

Revelation to the Nations

1,000 YEARS WITH JESUS IN HEAVEN

JUDGING SATAN AND THE WICKED PART II

Those who closely connect with God may not be prosperous in the things of this life; they may often be sorely tried and afflicted. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, that chosen messenger of God, was hunted like a beast of prey by his wicked enemies. Daniel was cast into a den of lions because he was true and unyielding in his allegiance to God. Job was deprived of his worldly possessions and so afflicted in body that he was abhorred by his relatives and friends, yet he preserved his integrity and faithfulness to God. Jeremiah would speak the words which God had put into his mouth, and his plain testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he would preach Christ and Him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger to carry the gospel to the Gentiles. The beloved John was banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

These examples of human steadfastness, in the might of divine power, are a witness to the world of the faithfulness of God's promises--of His abiding presence and sustaining grace. As the world looks upon these humble men, it cannot discern their moral value with God. It is a work of faith to calmly repose in God in the darkest hour--however severely tried and tempest-tossed, to feel that our Father is at the helm. The eye of faith alone can look beyond the things of time and sense to estimate the worth of eternal riches.

The great military commander conquers nations and shakes the armies of half the world, but he dies of disappointment and in exile. The philosopher who ranges through the universe, everywhere tracing the manifestations of God's power and delighting in their harmony, often fails to behold in these marvelous wonders the Hand that formed them all. "Man that is in honour, and understandeth not, is like the beasts that perish." No hope of glorious immortality lights up the future of the enemies of God. But those heroes of faith have the promise of an inheritance of greater value than any earthly riches--an inheritance that will satisfy the longings of the soul. They may be unknown and unacknowledged of the world, but they are enrolled as citizens in the record books of heaven. An exalted greatness, an enduring, eternal weight of glory, will be the final reward of those whom God has made heirs of all things.

SOME OF THE THINGS RECORDED IN THE BOOKS OF RECORD ARE THOUGHTS, WORDS, EMOTIONS, BIRTH PLACE AND SURROUNDING INFLUENCES, WHAT A PERSON EATS, OUR PHYSICAL CHARACTERISTICS, WORKS, AND SECRET MOTIVES

1. What are some of the things recorded in the books of heaven? 1Cor 4:5; Mt 12:36,37; Ps 56:8; Ps 87:4-6; Isa 65:1-7; Ps 139:13-16; Rev 20:12,13; Prov 16:2; Mt 5:21,22; 1 Jn 3:15; Mt 5:27,28; Ex 32:31-33; Eccl 12:13,14; Lk 8:7; 1 Sam 2:3.

Ans: a. ⁵Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the _____ of the _____: and then shall every man have praise of God. 1 Cor 4:5.

Ans: b. ³⁶But I say unto you, That every idle _____ that men shall speak, they shall give _____ thereof in the day of _____. ³⁷For by thy words thou shalt be _____, and by thy words thou shalt be _____. Mt 12:36,37.

Ans: c. ⁸Thou tellest my _____: put thou my _____ into thy bottle: *are they not in thy _____?* Ps 56:8.

Ans: d. ⁴I will make mention of Rahab and _____ to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was _____ there. ⁵And of _____ it shall be said, This and that man was _____ in her: and the highest himself shall establish her. ⁶The LORD shall count, when he _____ up the people, *that this man* was born there. Selah. Ps 87:4-6.

Ans: e. ¹I am sought of *them that asked not for me*; I am found of *them that sought me not*: I said, Behold me, behold me, unto a _____ *that was not called by my name*. ²I have spread out my hands all the day unto a _____ people, which walketh in a way *that was not good*, after their own _____; ³A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; ⁴Which remain among the graves, and lodge in the monuments, which eat _____ flesh, and broth of _____ *things is in* their vessels; ⁵Which say, Stand by thyself, come not near to me; for I am _____ than thou. These *are* a smoke in my nose, a fire that burneth all the day. ⁶Behold, *it is* _____ before me: I will not keep silence, but will _____, even recompense into their bosom, ⁷Your _____, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Isa 65:1-7.

Ans: f. ¹³For thou hast possessed my _____: thou hast covered me in my mother's _____. ¹⁴I will praise thee; for I am _____ and wonderfully _____: marvellous are thy works; and that my soul knoweth right well. ¹⁵My substance was not hid from thee, when I was _____ in _____, and curiously wrought in the lowest parts of the earth. ¹⁶Thine eyes did see my _____, yet being unperfect; and in thy _____ all my _____ were _____, which in continuance were fashioned, when as yet there was none of them. Ps 139:13-16.

Ans: g. ¹²And I saw the dead, small and great, stand before God; and the _____ were opened: and another _____ was opened, which is the book of _____: and the dead were _____ out of those things which were _____ in the _____, according to their _____. ¹³And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were _____ every man _____ to their _____. Rev 20:12,13.

Ans: h. ²All the ways of a man are clean in his own eyes; but the LORD _____ the _____. Prov 16:2.

Ans: j. ²¹Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall _____ shall be in danger of the _____: ²²But I say unto you, That whosoever is _____ with his brother without a cause shall be in danger of the _____: and whosoever shall say to his brother, Raca, shall be in _____ of the council: but whosoever shall say, Thou _____, shall be in danger of hell fire. Mt 5:21,22.

Ans: k. ¹⁵Whosoever _____ his brother is a _____: and ye know that no murderer hath eternal life abiding in him. 1 Jn 3:15.

Ans: l. ²⁷Ye have heard that it was said by them of old time, Thou shalt not commit _____: ²⁸But I say unto you, That whosoever _____ on a woman to _____ after her hath committed _____ with her already in his heart. Mt 5:27,28.

Ans: m. ³¹And Moses returned unto the LORD, and said, Oh, this people have _____ a great sin, and have made them gods of gold. ³²Yet now, if thou wilt forgive their sin--; and if not, _____ me, I pray thee, _____ of thy _____ which thou hast _____. ³³And the LORD said unto Moses, _____ hath _____ against me, him will I blot _____ of my _____. Ex 32:31-33.

Ans: n. ¹³Let us hear the conclusion of the whole matter: Fear God, and keep his _____: for this is the whole duty of man. ¹⁴For God shall bring every work into _____, with every _____ thing, whether it be _____, or whether it be _____. Eccl 12:13,14.

Ans: o. ¹⁷For nothing is _____, that shall not be made _____; neither any thing hid, that shall not be _____ and come _____. Lk 8:7.

Ans: p. ³Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him _____ are weighed. 1 Sam 2:3.

