



RESCUING

THE

DAMNED

AN APOCALYPSE OF THE MYSTERY OF SALVATION

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- COVER PHOTOGRAPH: Prisoners at the gates of Auschwitz 1945.

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Jesus said to them: The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.¹

Jesus said to her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.²

Introduction

This is not a book about Hell. It is a book about Salvation. People think they know what Hell is but they do not. Christians think they know what salvation is but I think maybe there is still more for us to learn.

God is not religious. We make religions for Him out of the things we think we understand about Him but God is not a theologian. YHWH is a Lover. God is a passionate Lover who has been seeking the rescue of His beloved creation since the moment Adam rejected His love and chose another, to be god to him.

God so loved us that He had prepared for this possibility before the foundation of the world and no cost would be too great to pay for the restoration of the relationship He intended. He was willing to give His own Son, His very being, for the sake of this wild love.

This is my presupposition about God. Souls are the single motivating force behind God's plan for creation. God does everything regarding us for the sake of the rescue of our souls from eternal death, which is the state of being eternally out of Gods presence.

God is good, so good that His goodness is incomprehensibly good. Religiously minded people consider such love to be reckless. Doubters would say that such an ardent God is unjust, but God is Love - and He is not willing for any to perish from His presence. He wants us all back in the family.

It is in my nature to strive, to push after the impossible and into the promise. I am not realistic but hopefully expectant. It has been my experience that the love and goodness of God is greater than any theology can define or any hearts comprehend. God is always a surprise to me. Just when I think that I have begun to understand Him He reveals another aspect of love that transcends everything I thought I knew. Maybe it is this willingness to reconfigure my thoughts about God that has allowed me to receive this supplementary revelation of the mystery of salvation in Jesus Christ.

The Damned are not already judged. Damned is a contraction of condemned. The Law has condemned the damned but they have not yet been accorded the full justice of God. The damned are held over awaiting trial at the Great White Throne. I believe God has found a writ of Habeas Corpus we can use to intervene for their release.

A mystery is something that is hidden from view or complete understanding. **An apocalypse** is "the drawing back of a veil," a revelation, or to use less religious sounding words, it is an uncovering of truth.

Hell is an expression of the will and personality of Satan. Genocide and death camps are that same expression manifested in the natural realm. The denial of Holocaust is the same as the denial of hell and sin. It is Satan's desire that we all be imprisoned with him to share

his misery and miss the blessings intended for us by God. Hell is Satan's desire for humanity. Heaven is God's desire for us.

This book is about salvation which, plainly said, is just God rescuing us in Jesus. Since 1992 I have been led, through visions, prophecy and the guidance of the Holy Spirit, to understand that there are some things that we have not yet realized about salvation. I have written down these revelations in my books; *Salvation in Hell* and *The Way to Peace and Unity in the Church*. I have verified them and cited the scriptures and arguments, which clearly support the fact that, those damned to hell who have not yet been legitimately presented with the offer of salvation through Jesus, still have a way to make that choice, even in hell.

Detailed and complex arguments may be necessary but they can be tedious to wade through. In this book I am going to try to make those revelations clear without the benefit of complete scholarly proof. If you want to take a more in-depth look then, by all means, read my other books.

An English professor had this slogan on his office door: *HECK* is the place of punishment for the *DARNED* who don't believe in *GOSH!*

We have sanitized damnation into a forbidden topic. There has been little revelation and understanding of hell because the Church has been in a defensive position about whether hell exists at all. We have not decided the battle for the vindication of God's creation of hell so we cannot secure any further victories over death and hell. This has prevented the emptying of hell. The only battles that the Church will ever lose to sin and death are the ones she refuses to fight.

Let the motto of the Church be: "Leave no soul behind!"

CHAPTER 1 WE HAVE BEGUN THE FINAL BATTLE WITH DEATH AND HELL

“The last enemy that shall be destroyed is death.³ And death and hell were cast into the Lake of Fire. This is the second death.”⁴ (This is the death of death.)

“By one man sin entered the world, and death by sin (entered); and so death passed upon all men”⁵ “Christ being raised from the dead dieth no more; death hath no more dominion over him, likewise reckon yourselves dead to sin (dead to death)”⁶

“For as in Adam all die, even so in Christ shall all be made alive”.⁷

People look upon death as inescapable, unstoppable and even unthinkable but Jesus abolished it!⁸ Jesus has the keys to death and Hell.⁹ He has complete authority over it. Death is swallowed up (baptized) in victory¹⁰ and it no longer has the power to separate us from God’s love.¹¹ To put it simply, death is not a big deal.

Death entered creation by sin. Sin is the root of death. Sickness, poverty, misery and destruction are simply fruits of the tree of sin. Death is another fruit of sin. It is of no use to attack death or disease or suffering unless the root of sin is dealt with. Only with the root destroyed will the fruits cease.

The Gospel of Jesus destroys the root of death, which is sin. It is the only weapon effective against death. Creation was intended to be self-restoring but sin has broken the mechanism. The gospel restores creation, bringing healing eternal life and communion with God.

In his first letter to the church at Corinth St. Paul describes what is necessary to defeat death.¹² Death entered creation by the doorway opened for sin. Close that door and death is destroyed. By one man’s sin, many were condemned. By one man’s sacrifice, the sins of the many were canceled.¹³

Jesus closed that door, becoming Himself another door, the door to life. Now, with the root of death’s power defeated, the Church is presented with a new door, an entrance into Hell’s stronghold of death. Instead of being the victim of death we can now be its conquerors. Jesus is revealing a breach in the stronghold of Hell and we, the Church, are to pour through that breach and attack death with the weapon of the Gospel.

It is the foolishness of preaching the Gospel that snatches the living out of the jaws of hell in life. This same gospel delivers the captives out of the belly of Hell, who have never heard the good news of Jesus’ victory over sin and death.

If you are going to comprehend the revelations of this book you will have to begin to think of death as a conquerable enemy. If you cannot accept this possibility then you will think the entire premise of

rescuing the damned is implausible. You must learn to see Hell and death as God sees it “Hell is naked before Him”¹⁴ Naked means defenseless, without covering or armor, not a threat. Death is under the feet of Jesus and, if Jesus is in you by faith in His blood, then death is under your feet.

There is coming a time when “there shall be no more death”¹⁵ If this is so and the Word of God says it is, then a battle for the destruction of death must be in progress. Jesus won the ultimate victory over death on the cross but death, like sin, still remains active until its final judgment.

Jesus told the Church “I will make you fishers of men.”¹⁶ We have to be casting the Gospel net into the sea of humanity and drawing out souls, bringing them into the ship of the Church. But now something new is to be done. The prophet Jeremiah recorded a future addition this promise of God. “Behold I will send for many fishers saith the Lord and they shall fish them; and *after* I will send for many hunters and they shall hunt them ... out of the holes of the rocks.”¹⁷

I am putting out a clarion call to hunters, to those who will be bold enough to answer this call of the Lord, to enter the dragon’s den in the rocks (in the heart of the earth in Hell) and hunt his prey, armed only with the Word of God, which prophesies that they can do it.

