

Excerpt SALVATION in HELL

Introduction:

The revelation of this book to me by the Lord has changed my way of thinking. Many of the ideas in this book are contrary to what I had always believed. I have come to recognize the voice of God when He speaks to me so I have changed my mind to agree with what I was told, once I had verified it's agreement with the Word . It is not a comfortable thing to believe God but that is why Abraham was able to do the impossible. He believed the uncomfortable thing that God told him. Step out of your comfort zone. Let your mind be changed and come and believe God with me. This revelation transcends the arbitrary and imaginary distinction between Catholic and Protestant. The Lord once said this to Kenneth Copeland:” Kenneth, I’m not looking for ways to keep souls out of Heaven, I’m looking for ways to get them in”. The revelations that follow describe such ways.

Prophecy

Sept. 28, 1996

My children,

The time has come to restore to My body on earth, the Church, a mystery which has not as yet been revealed. It has been the sacred doctrine of the Holy Church that it is appointed to a soul to live only once and upon death to be assigned either to the Communion of Saints or to the Communion of the Damned in Hell. This assignment is not based upon My judgement, which is reserved for the last day. It is determined by the words, choices and actions of each soul in life. Those who receive My grace and confess My name are blessed. All others determine their own destiny in the nether regions, amongst others with darkened hearts like their own.

It has appeared as a scandal to many souls of good will that the enemy of souls has been able to snare and trick many foolish souls into words and actions which consign them to hell without ever coming to a point of clear decision and recognition of the grace I offer. Some of My body has received the revelation of Purgatory but that is not the mystery concerning which I speak to you this day.ⁱ

When I gave the Keys of the Kingdom of Heaven to Cephas (Peter), I gave him the authority, within My body, to bind and loose. That authority reaches into three worlds: Heaven, Earth and the world within (or beneath) the Earth, Hell. It has been his duty to oversee the souls in these regions whom the Father has given to me. (Remember, I

never lose anyone whom the Father gives into My care.) The time is fulfilled and now Peter has released the binding upon the last great mission field, the field of Hell. My revival fire burns always in Heaven. I have begun to pour it out in a deluge upon the Earth. It will consume all dross before Me.

This day I announce the opening of Evangelism in Hell - and the gates of hell shall not prevail! I will not leave a single one of My children in that region. I know what a shock this revelation is to many in My body. I ask that you leave your knowledge aside and receive it as a gift. Prove My words by the Holy Words of Scripture. See if there is any final contradiction there. And if there is not, then come and join My saints of the order of St. John in their Crusade in Hell. Gird your loins for this battle. Receive My anointing to join in this fray. My Holy Spirit will guide you. It is only by prayer, faith and love that Hell will be vanquished. Join with Me to set the hostages free!

I am the Lord of lords and the King of kings. I am Jesus.

Prophecy

November 28,1997

Formal Declaration of War with Hell:

Declaration of a Crusade for the Unholy Land
Writ of Release for the Unjustly Held Prisoners.

I am the Lord and I have undertaken this day to formally express My intention to secure the release of all My "Treasures" all My captives, all My prey from the nether- regions, that state known as Hell.

*I am the Lord, I am victorious over hell in My own person
I commission My Church,
through her agents - the intercessors –
to present My claims at the gates of hell to enter therein]
and to secure, through battle if need be,
the release of those I have described.*

*Those who have chosen their damnation
by a conscious act of their will,
based upon unclouded facts
are not superable (subject) to this edict*

*In My person I have been at war with sin
since before the foundation of the world
Now I declare My Church's right
to legally enter the battle for souls in hell.
My prisoners are to be hereby (in this way) released forthwith
(immediately).*

*I am the Lord, I am your victory
The gates of hell shall not prevail against My Church
I declare this Crusade to be opened and no man nor devil can shut it.*

Now go!

*Those of you who will join this battle in the spirit of
(after the order of) St. John may call upon Me
for the release of graces in your quest for souls.*

*The battle in hell will be concomitantⁱⁱ
with evangelism on the earth.*

Victory in one world assures victory in the other.

*Those of you who will, may pray to My Blessed Mother.
She has special graces to dispense in this battle.*

Blessed are those who will take up this mantle.

Blessed are all those to whom I will extend My grace.

I will not lose any that the Father has given Me.

I have spoken, I am the Lord Jesus.

The Second Harrowing of Hell and the Rapture of the Damned:

The Lord Jesus has commissioned me to speak the revelation of the mystery of the preaching of deliverance to the captives into the Church. It is my duty to tell you what the Lord has spoken into me. For you to receive this message you must be prepared to set aside your traditions, your theology and your prejudices. Hear the revelation in your spirit. Ask the Holy Spirit to confirm or deny it to you. Prove it by a fair-minded examination of the scriptures; not what you always thought they said but what they do say. Then I ask you to pray. If you believe I am deceived or a deceiver then pray that I will see the truth and repent. If you believe that this message is from God then pray that the Lord will use you in this mighty outpouring of His grace, in victory over Satan. I will tell to you what the Lord has given me to speak. I will also include information from my meditation on the scriptures and on the words God has spoken to me.