CONFESSING AND FORSAKING SIN FINDS PARDON AND THE EVENTUAL BLOTTING OUT OF THEM FROM THE BOOKS OF RECORD

2. How do we find mercy so that our sins can be blotted out of the books of record? Prov 28:13; Acts 3:19.

Ans: a. ¹³He that covereth his sins shall not prosper: but whoso _____ and _____ them shall have mercy. Prov 28:13.

Ans: b. ¹⁹_____ ye therefore, and be _____, that your _____ may be _____ out, when the times of refreshing shall come from the presence of the Lord; Acts 3:19.

3. Who stands as our advocate in the judgment so that we don't have to worry about all our sins being blotted out? 1 Jn 2:1,2; Isa 43:25; Mic 7:18,19; Isa 38:17; Ps 103:8-14; Jer 31:34.

Ans: a. ¹My little children, these things write I unto you, that ye sin not. And if any man _____, we have an _____ with the Father, _____ Christ the righteous: ²And he is the _____ for our sins: and not for ours only, but also for the sins of the _____ world. 1 Jn 2:1,2.

Ans: b. ²⁵I, even I, am he that _____ out thy transgressions for mine own sake, and will _____ remember thy sins. Isa 43:25.

Ans: c. ¹⁸Who is a God like unto thee, that _____ iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth _____ his anger for ever, because he _____ in mercy. ¹⁹He will turn again, he will have _____ upon us; he will subdue our iniquities; and thou wilt cast _____ their _____ into the depths of the _____. Mic 7:18,19.

Ans: d. ¹⁷Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast _____ my _____ behind thy _____. Isa 38:17.

Ans: e. ⁸The LORD is _____ and gracious, slow to anger, and plenteous in _____. ⁹He will not always chide: neither will he keep his anger for ever. ¹⁰He hath _____ dealt with us after our _____; nor rewarded us according to our iniquities. ¹¹For as

the heaven is high above the earth, so _____ is his _____ toward them that fear him. ¹²As _____ as the _____ is from the _____, so far hath he _____ our transgressions from us. ¹³Like as a father pitieth his children, so the LORD _____ them that fear him. ¹⁴For he knoweth our frame; he remembereth that we are dust. Ps 103:8-14.

Ans: f. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will _____ their iniquity, and I will _____ their sin _____ more. Jer 31:34.

DEATH AND HELL DESTROYED IN THE FINAL FIRE AT THE END OF THE 1,000 YEARS

4. What happens to death and hell? Rev 20:14; 21:4.

Ans: a. ¹⁴And _____ and _____ were cast into the _____ of fire. This is the _____ death. Rev 20:14.

Ans: b. ⁴And God shall wipe away all tears from their eyes; and there shall be _____ more _____, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev 21:4.

Ans: c. **"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."** Romans 6:23. While _____ is the inheritance of the righteous, _____ is the portion of the wicked. Moses declared to Israel: "I have set before thee this day _____ and good, and _____ and evil." Deuteronomy 30:15. The death referred to in these scriptures is _____ that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is "the _____ death" that is placed in contrast with _____ life.

In consequence of Adam's sin, _____ passed upon the whole human race. _____ alike go down into the grave. And through the provisions of the plan of salvation, _____ are to be brought forth from their graves. "There shall be a _____ of the dead, both of the _____ and _____;" "for as in Adam _____ die, even so in _____ shall _____ be made _____." Acts 24:15; I Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the _____ shall hear His voice, and shall _____ forth; they that have done good, unto the resurrection of _____; and they that have done evil, unto the resurrection of _____." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "_____ and holy." "On such the second _____ hath _____ power." Revelation 20:6. But those who have not, through repentance and faith, secured _____, must receive the penalty of transgression--"the wages of sin." They suffer punishment _____ in duration and intensity, "according to their works," but finally ending in the _____ death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He _____ him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the _____ shall _____ be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had _____ been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, _____ oblivion. Ellen G. White, *The Great Controversy*, pages 544,545. See note below.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is "the second death" that is placed in contrast with everlasting life.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; I Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression--"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion. Ellen G. White, *The Great Controversy*, pages 544,545.

THE PARABLE OF THE RICH MAN AND LAZARUS DOES NOT SUPPORT THE FALSE TEACHING OF GOING TO HELL OR HEAVEN AT DEATH

5. But isn't there a text that says that there is a rich man tormented in the flames of hell after he died? Is this a doctrine that contradicts the hundreds of other clear Bible texts that a person is destroyed by the fires of the second death or is a parable that is totally different to the common teaching of Hell? Lk 16:19-24.

Ans: a. ¹⁹There was a _____ rich _____, which was clothed in purple and fine linen, and fared sumptuously every day: ²⁰And there was a certain _____ named _____, which was laid at his gate, full of sores, ²¹And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. ²²And it came to pass, that the beggar _____, and was carried by the _____ into Abraham's _____: the rich man also _____, and was buried; ²³And in _____ he lift up his eyes, being in _____, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴And he cried

Section ten – God gives the righteous a chance to investigate the books of judgment & the destruction of Satan, sin, the wicked and death –
Lesson 40 – 1,000 years in heaven with Jesus judging Satan and the wicked

and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the _____ of his _____ in water, and _____ my tongue; for I am tormented in this _____. Lk 16:19-24.

Ans: b. Either this story about the rich man and Lazarus was literally true or it was a parable. Here are _____ reasons why it could not possibly be _____.

1. The beggar died and was taken by the angels to Abraham's bosom. There are _____ churches that believe that Abraham's literal bosom is the _____ of the _____ dead. It is a figurative or parabolic expression. The consistent Bible teaching of the righteous being _____ by the angels and being taken to the Heavenly city is at the Second _____ of Christ and _____ immediately after they _____ into Abraham's bosom. See note below.

³⁰And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall _____ the Son of man _____ in the clouds of heaven with power and great glory. ³¹And he shall send his _____ with a great sound of a _____, and they shall _____ together his elect from the four winds, from one end of heaven to the other. Mt 24:31.

³⁷He answered and said unto them, He that soweth the good seed is the Son of man; ³⁸The _____ is the _____; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; ³⁹The enemy that sowed them is the _____; the _____ is the _____ of the world; and the _____ are the _____. ⁴⁰As therefore the tares are gathered and burned in the _____; so shall it be in the _____ of this world. ⁴¹The Son of man shall send forth his _____, and they shall gather out of his kingdom all things that offend, and them which do iniquity; ⁴²And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Mt 13:37-42.

