

Spirit Life, a Destroying Doctrine — Part 3 (of 4)

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This is part three of what, God willing, will be a four-part series. This series of Bible studies on death and the resurrection is being given primarily for the purpose of removing fear, especially the fear of death, from God's people. God's people should have no fear of death. I believe that if we understand and know the truth of what the Bible teaches about death and the resurrection, then, as this age closes, we will become a fearless Christian people.

I am quite convinced, from the study of the prophecies, that we are going to have to be a fearless Christian people in order to stand in this end of the age. Some of you have seen, in the last few days, the stories of the retreat and rout of the refugees in South Vietnam. It is almost impossible for us to imagine the terror those people feel as they flee before the enemy.

If you saw last night's paper, you saw the account of a plane landing at Da Nang to pick up a few hundred people. The plane was mobbed by thousands. One photographer who stepped off the plane to take pictures could not even get back on. People shot each other to get aboard the plane. Finally, when the pilot realized what was happening, he gunned the motors and took off down the runway. The soldiers who did not get aboard threw grenades and shot at the airplane, the last plane out of Da Nang, leaving one and a half million refugees in that city surrounded by the communists.

What is this thing that drives people to such desperate fear? Whatever it is, it is the thing that attempts to destroy and conquer our nation. One of these days, we as God's people are going to be faced personally, and perhaps very shortly, with that thing called communism.

In Hebrews 2, Paul writes to the Israel people about Jesus Christ, and he says in verses 14 and 15, "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."

It is the fear of death that causes people to surrender their freedom and even their own bodies to enemies who would rule over them. Paul said in this passage that the fear of death made us subject to bondage. Paul believed that not only was he delivered from death, but that he was also delivered from the fear of death. In Hebrews 13:5-6, he says, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Christian people, of all people upon the face of the earth, and God's Israel people who have been converted to believe in Jesus Christ, of all people, should have no fear of what man can do to them. The only way you will have no fear is if you have no fear of death. If you fear death, you are subject to the enemy.

Turn to Romans 8:14-15: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." In other words, instead of having fear, we should have the Spirit of adoption.

What is that adoption? Romans 8:22-23 says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of

our body." In other words, we wait for the resurrection from the dead. What we should have is the spirit of faith in the resurrection. If we have that, then we will not have the spirit of fear that makes us subject to bondage.

Yet we are, as a people and as a nation, a nation of cowards. How many people do you know who, when they begin to find out the dangerous situation the United States is in, and how even our local and national governments are being taken over by the enemies of God's people, at first want to do something about it? Then, when they find out how bad it is, they become fearful and back away. Why? It is fear of punishment, fear of pain, and, eventually, fear of death.

Turn again to Ephesians 4. I explained this passage last week, but I think I should cover it a little more. Ephesians 4:8-9 says, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" The fundamentalists use those two verses to tell us, as I read last week from Dr. Orr's book, that Jesus Christ descended into hell, released the people from hell, and took them to heaven.

On page 19 of Dr. Orr's book, he says: "Evidently, he immediately entered into the realm of Hades or Sheol, where the righteous dead resided before the advent of his resurrection. Psalm 16:10 makes this truth clear by the prophetic statement that the Holy One of Israel was not to be left in Sheol. To be sure, Christ was to go there, but he was not to remain in that place. A corresponding passage, Ephesians 4:8, suggests that there was to be an evacuation of the inhabitants of the section occupied by the righteous. They were taken far above and into the home of God himself."

The verse on which he bases that statement is Ephesians 4:8: "When he ascended up on high, he led captivity captive, and gave gifts unto men." I said that this means nothing more or less than that, when Jesus was resurrected from the dead and ascended into heaven, He broke the captivity of the Israel people. He broke their captivity to the fear of death and led them captive unto Himself. Israel was now His possession. He had redeemed them from their enemies, including death, and redeemed them unto Himself.

I have a few more verses to read in relation to that, to prove that His leading captivity captive was not His leading dead saints out of the grave into heaven, but was the actual act of releasing Israel from captivity and taking them captive unto Himself. In Ephesians 3:1, Paul says, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles." So Paul calls himself a captive, or a prisoner, of Jesus Christ.

Turn back to Luke 4, starting in verse 16: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Verse 17 says, "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written." Then Jesus read this passage in the synagogue on the Sabbath: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives." Last week we saw that Israel was called, in the Old Testament, the captivity. This was a title for the Israel people.