When Jesus 'descended into hell'ⁱⁱⁱ he preached there to the spirits in prison^{iv}. They were the inhabitants of Abraham's Bosom. Once they heard the good news Jesus brought them, they were all released into Heaven. In theology this is known as the Harrowing of Hell. The old covenant saints were raptured, drawn suddenly, out of their prison. This book reveals a new Harrowing of Hell, a new rapture of the prisoners. It is an 'apocalypse', a drawing aside of the veil which has covered a mystery.

The battle in the spiritual realm always precedes the Church's victory in the natural realm. The Church must harrow/devastate Satan's stronghold of Hell before it can experience the total victory that she will know over him prior to the rapture. The Church is literally going to plunder hell to populate heaven.

Judge this revelation by the Word. Receive it by faith.

Act on it in victory.

SECTION A:

DELIVERANCE TO THE CAPTIVES

CHAPTER 1

Everyone Knows there is no salvation after death..

Everyone except Jesus.

Surely the Lord God will do nothing but He revealeth his secret unto his servants, the prophets.^v

The mystery that has been hidden from ages and from generations but now has been revealed to His saints.^{vi}

I will show you evangelism by grace not by doctrine.

The Lord Jesus

Prophecy

Aug. 26,1997

*I would speak to you more specifically
concerning your ministry in hell.
I have set before you the possibility of the salvation
of 3 billion souls.*

There are 6 billion who have lived until now.

And 6 billion are alive now

*Of those 6 billion who have passed
3 billion are saved and abide with me
or else are receiving preparation in Purgatory
adjacent to the heavenly realms.*

*3 billion are incarcerated in the nether-regions
Of those, 1 billion have decided to be there
They have chosen to be gods like their master Satan did*

*2 billion souls are bound in chains
because they have never had the opportunity to choose.
Some were destroyed at birth
Thus, the sin of Adam determined their abiding
Some were deceived, wilfully led astray by another
Some were kept isolated by devils
Neither the Gospel - nor prior to the release of the Gospel
- my grace, was allowed to penetrate their isolation.*

*You might wonder how I was prevented
from presenting the choice to them
It is a difficult concept, but let me illustrate it to you simply.
A rock rolls down a hill. It disturbs other rocks
and sends them on a journey downwards*

*This involves no choosing
only the consequences of prior actions
Once effected by such "cursed" consequences
Many souls never received a genuine opportunity
to repent and receive salvation
For some this opportunity comes and passes in an instant
For others it is an opportunity constantly presented
I know each soul
I know all that is truly required for them
to choose for or against me.
I am just*

*2 billion unreached souls abide in hell - in torment
Hell is full of fear and darkness and fear has torment
This is just
It is the just consequence of Adam's disobedience
My mercy is not to be judged by man's opinions or theology
But my mercy has entered Hell
In Jesus -the righteous,
the gates of hell were opened to My mercy
Now hell is also a mission-field for My Church
My grace reaches beyond the grave.*

*This is no kind of necromancy
These souls have no kind of knowledge or power
to impart to the Church, only the stars that will be added
to the crowns of those who will preach to them
And those who will lift up those preachers in intercession.*

*I am completing the net of redemption
It has appeared to many, through the ages
that I was hard or neglectful
of such souls as I have described to you
But it was always in my plan to redeem them -
or rather, to offer them the possibility of redemption
My grace is free, once presented, to be accepted or rejected.*

*It awaited these last days
when the outpouring of My grace and anointing were like a mighty river that this power to
evangelise hell would be released to the Church*

*Some will tell you that you distract the Church
from the real work of evangelism among the living lost.
But a soul never dies
Until the final judgment there remains
the possibility of redemption
Death is not a judgment. It is a consequence of sin
Ignore the doorway of death. It is not locked to the Church
Kick it open! And spoil the strongman's "goods" within*

I am the Lord, I have spoken.

**My people are destroyed for lack of knowledge^{vii}
(of God and His Word)**

Therefore my people have gone into captivity

because they have no knowledge.^{viii} (of God)

One who breaks open the way will go up before them;
They will break through the gate and go out.
The King will pass through before them,
The Lord at their head.^{ix}

If the enemy (Satan) be found (revealed)
he shall restore sevenfold (completely).
He shall give all the substance of his house (Hell).^x

As for thee also, by the blood of thy covenant
I have sent forth thy prisoners out of the pit
wherein there is no water (Hell).
Turn ye to the stronghold (Jesus) ye prisoners of hope^{xi}

Jesus, the one anointed to set the prisoners free, has a plan to proclaim the liberty of the gospel to the captives and the opening of prison to them that are bound.^{xii} The Church has assumed until now, that the gates of death were the boundary beyond which this plan could not go. That is not so.