³⁹And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should _____ it up again at the _____ day. ⁴⁰And this is the will of him that sent me, that every one which seeth the _____, and believeth on him, may have _____ life: and I will _____ him up at the _____ day. Jn 6:39,40.

⁴⁴No man can come to me, except the Father which hath sent me draw him: and I will _____ him up at the _____ day. Jn 6:44.

⁵⁴Whoso eateth my flesh, and drinketh my blood, hath _____ life; and I will _____ him up at the _____ day. Jn 6:54.

²⁴Martha saith unto him, I know that he shall _____ again in the _____ at the _____ day. Jn 11:24.

¹⁶For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the _____ of God: and the dead in Christ shall _____ first: ¹⁷Then we which are alive *and* remain shall be _____ up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thes 4:16,17.

²⁶And then shall they see the Son of man _____ in the clouds with great power and glory. ²⁷And then shall he _____ his _____, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mk 13:27.

⁸By faith _____, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ⁹By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

¹⁰For he _____ for a _____ which hath foundations, whose builder and maker *is* _____. Heb 10:8-10.

¹⁶But now they desire a _____ country, that is, an _____: wherefore God is not ashamed to be called their God: for he hath _____ for them a city. Heb 11:16.

Ans: c. 2. The rich man had a _____ and could see and speak which shows that he had a _____. Lazarus had a _____ and therefore a _____ also. (Lk 16:23,24). Jesus taught that the _____ would be destroyed in _____ not go on being tormented for ever and ever without any end. See note below.

²⁸And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to _____ both soul and _____ in hell. Mt 10:28.

²⁵For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: ²⁶And *though* after my skin *worms* _____ this _____, yet in my flesh shall I see God: ²⁷Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. Job 19:26-27.

¹³Meats for the belly, and the belly for meats: but God shall _____ both it and them. Now the _____ *is* not for fornication, but for the Lord; and the Lord for the body. 1 Cor 6:13.

Ans: d. 3. This parable is the last one of five. The two before and the rich man and Lazarus parable all start in a similar way.

¹¹And he said, A _____ man had two sons: Lk 15:11.

¹And he said also unto his disciples, There was a _____ rich _____, which had a steward; and the same was accused unto him that he had wasted his goods. Lk 16:1.

¹⁹ There was a _____ rich _____, which was clothed in purple and fine linen, and fared sumptuously every day: Lk 16:19. If the parable was to be taken literally there would be a constant _____ between _____ and _____ across a great gulf where the wicked suffering in _____ can _____ the righteous in _____ enjoying eternity and the righteous can always see the wicked suffering in hell for ever. The Bible to the contrary teaches that _____ and pain shall _____. See note below.

⁴And God shall wipe away all tears from their eyes; and there shall be _____ more death, neither sorrow, nor crying, neither shall there be any more _____: for the former things are _____ away. Rev 21:4.

¹For, behold, the day cometh, that shall _____ as an oven; and all the proud, yea, and _____ that do _____, shall be stubble: and the day that cometh shall _____ them _____, saith the LORD of hosts, that it shall _____ them _____ root nor branch. Mal 4:1.

¹⁴Behold, they shall be as stubble; the fire shall _____ them; they shall not deliver themselves from the power of the _____: *there shall _____ be a _____ to warm at, nor _____ to sit before it.* Isa 47:14.

⁹What do ye imagine against the LORD? he will make an utter end: _____ shall _____ rise up the _____ time. Nah 1:9.

Ans: e. 4. The request by the rich man to have Lazarus to dip the tip of his _____ in _____ to cool his tongue is obviously symbolic and not literal (Lk 16:24). One fingertip of water would _____ even quench a persons thirst on a _____ day let alone bring any _____ to some one burning in the flames of hell. See note below.

Ans: f. 5. Some suggest from this parable that the good and the bad receive their _____ at death.

²⁵But Abraham said, Son, remember that thou in thy lifetime _____ thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Lk 16:25.

But this is _____ supported by the teachings of Jesus as the following texts clearly illustrate.

²⁷For the _____ of man shall _____ in the glory of his Father with his angels; and _____ he shall _____ every man according to his works. Mt 16:27.

¹²And, behold, I _____ quickly; and my _____ is with me, to give every man according as his work shall be. Rev 22:12.

Ans: g. 6. The teaching that the body of the rich man went to hell and the _____ of Lazarus went _____ at death is _____ to Scripture. See note below.

¹⁹In the sweat of thy face shalt thou eat bread, till thou _____ unto the _____; for out of it wast thou taken: for dust thou *art*, and unto _____ shalt thou _____. Gen 3:19.

²¹And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I _____ in the _____; and thou shalt seek me in the morning, but I *shall* _____ *be*. Job 7:21.

¹⁴If he set his heart upon man, *if* he gather unto himself his spirit and his breath; ¹⁵All flesh shall _____ together, and man shall turn again unto _____. Job 34:14,15.

⁴His breath goeth forth, he _____ to his _____; in that very day his thoughts perish. Ps 146:4.

¹⁹For that which befalleth the sons of _____ befalleth _____; even one thing befalleth them: as the one _____, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity. ²⁰_____ go unto one place; _____ are of the dust, and _____ turn to _____ again. Eccl 3:19,20

⁷Then shall the _____ return to the _____ as it was: and the spirit shall return unto God who gave it. Eccl 12:7.

Ans: h. 7. Those that suppose that the rich man and Lazarus could _____ with each other or even _____ do not realize that the _____ does _____ teach this error. See note below.

⁵For the living _____ that they shall die: but the _____ know _____ any thing, neither have they any more a _____; for the _____ of them is _____. Eccl 9:5.

²¹His sons come to honour, and he knoweth *it* not; and they are brought low, but he _____ *it* _____ of them. Job 14:21.

⁵For in _____ *there is* _____ remembrance of thee: in the _____ who shall give thee thanks? Ps 6:5.

¹⁰Wilt thou shew wonders _____ the dead? shall the _____ arise *and* praise thee? Selah. ¹¹Shall thy lovingkindness be declared in the _____? *or* thy faithfulness in destruction? ¹²Shall thy wonders be known in the dark? and thy righteousness in the _____ of _____? Ps 88:10-12.

Ans: i. 8. Those that believe that righteous _____ go to Abraham's bosom and that he is alive in heaven are _____ of the Scripture.

¹⁶Doubtless thou *art* our father, though _____ be _____ of _____, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting. Isa 63:16.

Either this story about the rich man and Lazarus was literally true or it was a parable. Here are eight reasons why it could not possibly be literal.

