back to the earth.

The Apostle John, while a prisoner on the Isle of Patmos tells us the following. Revelation 4:1-2, *After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.* It seems that a Door was opened in Heaven, and a voice said: Come up here, and immediately John was In the Spirit and in Heaven. Later in the seventeenth chapter John reveals other things while he was with this angel in Heaven. Revelation 17:1-3, *Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the*

great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.” So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.

The time required for John to see all he describes in the Book of Revelation shows it was more than a mere vision. John was transported In the Spirit, that is, in his spiritual body, to Heaven, where there was revealed to him, in motion picture form the things that will come to pass in the **Day of the Lord**. The difference, however, between Paul’s experience and John’s is that Paul heard things that were unlawful (forbidden) for him to utter. 2 Corinthians 12:4, *how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.* However, John was commanded to write what he saw and heard. Revelation 1:19, *“Write the things which you have seen, and the things which are, and the things which will take place after this.* The exception happening with John was the account of the seven thunders. John was told not to write what the seven thunders spoke. Revelation 10:4, *Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, “Seal up the things which the seven thunders uttered, and do not write them.”*

The Resurrection

The Scriptures speak of three kinds of resurrection.

1. National — This refers to Israel, who are now nationally dead and buried in the graveyard of the nations, but who are to be revived and restored to their own land. Hosea 6:1-2, *Come, and let us return to the LORD; for He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live in His sight.*

2. Spiritual — This refers to those who are spiritually dead to trespass and sin. Ephesians 2:1-6, *And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus.*

Also, in Ephesians 5:14, *Therefore He says: "Awake, you who sleep, arise from the dead, and Christ will give you light."* And once again in Romans 6:11, *Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.* This is a present resurrection and is going on continually. Every time a soul is born again there is a passing from death unto life, a spiritual resurrection. John 5:24, *"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life."*

3. Physical — This is of the dead only! The Spirit of man does not die, it goes back to God who gave it. Nothing goes into the grave but the body, our earth suit. We must remember that the body is only designed for us to survive in this atmosphere. The only thing that can come out of the grave is the body. The spirit and the soul are with God!

The Resurrection of the Body

Jesus clearly and distinctly taught a resurrection from the grave. Review John 5:28-29, *"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."* Jesus taught the resurrection for both the righteous, to the resurrection of life, and the wicked, to a resurrection of condemnation. The Apostle Paul taught the same thing in Acts 24:15, *"I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust."* Again in 1 Corinthians 15:22, *For as in Adam all die, even so in Christ all shall be made alive.*

These passages clearly teach there is to be a resurrection of all the dead. If we did not look any further, we would be led to believe the Righteous and the Wicked are not only to rise, but are to rise at the same time. But, when we turn to the Book of Revelation we find the Righteous are to rise before the Wicked, and not simply precede them, but there is a space of 1000 years between the two Resurrections!

Read Revelation 20:4a, *And I saw thrones, and they sat on them, and judgment was committed to them.* This refers to the saints of the First Resurrection, who, represented by the Four and Twenty

Elders, of Revelation 4:4, are seen seated on thrones surrounding the Throne of God. Continue and read Revelation 20:4b, *Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.* These are the Tribulation Saints. John first saw them in their martyred condition (as souls), then as they rose from the dead (they lived again), and they, with the First Resurrection Saints, reigned with Christ a Thousand Years.

Now, to clearly see that there is a separation of time between the resurrection of the righteous and the wicked read Revelation 20:5, *But the rest of the dead did not live again until the thousand years were finished.* Revelation 20:5, refers to the rest of the dead, not to those in verse 4, who lived and reigned with Christ for a 1000 years. The answer is given in the next verse. Once again there are clearly two resurrections with 1000 years between the two occurrences. Revelation 20:6, *Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*

That the dead are to rise in a different group, with an interval of time between, is beautifully brought out in 1 Corinthians 15:22-24, *For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the First Fruit, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.*

We know that there are different groups who are resurrected at various times. Text teaches us that Christ represents the First Fruit along with those He released from Hades (first fruits) to arise with Him to the Third Heaven. Additionally, we know that when Jesus returns He brings the Saints with Him, or Paul's statement, *those who are Christ's at His coming*. The factor of time must be clearly stated. Presently, the interval between Jesus and the first fruits (CE 30), and his at His Coming (today) is a span of about 2000 years. Finally, we have seen that there will be 1000 years between the resurrection of those that are Christ's at His Coming and the wicked dead.

Therefore, there is not to be a simultaneous resurrection of the righteous and the wicked dead. Already there has been an OUT Resurrection from those among the dead. When Jesus expired on the Cross, they, those in Hades along with Jesus, made up the first fruits, and they are now in their resurrection bodies with Him in Heaven. Matthew 27:50-53, *"And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many."*

There have been many objections to the passage in Revelation 20:4-5 as the only place in the Bible where a length of time is given between the resurrection of the Righteous and the Wicked. It is not fair to base such an important fact upon the single statement found in such a symbolic Book. However, we do not have to depend on Revelation 20:4-6 to prove there is to be a resurrection from among the dead. There are a number of passages referring to the resurrection of the dead that are unexplainable, only on the supposition that there is a time space between the resurrection of the Righteous and the Wicked.

