

# **The Unveiling of Israel: From Blindness to Divine Understanding**

## *Spirit Life: A Destroying Doctrine*

By Pastor Sheldon Emry

It is near the time of year when most people believe that our Lord Jesus Christ died, shed His blood for our sins, and was resurrected from the dead. I think it is an appropriate time to read what the Bible says about life, death, and resurrection.

Man does not want to die. The most terrifying fear a man can have is the fear of death. He may be afraid of injury, pain, and suffering, but behind that fear is the possibility that the injury or pain may lead to death. The Bible calls that fear bondage in Hebrews 2, where Paul is writing of the Lord Jesus Christ.

Hebrews 2:14-15 says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Among other things, Paul says that Jesus' resurrection after His death was to deliver us from that fear of death. We are in bondage all our lives because of that fear.

It seems that most people not only do not want to talk about death, but they also insist that they are not going to die. They claim that something is going to happen to them that will keep them from dying at the end of this physical life. One of the latest doctrines, and I call it one of the latest because it is fairly new as far as I know, came across my desk about three or four days ago. It attempts to explain how you do not die when your body dies.

I am going to read some of this to you so you will know what men do, what men say, and what men attempt to get themselves and others to believe in order that they might not die. But first, I want to read more of Paul in 1 Corinthians 15. This whole chapter is on the resurrection.

1 Corinthians 15:19 says, "If in this life only we have hope in Christ, we are of all men most miserable." It is obvious that the Christian's hope is not just in the thirty, forty, fifty, sixty, or seventy years he spends in this life. If that is all we have, we should be miserable.

Then Paul says in 1 Corinthians 15:26, "The last enemy that shall be destroyed is death." Not only is death an enemy, but apparently the last enemy of God's people that will be destroyed is death. Death will be with us until it is destroyed as our last enemy.

I want to read some of this article because it prompted the Bible study I am going to share with you, which may take more than one sermon. The article begins, "Dear friends, you are now reading an inspired message revealing great and wonderful truth. This is the new light made known to me for the first time. The dead human body should not be buried nor cremated for at least seventy-two hours. It takes that long for the life, mind, and soul to leave the body after death. The life, mind, and soul rise out of the body as mist or vapor. At the end of seventy-two hours, the silver cord, Ecclesiastes 12:6, which is the umbilical cord connecting the mind, soul, and life with the mortal human body, is cut and the soul is free. This truth I will prove from the Scripture."

Then the article quotes Romans 6:5: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Notice in particular that it says the likeness of His death and also the likeness of His resurrection. The article says that Yeshua the Messiah's physical body was dead and in the tomb for seventy-two hours.

It then quotes Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." It goes on to say that after seventy-two hours, He became the resurrection, and that this is what the Bible calls the better resurrection in Hebrews 11:35.

The article continues by saying that, by baptism, we were planted in the likeness of His death and baptized into Christ. It then quotes Colossians 3:3: "For ye are dead, and your life is hid with Christ in God." It also quotes Romans 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

The article goes on to say that when we accept Yeshua the Messiah, obey the gospel, and are buried with Him in baptism, we receive the incorruptible seed of Christ's life into our soul and thus become pregnant with divine life. It says the inner man begins to develop in the mind and soul, and that this is called the inward man in Romans 7:22.

Then, as to the resurrection, the article quotes from 1 Corinthians 15. The passage says, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

There are three more pages of the article, so I will recap some of it. A little further on, the writer quotes John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The article then concludes, "Therefore, we will never die. Seventy-two hours after the death of the physical body, like breath, vapor, or mist, we will leave the dead body and become spiritual beings. This is the new birth by which we are born of water and of the Spirit and enter into the kingdom of heaven."

The article then quotes 1 Corinthians 15 and a few other passages. Near the bottom of the second page, it says, "Seventy-two hours after the death of the mortal body, we will rise as spiritual beings and will be clothed upon with our house, or body, which is from heaven." That wording comes from 2 Corinthians 5:2: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

The article says this applies only to those in the high calling who have obeyed the gospel, have been baptized into Yeshua the Messiah, and have received the incorruptible seed of divine life. In the next two pages, the writer explains that those people who have been baptized into Yeshua have spirit bodies, whereas those in the second resurrection will be resurrected in physical bodies, which he calls a lower order.

I should mention that, in those four pages, the writer never says where that spirit body goes after it leaves the physical body. He leaves that rather up in the air, as it were. Pun intended. He does not say whether they go to heaven, stay on earth, or go anywhere else.

That teaching is not common. It is new, and the writer says it was just revealed to him. The most common teaching of spirit life after death is that our spirit, soul, or some part of us leaves the body immediately upon death and immediately stands in the presence of God in heaven or in the presence of the devil in hell.