Turn again to Paul's writing in 2 Corinthians 10. I hope you can keep up with me, because I know I am turning back and forth in the Scripture quite a bit. In 2 Corinthians 10:4-5, Paul wrote, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." That is bringing everything in us, we Israel people who believe in Christ, into captivity under Christ.

In 2 Timothy 1:7-8, Paul writes, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." Here is his phrase again. We are not given to be fearful, but to have power, love, and a sound mind. Paul was not ashamed to be captive under Christ. I believe that is what Christ did when He ascended into heaven.

A few pages farther on in the New Testament is Paul's letter to Philemon. In verses 8 and 9, he says, "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." In verse 23, as he closes the letter, he says, "There salute thee Epaphras, my fellowprisoner in Christ Jesus." So you see that it is scripturally correct to say that we are Christ's captives.

When Jesus Christ rose from the dead and ascended into the heavens, yes, He led captivity captive. He led the captured people of Israel, who were in bondage under Satan, under the power of the devil, and under the Antichrist, and broke that power. He led them captive to Himself.

This ungodly doctrine that these men teach says, "Jesus went down into Hades, brought out all the saints of the Old Testament, and took them to heaven." Dr. Orr and the others never explain how Jesus Christ went down into Hades while He was dead in the grave and then took these people to heaven when, according to the Scripture, He did not go to heaven for forty days. According to the first chapter of Acts, He was on earth after His resurrection for forty days, teaching the kingdom of God. Then He went into the heavens. Last week we read the three accounts of Christ's ascension into heaven, and in each case all they speak about is Jesus Christ going alone. There is no mention of any host of saints going with Him.

All right. We were in the Psalms last time, so turn back to Psalm 146. We are calling David as a witness now and reading his testimony as to the state of the dead. Psalm 146:3-4 says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Dr. Orr says in his book, which is a thirty-some-page book accepted by most fundamentalists, that the dead do not really die but simply go right on living. This is common theology in the so-called Christian church today. Among other things, on page 10, he says: "The idea that there is to be a warm fellowship of sinners in hell has no biblical basis whatsoever. As far as we can comprehend God's word, the sentence is to be solitary confinement."

He differs there from the Baptists, who teach that all the sinners are there together, screaming in each other's ears in the fire. He says it is solitary confinement. But he continues by saying that the only companion of the occupant of hell will be his memory. He says that the man will continuously remember that he never needed to come to that place of torment, and that God gave him countless opportunities to escape this torture through faith in Christ.

Then, on page 30, after repeating that several times, Dr. Orr says: "Consequently, an individual who has died is instantly able to see everything with perfect ease and to hear all the heavenly sounds with unlimited ability. Only these new eyes and ears are naturally geared to universal unity. The mental capacity is suddenly enlarged to an infinite degree and the memory vivified. Only reasoning is on an infinite scale and all things are viewed from the vantage point of heavenly wisdom."

Remember, the title of his book is *The First Five Minutes After Death*. What he is saying is that this happens to you immediately upon your death. He goes on: "For instance, the one who is newly alive is

conscious of what happens on earth, but sees everything in the light of the perfect wisdom of God's plan." But David said that when a man died, in that very day his thoughts perished.

Let us go back in Psalms now and read David's testimony as to what he believed and wrote in the Word of God about what happens to people when they die. Psalm 13:3 says, "Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death." Death is called sleep eight times in the Psalms, by the way.

Psalm 17 begins this way: "Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress." David is professing faith here. He sounds very much like Job, does he not?

In Psalm 17:13-14, David says, "Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword. From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes." In other words, he says that these people who desire wealth have their reward in this life.

Then David adds what he himself desires in Psalm 17:15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." That is identical to Job. David said that when he went to the grave, he would sleep until he awakened, and he would be satisfied with that.

Today, people are not satisfied with that. They want to go immediately into the realms of the heavens and confront God. I do not know whether the word confront is quite right, but David said, "I shall be satisfied, when I awake, with thy likeness."

Before we read on, turn to the New Testament and investigate that phrase, "with thy likeness," and also David's phrase that implied he believed he would have that likeness when he awakened. Turn to Philippians 3:20-21. Paul writes, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

That old English word conversation literally means our mode of life. It means more than just our words. Paul is not saying that we look to go there. He says we look for Christ to come from there. Paul believed that when Christ came from heaven, then we would have this changed body. That is what David was saying.