In days past there have been bold hunters who looked into the Word of God and discerned there a prize worth seeking. Christopher Columbus was such a hunter. He did not seek a new route to India on a guess or a hope; he looked into the Bible and discovered there that God declared the world to be round. He describes this in his own writings. He was moved by what he found in the Word of God to risk everything and discover a new world.

God is calling for hunters who will hear His call, look into His Word and find there a prize worth offering their life for. I am referring to the prey of the dragon, the souls of those who are held captive in hell (the holes in the rocks).

STORY #1 THE GOOD SHEPHERD

Once upon a time there was a good shepherd. He was faithful and diligent and never lost any sheep. Then his father sent him away on a long journey. He left his sheep in the care of other loving, caring and diligent shepherds.

As the years passed and the shepherds were replaced by new shepherds who had never met the good shepherd personally. They became less caring and diligent. Instead of laying down their own lives for the sheep, they began to let the sheep serve them as food and an income. And there was an enemy – a wolf who scattered the sheep when the shepherds fled. It devoured the weak, the lonely, the lost and the starving.

But the good shepherd was not lost. He had vowed that the thief/devourer must make restitution for the murdered, kidnapped and wounded sheep. So, the good shepherd sent gifts to his new shepherds

– powers to drive away the enemy, to heal the diseased and broken-hearted and powers to raise the dead. He even commissioned his shepherds to enter the lair of the enemy and rescue the kidnapped sheep. “Even the dead sheep must be restored! I have not come for different sheep. I have come to claim my own!” said the good shepherd.

So, he gave power to his shepherds to reclaim the souls of his sheep from the fold of death. Something of his sheep could not be destroyed by death – their eternal spirit. The shepherd released the power to reclaim “all the sheep that the Father has given to me.” Their spirits were incarcerated, not lost. Nothing will prevent the good shepherd from having *ALL* his sheep restored to him upon his return.

God Desires Souls:

No other religion speaks about human souls with such passion and desire as the Bible does. God does not only love us, but we are also sought after by Him. We are not abandoned to a merciless existence and a meaningless eternity. We are sought by love and chased with determination by God. No price is too high for God to offer for our redemption/rescue and no force, not even Hell and death, can stand in the way of that desire.

Something new is about to be released into the earth, something that has been unthinkable until now. We are going into Hell and we are coming back after releasing the souls of those who should never have been there in the first place. We have begun the last stage in the battle with death and Hell. All the old rules are out the window. Every assumption based on tradition must be re-examined in the searing light of the scriptures. There are loopholes in the covenant with death large enough to drive a harvesting combine through!

CHAPTER 2 WHY OUR CONCEPTION OF GOD'S PLAN TO SAVE ALL HUMANITY MUST BE INCOMPLETE

When Jesus of Nazareth was crucified, his disciples were shocked, especially Judas Iscariot. They thought they knew what his plan was. They were wrong. Jesus himself had to explain the plan of salvation to the disciples on the road to Emmaus.

Even after his Ascension to Heaven the new Christians had to search the Scriptures to continue their quest for understanding of salvation through the blood of the Lamb. It was not scholarly research that fleshed out what we now know about salvation. Again, it was Jesus explaining Himself through the Holy Spirit to Paul the Apostle and the other leaders of the Church.

Study is a tool of the natural world but scripture tells us that we cannot know all the things of God that way, they must be spiritually discerned.¹⁸ If we want to know what God means, sometimes we have to ask Him.

What God has done for us in Christ has been revealed. I do not mean that we each know it entirely; there is always something new to learn about the fathomless wisdom of God. What I do mean is that we understand, through the scriptures, enough about salvation to be rescued from sin and death ourselves, and we basically know how others can join us in that state. But...

We do not yet fully understand the role of the Church in the plan of salvation.

Before I continue let me tell you a story.

STORY #2 WITNESSES WHO WON'T GO TO TRIAL

Once upon a time a terrible crime was committed. Many people witnessed it. When the trial date was announced no witnesses came forward to testify on behalf of the accused. He was sentenced and died.

An investigator reopened the case because of new evidence that proved the innocence of the accused. He interviewed the witnesses who had been identified as present at the incident and asked them why they would not go through trial with the accused.

Some said "There were many others who could have testified, why me?"

Some were afraid of cross-examination by the prosecutor because they too had committed similar crimes.

Some did not care about the accused and could not be bothered.

Some believed the accused was guilty and they wanted to be sure he was punished so they withheld their testimony.

Some believed that the Judge would change the mandatory death sentence that the crime required, even though that was not legal.

Some feared for themselves because witnesses were often persecuted, shunned or even killed.

Some did not want to be identified with 'that kind of people.'

Some said, "There is no crime!"

Some witnesses chose to close their eyes rather than see and become liable to testify.

After hearing their testimony, the investigator laid charges against the false witnesses, 'accessory to murder'. Will a witness come forward to save them?

Jesus is the Only Savior

If we are going to hold to the truth, that Jesus is the only way to salvation as he told us himself, then the Church has to deal with the question of those who have never heard about him or have never heard the truth about him.

Lee Strobel in his book 'God's Outrageous Claims' said, "This is one of the most commonly asked questions about Christianity --- and frankly, we don't have a complete answer. God hasn't explicitly told us how He is going to deal with them." The secret things belong to the Lord, but the things revealed belong to us and our children forever, says the Bible.¹⁹

The time and the season for the revelation of God's plan in this area has come. It is not our place to question why that revelation has been withheld until now. It is our place to verify that what is now revealed is confirmed by the scripture. We can do this because God reveals His secrets to the righteous.²⁰

So far, the Church has understood itself to be in the role of a witness. We have been given the job of telling/preaching the story of Jesus so that those accused of sin (everyone) can learn of the way to be declared innocent by the Judge. (as in story #3) But often we don't tell, or we don't go, or we can't get admitted to the trial to even have our testimony heard.

It is not very satisfying to say "Oh well, I guess the ones we overlooked will just have to spend all of eternity in a burning Lake of Fire. Too bad!" That does not satisfy me nor does it go over well with those outside the Church.

The scriptures tell us that God has revealed Himself to humanity and that revelation is imbedded in nature itself. It is plain for all to accept or deny.²¹

"That which may be known of God" is plain to see in the world around us so the Church has said this: "Knowledge of God's existence is available to everyone in the world around him or her. Jesus promised, 'those who seek shall find'²². Therefore, it is up to the people the Church misses to seek God for themselves and then God will arrange for them to be presented with the knowledge leading them to salvation."

I submit that this argument, and this area of revelation about the role and purpose of the Church in offering salvation is inadequate.

If those who seek find, but the Church can't be bothered to tell them about the way of salvation in Jesus, who is going to tell them – the rocks? Jesus said that the stones could cry out²³ but did he mean by that the Church could sit back and let them preach?

This is clearly not the case otherwise rock concerts would be revival meetings instead of reveling meetings. Preaching has been entrusted to the Church and salvation comes by hearing the word of God preached.²⁴

The honour of preaching salvation belongs to the Church not to the rocks or the trees or the angels. Only we have that privilege. Nature proclaims God's existence. It does not proclaim His plan of salvation. It is insufficient to say that everyone should have asked, that puts the responsibility on them, but Jesus commissioned the Church to go to 'all creatures everywhere and preach the Gospel to them.' Clearly, the responsibility and the privilege of the gospel belong to the Church.