In the reply Jesus made to the Sadducees in answer to their question about whose wife the woman would be in the next world who had had seven husbands in this world. He said in Luke 20:35-36, *"But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore (Second Death), for they are equal to the angels and are sons of God, being sons of the resurrection (this is an out, or First, Resurrection)."*

This is a very important statement. The use of the Greek word Aion, translated age, shows Jesus

was speaking of a class, or group, of dead who are raised before the next, or Millennial Age, and those, thus raised, can die no more. There is no second death for them! Why? Because they are equal to the angels and are the sons of God, having been born again, and are the Sons of the Resurrection. This is the First Resurrection, for only the sons of the First Resurrection shall live again during the millennium reign of Christ.

In Luke 14:14 Jesus speaks of a special resurrection that He calls the Resurrection of the Just. This is an out resurrection from among the dead, and is only for the Justified, and must refer to the First Resurrection. Luke 14:14, *“And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.”*

The writer of Hebrews speaks of a better resurrection. We must stop for a moment and make a few clarifications. It is assumed by some that Paul is the writer of Hebrews and by others as someone other than Paul. In either case the writer is writing to the Jews and it is a significant fact that the Apostles preached Jesus’ Resurrection **from the dead**, not the resurrection **of** the dead, as the Jews had previously always believed. That was a New Doctrine or **The Good News of Jesus Christ**. Hebrews 11:35, *Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection.*

There is no question that Paul believed in the resurrection of the dead, and he expected to rise some time, but in his letter to the Philippians he expresses the hope that he might attain to the resurrection from the dead. Philippians 3:11, *If, by any means, I may attain to the resurrection from the dead.* Paul must therefore have had in mind some special resurrection. What Paul meant is clear when we turn to 1 Thessalonians 4:15-17, *For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 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. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.* Paul speaks of the resurrection of the Dead in Christ, and those who are alive and remain, shall be caught up. He is referring to the Second Coming of the Lord. Since Christ is to come back to usher in the Millennium Age, then the event Paul is speaking of must precede the millennium. It must be an out resurrection from among the dead, for the rest of the dead do not rise again until the 1000 years are finished.

But the resurrection of the righteous and the wicked is not only to be different as to time, but as to **CHARACTER**. Those who have done good (the righteous) shall rise first unto the Resurrection of Life, while those who have done evil (the wicked) shall rise into the Resurrection of Condemnation. John 5:28-29, *“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.”*

We read in Revelation 20:12-15, *And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.* Those who are raised at the Second Resurrection, or the Resurrection of Condemnation, must appear at the Great White Throne Judgment and their names will most likely **not** be found written in the Book of Life. They shall be cast into the Lake of Fire which is the Second Death.

The Manner of the Resurrection

It is claimed by many that the departure of the soul and spirit from the body at death is what is meant by the resurrection. That cannot be true for the dead (body) are to rise from their graves. John 5:28-29, *“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.”*

The objection of the resurrection of the body is based on the supposition that bodies that have been eaten by animals, blown to atoms, or destroyed by fire or cancer cannot be restored. But nothing is impossible with GOD. Luke 1:37, *“For with God nothing will be impossible.”* Again, we see in Acts 26:8, *“Why should it be thought incredible by you that God raises the dead?”* Paul reveals the manner of the resurrection in 1 Corinthians 15:35-54, *“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain; perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.*

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.

There is a natural body, and there is a spiritual body. And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” It is called The Germ Theory.

Now, what is the Germ Theory? It is this, in every human body there is a living germ that is indestructible, and though the body turns to dust at death, that living germ will continue to exist in the grave, or wherever it may have been deposited. Like the seed in the ground, it will spring into immortal life when the time for the resurrection of the body shall occur.

The Glorified Body

The Glorified Body is not a body of flesh and blood, for flesh and blood cannot inherit the Kingdom of God. 1 Corinthians 15:50, *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.* Blood is the source of corruption and decay. Therefore, there can be no blood in the Glorified Body. To preserve a human body, it must be drained of blood, or the blood chemically preserved by an embalming fluid. The work of the blood is to convey to the tissues of the body, that are wasting away, the elements that will keep them in repair. Hunger and thirst are nature's warning that the body is wasting away and must have food and drink to replace the decay, or the body will die. But when we get our Glorified body, we shall neither hunger nor thirst any more, a sign that our bodies shall no longer decay! Revelation 7:16, *"They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat."* Therefore, we will need no blood in our body. In Heaven there will be no sickness or death, both of which are caused by corruption, and there will be no necessity for night, for night is for sleep, and sleep is not necessary when there is no need for recuperation. Neither will there be any pain, for pain is caused by diseased tissue.

We shall not have a body of flesh and blood! We shall have a body of flesh and bones, such as Jesus had after His resurrection. Luke 24:39, *"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."* Physicians tell us the bursting of a human heart is caused by a draining of all the blood in the body from the heart, which then bursts under the lack of equilibrium of pressure. If this is true, then Christ's heart had burst before the sac that held it was pierced by the Roman soldier's spear.

His whole body was drained of the blood left in it after the bloody sweat of Gethsemane, the scourging, and the hemorrhages from the nail pierced hands and feet. What was laid in the grave was only flesh and bones! However, the flesh of our Glorified Body will not be human flesh, but flesh adapted to the Spirit World, and as such, a body will require a framework. That framework will be of bones suitable for a Spirit Body. Our Spirit Body will be a vehicle adapted to every need of our spirit, and be able to carry us anywhere in the Universe of God. It will differ as much from our present body as the body of the butterfly differs from the caterpillar from which it arose in resurrection from the grave of the cocoon. Let us look at the character of the Glorified Body. The Apostle says that the body:

Is Sown in Corruption, but Raised in Incorruption

It is sown in corruption! This is the unvarnished truth! It is sown in foul rottenness! The Apostle says in Philippians 3:20-21, *For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.* To box a man up because his presence cannot possibly be tolerated in his own home one day longer or carry him away in a hearse from his family, friends, society, from church and bank, store and office, shop and mill, and deposit his remains six feet beneath the sod to protect the community from the vile odors that would contaminate the atmosphere, represents what the Apostle means by Sown in Corruption. Abraham appealed to the children of Heth. Genesis 23:4, *"I am a foreigner and a visitor among you. Give me property for a burial place among you, that I may bury my dead out of my sight."* The scene was pathetic, who was the dead he desired put out of his sight? None other than that beautiful woman he delighted to call Sarai, his Princess.