I did not see Billy Graham's program on television last week here in Phoenix, but others did. They told me that Billy Graham described being present when someone died. Apparently, from what he said, and from the fact that the person smiled, he suggested that just before they completely died, part of them was in heaven and part of them was still in the physical body. Then they died, and, of course, they were all in heaven.

Turn with me to Acts 2. I want to read what Peter said about David in his sermon on the day of Pentecost. Acts 2:1 says, "And when the day of Pentecost was fully come, they were all with one accord in one place." The word Pentecost literally means fifty, and it was fifty days after the resurrection of the Lord Jesus Christ and about ten days after His ascension.

I should read some proof of that in Acts 1:3, speaking of Jesus after the resurrection: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Jesus was seen for forty days, and Paul says in another place that He was seen by more than five hundred brethren. Then the disciples saw Him go up into heaven. About ten days later, on Pentecost, Peter preached this sermon.

In Acts 2:29, Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." So far in that verse, Peter gives two descriptive words of David's condition after the resurrection of Christ: David is dead, and David is buried.

Acts 2:30-32 continues, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

In other words, Peter was telling his audience that when David wrote that God would not leave His soul in hell, David was speaking for and of Christ. He was not speaking of himself. He was speaking of Christ. Then Peter said, "This Jesus hath God raised up, whereof we all are witnesses."

Acts 2:33 says, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Peter said Jesus was raised. This was a fulfillment of what David had said. Now this Holy Ghost, which they saw given to the disciples, was also a fulfillment of that promise.

Then, to make doubly sure that his hearers understood it was Jesus who was raised from the dead and who sat at the right hand of God, and not David, Peter said in Acts 2:34-36, "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ."

Peter said Jesus was raised. David was not raised. Jesus is in heaven at God's right hand. David is not in heaven. I believe Peter made that rather plain. David is dead. David is buried. David is not in heaven. This is fifty days after the resurrection of the Lord Jesus Christ and about ten days after His ascension into heaven.

Turn with me now to Job. In the Old Testament, we find a very different testimony from much of what is taught today. The vast majority of professing Christians insist that, after death, they will not be in David's condition. The Scripture says David is dead, but they say they are not going to be dead. The Scripture says David is buried, but they say they are not going to be buried. If they are not in the body at the funeral, then they are not buried; they are somewhere else. The Scripture says David is not in heaven, but they insist they will be in heaven after their death.

So I am going to call three witnesses from the Old Testament concerning the condition, or state, of the dead. We will read Job, who suffered tremendous pain, suffering, and tribulation but never denied God. We will read David, who was such a great man in Israel that his name is used synonymously for Jesus Christ. We will read Solomon, who asked God for wisdom and, according to the Bible, was given more wisdom than any other man who had lived upon the earth. We will see what they say about the state of the dead.

Turn to the second chapter of Job. In the first chapter, Job lost all his wealth, all his flocks, and all his children. All his sons and daughters were killed. Then in Job 2:6-8 we read, "And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." God gave Satan power to cause Job pain.

Job's pain was so tremendous that, as we read the next chapters, we find Job wishing not only that he were dead, but that he had never been born. Job 3:1-3 says, "After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived."

Job 3:11-19 says, "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."

In that passage, Job describes what he apparently believed would have been his condition if he had died when he came from the womb. There are several descriptive words you should remember. He describes that place or condition as still, quiet, sleep, and rest. He said he would be with kings, counsellors, princes, infants, the wicked, the weary, prisoners, the small, the great, and the servant. Righteous Job, if he had died at birth, would have been with these people in that quiet place.

Turn to Job 6. I am going to skip the remarks by his so-called friends, because if you have read the book of Job, you know that his friends are rebuked by God for telling lies and stories. Do not believe everything you read in the book of Job when it is uttered by someone other than Job.

After his friends give him many words but no comfort, Job says in Job 6:8-9, "Oh that I might have my request; and that God would grant me the thing that I long for! even that it would please God to destroy me; that he would let loose his hand, and cut me off!" In other words, Job still desired death.

Job 7:9-10 says, "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." That verse alone should eliminate the idea that man becomes some sort of spirit and remains here on earth. It does not say he will not go anywhere else, but it certainly says he will not be around to haunt his former household, according to Job's statement.

Then Job speaks to God in Job 7:19-21: "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."

Job apparently remained a believer, because here he confessed that he was a sinner and asked God why He did not forgive him. Then Job implied that if God did not forgive him, he was going to die. He described death as sleep, and he described his existence as nonexistence: "I shall not be."