The argument, that God will get done the evangelizing that the Church fails to get around to doing, is not sufficient. It is not satisfying though it does seem to let the Church off the hook. God has promised to give everyone the choice to receive Him or reject Him. It is a basic tenet in law that informed consent is necessary to prove guilt. Where there is no consent there is no choice and therefore no guilt.

The argument built around 'those who seek find,' is unsatisfactory. If that is to be considered one of the main tools for proclaiming the good news then why do so few seek? Why are opportunities to testify so few and so hard to arrange? It cannot be that so many are to be lost to God for eternity.

What of the command given to the servants in the parable of the Great Banquet "go into the highways and by-ways and make them come to my banquet by force"? Is, passively waiting for questions, to be the only thing that will assist the evangelization of the world? Maybe there will be a miracle or two but that is not promised. Somehow this seems, not like an effective fisherman's net, but rather a leaky sieve that was never designed to hold water, let alone catch the souls of all of humanity.

Once the true nature of sin is revealed to a soul in Hell, can those souls not then change their mind and seek salvation? Scripture tells us that once the plan of salvation has been understood and rejected there is no other fate than condemnation and fiery indignation²⁵. But this applies only to those who have known and rejected the way of salvation. The ignorant and the heedless, can they not seek salvation in the light of the new truth that was, prior to that, withheld from them?

A decision can only be made in the light of truth. Like Elymas the sorcerer²⁶ who had to be confronted with the power of the Holy Spirit by Paul, we must be confronted with truth in order to decide who is to be our god. Without the light of truth there is no justice.

Those who seek will find but not everyone will bother to seek. Everyone will choose. Treason is not a crime that can be punished

without clear willingness to comply. The guilt of those who acted as accessories to Adam's choice throughout their lives has been remedially punished in the temporary separation that sin has engendered between them and God's glory, but the final determination of their sentence cannot be based solely upon collusion.

If an eternal sentence of separation from God (damnation) is to be pronounced, then it must be the desire of the accused for this to be so. It must be their true choice not an ignorant accident, a victimized association with the wrong crowd. God is love, not justice only. His justice will accommodate the desire of each soul's heart, regardless of what that choice is. This is true love, that it is willing to be rejected eternally by its own creation for the sake of the possibility that it could also be loved for all eternity by that same creation.

The general revelation of God in nature is not sufficient to bring a soul to the knowledge of such love. Only the gospel has the redeeming and cleansing power to free a soul so completely. The gospel must be given to each soul before that soul can be tried in judgment. The Church is entrusted with the preaching of the gospel. The Church has missed some souls. That is impossible in so far as judgment and God's justice are concerned, therefore there must be a way for the Church to reach those who were not reached while they lived.

If this is not the case then the Church is guilty of the blood of those who were not warned²⁷ and God will not be just in judgment of those souls presently in Hell without knowledge of the gospel.

Why Do We Need to Bother About Hell?

This brings us to the reason it is so important for the Church to have revelation about Hell. Whenever I try to teach about it people shy away, yet without knowledge of Hell how can we empty it? People are open only to what they expect will re-enforce their present beliefs. This prejudice prevents the hearing of the gospel or even the reception of new revelation.

The truth is that Hell, which abides in the heart of the earth, is not a place of judgment but a place of consequence. If we decide to reject the good offer of Jesus to rescue us from the effects of sin then Hell is where we go to await judgment and after that to go to the place of eternal punishment that is the Lake of Fire separated from the presence of God.

For those who have never decided, Hell is still the place to which they go after death as a consequence of being of the family of Adam who initiated sin on our behalf. This may seem unjust but it is not. The citizens of a country defeated in war suffer the same fate as their fellow citizens regardless of whether they participated in the war or not. Their citizenship, not their actions or choices connect them to the fate of their country. We are connected to Adam and to sin by birth not by choice.

The devil is not fair. Curses can pile up through the generations that make it seemingly impossible to avoid sin. A father is shattered by

war. As a consequence, he acts out his rage or despair or confusion on his children. The children in their hurt and rage destroy themselves with violence, drugs or self-hatred. The devil started the war. The war brought the curses and the children are crushed by the consequence. Is that fair? Is that justice? No!

The gospel of salvation in Jesus can break the power of the curses and destroy the cycle of destruction but how many refuse salvation because of their pain or because the works of the devil have been attributed to God? How many have been denied the presentation of the gospel by a credible witness simply because that witness refused to come forward to testify of what they knew to be the truth?

If a witness refuses to come forward to testify and the accused is wrongfully condemned to die, they are accessories to murder. Yet if the witnesses do not realize that there is a trial going on isn't there something wrong with the system of justice too?

When I was in seminary, preparing for service as a parish minister I was talked out of the necessity of my preaching salvation through Jesus. I was taught that all religions save equally so there was no need to tell anyone about mine who did not already practice it.

It took the weight of the emptiness of those ideas only 7 years to crush me. In the mean time, who didn't hear the gospel from me who needed to before they died?

My First Vision of Salvation in Hell

The first person for whom I prayed for release from Hell was someone I had known for several years. He was someone to whom I had never preached the gospel and to whom I have never been a credible witness of the power of that gospel. I was an accessory to his unnecessary incarceration. This charge is borne out by the fact that once Jack Finch heard the gospel, in Hell, he received Jesus as his Lord and was released to Heaven. God must have made provision in the gospel for the contingency of slothful, negligent, rebellious or ignorant witnesses like me!

The Lord is ... not willing that anyone should perish but that all should come to repentance (the knowledge of salvation).²⁸ The situation is clear. It is God's will for everyone to be reconciled to Him, be saved. The Word says that all who call upon the name of the Lord Jesus shall be saved.²⁹ If the Word is true, then how do we lose so many? It must be because of something that we do not know. It cannot be that God is unjust or negligent because if God were unjust there could be no justice. God is not negligent because He has gone to exceedingly great effort to rescue us.

The Second Harrowing of Hell and the Tribulation

Jesus went to Hell, preached to the spirits imprisoned there and won their release to heaven.³⁰ The Church has called this the Harrowing of Hell. What I am describing in this book is God's plan for the second Harrowing of Hell.

In his book "End Time Events," Charles Capps says that the Tribulation period can be seen as a "parenthetical week of years which God has set aside to deal with Israel and the wicked of the world in order to bring them to a decision, either for or against God."³¹ God has set in place an active plan to cause a definite response from His covenant people Israel. As the earth begins to shudder at the horror of sin's effects upon it, the natural disasters of the tribulation period occur. As sin increases, because of the removal of restraining forces upon sin, the expunging of the Bible from judicial systems and especially the removal of the Church at the Rapture, those left alive will have clearly revealed to them the nature of the god they have obeyed for so long. The nature of Satan will be expressed politically in genocide, socially in terror and lawlessness and morally in the worship of demons and Satan himself in place of God.