To avoid burial, and prevent corruption, the ancient Egyptians embalmed their dead and preserved their remains in expensive and beautiful mummy cases, a process now numbered among the lost arts. In order to banish the thought of corruption, the East Indian Emperor, Shah Jehan, erected the incomparable marble palace, Taj Mahal, over the decaying remains of his beloved wife. As if to rob death of its terror, and express a belief in the immortality of the body, magnificent buildings have been erected, like Westminster Abbey, in which the great and noble have been entombed. But all the beauties of architecture and the skill of the sculptor's chisel cannot rob the grave of its repulsiveness.

While the body is sown in corruption, it is to be raised in incorruption. 1 John 3:2, *"Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is."* 1 Corinthians 15:53-54, *For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*

Oh, happy day, when the undressed soul shall put on the fadeless beauty and undying glory of the Glorified Body. The Passover resurrection of all Passovers will be when the voice of the Archangel shall summon the sainted dead to rise. At that time corruption shall put on incorruption, and we shall be caught up to meet the Lord in the air. 1 Thessalonians 4:13-18, *But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 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. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.*

Is Sown in Dishonor, but Raised in Glory

How many bodies have been sown in dishonor through some ancestral sin or inherited propensity, depraved appetite or unnatural passion, physical disfigurement or unsightly deformity that it carried from the cradle to the grave? The Resurrection will end all that! It shall be raised in Glory! No more shame or dishonor concerning the body because there is no more sin to cause decay to the body. No more disfigurement or blemish, because our Glorified Body shall be like Jesus' Glorious Body.

Is Sown in Weakness, but Raised in Power

A corpse is the embodiment of weakness. But if that lifeless body is the body of one of God's saints, He will raise it with power. Not only will He display power in its resurrection, upheaving graves, breaking into vaults, and shattering mausoleums, if necessary, but the raised body will be possessed of power. This power includes more than physical power. It means an enlargement of our present faculties.

Sight

Sight is an example. Our present range of vision is limited. If we want to see at a distance, we use a telescope. If we want to examine minute objects, we use a microscope. If we want to discover the cause of some disorder in the human body, we resort to the X-ray. When our vision is impaired, we use

eye glasses or contact lenses. We have power to see through a pane of glass, but not through a sheet of iron. We are surrounded on all sides by a universe of objects and creatures the human eye cannot see. If our spiritual eyes were opened, we would see spirit beings about us, as did the young man at Dothan. 2 Kings 6:15-17, *And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"*

So he answered, "Do not fear, for those who are with us are more than those who are with them."

*And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha. Nebuchadnezzar saw one like the Son of God walking in the midst of the Burning Fiery Furnace. Daniel 3:24-25, *Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?"**

They answered and said to the king, "True, O king."

"Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."

Hearing

Our hearing also is defective. There are sounds too high, and too low for the human ear to hear. We can hear the footfall of a horse, but if we want to hear the footfall of a fly, we must use the microphone. We can multiply the power of the human voice by the use of sound amplification and the telephone increases the power of the human ear to hear over vast distance. If man can invent such instruments to augment his power of hearing, what can God do for the ear when He empowers it with the power of the Glorified Body.

Taste

Taste implies a mouth, tongue, palate, and digestive organs. This raises the question of eating and drinking in the next world. Why not? Jesus ate in His Glorified Body. He said to His Disciples at the last supper. Mark 14:25, *"Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."* However, we see that Jesus did eat in His Glorified Body in Luke 24:41-43, *But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence.*

In Revelation 22:2 we read, *In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.* The fruit of these trees are for those who overcome.

Revelation 2:7, *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."* We see in this verse that the leaves on the Tree of Life are for the healing, or preservation, of the nations that shall occupy the New Earth. We have seen, that there will be no occasion for eating in the next world to supply the waste or decay of the earthly body, however, one of the pleasures of the heavenly world will be eating and drinking.

Memory

How quickly we forget! But the fault is not with the mind, but the brain. We all know sickness and old age affect the memory. When we reach that land where there is no sickness, and where the inhabitants never grow old, then the brain shall be perfect in its powers. Memory shall never fail or fade. The words of Abraham to the Rich Man are an implication that the worm that shall never die, to the wicked, will be **Memory**. Luke 16:25, "*Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.*" When we speak of having a poor memory, we mean we have a poor remembrance. Memory is like the recording tracks of a compact disk, or magnetic tape. It preserves the happenings of our life, and at the judgment, will recall every idle word, and justify the fairness of the sentence we shall receive.

If the powers of the Glorified Body shall only be the increasing and intensifying of our present natural powers, they will be surpassingly grand, but the Scriptures teach that our present faculties and powers are to be wonderfully multiplied. Now our means of locomotion are limited. We have feet with which to walk, and we have multiplied our means of travel until we can, by the aid of car, train, or plane, transverse great distances in a very short time. But in our Glorified Body we shall be able to pass with the swiftness of lightning from Earth to Heaven.