Turn back in your New Testament to 1 Corinthians 15. Most of you are very familiar with this long chapter on the resurrection. In verse 49, Paul says, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." That is what David said. He would be in His likeness.

When would that happen? Paul has already told us in verses 22 and 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." That means at His return. That is what David believed, and it is verified in the Scripture.

Turn near the end of the letters to 1 John, almost to the book of Revelation. In 1 John 3:1-2, John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the

sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In other words, John and Paul write in the New Testament the same thing Job and David believed: they would see Christ and be like Him when He shall appear, not at their death. Not one word in this Bible teaches us that we are to be like Christ at our death. We are to be like Him when He returns.

In verse 3, John adds, "And every man that hath this hope in him purifieth himself, even as he is pure." In other words, he is saying, or at least implying, that the person who has the hope that when Christ returns we will be resurrected from the dead and made like unto Him purifieth himself, even as Christ is pure.

Many people have wondered how we can have evangelists like Billy Graham go on television for three nights in a row, about three times a year, on three to four hundred television stations for an hour, with estimates that anywhere from twenty million to forty million Americans listen to him. He supposedly preaches the gospel and the truth of the Bible, and yet America becomes more corrupt and worse and worse. Why? Because he is preaching false doctrine.

This is the hardest thing to get across to people. I suppose they say, "Well, anyone who professes Christ is wonderful. Let Christ be preached." Yet we have more preaching, reaching more people for more hours on radio and television, and making it easier for people to hear, than our people have ever had before.

Remember the history of America during the early frontier days, as people moved out into the wilderness. What kind of preaching did they get? Some Methodist circuit rider would get on a horse and spend months in the wilderness, going from home to home. They did not have the kind of preaching we have today, where we can sit in our homes, turn a dial, and listen to a preacher supposedly preaching out of the Bible.

The evidence of what is happening to America is proof itself that these men are not preaching the truth, because America is not being taken away from the fear of death. America is not being purified. America is not being converted. Jeremiah told the prophets in Jeremiah 23 that if they had stood in God's counsel and caused His people to hear His words, they would have turned them from their evil way. If God's Israel people are not turning from their wicked ways, it is because they are not hearing the truth.

One of the lies they are hearing is this ungodly teaching that ninety-nine percent of the people are going to burn in hell forever and ever, and perhaps one percent, hopefully, are going to live in heaven forever and ever. That is a falsehood. It is untrue, and it leads to ungodliness.

Let us go back to David. First, I should read William W. Orr again, because I am convinced this is one of the things that corrupts our people: it gets their eyes on heaven and takes their eyes off the earth. Look at what we are doing to the earth. We are letting the Antichrist have it, because these people are convinced they have nothing to do with it.

On page 8, Dr. Orr says: "Let us consider what the first few minutes after death had brought to these two men." He is speaking of the rich man and Lazarus. He continues: "Both were dead, but both were conscious. Their bodies were still on earth, but evidently they had been immediately provided with other bodies. There seemed to be no period of newness or adjustment to the transition of bodies. Lazarus the beggar was completely at ease. He was comforted and made to feel at home. He was happy and

completely satisfied in his new environment, which was vastly different from his painful, despised position on earth."

Dr. Orr then says of the other man: "This man too apparently had a body, evidently a sort of counterpart to his earthly body." In other words, he is teaching that these men were given new resurrected bodies at death. The New Testament says they receive that new resurrected body when Christ returns.

According to Dr. Orr's account, the rich man lifted up his eyes, and Dr. Orr points to that to show that he had eyes. The rich man asked that water be placed upon his tongue, so he must have had a tongue. Being in torment in the flames, he was aware that a drop of water might cool him and help alleviate his sufferings.

In my radio studies on the rich man and Lazarus, that is one of the questions I asked. Any normal, intelligent man in the situation that the rich man was supposed to be in would have asked for at least a bucket of water, or a lake, or an ocean. Why did he ask for only a drop? There is something that is supposed to be learned from that.

Dr. Orr goes on: "But he seemed to have no difficulty acclimating himself to his new kind of body. As we know, his earthly body was buried on earth. All these conditions apparently occurred instantaneously. There is no period of soul sleep. There is no interval of unconsciousness in the grave. The transition from the earthly sphere to another realm is immediate. Moreover, there is an instant orientation to the new body and environment. Without a doubt, the new body provided is a spiritual body."