Israel and every living human will clearly see the nature of their god and be presented with the opportunity to change gods, accept Jesus and be rescued from their distress. Regardless of whether they avail themselves of this opportunity or not their choice will be in full knowledge and unclouded by misapprehension of the attributes of their god.

At present Satan claims for himself the authorship of much of the good that is solely provided by God. In the Tribulation there will be no such confusion since most of the blessings of the Law and Wisdom will be rejected and withdrawn. Even creation will no longer be a blessing but will instead turn upon humanity.

If this is to be the case, then is it not reasonable to assume that God has also in place a similar plan for clear unclouded choice by those who have already lived and died before the Tribulation?

Is it reasonable to suggest that unbelievers who remain following the rapture of the Church, should be forcibly presented with a clear choice whereas, for those who lived prior to the Tribulation, there has only been passive evidence for God in creation, a devil who has gone around masquerading as the author of all of God's goodness and the witness of a pre-occupied and insubordinate Church?

God is just. He cannot offer an opportunity to a few only. He is not a respecter of persons.³² Just as the lord in the Great Banquet parable sent out his servants to compel the stragglers to come in to his feast so God is going to go after those who have never been given a truly just opportunity to decide whom their God/god will be for all eternity.

The second harrowing of Hell is the spiritual counterpart of the Tribulation.

CHAPTER 3 AN APOCALYPSE OF THE MYSTERY OF SALVATION

It is necessary to address the idea that we do not need to be rescued/saved from anything. Just as nature reveals the existence of an intelligent and benevolent creator, so also do human nature and actions reveal the existence and horror of the malevolent force, sin. No one can meditate for long on the increasing frequency of suicidal/genocidal human behaviour without realizing that there appears to be something in us that wants our death and destruction.

In the same way, only a brief meditation of creation draws one to the inescapable conclusion that someone (not us) is doing everything that can be done to keep us alive. That which sustains our lives is outside of our control. We do not have natural enemies apart from ourselves. The force for our destruction is internal. If the earth's orbit were 1,000 miles different in either direction from the sun, life, as we know it could not exist on the earth.

Blessing is external to us. It is other. We cannot keep our life but we can take it. Sin is that which seeks to rob us of the joy of life intended by our Creator. We need to be saved from ourselves or rather from that which has somehow come to be in us.

It is also necessary to address the difficulty people have in accepting that this salvation can only be appropriated through acceptance of Jesus of Nazareth.

Why Do We Need a Savior and Why is He Jesus?

Nature/creation reveals the existence of God and establishes some of His attributes. Creation is ordered. It follows laws that are not subjective but automatic. It is this adherence to laws that allows creation to function harmoniously and allows us to understand it. This reveals a Creator who is also bound by laws because we create from what we are.

God has chosen to be bound by law because there is none who can impose anything on God. This reveals a willingness to suffer. (To suffer means to be acted upon.) This suffering of God reveals the loving nature of God. Maybe you do not follow my reasoning yet, but think, if God were not willing to be acted upon Himself then how could He ever give free choice to His creation?

Freedom of choice implies the possibility of rejection. God must be understood as willing to suffer our rejection for the sake of the possibility of our freely accepting and loving Him. Love must be free and without coercion. The nature of love requires a choice of the will, freely made. If there is no true possibility of choice then we do not really have the opportunity to love.

God is love. That is His nature; in fact, it is His very being. God defined any other way than love, is not God. This God who reveals Himself as willing to suffer for the sake of our loving Him in return, has

proven beyond all reasonable doubt His sincerity by offering to sacrifice Himself/Jesus in the place of His creation to satisfy the very laws which allow us the freedom to love Him.

Our experience of creation reveals not only the laws and order that reveal the nature of our Creator but nature also reveals the presence of a force of disorder and rebellion. This is the force, which I alluded to earlier and gave the name sin.

Sin/disorder rejects all laws. It seeks to impose chaos and works to deny freedom. The reason for this is that sin's purpose is to prevent love for the Creator from being presented, received and lived out. Satan is the figurehead of these forces of rebellion.

Creation partakes of the nature of God because it came from Him. We must partake of Gods nature in order to be in His presence. If we reject the constraints and suffering of law and love then we have rejected Gods nature and have thereby chosen to separate ourselves from His presence.

We partake of the nature of the Earth so we can live on it. We are not suited to the Moon or the Sun. We cannot live there. The nature of those hosts would destroy us. God is holy and cannot tolerate the presence of sin because it breaks laws He has imposed upon Himself and would destroy His nature.

We cannot say that we love and choose God if we ask Him to deny His nature in order to receive us. Instead, we must put on His nature in order to express our acceptance and love. It is possible for us to put on the nature of God by accepting Jesus' offer of that nature to us. We must ask for it in order to receive it because it is foreign to us. We do not have the capacity to re-create ourselves in the image of God. Jesus offers us the power to be new creatures, fit to abide in Heaven in the presence of a just and holy God. Without having that power made available to us we have no hope of existing in God's presence.

Sin naturally inclines us to the rejection of this offer. It is because of sin that the choice concerning the gospel must be adequately presented to us in such a way that there is the possibility that we can chose to love and allow law. We need to understand the ramifications of our choice. If we do not, then it is unjust to pass final judgment on such a soul.

Jesus only asks us if Hell is really where we want to go. If we don't want to be separated from God then the only condition necessary to change this is to accept order (Jesus who is love/order). If we reject his offer then that means our preference/choice is disorder/ hate/ chaos/ fire. We want to go to the Lake of Fire.

Love imposed order on creation. Sin/hate seeks to impose disorder. It is misleading to say that anyone who rejects Jesus' offer of this salvation is going to Hell. More accurately, it can be said that before hearing the offer of salvation we are already in a continuum of Hell and we are on our way to total disorder that is the Lake of Fire. A rejection of Jesus does not change our destination, only an acceptance does.

Fire is the transition from one state to another. It is a symptom of disorder. The Bible says that sin burns like fire³³. Fire is the nature of sin/disorder. The Lake of Fire is the end-stage of rebellion when all order (love) is removed and nothing is left but disorder, hatred and fire.

Love seeks the flaming/rebellious souls who are the slaves of sin and offers to purchase their true freedom with a gift that is without price, the blood of Jesus, the sacrifice of God's very self on our behalf.

Salvation ascribes the force of order (love) to such souls as accept this offer. The Word of God provides the framework in which order/love is maintained and increased.

STORY #3 THE COMPLETELY JUST JUDGE

Once upon a time there was a completely just judge. Many cases came before him for judgment in his court. Many of the people who appeared before him had no idea why they were there. They did not understand his justice and they had no adequate counsel to advise them. In fact, many of them came before him because of the advice that had been given to them by trusted counselors.

The judge knew that, since the only sentence he could pronounce was life or death, even he who was completely just would wrongfully decide many of these cases.

The Chief Justice had sent a counselor. This counselor had a 100% success rate in securing the sentence of life from the judge. It was impossible for this counselor to fail.

The judge knew that if he could present the accused with the opportunity to accept this counselor for their defense that he would only have to render judgments of life, never death. So, the judge decided to send witnesses from the court, those who had seen this counselor in action, into the holding cells where the accused awaited their final trial. These witnesses could convince the accused of their need for this certain counselor thereby guaranteeing life. So, he did.