When Daniel began to pray, the angel Gabriel was commanded to go to him, and flying swiftly, he reached Daniel's side before he finished his prayer. Daniel 9:20-23, *Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.*

And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision." The angels know where they are going and why. They know the highways and byways of the Stellar Spaces, and how to steer their course through the labyrinth of suns and systems and radiant orbs. They have telescopic, microscopic, and X-ray vision. They need neither the telephone nor the radio to communicate with each other. The flight of a bird is limited to the atmosphere. The flight of angels has no limit inside the boundaries of the Universe.

Is Sown a Natural Body, but Raised a Spiritual Body

As we have already seen, the spirit body is a material body with spirit qualities and faculties, subject to the higher natural laws of the Spirit World. By Spiritual Body, we are to understand that it is not some sort of ghostlike structure with no substance. Every force in the Universe must have a motor adapted to its use. In bygone days, we could not utilize the power of steam without the steam engine, nor the power of electricity without the dynamo. The motivational force of the human body is the soul. The motivational force of the Glorified Body is the spirit. The first Adam was made a living soul, the last Adam (Jesus) a life-giving spirit. 1 Corinthians 15:45, *And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.* That is, we received from the first Adam our natural body, adapted to the use of its motor force, the soul, and from the second Adam we obtained our Glorified Body adapted to its motor force, the spirit. This is what the Apostle meant when he said of our body, *"it is sown a natural body, it is raised a spiritual body."*

If we are to have such gloriously empowered bodies in the next world, why should we so regret to part with these poor weak bodies of flesh? Why pamper and cherish, and adorn a body that is soon to

feed the worms? While there should be no regret at parting from these physical bodies of ours, we must not forget by losing them we become incomplete. That is, we are no longer body, soul and spirit, but only soul and spirit. We have seen how the spirit in its resurrection body in the *Intermediate State* is conscious, but it is subject to limitations. The righteous are confined to paradise and the wicked are confined to Hades. It is not until the righteous get their Glorified Body, and again become a trinity of body, soul and spirit, that they have the freedom and powers of angelic beings to roam the Universe. This explains the prayer of the Apostle in 1 Thessalonians 5:23, *Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.* Paul hoped the Saints at Thessalonica would not die before the Lord's return, so that without losing their body by death, their physical body would be changed to their Glorified Body and they would be caught up like Enoch and Elijah to meet the Lord in the Air.

The Resurrection of Condemnation

Throughout this work we have studied the various peoples of God's creation, how they relate to us and how we relate to them. We have learned the states of being as we travel through time toward the Great Resurrection of the Saints. Now, out of justice to God's word and fairness to every individual we must address the other side of the coin. There is a dark side to the picture we have painted. If the Resurrection of the Righteous is to Life, the Resurrection of the Wicked is to Condemnation. John 5:28-29, *"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."* There are two verses in first Corinthians that throws light on the above. 1 Corinthians 15:37-38, *And what you sow, you do not sow that body that shall be, but mere grain; perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.*

There is a law in the natural world saying in Galatians 6:7-8, *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.* A man cannot sow weeds and reap wheat. If a man dies without the Christ Life, he cannot rise to a Christ-like Resurrection. The difference between the Resurrection of Life and the Resurrection of Condemnation refers to character, which no human language can portray. They are as far apart as Heaven and Hell. Dear reader, **to which of these Resurrections will you arise?**

As our Glorified Bodies will have visible form and shape, it stands to reason they will have a framework of flesh and bones, but it will be flesh and bones adapted to its new environment. We must not forget Enoch and Elijah were taken up in their bodies. Presumably, their bodies were glorified in transit, but they were not disembodied. If they have use for a body in Heaven, we may also. Is it reasonable to suppose that only those two saints shall be in Heaven in their bodies? Why did Michael the Archangel contend with the Devil over the body of Moses, if Moses had no further need of it? Did he and Elijah not have use for their bodies when they appeared on the Mount of Transfiguration with Jesus? Were they the two men that stood by in white apparel when Jesus ascended? Acts 1:9-11, *Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."* Are these two also to be the Two Witnesses of Revelation? Revelation 11:3-6, *"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."*

These are the two olive trees and the two lampstands standing before the God of the earth. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. We see that Moses and Elijah are the type of the Glorified and Translated Saints, and the Saints at the second coming of Christ.

It has been objected that if all the dead who have ever lived on this earth were to be raised at one time, there would not be standing room. However, as we have seen, all are not to be raised at the same time, for the Righteous shall rise and be taken off the earth a thousand years before the Wicked. Even so, suppose they were. The present population of the world, at the time of writing of this work, is approaching 7,000,000,000 (seven billion). A generation is generally counted as 33 years. Suppose for argument there had been 1,700,000,000 on earth when Adam died (at age 930) and that number of persons had died every 33 years since, up to the last two generations. That would give us the count of the dead up to 1935 AD. Thus, 3070 BC to 1935 AD = 5005 years, divided by 33 = 151.66 generations of 1,700,000,000 people each would equal 257,833,333,332 dead in 1935. Now, since we had a population explosion in the last two generations, to get to the current figure of seven billion, add three billion for the next to last generation and seven billion for the current generation. That is a total of 267,833,333,332 dead since mankind began. If they all arose, at the same time, and each was given a square yard to stand on, all the people of existence could stand within the state of **TEXAS**.