The beggar died and was taken by the angels to Abraham's bosom. There are no churches that believe that Abraham's literal bosom is the abode of the righteous dead. It is a figurative or parabolic expression. The consistent Bible teaching of the righteous being gathered by the angels and being taken to the Heavenly city is at the second coming of Christ and not immediately after they die into Abraham's bosom.

The rich man had a tongue and could see and speak which shows that he had a body. Lazarus had a finger and therefore a body also. (Lk 16:23,24). Jesus taught that the body would be destroyed in hell not go on being tormented for ever and ever without any end.

This parable is the last one of five. The two before and the rich man and Lazarus parable all start in a similar way. If the parable was to be taken literally there would be a constant communication between heaven and hell across a great gulf where the wicked suffering in hell can see the righteous in heaven enjoying eternity and the righteous can always see the wicked suffering in hell for ever. The Bible to the contrary teaches that suffering and pain shall end.

The request by the rich man to have Lazarus to dip the tip of his finger in water to cool his tongue is obviously symbolic and not literal (Lk 16:24). One fingertip of water would not even quench a persons thirst on a hot day let alone bring any relief to some one burning in the flames of hell.

Some suggest from this parable that the good and the bad receive their reward at death.

But this is not supported by the teachings of Jesus as the following texts clearly illustrate.

The teaching that the body of the rich man went to hell and the body of Lazarus went heaven at death is contrary to Scripture.

Those that suppose that the rich man and Lazarus could communicate with each other or even think do not realize that the Bible does not teach this error.

Those that believe that righteous literally go to Abraham's bosom and that he is alive in heaven are ignorant of the Scripture.

PARABLES CANNOT BE TAKEN LITERALLY UNLESS THEY AGREE WITH ALL THE OTHER CLEAR TEXTS IN THE BIBLE ON THE SAME SUBJECT

6. Parables cannot be always taken literally. Are there any other examples of parables that are very clearly symbolic? Judges 9:8-15.

Ans: a. ⁸The _____ went forth *on a time* to anoint a _____ over them; and they said unto the _____ tree, Reign thou over us. ⁹But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? ¹⁰And the trees said to the _____ tree, Come thou, *and* _____ over us. ¹¹But the fig tree said unto them, Should I

forsake my sweetness, and my good fruit, and go to be promoted over the trees? ¹²Then said the trees unto the _____, Come thou, and _____ over us. ¹³And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? ¹⁴Then said all the trees unto the _____, Come thou, and _____ over us. ¹⁵And the bramble said unto the trees, If in truth ye anoint me king over you, *then come and put your _____ in my shadow: and if not, let fire come out of the bramble, and _____ the _____ of Lebanon.* Judges 9:8-15.

Ans: b. This parable was told by _____ the son of Jerubbaal after his half brother Abimelech had killed _____ of his brothers so that he could _____ the position of king. God had given instruction to the children of Israel _____ to have a _____ over them. Many _____ men had _____ to be _____ over Israel because of this instruction. Jotham demonstrated the _____ evil way of seizing the power to become king in the parable by good and stately trees refusing to rule over the other trees. The _____ was a symbol of Abimelech who was a corrupt and power hungry person that would kill all his family so that he could wrongfully take rule over Israel. God judged Abimelech for his evil later on (See Judges 9:1-57). Expressions used in the parables make it very clear that they are _____ to be taken _____. For example Jesus, in _____ of the _____ parables that go together with the rich man and Lazarus, likens the lost sinner or this lost world to a lost _____ or a lost _____ (Lk 15:1-10). That does not mean that we are sheep with _____ and _____ legs or that we are metallic like a coin. Parables are _____ to be taken _____ unless made very clear by the context and all the other Bible texts on the same subject.

Ans: c. A parable is a story to illustrate a point it may be a true story or simply a fabrication to prove a point. The word _____ is the Greek word **parabole (σδιουροκ)** meaning: “a placing of one thing by the side of another, _____, as of ships in battle, a comparing, comparison of one thing with another, likeness, similitude, an _____ by which a doctrine or precept is _____, a narrative, _____ but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s kingdom are figuratively portrayed.” (Enhanced Strong’s Lexicon). See note below.

A parable is a story to illustrate a point it may be a true story or simply a fabrication to prove a point. The word parable is the Greek word **parabole (σδιουροκ)** meaning: “a placing of one thing by the side of another, juxtaposition, as of ships in battle, a comparing, comparison of one thing with another, likeness, similitude, an example by which a doctrine or precept is illustrated, a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s kingdom are figuratively portrayed.” (Enhanced Strong’s Lexicon).

This parable was told by Jotham the son of Jerubbaal after his half brother Abimelech had killed 69 of his brothers so that he could usurp the position of king. God had given instruction to the children of Israel not to have a king over them. Many good men had refused to be king over Israel because of this instruction. Jotham demonstrated the Abimelech’s evil way of seizing the power to become king in the parable by good and stately trees refusing to rule over the other trees. The bramble was a symbol of Abimelech who was a corrupt and power hungry person that would kill all his family so that he could wrongfully take rule over Israel. God judged Abimelech for his evil later on (See Judges 9:1-57). Expressions used in the parables make it very clear that they are not to be taken literally. For example Jesus, in two of the five parables that go together with the rich man and Lazarus, likens the lost sinner or this lost world to a lost sheep or a lost coin (Lk 15:1-10). That does not mean that we are sheep with wool and four legs or that we are metallic like a coin. Parables are not to be taken literally unless made very clear by the context and all the other Bible texts on the same subject.

PAUL TAUGHT THAT WE WILL NOT GO TO HEAVEN UNTIL THE SECOND COMING OF CHRIST

7. Did Paul say that he would go straight to heaven at death? Phil 1:21-23; 2Tim 4:6-8; Heb 9:27,28.

Ans: a. ²¹For to me to live *is* Christ, and to _____ *is* gain. ²²But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. ²³For I am in a strait betwixt two, having a _____ to _____, and to _____ with _____; which is far better: Phil 1:21-23.

Ans: b. ⁶For I am now ready to be offered, and the time of my _____ is at hand. ⁷I have fought a good fight, I have _____ my course, I have kept the faith: ⁸Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his _____. 2 Tim 4:6-8.

Ans: c. ²⁷And as it is appointed unto men _____ to _____, but after this the judgment: ²⁸So Christ was once offered to bear the sins of many; and unto them that _____ for him shall he _____ the _____ time without sin unto salvation. Heb 9:27,28.

Ans: d. ¹⁰And to _____ for his Son from _____, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come. 1 Thes 1:10.