Jesus Delivered the Captives

Jesus said "He who believes in Me, the works that I do shall he do also and greater works than these shall he do"³⁴. Those who believe have been able to do everything that Jesus did just as he promised: healing the sick, raising the dead, casting out devils, walking on water. All of these things have occurred in the history of the Church and the greater works too because only giving the gift of salvation to a soul is greater than what Jesus did. Restoring life to a dead soul is greater than restoring life to a dead body.

Jesus' work as the 'Lamb of God who took away the sin of the world' to forge a new covenant with God, took him from the cross, into Hell and into the Holy Temple in Heaven. While in Hell he did something that was not part of the ritual of the Passover Lamb specified in the Old Covenant. "He went and preached to the spirits in prison."³⁵

The prison was the Paradise to which Jesus referred when he told the repentant thief "Today you will be with me in Paradise".³⁶ Abraham's Bosom and Paradise refer to the same place. It was a place also in the heart of the earth adjacent to hell/gehenna that was reserved for the spirits of those who had made a covenant with God, the covenant initiated with Abraham. It would have been unjust for those covenant spirits to suffer the tormenting effects of sin but there was no way for them to enter into God's presence as yet so they were kept apart from Hell in an area separated by a wide gulf that could not be crossed³⁷.

We have done Jesus' other works. Now the time has come for us to do this work. We will not preach in Abraham's Bosom, as Jesus did, simply because it is no longer there. When Jesus holds a revival, everyone gets saved! He emptied that entire region and Hell expanded³⁸. It claimed that space once occupied by the old covenant saints.

Our mission, in the footsteps of Jesus, is to Hell itself, to bring the glorious news of the gospel there and to have the same results that Jesus did, Hell emptied and Heaven filled!

Jesus' pattern was to preach in the towns and cities and then send his disciples to do the same. The preaching he did in Hell was not a part of his role as mediator of the new covenant (something that we cannot do). It was part of his role as the Messiah, the Christ, announcing the good news of salvation. We can do that. He told Peter "Where I am going you cannot follow me now; but you will follow me afterwards."³⁹

Jesus' prophecy to Peter was that he and the Church would preach, after him, in the power of the Holy Ghost "in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."⁴⁰ Certainly this means the entire habited surface world but Hell is an uttermost part of the earth. In fact, it is a last stop for some between earth and judgment in Heaven.

"If I make my bed in Hell, behold you are there. Our bodies are made in secret, curiously wrought in the lowest parts of the earth."⁴¹ We are beings not bounded by atmosphere and sunlight, as we have believed. We are made in the lowest parts of the earth according to the Word of our Maker and we are designed for eternal fellowship with God in the realm of Heaven. We are not as limited as is thought. Hell is a realm not beyond our capacity to reach with the Gospel.

Suffering

If we can remove the limitations in our minds concerning our areas of influence, not only earth and Heaven but Hell as well, maybe we can also stretch our minds past suffering. Many people who attempt to discern God's plan of salvation do so with the premise in mind that the limitation of suffering is God's primary concern. That is why so many people reject the notion of Hell's existence because they wish to limit suffering. Wishing does not make it so. If we close our eyes on a

sunny day, we cannot say that God has denied us light. If we refuse the notion of Hell because we don't like the thought of suffering, Hell will not cease to exist either.

God is not moved or surprised by the existence of suffering, neither does He make his plans with the sole purpose of avoiding suffering. In fact, the opposite is true. "If we suffer with Him we shall be glorified with Him"⁴² "If you suffer for the sake of righteousness, happy are you"⁴³ There are many other references to the value God places on suffering for purification, testing etc. Suffering is a large part of God's plan to rescue us.

In order to discern God's reason for adopting such a plan, so repugnant to human nature, we should begin by defining suffering.

Suffering means: to be acted upon, to allow. We normally associate this with pain or limitation, both of which cause distress to our natural bodies but essentially suffering deals with our will.

In suffering we can choose to accept the consequences of allowing an action to be done to us or we can reject it and attempt to escape it. You can suffer someone to kiss you or you can suffer someone to torture you but in both cases, you allow or reject the act by your will. Whether you can escape the act is a different matter. That is not a question of suffering but of autonomy and justice.

If someone continues to do something to you that you reject, that is not suffering, it is injustice. It is an affront against your right to choose (whether or not you have the power to enforce your choice). Our right to free choice is guaranteed by the just nature of God.

I have attempted to convince you that suffering is a choice of the will and that it is separate from pain and limitation, which are its consequences. If you can accept this definition then it becomes clearer why God has chosen suffering as such a major part of His plan.

Adam was given authority in the earth⁴⁴, authority to exercise dominion, influence and choice, for him and for the creation that was entrusted to his care. Eve was jointly responsible, but if you examine it legally, it is clear that Adam is the one held accountable for the decisions made. When Adam chose, in consultation with Eve, to obey the will of another god, he suffered the will of Satan to be done instead of the will of God. Since Adam had the legal right to make that choice God had no authority to reverse it. A king is sovereign in his own territory and is the only one authorized to make covenants.

In order to change this decision both parties to that new covenant had to be satisfied that it should be annulled. It was not only Adam who had to repudiate the covenant, Satan also had to agree that the requirements of the covenant had been satisfied and the contract was no longer in force. Adam was quick to see his mistake and repented but Satan had not made a mistake. It was his plan.

God was able to insert an agent for humanity who had the same unfettered right to choose that Adam had before he made his choice

(which became the default choice of all his offspring). God was able to legally prepare Jesus of Nazareth to make a choice of gods that was transferable to the offspring of Adam who would choose it.

Adam had the designation 'son of God'⁴⁵. This was so because God was the agent of his creation. Out of the dust God created him. All of his descendants were called 'son of Man' because a human agent conferred the spark/breath of life to them.

Jesus (re-) claimed this original designation 'son of God.'⁴⁶ It was a legitimate claim and a necessary one. The angel told Mary "The holy thing born of thee shall be called the son of God".⁴⁷

When Mary accepted God's commission, she made a covenant with God just like Abraham did. This covenant regarded the birth of a son just as in the case of Abraham. By faith she accepted God's Word and just like Abraham "it was accounted to her for righteousness."⁴⁸ God does not enter into covenant agreements with sin. Abraham was declared righteous/worthy because of his faithful response to God. Mary too, was made the righteousness of God in Christ by faith in His Word. "Let it be unto me according to Thy Word."⁴⁹

Jesus was not pro-created by Mary and Joseph. He was spoken into being by God and received by faith in the womb of Mary. The genealogy of Mary and Jesus' adoptive father Joseph gave Jesus the right to claim title to the kingship of Israel, the nation through which God had chosen to deliver the message of salvation.

There is a great deal more that could be said but I believe that I have supported my assertion that Jesus, like Adam, was a free moral agent, legitimately capable of making a choice of gods that could be transferable, through faith, to all who would accept adoption into His family and out of Adam's, by faith.