However, the fact remains, that even with all the information the text of the Bible shows us, we must clearly understand that the body, soul, and spirit of the wicked dead shall never walk the New Earth and be a part of the Age of Ages! Those Ressurrected to Life shall walk the streets of gold. By man's own choice, those Ressurrected to condemnation shall meet the second death and the everlasting torment in the fires of Hell.

The Judgments

Popular opinion presents: the theory of the Rapture; the concept that there are many paths to get into heaven; and, that there is one general resurrection and judgement. These opinions are false teachings and are not Scriptural. Judgement is used in the concept of salvation to refer to the adjudication of God in determining Heaven or Hell for each and all human beings. The common opinion is that the Millennium reign of Christ is to be ushered in by the preaching of the Gospel, and then after the Millennium, there is to be a General Resurrection followed by a General Judgment, and finally, the earth is to be destroyed by fire. These events, in this manner, are not supported by text of the Bible.

There can be no General Judgment because the Scriptures speak of one Judgment as being in the Air. 1 Thessalonians 4:16-17, *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. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.* This is supported with 2 Corinthians 5:6-10, *So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

There is another judgement to take place on the Earth. Matthew 25:31-46, *When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left.*

Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me."

Then the righteous will answer Him, saying, "Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?"

And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." Then He will also say to those on the left hand, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me."

Then they also will answer Him, saying, "Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?"

Then He will answer them, saying, "Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me." And these will go away into everlasting punishment, but the righteous into eternal life.

There is another judgement in Heaven, the earth and its atmosphere having fled away. Revelation 20:11-15, *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave*

up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

To make sure these three separate Judgments should not be combined into one General Judgment scene there are three different Thrones mentioned.

1. The Judgment Seat of Christ — 2 Corinthians 5:10 takes place In the Air and is for Believers only
2. The Throne of Glory — Matthew 25:31-32 takes place On the Earth and is for the Nations
3. The Great White Throne — Revelation 20:11-12 takes place In Heaven and is for the Wicked dead

When we think about a newspaper article being presented we want the facts of who, what, when, where, why and how. When we speak of judgments in the Bible, the Scriptures speak of **Five Separate Judgments**. These five separate judgments differ in five general aspects, as to Subject, Time, Place, Basis of Judgment and Result. Read carefully to discern these five judgements as I present them in the following:

Judgment Number One

1. Subjects: Believers as to Sin
2. Time: AD 30
3. Place: Calvary
4. Basis of Judgment: Christ's Finished Work
5. Results:
 - A. Death of Christ
 - B. Justification of the Believer

This Judgment is **PAST**. The Biblical proof of the results of this Judgment can be found in:

1. Romans 10:4, *For Christ is the end of the law for righteousness to everyone who believes.*
2. Romans 8:1-2, *There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*
3. John 5:24, *"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life."*

The Believer's Judgment for Sin is also past, and was settled at the Cross. But we must not forget the Judgment of the Believer is threefold.

1. As a Sinner
2. As a Son
3. As a Servant

As we have already seen, the believer's Judgment as a Sinner is Past. Let us look at his judgment as a son. As soon as the sinner accepts Christ as his personal Savior, that settles the sin question for him, for if our iniquities are laid on Him (Jesus), then they are not on us. Isaiah 53:5-6, *But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every*

one, to his own way; and the LORD has laid on Him the iniquity of us all.

The question of sin and the question of sins are two different things. Christ died on the Cross to atone for sin, to pay the penalty of Adam's disobedience in the Garden of Eden. Sin is that tendency in mankind to do wrong that we call Natural Depravity. We do not get rid of this tendency by the New Birth, but we get a counteracting force called the New Nature. We become a dual personality, composed of the Old and New Natures. Which nature dominates us depends on the one we feed and the one we starve. This explains the warfare that Paul describes as his experience, after his conversion, in Romans 7:1-25, *Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.*

Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another; to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good.

Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God; through Jesus Christ our Lord!

*So then, with the mind I myself serve the law of God, but with the flesh the law of sin. This warfare will continue until the Old Nature is erased at death. **Sins** are the outward acts of wrong-doing we commit as the result of our tendency to sin. These sins must be put away daily by confession. Read the following, 1 John 2:1, *My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.* Continue and read 1 John 1:9, *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**

Our judgment as sons is for unconfessed sins. The punishment is chastisement. This explains much of the chastisement of Christians, and should show them they are dealt with as sons. Hebrews

12:5-11, *And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him; for whom the LORD loves He chastens, And scourges every son whom He receives."*

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Our duty then, as sons, is to self-judge ourselves daily, confess our sins, and avoid the chastisement of our Heavenly Father.

As a Servant, this leads us to judgment number two.

Judgment Number Two

1. Subjects: Believers as to Works
2. Time: After the Church is removed (caught up in the air)
3. Place: Judgment Seat of Christ (in the air)
4. Basis of Judgment: Their Works
5. Result: Reward or Loss.

This Judgment is in the **FUTURE**.

View 2 Corinthians 5:10, *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.* The pronoun we occurs 26 times in this chapter from 2nd Corinthians, and in every instance it means the believers. This Epistle is addressed to the Church and Saints at Corinth, so the Judgment spoken of here is for believers only. The time of the judgment is when the Lord comes. 1 Corinthians 4:5, *Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.* The place of occurrence is in the air and before the Judgment Seat of Christ. 1 Thessalonians 4:17, *Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.*

It will not be a judgment in the sense of a trial to see whether the judged are innocent (saved) or guilty (lost). It is a judgment of the saved only. It will be like the Judges' stand at a Fair, or Race Track, where rewards are distributed to the successful contestants. Paul described such a scene in the first letter to the Corinthians. 1 Corinthians 9:24-27, *Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.*

It is not a judgment for sin, but for works. This judgment is described in 1 Corinthians 3:11-15, *For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone*

builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

The result of this judgment is either reward or loss. All our bad and dead works, represented by the wood, hay and stubble, will be consumed, and only our good works shall remain. There is much that passes for Christian service which is merely human and secular, and does not count in our eternal reward. For those who deserve a reward it will be our crowning day.