Ans: e. ¹⁶For the Lord himself shall descend from _____ with a shout, with the voice of the archangel, and with the trump of God: and the _____ in Christ shall rise first: ¹⁷Then we which are alive *and* remain shall be caught up _____ with them in the clouds, to _____ the _____ in the air: and so shall we ever be with the Lord. 1 Thes 4:16,17.

Ans: g. When Paul said in Phil 1:23 that his desire was to depart and to be with Christ, he was fully aware that if he _____ that he would _____ be with Christ _____ the Second _____. That is of course unless there was a very _____ exception as in the case of Enoch, Elijah or Moses who were the only ones out all the thousands and thousands of believers in the Old Testament who were ever taken to heaven. See note below.

²³And all the days of _____ were three hundred sixty and five years: ²⁴And Enoch walked with God: and he *was* not; for God _____ him. Gen 5:23,24.

⁵By faith Enoch was _____ that he should _____ see _____; and was not found, because God had _____ him: for before his translation he had this testimony, that he pleased God. Heb 11:5.

¹¹And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and _____ went up by a whirlwind into _____. 2 Kings 2:11.

¹And after six days _____ taketh Peter, James, and John his brother, and bringeth them up into an high _____ apart, ²And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. ³And, behold, there appeared unto them _____ and _____ talking with him. ⁴Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for _____, and one for _____. Mt 17:1-4.

When Paul said in Phil 1:23 that his desire was to depart and to be with Christ, he was fully aware that if he died that he would not be with Christ until the Second Coming. That is of course unless there was a very rare exception as in the case of Enoch, Elijah or Moses who were the only ones out of all the thousands and thousands of believers in the Old Testament who were ever taken to heaven.

EVEN THOUGH PAUL SAW HEAVEN EITHER BY VISION OR REVELATION HE DID NOT EXPECT TO GO THERE UNTIL THE SECOND COMING OF CHRIST

8. What experience was Paul having when he saw the third heaven or paradise? 2 Cor 12:1-4.

Ans: a. ¹It is not expedient for me doubtless to glory. I will come to _____ and revelations of the Lord. ²I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one _____ up to the _____ heaven. ³And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) ⁴How that he was caught up into _____, and heard unspeakable words, which it is not lawful for a man to utter. 2 Cor 12:1-4.

Ans: b. Paul was here talking of a _____ or revelation of God that revealed heaven to him. It was so real that he could not tell whether it was a _____ visit to _____ or just a very _____ vision. But one thing is very clear from Paul's writings and that is he did _____ expect to go _____ to _____ at his _____ but at the Second _____ of Christ. See note below.

²⁰For our conversation is in _____; from whence also we _____ for the Saviour, the Lord _____ Christ: ²¹Who shall _____ our vile _____, that it may be fashioned like unto _____ glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil 3:20;21.

⁵¹Behold, I shew you a _____; We shall not all _____, but we shall all be changed, ⁵²In a moment, in the twinkling of an eye, at the _____ trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this _____ must put on _____. ⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. ⁵⁵O _____, where *is* thy sting? O _____, where *is* thy victory? 1 Cor 15:51-55.

⁶For I am now ready to be _____, and the time of my _____ is at hand. ⁷I have fought a good fight, I have _____ my course, I have kept the faith: ⁸Henceforth there is _____ up for me a _____ of righteousness, which the Lord, the righteous judge, shall _____ me at that day: and not to me only, but unto _____ them also that love his _____. 2 Tim 4:6-8.

Paul was here talking of a vision or revelation of God that revealed heaven to him. It was so real that he could not tell whether it was a real visit to heaven or just a very realistic vision. But one thing is very clear from Paul's writings and that is he did not expect to go straight to heaven at his death but at the Second Coming of Christ.

9. What did Paul mean by the expression absent from the body and present with the Lord? 2 Cor 5:1-10.

Ans: a. ¹For we know that if our earthly _____ of *this* tabernacle were _____, we have a _____ of God, an house not made with hands, _____ in the heavens. ²For in this we groan, earnestly desiring to be _____ upon with our _____ which is from _____: ³If so be that being clothed we shall not be found _____. ⁴For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that _____ might be swallowed up of _____. ⁵Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. ⁶Therefore *we are* always confident, knowing that, whilst we are at _____ in the _____, we are _____ from the _____: ⁷(For we walk by faith, not by sight:) ⁸We are confident, *I say*, and willing rather to be _____ from the _____, and to be _____ with the _____. ⁹Wherefore we labour, that, whether present or absent, we may be accepted of him. 2 Cor 5:1-10.

Ans: b. In this very interesting description Paul contrasts life here on earth with the time when we will be present with Jesus at His Second Coming. Notice some of the comparisons.

Earthly house
This tabernacle
House or tabernacle that can be dissolved or mortal
Naked
Unclothed
Mortality
Home in the body
Absent from the body

House not made with hands (2 Cor 5:1)
Building of God (2 Cor 5:1)
House that is eternal or immortal (2 Cor 5:1)
Clothed with house from heaven (2 Cor 2:3)
Clothed (2 Cor 5:4)
Life (2 Cor 5:4)
Absent from the Lord (2 Cor 5:6)
Present with the Lord (2 Cor 5:8)

But Paul is very clear that the time when we receive our house not made with hands or immortality and we are present with the Lord will be at the Second Coming of Christ. See note below.

⁵¹Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵²In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor 15:51-54.

¹⁶For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thes 4:16,17.

In this very interesting description Paul contrasts life here on earth with the time when we will be present with Jesus at His Second Coming. Notice some of the comparisons.

Earthly house

This tabernacle

House or tabernacle that can be dissolved or mortal

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Clothed (2 Cor 5:4)

Life (2 Cor 5:4)

Absent from the Lord (2 Cor 5:6)

Present with the Lord (2 Cor 5:8)

But Paul is very clear that the time when we receive our house not made with hands or immortality and we are present with the Lord will be at the Second Coming of Christ.

JESUS BRINGS THE RISEN DEAD WITH HIM TO THE FATHER IN HEAVEN

10. What did Paul mean by the expression “bring with Him” when referring to the saints at the Second Coming of Christ ? 1 Tim 4:13,14.

Ans: a. ¹³But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴For if we believe that _____ died and rose again, even so them also which sleep in Jesus will God _____ with him. 1 Thes 4:13,14.

Ans: b. ²⁰Now the God of peace, that _____ again from the _____ our Lord _____, that great shepherd of the sheep, through the blood of the everlasting covenant, Heb 13:20.