Then he goes on to explain some of the New Testament Scriptures about what we recognize from 1 Corinthians 15 as the resurrection, not the rich man in the grave or Lazarus in Abraham's bosom. These men go on and on, and these booklets are printed not by the thousands, but by the hundreds of thousands and by the millions.

That is what Dr. Orr said. But David said in Psalm 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." David did not say, "I shall be satisfied with thy likeness when I die." He said, "I shall be satisfied, when I awake." He did not say he wanted to go to heaven when he died either.

Turn to Psalm 31. There is something else about David. In Psalm 31:1, he says, "In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness." In verses 5 and 6, he says, "Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. I have hated them that regard lying vanities: but I trust in the LORD."

We saw at the beginning of this study, or several weeks ago, that lying vanities are falsehoods taught in the name of God's truth. In other words, they are taught by someone who comes along and says, "This is what the Bible says," and then tells you something false. David says, "I have hated them that regard lying vanities."

Now, Pastor Emry is not very often criticized in mail, strangely enough, or personally. But when I am criticized, nine times out of ten it is criticism of my criticism of other ministers. Yet I am convinced from reading the Bible that the major problem with our people is the other ministers. That is not to say that Emry is the only one preaching the truth. I am not. There are many good ministers in this country.

But at least ninety-five percent of the ministers, perhaps 300,000 out of the 325,000 churches in America, are actually preaching false doctrines that blind our people and cause them to do and accept things they would not do or accept if they knew God's truth. There is only one thing that will awaken and enlighten God's people, and that is the truth of the Bible. If they are blind, unenlightened, or ignorant, it is because they are not receiving the truth.

Who is responsible for teaching our people the gospel truth? The politicians? The school teachers? No. The clergy. Then who should I criticize? Should I go out and criticize some politician who has been raised in a false church and taught false doctrine? No. I had better criticize the minister who taught him false doctrine. That is the reason the man does not know what is going on.

In Psalm 31:17, David writes, "Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave." That word grave is the same word Sheol, which is translated hell thirty-one times and grave thirty-one times. David says the wicked are silent in the grave.

Turn to Psalm 49:14-15: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me." If you have margin references in your Bible, you will probably find that the word grave is also identified as hell, because it is Sheol.

This is true in Bibles with margin references perhaps a dozen or fifteen times. In the margin it will tell you that the word hell could be substituted for grave, or the word grave could be substituted for hell. Yet ministers still teach that the grave is one thing and hell is somewhere else, where there is fire and torment. No. Grave and hell are both simply the grave.

David said, "But God will redeem my soul from the power of the grave: for he shall receive me." What is he talking about? He is talking about the resurrection from the dead, resurrection day. It could not have been when David died, because in the New Testament, fifty days after the resurrection of Christ and ten days after He ascended to heaven, Peter said David was in the grave.

Turn to Psalm 86:13. Here is another one: "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell." If you have a margin reference, look at it. It says grave.

Psalm 88:1-3 says, "O LORD God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave." That word is Sheol. Then David asks questions that show his belief about the state of the dead in the grave.

Psalm 88:5 says, "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand." Verses 10 through 12 say, "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" His description of the grave and death is identical to that of Job: a place of silence, darkness, and waiting for the resurrection. In that very day, his thoughts perish.

In Psalm 89:48, David asks, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" The answer is apparently none. That word grave is Sheol, the Hebrew word translated half the time into hell. In other words, David is saying that everyone who dies will go to hell. What is hell? Hell is the grave.

God only knows how many millions of American children have gone to church when they were very small, and I am talking about three, four, five, six, seven, and eight years old, when their minds were very impressionable and they took literally what they heard from adults. They heard terrible sermons about people burning in fire, and they assumed it was true.

No, my friends, God does not burn anyone in fire forever and ever. God is more merciful than that. Do not misunderstand me when I say this: anyone who teaches that his God burns people in torture, pain, and torment forever and ever is preaching about a different God. Not this God. Not the God of this Bible. Not the God of Abraham, Isaac, and Jacob. I believe they are the people Paul speaks about in the Scripture when he says they have another gospel and another Christ. They are preaching of a different God than our God of the Bible. Our God simply does not do that.