The Crowning Day

After the Grecian games were all over, the runners, wrestlers, and successful contestants assembled before the Bema, or Judges' stand, which was an elevated seat on which the umpire sat, and the winners received a crown of laurel leaves. Some had no reward. They had lost the Victor's Crown. But while there was no reward, there was no punishment, and they were not cast out.

The New Testament speaks of Five Crowns

1. The Crown of Life — This is the Martyr's Crown, and is mentioned twice. James 1:12, *Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.* Also Revelation 2:10, *"Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life."* Look closely at the last sentence. Notice it says to be faithful until death, having reference to the testing and tribulation during a ten day period in the preceding sentence. In other words, they are told to not recant, but to remain faithful until the martyr's death. To recant was to lose the crown. This refers to the martyrs of the Tribulation Period.

2. The Crown of Glory — This is the Elder's, or Pastor's crown, given by the Chief Shepherd when He shall appear, but it is not for those who serve for dishonest gain, or as lords over those entrusted to them. 1 Peter 5:2-4, *Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.* There will be many who call themselves Pastor, or Priest, or Elder who will not receive this crown. In fact, and to be very blunt, there will be some who call themselves Pastor who do not make it to these first judgments. They will have to wait another 1000 years before they meet with Christ face to face and they may not like the terms of their judgment.

3. The Crown of Rejoicing — This is the Soul Winner's Crown. Those brought to Jesus by us will be our crown of rejoicing at His Coming. 1 Thessalonians 2:19-20, *For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy.* Also Philippians 4:1, *Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.*

4. The Crown of Righteousness — This is the crown for those who love His appearing and will be given on that day. 2 Timothy 4:8, *Finally, there is laid up for me the crown of righteousness, which the*

Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

5. The Crown Incorruptible — This is the Victor's Crown, and is for those who discipline their body and bring it into subjection who do not yield to their fleshy lusts, who do not permit themselves to be diverted from the Master's work by worldly amusements and pleasure, nor saturate their body with drugs. 1 Corinthians 9:25-27, *And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.*

If we do not want to be ashamed before Him at His coming let us discipline our body in a manner that we may secure this crown. 1 John 2:28, *And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.*

Judgment Number Three

1. Subjects: The Jews
2. Time: The Great Tribulation
3. Place: Jerusalem and vicinity
4. Basis for Judgment: Rejection of the Godhead
5. Result: Their conversion and reception of Christ as Messiah

This Judgment is **FUTURE**.

The Jews will be judged under Antichrist on the earth while the Church is being judged at the Judgment Seat of Christ in the air. The Jews are an earthly people, and as all the promises to them are earthly, it follows that their judgment must be of an earthly nature. The basis of their judgment is their rejection of the Godhead. In the days of Samuel, they rejected God the Father, 1 Samuel 8:7, *And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them."*

In the days of Christ they rejected God the Son. Luke 23:18, *And they all cried out at once, saying, "Away with this Man, and release to us Barabbas."*

In the days of Stephen, they rejected God the Holy Spirit. Acts 7:51, *"You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. Continuing in Acts 7:54-60, When they heard these things they were cut to the heart, and they gnashed at him with their teeth. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"*

Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Because of their sin the Jews have been scattered among the nations until the Times of the Gentiles are fulfilled. The Jews will be gathered back to the Holy Land unconverted, and caused to pass

under the rod, when the Times of the Gentiles are about to end. Ezekiel 20:34-38, *“I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,”* says the Lord GOD. *“I will make you pass under the rod, and I will bring you into the bond of the covenant; I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I am the LORD.”*

The Jews will be cast into God’s Melting Pot. Ezekiel 22:19-22, *Therefore thus says the Lord GOD: “Because you have all become dross, therefore behold, I will gather you into the midst of Jerusalem. As men gather silver, bronze, iron, lead, and tin into the midst of a furnace, to blow fire on it, to melt it; so I will gather you in My anger and in My fury, and I will leave you there and melt you. Yes, I will gather you and blow on you with the fire of My wrath, and you shall be melted in its midst. As silver is melted in the midst of a furnace, so shall you be melted in its midst; then you shall know that I, the LORD, have poured out My fury on you.”*

This experience is spoken of by Jeremiah and Daniel as the Time of Jacob’s Trouble. Jeremiah 30:4-7, *Now these are the words that the LORD spoke concerning Israel and Judah. For thus says the LORD: “We have heard a voice of trembling, of fear, and not of peace. Ask now, and see, whether a man is ever in labor with child? So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale? Alas! For that day is great, so that none is like it; and it is the time of Jacob’s trouble, but he shall be saved out of it.”* Daniel 12:1, *“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book.”*

Christ calls this time The Great Tribulation, and He and the Prophet Zechariah associate it with the Return of the Lord. Matthew 24:21-31, *For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened. Then if anyone says to you, “Look, here is the Christ!” or “There!” do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. “See, I have told you beforehand.”*

Therefore if they say to you, “Look, He is in the desert!” do not go out; or “Look, He is in the inner rooms!” do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together.

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

Zechariah 14:1-11, Behold, the day of the LORD is coming, And your spoil will be divided in your midst.