Ans: c. So 1 Thes 4:14 could be written this way: “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God (bring from the _____) with him (with _____ and the _____ forever).” See 1 Thes 4:16,17 that make it clear that this was what Paul meant in this text.

So 1 Thes 4:14 could be written this way: “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God (bring from the grave) with him (with Jesus and the Father forever).” See 1 Thes 4:16,17 that make it clear that this was what Paul meant in this text.

11. What did Peter have in mind when he spoke of the gospel being preached to the dead? 1 Pet 4:6.

Ans: a. ⁶For for this cause was the gospel _____ also to them that are _____, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet 4:6.

Ans: b. ¹And you *hath he quickened*, who were _____ in trespasses and _____; ²Wherein in time past ye walked according to the course of this _____, according to the _____ of the power of the air, the spirit that now worketh in the children of _____: ³Among whom also we _____ had our conversation in times past in the lusts of our flesh, fulfilling the desires of the _____ and of the mind; and were by nature the children of wrath, even as others. Eph 2:1-4.

Ans: c. ⁵Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. ⁶But she that liveth in pleasure is dead while she liveth. 1 Tim 5:5,6.

12. What did Jesus mean when he said that he that believed on Him should never die? Jn 11:23-26.

Ans: a. ²³Jesus saith unto her, Thy brother shall _____ again. ²⁴Martha saith unto him, I know that he shall _____ again in the _____ at the _____ day. ²⁵Jesus said unto her, _____ am the _____, and the life: he that believeth in me, though he were _____, yet shall he _____: ²⁶And whosoever liveth and believeth in me shall _____ die. Believest thou this? Jn 11:23-26.

Ans: b. ¹¹These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of _____. ¹²Then said his disciples, Lord, if he _____, he shall do well. ¹³Howbeit Jesus spake of his _____: but they thought that he had spoken of taking of rest in _____. ¹⁴Then said Jesus unto them plainly, Lazarus is _____. Jn 11:11-14.

Ans: c. ⁹But we see _____, who was made a little lower than the angels for the suffering of _____, crowned with glory and honour; that he by the grace of God should _____ death for _____ man. Heb 2:9.

Ans: d. ¹¹He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall _____ be _____ of the _____ death. Rev 2:11.

Ans: e. ⁶Blessed and _____ is he that hath part in the _____ resurrection: on such the _____ death hath _____ power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev 20:6.

Ans: f. **Jesus died for us** that even though we may suffer the _____ death or _____ (Ps 13:3) we will _____ have to suffer the _____ death which is final and from which there shall be no resurrection. What wonderful _____ and mercy He offers us. Would you like to accept the benefits of this love? _____

Jesus died for us that even though we may suffer the first death or sleep (Ps 13:3) we will never have to suffer the second death which is final and from which there shall be no resurrection. What wonderful love and mercy He offers us. Would you like to accept the benefits of this love?

JESUS SENT HIS HOLY SPIRIT IN THE TIME OF NOAH AND PREACHED THROUGH HIM TO THE PEOPLE ALIVE AT THAT TIME

13. How did Jesus go and preach to the spirits in prison? 1 Pet 3:18-20.

Ans: a. ¹⁸For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the _____: ¹⁹By _____ also he _____ and _____ unto the spirits in prison; ²⁰Which sometime were disobedient, _____ once the longsuffering of God waited in the days of _____, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 1 Pet 3:18.

Ans: b. **Jesus did _____ go and preach to the spirits of the dead**, (of which we have noticed in the Bible study on the Spirit that returns to heaven do _____ exist), but he was in the grave in the sleep of death (Ps 13:3). This text tells us that Jesus sent His Holy Spirit in the time of Noah to go and preach to the spirits in prison.

Jesus did not go and preach to the spirits of the dead, (of which we have noticed in the Bible study on the Spirit that returns to heaven do not exist), when he was in the grave as many teach. This text tells us that Jesus sent His Holy Spirit in the time of Noah to go and preach to the spirits in prison.

14. How does Jesus come to us? Jn 14:16-18.

Ans: a. ¹⁶And I will pray the Father, and he shall give you another _____, that he may abide with you for ever; ¹⁷Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ¹⁸I will not leave you comfortless: _____ will _____ to you. ¹⁹Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. Jn 14:16-18.

Ans: b. **Jesus comes to us through the Holy Spirit who is His representative.** Man _____ work in his _____ finite strength, or spirit, or ability, in an acceptable way to God; but when we wear the yoke of Christ, the words can be applied, "We are _____ together with God; ye are God's husbandry, ye are God's building." (1 Cor 3:9) The _____ invites human agents to become _____ with him in spirit and works. The Holy _____, Christ's _____, is to teach the soul. No truth essential for the enlightenment and _____ of man is to be left untaught, no act of mercy, compassion, and benevolence is to be left unperformed. Every perfection of the divine nature is to come to man's assistance in the work of _____ souls. See note below.

Jesus comes to us through the Holy Spirit who is His representative. Man cannot work in his own finite strength, or spirit, or ability, in an acceptable way to God; but when we wear the yoke of Christ, the words can be applied, "We are laborers together with God; ye are God's husbandry, ye are God's building." (1 Cor 3:9). The Lord invites human agents to become one with him in spirit and works. The Holy Spirit, Christ's representative, is to teach the soul. No truth essential for the enlightenment and salvation of man is to be left untaught, no act of mercy, compassion, and benevolence is to be left unperformed. Every perfection of the divine nature is to come to man's assistance in the work of saving souls.

15. What example helps us understand how Jesus dwells in us through the Holy Spirit? Jn 14:20.

Ans: a. ²⁰At that day ye shall know that _____ am in my _____, and ye in me, and I in you. Jn 14:20.

Ans: b. ²³Jesus answered and said unto him, If a man love me, he will keep my words: and my _____ will love him, and _____ will come unto him, and make our _____ with him. Jn 14:23.

15. How does the Holy Spirit teach and preach? 2 Pet 1:20,21; 1 Pet 1:10-13.

Ans: a. ²¹For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. 2 Pet 1:21.

Ans: b. ¹⁰Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: ¹¹Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1 Pet 1:10-13.

Ans: c. ¹⁵Whereof the Holy Ghost also is a witness to us: for after that he had said before, ¹⁶This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; ¹⁷And their sins and iniquities will I remember no more. Heb 10:15-17.

Ans: d. ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jer 31:33-34.

Ans: e. ³And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Gen 6:3.

Ans: f. ⁷By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Heb 11:7.

Ans: g. ⁵And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2 Pet 2:5.