Suffering was essential to the satisfaction of Satan regarding his covenant to be Adam's new god. Everything given to Adam by God had been equally transferred to Satan by their covenant. That is the nature of legal agreements. They were partners. This gave Satan the right to 'act upon' creation, that is, the right to cause suffering. Jesus could not abrogate this right of Satan's by his status as Son of God. Only a son of man had the right to change the covenant by satisfying the requirements of that agreement.

What was the requirement that had to be satisfied? Treason (changing allegiance) is punishable by death. "The wages (satisfactory requirement) of sin is death"⁵⁰ Sin is the religious name given to Adams crime of treasonously changing allegiance from God to Satan.

Death is the requirement which had to be 'allowed' / suffered in order to satisfy the requirements of the Satanic covenant and the requirements of Gods justice. This was preached right from the beginning of the Church. "It was necessary for Christ to suffer and rise from the dead".⁵¹ The pure and sinless/holy blood of Jesus had the power to abrogate the Satanic covenant and initiate the new covenant by that same blood. It was Jesus' choice to obey God and to suffer that

gave him victory over death and Hell. It was a way of suffering which led from a cradle to a tree to the pits of Hell and to the gates of Glory.

Suffering is repugnant to us. We want there to be some other way to be saved even though the price has already been paid. But salvation is a bloody business just like suffering. When Satan bit the heel of the Christ, Jesus was able to crush his head⁵² thereby was the prophecy fulfilled by the action of the blood that Satan himself had chosen to spill.

Suffering and Hell are necessary. My point is that Hell is part of the plan of salvation not just a part of the cycle of judgment. It is suffering that connects Hell and earth, death and salvation. Some of the souls in Hell are being illegally acted upon. That is the justification for a mission of rescue/salvation to be mounted on their behalf.

Is This Really a New Revelation or Just 'Spiritism' Cloaked in a New Form?

God warns against worshipping other gods and against having anything to do with those who have dealings with 'familiar spirits' such as charmers, wizards and necromancers.⁵³

The lure of these gods to disobedient people is that they will connect them with loved ones who are now dead. (They are called familiar spirits because of the false assumption that they are actually the spirits of dead family members or loved ones. They may, however, actually be demons imitating that soul or else attached to it.) Those who front for these false gods, their priests and conjurers offer their service for a high price. The burning of children, impoverishing fees and rejection of the true God were only the preliminary costs of this sin. The real cost of disobedience to Gods injunction in this matter is possession by demons.

Once a demon has been introduced willingly into the life of a soul it takes up residence whether such an invitation is consciously extended or not. Surprisingly people often do welcome 'familiar spirits' either for the power they offer or the 'fellowship' promised with a lost loved one.

Demons desire to express themselves in a body because they have no way to influence the earth without the use of a human body. The cost of such a relationship is tragic. Prayer in Jesus' name can reverse demonic possession.

Spiritism is the attempt, using means available in the natural world, to receive communication from souls in the spiritual (unnatural) realm.

Rescuing the damned is the attempt to give the knowledge of salvation to those in the spiritual realm using means, which are only spiritually available. We go into Hell to rescue the damned. We don't call them back to the natural earth. This is no kind of variation on a séance or a social call. It is a miraculous manifestation of Gods plan. It does not even occur in the natural realm but in Hell itself.

Death is a one-way door out of life. A seed is the natural entrance into life and the womb of a woman is the door. Life can also be entered by a miraculous act of God. This was the case for Adam and Jesus and it is also the case when someone is raised from the dead in the name of Jesus.

There is no natural way through death's door. Only by the miraculous intervention of God, in accordance with His Word, can the barrier of death be breached.

Human souls in Hell cannot cross the threshold of death. Demons can traverse Hell and earth but they are separated from natural life and are without bodies. Any contact with 'the dead' in the natural earth realm always involves contact with demons.

Prayer for the holy souls in Purgatory and rescue of damned souls in Hell are within the purview of God's Word. These are mysteries but they do belong within the authority of the Church. Part of the commission of the Church is to show hospitality to strangers and to have compassion for those in bonds/in prison. We are told that so doing may allow us to participate in unexpected spiritual experiences. We may entertain angels without knowing it.⁵⁴ In the same way I believe that our compassion for those in Purgatory and in Hell will allow spiritual actions to be released on their behalf of which we are also unaware.

CHAPTER 4 WHAT WE CAN DO WITH THIS KNOWLEDGE?

Jesus told a story to his disciples, about a certain rich man, a beggar named Lazarus and Abraham, which is recorded for us in Luke 16:19-31. I do not believe this to be a parable, a made-up story told to illustrate a spiritual truth. I believe this is a true story because he said 'a certain man,' meaning a man you have known and heard about. Remember, Jesus did not need to make up stories since spiritual truths such as this could easily been revealed to him by the Father through the Holy Spirit.

"There was a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in Hell, being in torment, he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from here to you cannot; neither can they pass to us, that would come from there.' Then he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren, that he may testify unto them lest they also come into this place of torment.'

Abraham said unto him, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham; but if one went unto them from the dead, they will repent.' And Abraham said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'"

Starting with the assumption that this is a true story and not just a story, there are revelations about the Church's mission to Hell to be gleaned from it. In the conversation between Father Abraham and the rich man the denizens of Hell give their formal request for a deliverer. He asks for someone to come and bring water to cool his tongue. Jesus promised to bring springs of living water from out of the heart of anyone who would accept him. Salvation, not water is the request.

Abraham replied to this request with the fact that a great gulf of separation was fixed between Hell and Paradise/Abraham's Bosom that could not be crossed by a soul or even by the torment of sin. That

gulf was the difference between those with a covenant with God and those without it. After Jesus preached to the spirits imprisoned in Paradise and they all translated to Heaven that gulf was obliterated by the blood of Jesus, which ratified the new covenant. Now there were no longer faithful souls resident in the heart of the earth.

After this exchange the rich man intercedes on behalf of his brothers, the living, that they may hear the message of a deliverer. This seems odd if we are to presume that this rich man is a hardened sinner, lost to all mercy and compassion. If he was justly damned already, why does he plead for his kin? No one had told him about salvation in Jesus. He only knew the Law of Moses, which he did not keep and which did not save him.

Abraham's reply was prophetic concerning Israel's rejection of the risen Messiah. It was not a denial that salvation would ever come to Israel or even to Hell. I believe the opposite that just as all Israel shall be saved⁵⁵ so also God has in place a plan for the presentation of salvation to those in Hell, like the rich man, who desire it.

This story does not preclude the rescue of the damned it foreshadows it. The fact that Jesus even related such a story reveals the possibility of interaction with those in Hell. Jesus is not only the Lord and Savior of the living but of the dead also.⁵⁶

We are commanded in scripture to "remember those in bonds, as bound with them; and them which suffer adversity as being yourselves also in the body."⁵⁷ We are to live so radical a life of compassion that we become identified with the lost, the prisoners the suffering.