For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. Then the LORD will go forth and fight against those nations, as He fights in the day of battle. And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall

move toward the north and half of it toward the south. Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, and all the saints with You.

It shall come to pass in that day that there will be no light; the lights will diminish. It shall be one day which is known to the LORD; neither day nor night. But at evening time it shall happen that it will be light.

And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.

And the LORD shall be King over all the earth. In that day it shall be; “The LORD is one,” and His name one.

All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin’s Gate to the place of the First Gate and the Corner Gate, and from the Tower of Hananeel to the king’s winepresses. The people shall dwell in it; and no longer shall there be utter destruction, but Jerusalem shall be safely inhabited.

The human agent used by the Lord to carry this out will be Antichrist, the horror and awfulness of whose rule will be supplemented by the pouring out of the Bowls or Vials of God’s Wrath upon the earth.

1. Revelation 15:1, *Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.*

2. Revelation 15:5-8, *After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.*

3. Revelation 16:1-21, *Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of God on the earth.”*

So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.

Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. And I heard the angel of the waters saying: “You are righteous, O Lord, The One who is and who was and who is to be, because You have judged these things. For they have shed the blood of saints and prophets, and You have given them blood to drink. For it is their just due.”

And I heard another from the altar saying, “Even so, Lord God Almighty, true and righteous are Your judgments.”

Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.

Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.

Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

“Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”

And they gathered them together to the place called in Hebrew, Armageddon.

Then the seventh angel poured out his bowl into the air; and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!” And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. Then every island fled away, and the mountains were not found. And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

The results of these terrible Judgments will be that the Jews will call, in their misery, upon the Lord. Zechariah 12:10, *“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”*

Then Christ will come back to the Mount of Olives. Zechariah 14:4, *And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.*

Finally, the Jews will look upon Him whom they pierced (Zechariah 12:10, above), and a nation, the Jewish Nation, shall be born (converted) on that day. Isaiah 66:8, *“Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion was in labor, she gave birth to her children.”* This will complete the judgment of the Jews.

Judgment Number Four

1. Subjects: The Nations (Gentiles)
2. Time: The Revelation of Christ
3. Place: The Throne of His Glory, on the Earth in the valley of Jehoshaphat

This Judgment is **FUTURE**.

The account of this judgment is given in the following. Matthew 25:31-46, *When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left.*

Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

Then the righteous will answer Him, saying, “Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?”

And the King will answer and say to them, “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.”

Then He will also say to those on the left hand, “Depart from Me, you cursed, into the everlast-

ing fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.”

Then they also will answer Him, saying, “Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?”

Then He will answer them, saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.” And these will go away into everlasting punishment, but the righteous into eternal life.

There are those who will combine this judgment and the one described in the following and declare there is a General Judgment. Revelation 20:11-15, *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

When compared, the above scriptural accounts differ so widely it is evident they do not describe the same event. There is no General Judgment for the dead. The following comparison will show the difference in the two accounts.

Matthew Account in Verses 25:31-46.

1. No Resurrection
2. Living Nations Judged
3. On the Earth — see the following, Joel 3:2, *“I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.”*
4. No Books Mentioned
5. Three Classes Named; Sheep, Goats, and Brethren
6. Time: Before the Millennium

Revelation Account in Verses 20:11-15.

1. A Resurrection
2. Dead Judged
3. Heaven and Earth Gone
4. Books Opened
5. One Class Named: The Dead
6. Time: After the Millennium

This comparison reveals the fact that one of these judgments is on the Earth and the other is in Heaven, and they are separated by one thousand years. The Greek word *ethnos* here translated Nations occurs 158 times in the New Testament. It is translated Gentiles 92 times, Nation or Nations 61 times, and The Heathen 5 times, but it is never, in any instance, (unless it be this) applied to the dead or the resurrected.

As this is a judgment of nations only, the Jews cannot be in it, for they are not reckoned among the nations. Numbers 23:9, *For from the top of the rocks I see him, and from the hills I behold him: There! A people dwelling alone, not reckoning itself among the nations.* The Church will be associated with Christ in this Judgment, for the Saints (the Church) shall judge the World (the Nations). 1 Corinthians 6:2, *Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?* As we have just seen the Church cannot be a part of this judgment as being judged, the Church is with Christ and is doing the judging. At this juncture the Church and the Jews have already been judged, so the Judgment of Nations cannot be a general judgment.

Who then are meant by the Sheep in the Matthew 25 account? Do they not represent the Righteous, meaning all the Righteous from the beginning of the world to the end of time? I know there are some who question how these are Righteous if they are not the Church? Let's define the three classes given as item 5 in our comparison in the Matthew account. Sheep represent the Righteous, meaning anyone, under the Law or under Grace. Goats represent the wicked and Brethren represent the Jews.

Remember, Christ came to give us life and not religion. The Gospel of John is full of illustrations to show us this. Look at the following:

1. John 1:4, *In Him was life, and the life was the light of men.*
2. John 3:15-16, *“That whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”*
3. John 3:36, *“He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”*
4. John 4:14, *“But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”*
5. John 4:36, *“And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.”*
6. John 5:21, *“For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.”*
7. John 5:24, *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”*
8. John 5:29, *“And come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”*
9. John 5:39-40, *“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.”*
10. John 6:27, *“Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”*
11. John 6:33, *“For the bread of God is He who comes down from heaven and gives life to the world.”*
12. John 6:35, *And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.”*
13. John 6:40, *“And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”*
14. John 6:47-48, *“Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life.”*
15. John 6:51, *“I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”*
16. John 6:53-54, *Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood*

has eternal life, and I will raise him up at the last day.”