THE PRISON THAT THE SPIRITS OF MEN IN THE TIME OF NOAH AND NOW ARE CAPTIVE IN IS THE PRISON OF SIN WHERE THE MIND BECOMES A SLAVE TO HEREDITARY AND CULTIVATED TENDANCIES TO EVIL

16. What is the prison that the Holy Spirit used Noah to preach to the spirits to in the 120 years before the flood? Isa 14:12-17; Ps 147:2; Isa 42:6,7; 61:1,2 (first part); Lk 4:14-21.

Ans: a. ¹²How art thou _____ from heaven, O _____, son of the morning! *how* art thou cut down to the ground, which didst _____ the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High. ¹⁵Yet thou shalt be brought down to _____, to the sides of the pit. ¹⁶They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms; ¹⁷*That* made the world as a wilderness, and _____ the cities thereof; *that* opened _____ the house of his _____? Isa 14:12-17.

Ans: b. ⁷Bring my soul out of _____, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me. Ps 147:2.

Ans: c. ⁶I the _____ have _____ thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; ⁷To open the blind eyes, to bring _____ the _____ from the prison, *and* them that sit in darkness out of the prison _____. Isa 42:6,7.

Ans: d. ¹The _____ of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim _____ to the _____, and the _____ of the _____ to *them that are* bound; ²To proclaim the acceptable year of the LORD, Isa 61:1,2 (first part).

Ans: e. ¹⁴And _____ returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. ¹⁵And he _____ in their synagogues, being glorified of all. ¹⁶And he came to Nazareth, where he had been brought up: and, as his _____ was, he went into the synagogue on the _____ day, and stood up for to _____. ¹⁷And there was delivered unto him the _____ of the prophet _____. And when he had opened the book, he found the place where it was written, ¹⁸The 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 _____ to the _____, and recovering of sight to the blind, to set at liberty them that are bruised, ¹⁹To preach the acceptable year of the Lord. ²⁰And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. ²¹And he began to say unto them, This _____ is this scripture _____ in your ears. Lk 4:14-21.

Ans: f. ¹⁶Know ye not, that to whom ye _____ yourselves servants to obey, his servants ye are to whom ye obey; whether of _____ unto death, or of obedience unto righteousness? Rom 6:16.

Ans: g. ³⁴Jesus answered them, Verily, verily, I say unto you, Whosoever _____ sin is the _____ of _____. Jn 8:34.

Ans: h. **The prison where Satan binds his followers is the prison house of _____.** When anyone commits _____ the guilt and wages of the second death are the results with _____ possible escape without Jesus. The captives of this prison where _____ of hereditary and _____ sins and selfish practices hold the prisoner captive where they would _____ have any hope of being let loose if it wasn't for _____ who has conquered sin and death for us. He gives us _____ to overcome sin and Satan even as He overcame (Rev 2:7,11,17,26; 3:5,12,21;21:7). It is by _____ in Jesus and His overcoming power in our lives that gives us the victory. This is the _____ to let us out of the prison which Jesus provides for us freely (1 Jn 5:4,5; Eph 2:8,9).

The prison where Satan binds his followers is the prison house of sin. When anyone commits sin the guilt and wages of the second death are the results with no possible escape without Jesus. The captives of this prison where habits of hereditary and cultivated sins and selfish practices hold the prisoner captive where they would never have any hope of being let loose if it wasn't for Jesus who has conquered sin and death for us. He gives us power to overcome sin and Satan even as He overcame (Rev 2:7,11,17,26; 3:5,12,21;21:7). It is by faith in Jesus and His overcoming power in our lives that gives us the victory. This is the key to let us out of the prison which Jesus provides for us freely (1 Jn 5:4,5).

THE SPIRITS THAT JESUS SENT THE HOLY SPIRIT TO PREACH THROUGH NOAH TO WERE THE MINDS OF THE PEOPLE LIVING IN THE 120 YEARS BEFORE THE FLOOD

17. Who were the spirits the Jesus sent the Holy Spirit to preach to through Noah? Eph 4:22-24; Mt 26:41; Jn 4:23,24.

Ans: a. ²²That ye put off concerning the former conversation the _____ man, which is corrupt according to the deceitful lusts; ²³And be renewed in the _____ of your _____; ²⁴And that ye put on the _____ man, which after God is created in righteousness and true holiness. Eph 4:22-24.

Ans: b. ⁴¹Watch and pray, that ye enter not into temptation: the _____ indeed is _____, but the flesh is weak. Mt 26:41.

Ans: c. ²³But the hour cometh, and now is, when the true worshippers shall _____ the Father in _____ and in truth: for the Father seeketh such to worship him. ²⁴God is a Spirit: and they that worship him _____ worship *him* in _____ and in truth. Jn 4:23,24.

Ans: d. ¹⁵What is it then? I will _____ with the _____, and I will pray with the understanding also: I will _____ with the spirit, and I will sing with the understanding also. ¹⁶Else when thou shalt _____ with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of _____, seeing he understandeth not what thou sayest? 1 Cor 14:15,16.

Ans: e. The spirit is the part of our mind where the _____ is situated (Eph 4:22-24; Mt 26:41). It is the part of _____ with which we _____ God (Jn 4:23,24; 1 Cor 14:15,16). The spirit of our mind is the _____. It is comprised of _____ and _____ either good or bad that make up our character. It includes _____ (Gen 26:35; Dan 7:15), jealousy (Num 5:12-14), anger (Judges 8:1-3), sorrow (1 Sam 1:15; Prov 15:13), sadness (1 Kings 21:5) _____ (crushed Ps 34:18; Isa 57:15), brokenness (Ps 51:10,17), _____ (Prov 11:13), _____ (Prov 16:19; 29:23; Isa 57:15), patience (Eccl 7:8), perversity (Isa 19:13) pride (Eccl 7:8). The _____ and feelings which should have been used to _____ God in the time of Noah were _____. ⁴⁵And GOD saw that the wickedness of man *was* great in the earth, and *that* every _____ of the _____ of his heart *was* only _____ continually." Gen 6:5. So the spirits that were preached to in the time Noah were the _____ that were _____ on the earth at that time. See note below.

The spirit is the part of our mind where the will is situated (Eph 4:22-24; Mt 26:41). It is the part of mind with which we worship God (Jn 4:23,24; 1 Cor 14:15,16). The spirit of our mind is the Character. It is comprised of thoughts and feelings either good or bad that make up our character. It includes grief (Gen 26:35; Dan 7:15), jealousy (Num 5:12-14), anger (Judges 8:1-3), sorrow (1 Sam 1:15; Prov 15:13), sadness (1 Kings 21:5) contrite (crushed Ps 34:18; Isa 57:15), brokenness (Ps 51:10,17), faithfulness (Prov 11:13), humbleness (Prov 16:19; 29:23; Isa 57:15), patience (Eccl 7:8), perversity (Isa 19:13) pride (Eccl 7:8). The thoughts and feelings which should have been used to worship God in the time of Noah were evil. ⁴⁵And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually." Gen 6:5. So the spirits that were preached to in the time Noah were the people that were alive on the earth at that time.