This is impossible in natural terms because such identification would crush us under so great a weight of hopelessness and despair. But we do not have to live life naturally. The Holy Spirit of God, living within us, can do the loving for us, can provide the hope to overcome despair and can deliver the miracles to set the prisoners free. "With men this is impossible but with God all things are possible. Apart from Me you can do nothing."⁵⁸

The spirit realm is a mirror of the natural realm. They are based on the same principles and operate by similar laws. If something is legal and true in the natural realm then it is also legal and true in the spirit realm. If these two realms were based on entirely different principles, we could not hope to comprehend them but the same God created them both and He is consistent. I said that to lay a foundation for this next concept.

I am a free man. I am not wanted by the legal authorities for any infraction or crime; therefore, I can visit a prison at my own initiative or upon request to meet a specific inmate there. I cannot be denied this right of a citizen unless I am in breach of the laws of the land. Once in prison I can preach the gospel there. I cannot take the inmates out of the prison but the gospel can take the prison out of them. If I did not have the correct authorization or if I was discovered

to be in violation of a law while I was in that prison I could be held there, otherwise I must be allowed to return to my free state.

Jesus has called us to visit those in prison and He has given us His authorization to do so. In Christ I am without blame so I cannot be held there. I have the right to enter and return. I have the authority to preach.

What is true of the natural realm is also true in the realm of the spirit. We are called to enter Satan's prison house and preach to those in prison there.

How to Be an Evangelist in Hell

When it comes to this question, all I can do is relate some of my experiences to you and offer some of the things, which have been helpful to me. We cannot form our beliefs from anyone's experience except the Lord's. The Word defines what we believe. It is very easy to draw erroneous conclusions from experience, while the Word can verify itself. The Holy Spirit will lead you in this. I offer my experience as a place to begin.

In 1992 I became aware of the preaching of deliverance to the captives in Hell when the Holy Spirit led me to plead for the salvation of a young man who had lived a tortured life and committed suicide. To me he had been a gentle soul and a steadfast ally. As I plead with the Lord for him, I descended into Hell (in a vision) and, by offering the body and blood of Jesus, was able to see him released into the realm of Heaven. Doctrine told me that this could not have happened but the Holy Spirit has continued to lead me (and others) in this ministry.

I would like to add that during this ministry, the horrors of Hell have not come upon me, as has been the experience of many of those who have had visions of Hell for the purpose of warning the world about Hell's existence. I asked the Lord why this was so and He told me that it was my spirit only that went to Hell to preach, not my soul. Your soul is the house of your mind, will and emotions. Also, since I was not actually consigned to Hell, I was not subject to the torment and worse still the hopelessness of those who are so damned. I was aware of the atmosphere of despair and hopelessness but it did not enter into me. I share this with you because I doubt that anyone would ever be willing to go to Hell, even to preach a second time, if they had to experience the same horrors and feelings as the damned.

And this is the Father's will, which hath sent me that of all which He hath given me I should lose nothing but should raise it up again at the last day.

And this is the will of Him that sent me that everyone, which *seeth* the Son and believeth on him may have everlasting life and I will raise him up at the last day.⁵⁹

For as often as ye eat this bread and drink this cup
ye do *shew* the Lord's death till He come.⁶⁰

These scriptures give us a clue as to why the presentation of the covenant sacrifice of communion is able to deliver souls from Hell, by causing them to 'see' Jesus. As we are in covenant with Jesus (identified by our partaking of the covenant meal) so we are able to show, demonstrate, proclaim His life, death and resurrection. We literally become Him and minister Him to whomever we meet.

So, whenever you see hell - preach the gospel!
Whenever you see the hell of bondage –
Freedom and deliverance is by preaching the gospel.
Whenever you see the hell of sickness
Healing and deliverance is by proclaiming the Good
News.

When, in your spirit, you realise that the Lord has brought you into the presence of Satan's domain, Hell, whether in a vision of the nether-regions, by unction in prayer or by an encounter in the natural world, take that as an opportunity for evangelism. Preach the gospel. Grace goes before you. Deliverance *will* take place in Hell or on earth.

The Lord revealed to me that the operation of this ministry in Hell is to be especially associated with revival manifested on the earth. So, as you pray for revival, as you pray for evangelists, as you plead for the lost, as you are present in a revival or crusade, as you worship; the anointing for this ministry can be especially present. Any place where the good news about what Jesus has done for us is being proclaimed and received is a crusade. Anyone present in such a place can claim the right to present the gospel to a soul in Hell. (This is comparable to the revelation of receiving an indulgence⁶¹ for yourself by making a pilgrimage to a shrine. Wherever Jesus is received is a holy place.)

When a soul is saved, all of heaven exults and rejoices. There is quite literally *more* joy in heaven.⁶² The level of grace in heaven actually increases. That grace super-abounds into the life of that new believer on earth and it even permeates Hell. It is at such moments when grace becomes available to the souls there, who have not rejected Jesus, to choose the life offered to them by an evangelist. Therefore, there is a necessary connection between evangelism on the earth and in Hell. Salvations on the earth are the force, which creates the atmosphere for deliverance from Hell. The salvation of souls on the earth is the seed for the miracle of evangelism in Hell.

When the seed of salvation is released by a soul accepting Jesus, the fruit of salvation is instantly present in Heaven, causing more joy. That seed which effects both earth and heaven must also affect Hell. There must be less joy in Hell, the reciprocal of what happens in Heaven. (For every action there is an equal and opposite reaction.) The devil's only 'joy' is stolen souls. The lessening of joy/triumph in Hell must have to do with a lessening of its power and a decrease of its population.

When someone is saved, one who was destined for Hell will never go there. At the same time, those who have fallen into that state of Hell

without hearing the good news of Jesus may have their first opportunity to hear and receive, if someone will come and preach it to them.

Calling a Crusade in Hell

In addition to the times when souls on earth have been saved there are other factors that allow us to demand an audience with the damned for the purpose of making the offer of salvation to them.

Restitution: The principle behind this, is laid out in Exodus 22:1-11 and Leviticus 5:1-6:7. If the thief is found he shall be made to pay double.⁶³ Jesus has made us kings and priests to His God and we are to judge the world and the angels.⁶⁴ Jesus identified Satan as the thief of souls who comes to steal, kill and destroy⁶⁵ therefore it is from Satan that restitution is to be exacted.

The thief is known. We as judges of angels have legal authority to exact restitution and that compensation must be presented to the priests of the Most High God (us again). Satan has no legal right to put the effects of sin on one who has entered the Kingdom of God through faith in Jesus. Satan has no authority over such a soul. Sickness, poverty, persecution (be it mental, physical or spiritual) is injustice to a child of Gods Kingdom. Therefore, we have the right to demand restitution.

This demand is to be made before the Father in prayer. "Father, I demand the right to proclaim the gospel to this many (a number will be made known to you by the Holy Spirit) unjustly damned souls. This legal petition for compensation will cause the Holy angels to bring the souls, which the Lord has specified, to a 'valley of decision.' It is often my experience that I will have a vision of this presentation but that is not necessary. This is a legal transaction based on the Word of God. We are to press the suit with holy boldness, trusting in Gods justice against our unjust adversary. Sue the pants off Satan!