17. John 6:63, *“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.”*

18. John 6:68, *But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life.”*

19. John 8:12, *Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”*

20. John 10:10-11, *“The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep.”*

21. John 10:15, *“As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.”*

22. John 10:17, *“Therefore My Father loves Me, because I lay down My life that I may take it again.”*

23. John 10:28, *“And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.”*

24. John 11:25, *Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.”*

25. John 12:25, *“He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.”*

26. John 12:50, *“And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”*

27. John 14:6, *Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”*

28. John 17:2-3, *“As You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”*

29. John 20:31, *But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

In all these verses from the Gospel of John, there was no religion stated, no denomination, no sect, however, there was a belief in Him and a promise of life everlasting. So, if the sheep represent the righteous, do not the goats represent, in similar manner, the wicked?

If the Sheep are the Righteous, and the Goats the Wicked, then who are the Brethren? If they are the followers of Christ, as some claim, they should be classed with the Sheep. The Scriptures teach the Righteous are saved by faith, and the Wicked are lost because they reject Christ, but in this judgment scene, the Sheep inherit a Kingdom and the Goats are commanded to depart, because of their treatment to certain Brethren.

All the confusion is caused when one tries to make a judgment of nations, mean a judgment of individuals. The Sheep represent one class of Nations, and the Goats another class, while the Brethren represent the Jews (Christ’s Brethren). We must bear in mind the time and place of this judgment. The time is at the Second Coming of Christ when He comes to set up His Millennial Kingdom on earth. The place is the Valley of Jehoshaphat in the vicinity of Jerusalem. Joel 3:1-2, *“For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.”*

This prophecy clearly states there is to be a Judgment of Nations on the earth in the Valley of Jehoshaphat at the time of the restoration of the Jews to their own land, and the basis of judgment is the

treatment by the nations of Christ's brethren, the Jews.

During the Tribulation Period, the nations that treat the Jewish people kindly, feeding and clothing them, and visiting them in prison, will be the Sheep Nations, while those who neglect to do so will be the Goat Nations. At the Judgment of Nations, the King (Christ) will say to the Sheep Nations. Matthew 25:34, *Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."* This Kingdom is the Millennial Kingdom that the Sheep Nations, as nations, will inherit and possess during the Millennium. As they are to be among the saved nations of the New Earth. Revelation 21:24, *And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.*

Christ's sentence upon the Goat Nations is stated in the following verse from Matthew. Matthew 25:41, *Then He will also say to those on the left hand, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels."* The Goat Nations will at once be destroyed as nations. Not one of them shall get into the Millennium, and the wicked individuals composing them, will perish and be eternally lost.

Judgment Number Five

1. Subjects: The Wicked Dead
2. Time: During the Renovation of the Earth by Fire
3. Place: Before the Great White Throne
4. Basis of Judgment: Their Works
5. Result: Cast into the Lake of Fire

This Judgment is **FUTURE**

This is the final judgment! The account of this judgment is given in the following verses. Revelation 20:11-15, *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

This final judgment takes place at the close of the Millennium Age, a little more than one thousand years after the Judgment of the Nations, and before the Great White Throne. The Great White Throne will not be on the earth, for the Great White Throne Judgment will take place during the renovation of the earth by fire. The renovation of this Earth is reserved, or kept, until the time of this judgment, which Peter calls The Day of Judgment and Perdition of Ungodly Men. 2 Peter 3:7, *But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.* Peter calls this a judgment of Ungodly Men because the Judgment of the Great White Throne is the Judgment of the wicked dead.

All the Righteous dead will arise at the First Resurrection. If any Righteous die between the First Resurrection and the Resurrection of the wicked, or Second Resurrection, they will arise with the wicked dead at that Resurrection. The words, *And anyone not found written in the Book of Life* (v.15), implies there will be some, probably very few, righteous at the Second Resurrection.

The wicked or ungodly will not be judged to see whether they are entitled to Eternal Life, but to ascertain the degree of their punishment. The sad feature of this judgment is that there will be many kind and lovable people there who were not saved, and who will be classed among the ungodly because they rejected Christ as Savior. The Books will be opened in which the Recording Angel has kept a record of every person's life, and they will be judged, every man according to his works. Some will be sentenced to a more severe punishment than others, but none will escape. The worst of all is, that those who were not so bad must spend eternity with the ungodly, and in the Lake of Fire. Their punishment includes the Second Death, that means they shall lose their recently gained Glorified Body, in which they were judged, and become disembodied spirits once again, to exist in the Lake of Fire **FOREVER!**

The Fallen Angels (not Satan's angels), who are reserved in everlasting chains under darkness will be judged at this time. Jude calls this the Judgment of the Great Day. Jude 1:6, *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.*

Dear Reader,

What is your relationship to the Spirit World? Are you yielding yourself to the power and control of evil spirits, or are you allowing the Holy Spirit to have full and complete possession of your life? Your eternal state depends on your choice. Your soul is of priceless value. For its salvation, and the redemption of your body, the Lord Jesus died upon the Cross. Without the acceptance of Him as your personal Savior, you will be eternally lost. Therefore, I beseech you, before you lay this book aside, commit yourself to Him who is able to save, so that at His return, you shall be among those who return with Christ, or among those who shall then be alive and caught up to meet Him in the air without dying. **Do it now!**

This is a very simple thing to do and the simplicity is given in the following verse from the Book of Romans. Romans 10:9, *That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*



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