THE SPIRITS OF MEN NEED FOOD AND WATER TO KEEP THEM FUNCTIONING

18. What did the spirits of the men and women alive in the days of Noah need to keep them from extinguishing? Judge 15:19; 1 Sam 30:11,12.

Ans: a. ¹⁹But God clave an hollow place that *was* in the jaw, and there came _____ thereout; and when he had drunk, his _____ came again, and he _____: wherefore he called the name thereof Enhakkore, which *is* in Lehi unto this day. Judges 15:19.

Ans: b. ¹¹And they found an Egyptian in the field, and brought him to David, and gave him _____, and he did _____; and they made him drink _____; ¹²And they gave him a piece of a cake of _____, and two clusters of _____: and when he had eaten, his _____ came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. 1 Sam 30:11,12.

Ans: c. Without food and water a spirit _____ continue to function. See note below.

Without food and water a spirit cannot continue to function.

19. What happens to the spirit when a person dies? Ps 76:12.

Ans: a. ¹²He shall _____ off the _____ of princes: *he is* terrible to the kings of the earth. Ps 76:12.

Ans: b. ⁹For _____ shall be _____ off: but those that wait upon the LORD, they shall inherit the earth. ¹⁰For yet a little while, and the _____ *shall* _____ *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*. Ps 37:9,10

Ans: c. ⁷Then shall the dust return to the earth as it was: and the _____ shall _____ unto _____ who gave it. Eccl 12:7.

Ans: d. ¹⁷Jesus saith unto her, Touch me not; for I am _____ yet _____ to my _____: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Jn 20:17.

Ans: e. The common belief that Jesus went to preach to the spirits of the _____ that were alive in the days of Noah is completely false and has _____ Scriptural backing at all. In fact those that believe that Jesus went _____ somewhere to this _____ place do not realize that the _____ of _____ that die whether good or bad return _____ to _____ in heaven (Eccl 12:7). Jesus had _____ ascended to heaven on _____ after the _____ so that he did _____ preach to anyone while He was in the grave but was in the dreamless sleep of death where there are no thoughts or actions of any kind (Eccl 9:5,6,10; Ps 146:4).

The common belief that Jesus went to preach to the spirits of the dead that were alive in the days of Noah is completely false and has no Scriptural backing at all. In fact those that believe that Jesus went down somewhere to this fictitious place do not realize that the spirits of all that die whether good or bad return only to God in heaven (Eccl 12:7). Jesus had not ascended to heaven on Sunday after the resurrection so that he did not preach to anyone while He was in the grave but was in the dreamless sleep of death where there are no thoughts or actions of any kind (Eccl 9:5,6,10; Ps 146:4).

THE SPIRIT THAT RETURNS TO HEAVEN IS THE CHARACTER THAT IS WRITTEN IN THE BOOKS OF RECORD IN THE HEAVENLY JUDGMENT

20. When the spirit returns to God how is it recorded there? Heb 12:22-24.

Ans: a. ²²But ye are come unto mount Sion, and unto the _____ of the living _____, the heavenly _____, and to an innumerable company of angels, ²³To the general assembly and _____ of the firstborn, which are _____ in _____, and to God the _____ of all, and to the _____ of just men made perfect, ²⁴And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel. Heb 12:22-24.

Ans: b. Jesus could not have preached to any spirit of any dead person because they are _____ in books _____ alive or conscious. They are all _____ in the books of the judgment where thoughts, feelings and actions or works are _____ in the books of Life, Death, and Remembrance. While we live it is our wonderful _____ to repent and _____ our sins so that _____ is placed next to each sin to be _____ out at the close of probation. Our _____ identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The _____, the _____ of man, is _____ to God, there to be _____. In the _____ every man will have his own _____. God in His own time will call forth the dead, giving again the _____ of life, and bidding the dry bones live. The same form will come forth, but it will be _____ from disease and every defect. It lives again bearing the _____ individuality of features, so that _____ will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. *Ellen G. White, S. D. A. Bible Commentary Volume 6, page 1093. See note below.*

Jesus could not have preached to any spirit of any dead person because they are written in books not alive or conscious. They are all recorded in the books of the judgment where thoughts, feelings and actions or works are written in the books of Life, Death, and Remembrance. While we live it is our wonderful privilege to repent and confess our sins so that pardon is placed next to each sin to be blotted out at the close of probation. Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. *Ellen G. White, S. D. A. Bible Commentary Volume 6, page 1093.*

21. Who are the ones that will be thrown into the Lake of fire were they will die the second death never to live again? Rev 20:15.

Ans: a. ¹⁵And whosoever was _____ found written in the book of life was _____ into the lake of _____. Rev 20:15.

Ans: b. Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or _____ his name out of the _____ which He had _____. His intercessions here illustrate Christ's love and mediation for the sinful race. But the Lord refused to let Moses _____ for the sins of His backsliding people. He declared to him that those who had _____ against Him He would _____ out of His _____ which He had _____; for the righteous should not suffer for the guilt of the sinner. The book here referred to is the book of records in heaven, in which every name is inscribed, and the acts of _____, their sins, and obedience, are faithfully written. When individuals commit _____ which are too _____ for the Lord to _____, their names are _____ from the book, and they are devoted to _____. *Ellen G. White, S. D. A. Bible Commentary, Volume 7, page 987. See note below.*

Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or blot his name out of the book which He had written. His intercessions here illustrate Christ's love and mediation for the sinful race. But the Lord refused to let Moses suffer for the sins of His backsliding people. He declared to him that those who had sinned against Him He would blot out of His book which He had written; for the righteous should not suffer for the guilt of the sinner. The book here referred to is the book of records in heaven, in which every name is inscribed, and the acts of all, their sins, and

*Section ten – God gives the righteous a chance to investigate the books of judgment & the destruction of Satan, sin, the wicked and death –
Lesson 40 – 1,000 years in heaven with Jesus judging Satan and the wicked*

obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction.

22. Would you like to accept Jesus into your life every day repenting, confessing, and forsaking your sins so that Jesus can blot them out as He is longing to do for all? _____