It is sometimes difficult to recognise when you are in Hell, as different from satanic oppression in the natural. The atmosphere of Hell is: constant condemnation, sense of worthlessness, darkness, alienation, rejection, discouragement, and confusion. If you sense this atmosphere about you, ask the Holy Spirit if you are in Hell.

Visions of Hell are no longer for a warning. They are now a manifestation of the Church's dominion in Hell. The gates are broken and cannot prevent the entrance of the gospel.

The Lord has prophesied that in these last days, nations of the earth, which were closed to the gospel, will be opened for evangelism. This will not come about by political pressure. It will be a direct result of the signs and wonders, which the Lord will do. The same is true of Hell.

God has chosen to release/open all mission fields. None of His treasures will be denied their opportunity to choose or deny Jesus.⁶⁶

Will you join in this Last Crusade?

Appendix A

The Fifth Vision of Hadewijch of Brabant

(Quoted from Hadewijch the Complete Works pages 276-277 with permission.)

Hadewijch was a Beguine mystic of the mid-thirteenth century. The Beguines were a lay order of religious women who met to recite the Hours outside the confines of a convent. She is the most important exponent of 'love mysticism.' The following is an excerpt from her writings concerning one of her 'visions.'

Three Heavens and the Trinity

(Digression on Lucifer)

At Matins on the day of the Assumption, I was taken up for a short while in the spirit: and I was shown the three highest heavens, after which the three highest Angels are named - the Thrones, the Cherubim and the Seraphim. Then came to me the eagle from among *the four living creatures* (Ezech. 1:5-6; Apoc. 4:6-8), sweet Saint John the Evangelist, and he said: "Come and behold the things I saw as a man; all that I saw only in symbol, you have seen disclosed and entire; you have understood them, and you know what they are like."

12. And in thinking about what Saint John had said to me here, I fell on my face in great woe, and my woe cried aloud: "*Ah, ah!* (Jer. 1:6) Holy Friend and true Omnipotence, why do you let those who are ours wander off to alien things, and why do you not flow through them in our oneness? I have my whole will with you besides, and I love and hate with you, like you. For now – since you once again give me assurance – I am no longer a Lucifer, like those who are now Lucifer and wish that good and grace be given them, when they offer entry neither in their lives, nor in their works, nor in their service; and they wish to get rid of their labor, and they wish to enjoy grace; and they exalt themselves and, because you show them a little of your goodness, they wish to have it as their right. And they fall from your heavenly honor; this you made known to me."

30. "In one thing I did wrong in the past, **to the living and the dead, whom I with desire would have freed from purgatory and from hell as my right. But for this be you blessed: Without anger against me, you gave me four among the living and the dead who then belonged to hell. Your goodness was tolerant of my ignorance, and of my thoughtless desires, and of the unrestrained charity that you gave me in yourself for men. For I did not then know your perfect justice.** I fell into this fault and was Lucifer because I did not know this, although on that account I did no evil in your eyes. This was the one thing because of which I fell among men, so that I remained

unknown to them, and they were cruel to me. **Through love I wished to snatch the living and the dead from all debasement of despair and of wrongdoing, and I caused their pain to be lessened, and those dead in hell to be sent to purgatory, and those living in hell to be brought to the heavenly mode of life.** Your goodness was tolerant of me in this and showed me that for this reason I had fallen in that way among those people.”

52. “Then you took myself into yourself and gave me to know what you are, and that you hate and love in one same Being. Then I understood how I must hate and love wholly with you, and how I must be in all respects. Because I know this, I desire of you that you will make those who are ours all one with us.”

59. And he who sat on the throne in heaven said to me: “These three thrones I am in Three Persons – Throne, Man; the Cherubim, the Holy spirit; and the seraphim, in my fruition, in which I am all.” And he took me out of the spirit in that highest fruition of wonder beyond reason; there I had fruition of him as I shall have eternally.

65. the time was short, and when I came to myself he brought me again into the spirit and spoke to me thus: “As you now have fruition of this, you shall have fruition of it eternally.”

68. And John said to me: “Go to your burden, and God shall renew his old wonders (cf. Ecclesiasticus 36:5) in you.”

71. And I came back into my pain again with many a great woe.

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ENDNOTES

- ¹ John 5:25
- ² John 11:25
- ³ 1 Corinthians 15:26
- ⁴ Revelations 20:14
- ⁵ Romans 5:12
- ⁶ Romans 6:9,11
- ⁷ 1 Corinthians 15:22
- ⁸ 1 Timothy 1:10
- ⁹ Revelations 1:18
- ¹⁰ 1 Corinthians 15:54
- ¹¹ Romans 8:38
- ¹² Chapter 15, see also Romans 5: 12-21
- ¹³ Romans 5:19
- ¹⁴ Job 26:6
- ¹⁵ Revelations 21:4
- ¹⁶ Matthew 4:19
- ¹⁷ Jeremiah 16:16
- ¹⁸ 1 Corinthians 2:14
- ¹⁹ God's Outrageous Claims pg 193 Deuteronomy 29:29
- ²⁰ Proverbs 3:32
- ²¹ Romans 1:19-25, Acts 17:25-26
- ²² Matthew 7:8
- ²³ Luke 19:40
- ²⁴ Romans 10:13-18
- ²⁵ Hebrews 10: 26-27
- ²⁶ Acts 13: 6-12
- ²⁷ Ezekiel 3:17-19
- ²⁸ 2 Peter 3:9
- ²⁹ Romans 10:13
- ³⁰ 1 Peter 3:19
- ³¹ End Time Events p 54
- ³² Acts 10:34
- ³³ Isaiah 9:18
- ³⁴ John 14:12
- ³⁵ 1 Peter 3:19
- ³⁶ Luke 23:42
- ³⁷ Luke 16:26
- ³⁸ Isaiah 5:14
- ³⁹ John 13: 36
- ⁴⁰ Acts 1: 8
- ⁴¹ Psalm 139: 8,15
- ⁴² Romans 8:17
- ⁴³ 1 Peter 3:14
- ⁴⁴ Genesis 1:26
- ⁴⁵ Luke 3:38

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- ⁴⁶ Matthew 27:43
⁴⁷ Luke 1:35
⁴⁸ Romans 4:22
⁴⁹ Luke 1:38
⁵⁰ Romans 6:23
⁵¹ Acts 17:3
⁵² Genesis 3: 15
⁵³ Deuteronomy 18:10-12
⁵⁴ Hebrews 13:2-3
⁵⁵ Romans 11:26
⁵⁶ Romans 14:9
⁵⁷ Hebrews 13:3
⁵⁸ Matthew 19:26, John 15:5
⁵⁹ John 6:39-40
⁶⁰ 1 Corinthians 11:26
⁶¹ Indulgence: exemption from punishment in purgatory
⁶² Luke 15:7
⁶³ Exodus 22:7b
⁶⁴ Revelations 1:6, 1 Corinthians 6:3
⁶⁵ John 10:10
⁶⁶ Re-printed from Salvation in Hell

RESCUING THE DAMNED

A concise overview of the revelations contained in the book Salvation in Hell. This book reveals how the Church can now rescue souls from Hell if they have never heard of, or rejected the Gospel of Jesus Christ.



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