Psalm 115:17 says, "The dead praise not the LORD, neither any that go down into silence." Verse 16 is intriguing, especially that David should put it there: "The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." All of the Scripture references in this Bible that tell us about the resurrection tell us that the resurrection from the dead takes place here on the earth, and that this earth will be our abode.

Here David writes, "The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." Now listen to Billy Graham's doctrine about heaven. The headline says, "Heaven's Location Can't Be Pinpointed." Here is the question: "For many years, this question has bothered me. Where is heaven? In my native Finnish, there is only one word for both heaven and sky." In other words, the questioner is Finnish and has difficulty explaining heaven because the word heaven also means the sky above.

Here is Billy Graham's answer: "While once people thought of heaven as up, today the emphasis is less geographical and more qualitative, perhaps as in the phrase the kingdom of heaven. Sometimes the word heaven is used almost as a synonym for God, like a sign from heaven. The Scriptures tell us heaven is the better country the righteous can anticipate. It is also the home of the Father. Heaven is the realm of joy and peace. The description of heaven in the Revelation of St. John is very figurative, but it is the best he could do with the limitations of human language. Heaven will be the ultimate triumph of the kingdom of God in a redeemed mankind."

So I guess it is impossible, according to him, to pinpoint its location in the universe. Think of that. The Bible tells us over and over, in many different ways, that we are going to be resurrected on the earth and that we are going to reign here on the earth. Billy Graham says, in effect, "I do not know where we are going to be, because I cannot locate it." He continues by saying that wherever it is, Christ is there, God's people are there, and it is a place where believers in Christ will one day be, to enjoy its righteousness and peace and be happily employed somehow in God's vast universe.

If you go into a drugstore sometime soon, take a look at the book section. Or if you go into a bookstore, ask them about their books on science fiction. Do you know why our people are turning to science fiction, to stories about men traveling all over the planets, to the stars, and through the universe? It is because of this ungodly doctrine that these men teach, claiming it is God's Word, that we are going to travel the universe and be busy out there.

Let me read Revelation 5:10. I am about out of time, but I want to be sure to get this in. This is the one I mentioned once before. A minister was preaching on heaven, and he read the entire fifth chapter of Revelation and explained that it meant heaven. I was driving in my car while he was preaching. He skipped verse 10. He read verse 9, then verse 11, and then continued. Most Christians not following in

their Bibles would not know that the man who was telling them they were going up into heaven in God's universe had skipped Revelation 5:10, which says, "And hast made us unto our God kings and priests: and we shall reign on the earth."

Psalm 115:16 says, "The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." Yet these ungodly people come along claiming to be ministers of Christ, and they preach another doctrine. They preach another god and another Christ. They deceive millions of our people. What do they preach about? Two things: heaven and hell. Heaven and hell. These are the two major things by which our people are deceived.

Now I want to close this time with Jesus Christ. Next week, God willing, we will call for His witness. Turn to John 7. Many of you know this passage. John 7:32-34 says, "The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." He was referring to His death, resurrection, and going to heaven.

Some might say, "Well, I know that the Pharisees were unbelievers. Therefore, they could not possibly go to heaven, because the wicked go to hell and burn." But turn with me to John 13. This is the same Jesus. This time He is speaking to the disciples, and if you read the context, Judas is gone. He is speaking to His eleven disciples.

In John 13:33, Jesus says to them, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." There is the authority of Jesus Christ speaking to the disciples: you cannot come to the heaven where I am going. Yet almost every professing minister in America today teaches that we are going to go to heaven as soon as we die. It is a devil doctrine.

I get a little excited about this, but I can see, according to the prophecies and what is happening on the earth, that the major reason God's Christian people are not standing up against the Antichrist enemy and delivering the kingdom is that they do not know they have a kingdom on the earth. They think they are going to heaven, and Satan is taking over the earth. Why? Because the ministers teach that the Christians will not be here. It is that serious.

God willing, we will call Solomon for his testimony on death and resurrection next time. Let us end.

Our Father and our God, we thank Thee for this time of fellowship around Thy Word. We pray that Thou wilt help us, and help all who hear, to believe, understand, and know that Thou art true. Thou hast taught us Thy great truth. Thy words are in Thy Word. Thou hast given us millions of copies. Help us to open Thy book, to read it, and to believe it. In Jesus' name. Amen.