In Job 9, Job is still a man of faith. He did not lose his faith through this book, as most of you know. We are not reading the writings of a wicked man. Job 9:1-10 says, "Then Job answered and said, I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself

against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number."

Job made quite a statement of faith there in the God who creates and controls all the universe. Is it possible that Job had less faith than the Christians of today who claim their state after death is going to be different from Job's? He goes on speaking about death, because he suffered terrible pain and the sorrow of the loss of his children until the very end of the recorded book.

Job 10:18-22 says, "Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

Job said that if God would just let him alone, he would die. He would go to the grave, which he called a land of darkness. Job's destination, according to his own words, was a land of silence, quiet, darkness, and so on.

Job 12:9-10 says, "Who knoweth not in all these that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind." Job is still faithful. Job 13:15-16 says, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for an hypocrite shall not come before him."

Job 14:1-2 says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Righteous Job's words show that he believed God was the Creator and Sustainer of all life. Job repeats his faith in God over and over in these chapters. Yet every time he dwells on his own state, which was painful and sorrowful, he says he wishes he were dead. He describes death as a release: quiet, sleep, rest, and the grave.

The great theme of modern theology in what are called fundamentalist churches today, as well as in the Catholic and Pentecostal churches, is that man continues when he dies. Job says that man is cut down and continueth not. Over and over you have heard from church pulpits that you do not really die; you just keep right on living. They usually give us two major destinations in this life after death. One is that the vast majority will continue to live in pain and torment for ages on end, while a few will continue living in a heavenly abode with Jesus.

Job 14:3-6 says, "And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day."

This was Job's statement to God a number of times. He was kept alive by God, but he desired to die. So he asked God to turn from him, and he knew that if God turned from him, he would die.

Then Job says in Job 14:7-12, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Some writers say Job did not understand. They say Job thought death ended it all. They sometimes read verse 12 to prove that Job said man lies down and will never be awakened. But let us keep reading.

Job 14:13-15 says, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

What is Job talking about? He is talking about his belief in the resurrection from the dead. I should explain this verse, because some read verse 12, where Job says, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep," and assume that Job meant there would be no resurrection. Job knew what Peter apparently knew.

Turn with me to 2 Peter 3, which explains what Job meant when he said they would not awake until the heavens were no more. 2 Peter 3:7 says, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Then 2 Peter 3:10-12 says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Peter knew that at some time in the future, the heavens and the earth would be burned up. 2 Peter 3:13 says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." In other words, Peter knew that this existing world order, called the old heavens and the old earth, would be destroyed, and there would be a new order called the kingdom, the new heavens and the new earth.

Job knew that too. That is what Job was saying: they would sleep until the old heavens and the old earth were destroyed. Then, when God called, he would answer and be resurrected from the dead.

Revelation 15:1 says, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Job said, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past." The prophets speak of burning, shaking, and destruction of this present world order as God's wrath destroying the present order. Job said, in effect, that he would like to be in the grave while that is done. Then, when it is over, God will call, and he will answer.

Revelation 15:8 says, "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." There are many Christians today who fear death and remain in bondage to that fear. They hold on to a false doctrine that tells them, "You will never die. You will continue right on living in heaven, or someplace else, or you will become a spirit being." But Revelation 15 tells us there are seven plagues, and they fill up the wrath of God. Until that is done, no one can stand in the temple of God.

Turn with me to Isaiah 10. This is a prophecy of the great end-time antichrist system that will rule all the earth. The prophet speaks of the destruction of this power, called the Assyrian here, which we recognize as the world money power.

Isaiah 10:24-25 says, "Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against

thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." In other words, the end of God's anger upon the earth will come with the destruction of the great world antichrist system that rules the earth.

That is what Job is talking about when he says in Job 14:12, "Man lieth down, and riseth not: till the heavens be no more." He is speaking of the time when this present world order is destroyed. Then he adds in Job 14:15, "Thou shalt call, and I will answer thee." What did Job believe? Job believed that God was omnipotent. He believed God was the Creator. He believed that God would call him from the grave in the resurrection, which is what every writer of the New Testament believed.

Yet people today act as though they are more righteous than Job. They say, "I am not going to be like Job. I am not going to be like David. I am not going to die. I am going to continue right on living when my physical body dies."

Turn back to Job again. Job 12:10 says of God, "In whose hand is the soul of every living thing, and the breath of all mankind." Job knew that God controlled exactly what would happen to us, whether we lived or died.

Turn to Job 17. Job is still complaining, and do not misunderstand him. He certainly had a great deal to complain about. I think you find, in many cases, that people who are ill, sorrowful, and destitute actually long for death. You have heard of people who have felt that way. Job was not being unrighteous in his longing for death. In his faith in God, and with the wisdom God gave him, Job described death according to God.

Job 17:1 says, "My breath is corrupt, my days are extinct, the graves are ready for me." Then Job 17:13 says, "If I wait, the grave is mine house: I have made my bed in the darkness." The word grave here comes from the same Hebrew word sheol, which is also translated hell. In other words, Job said, "If I wait, hell is my house; I have made my bed in the darkness."

Job 17:14-16 says, "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." In other words, Job knew that he would die, go to sheol, and that his body would see corruption. He would return to the dust.

This is why some ministers will admit that there is not a line, a verse, or anything in the Old Testament that teaches anything but that when man dies, that is the end of his existence in that very day. His thoughts perish, and his body goes to the dust. Job knew that. Job believed it. Job looked forward to it. He did not deny it. He did not say, "I know this life is miserable, but as soon as I die, I will be in good shape." He said, in effect, "I am going to sheol, and I will remain there until God calls."

Job 19:23 says, "Oh that my words were now written! oh that they were printed in a book!" God answered that prayer. Multiplied millions of God's people have been enlightened by reading these words.

Job 19:24-25 says, "That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Was Job a Christian? Was Job as much of a Christian as Billy Graham and his people, who say they are going to die and immediately go to heaven? Of course he was. What is Job talking about? He is talking about Jesus Christ. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." What other kind of testimony would you desire from a man to agree that he is a Christian?

Job 19:26-27 says, "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." I should read the marginal translation of that, because apparently this was a difficult passage for the translators to decide. The margin says it could have been translated, "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God."

That fits what Job said in the previous chapters. He is going to go to the grave and stay there until he is called up. Then he will see God. In verse 27, the last phrase could be translated, "My reins within me are consumed with earnest desire for that day." From the other parts of Job, we can see that this is not wrong. Job was already looking for the day when he would be called out from sheol.

I know that is startling to the average Christian. Good, godly Job says, in effect, "I am going to die and go to sheol." Sheol is the word translated hell many times in the Old Testament. Job was saying, "I am going to go to the grave. I am going to wait there. I will stay there in silence and darkness until the set time, when the heavens are no more, and when my Redeemer calls me out from the grave."

The doctrines of death that we get today, as most of you realize, are not coming from the Bible. They are coming from men's minds. Let me close by quoting William Tyndale. We will go on in Job because there is quite a bit more that I want to read, but this quotation is from my own tract, *Where Is Your Soul After Death?* William Tyndale wrote to a Roman Catholic priest, "Ye, in putting departed souls in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection."

One of the most amazing and effective passages to prove the resurrection from the dead is the passage we just read in Job about the Redeemer. By whom are we redeemed, and by whom will we be called from the grave? By Jesus Christ. This is the whole story of the resurrection in the New Testament. William Tyndale recognized that the false teaching that you do not die, but go right on living, destroys what the Bible teaches about the resurrection.

I have talked to young people and to people I have known quite well. They have told me that when they were children in churches, they heard about the resurrection and could not see any sense in it. If you are already in a glorified, spirit-filled body in the abode of Jesus Christ in heaven with the angels, why would you want to be resurrected back here on earth and given another body? It sounds almost like a demotion. Yet the men of the Old Testament looked for the great and wonderful day of the resurrection, which Job said would come after he had slept in sheol until the heavens were no more, until God had done His work upon the earth, changed this order, instituted the kingdom, and called the dead out of their graves.

John Wesley, founder of the Methodist movement, wrote: "It is indeed generally supposed, that the souls of good men, as soon as dislodged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God." What grew out of Wesley's teaching became known as the Methodist Church. I suppose that if you told some Methodists this today, they would not believe Wesley ever taught that people slept in the grave until resurrection day.

Here is Justin Martyr. I will leave this with you to think about. I am going to continue next week, God willing, in the Old Testament, and then we will go to the New Testament to see that both teach the same thing. Justin Martyr wrote this in A.D. 150, and these are hard words: "If you meet some that are called Christians who say when they die their souls are received up into heaven, take care that you do not look on these as Christians."

Is that not something? In other words, if they believe that which is not taught in God's Word, then they are not believers of God's Word. Yet most people today, and I believe many of them are sincere, have been taught that they do not die. They do not suffer death. They continue to live in some sort of spirit form. Justin Martyr said, "Take care that you do not look on these as Christians." He wrote that over eighteen hundred years ago.

Let us stand. Our Father and our God, we pray in the name of Christ that You will enlighten the minds and hearts of Your redeemed people, that Your purpose upon the earth will come to pass, and that we will be raised in that last day to a new and glorious heaven and earth. We thank You for it in Jesus' name. Amen.