“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when **the dead will hear** the voice of the Son of God; and **those who hear will live**. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which **all who are in the graves will hear** His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”^{xiii}

“Jesus said to her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live”.^{xiv}

These are the words of Jesus. He was speaking about those who were spiritually dead with reference to God the Father. He came to raise them from that state of spiritual death into which we had fallen after the treason of Adam. Faith in Jesus and his Word is the cure for this eternal death. It is salvation.

So far I have not said anything to cause offense. Now I will. Whether the soul in question who believed was alive or dead was irrelevant to Jesus. Clearly Jesus says that the dead shall also hear him and have the capacity to believe him and come into eternal life.

If Jesus had only meant those who were alive and yet spiritually dead in verse 25 he would have said so. After all, Jesus is the Word, he knows how to express himself fully. The point that seals this argument is in verse 28. “those who are in the grave shall hear his voice.”

The grave is the translation of the Hebrew word sheol which was specific to the place of the dead not merely a spiritual condition. Usually verses 28 and 29 are taken to be a reference to the general bodily resurrection of the dead at the Great White Throne or Final Judgment of Revelations 20:11-15. I do not reject this interpretation but I also suggest that an additional interpretation is possible here. If the dead hear the voice of Jesus, and believe, then they too are saved just like the living. The saved cannot abide in hell to await final judgment for the simple reason that once we are born from above Jesus comes to abide in our hearts. Hell cannot hold Jesus, therefore it cannot contain the soul of a born-again (formerly damned) soul. The glory of God present in such a soul would deliver it immediately from Hell and into heaven.

I suggest that the dead who come forth in verse 29 do so immediately upon hearing and receiving the voice of Jesus. This solves the problem of “they that have done good”. How could a

damned soul do any good? The only thing that is good is to do the will of the Father and they were already in hell for not doing it. The dead cannot act upon another or speak or pray. All these things require a body or access to the Father. The dead have none of these powers or rights. The only possible 'good' thing that they could do is to hear the voice of Jesus and accept him.^{xv} They could also do evil in addition to that evil which had consigned them to hell in the first place. If they had never heard the gospel during their life, then heard it in hell, they could also reject it there. They would then have to remain in hell until the final judgment and their later consignment to the Lake of Fire.

Salvation is possible in hell. Jesus says so. Why should we not believe it? If it is so then evangelism must be done in hell. The good news must be preached there. The Church is commissioned to preach, not the angels. Jesus can reveal himself to anyone he chooses but he has consigned the bulk of that privilege to the Church. The voice of Jesus that the dead will hear will be our voices preaching the gospel to the damned.

If you are not yet convinced let me continue to prove from the word that this has always been God's plan, to be revealed at the appointed time. I will also show that it has been done in the word already. Life was restored to Jonah in hell. He went to his death because of his direct disobedience to God's command to preach a word of repentance to Nineveh. He died because of rejecting God's word but then his life was restored when he heard the voice of God in hell, while his body was still dead, agreed to it and then was raised from death.^{xvi}

Jonah: Out of the belly of Hell

Jonah was no minor prophet. Jesus identified himself with Jonah^{xvii} "For as Jonah was 3 days and nights in the whale's belly *so* shall the son of man be 3 days and nights in the heart of the earth." (the location of Hell)

Jesus drew an exact parallel between Jonah's 3 days and nights in the whale's (fish's) belly and his own experience in Hell. Unless we wish to deny that Jesus (a) died (b) went to Hell and c) suffered torments there then we may also conclude that Jonah also a) died b) went to hell and c) suffered there.

A careful reading of the book of Jonah reveals a great deal about the prophet Jonah son of Amittai. His career prior to his call to preach to Nineveh is described in 2 Kings 14:25-26. The Lord used him to direct King Joash in restoring the coasts of Israel and so he became known as a "Helper of Israel". Joash followed in the sins of Jeroboam. Maybe that is why the character of his prophet is so unwholesome. He had already helped Israel and the result of his preaching in Nineveh was a mighty revival yet could there be found a more unfaithful, spiteful servant of God in all scripture?

Upon hearing the call of God to preach to his enemies he disobeyed and fled the Lord's presence (he thinks). It was not because he feared the Ninevites that he ran. It was because "he knew the mercy of God".^{xviii} In his spitefulness he wished to deny the opportunity of repentance to his enemies! Is such a man who abominates and scorns the good news of God's mercy to be saved? And yet he was. Jonah 1:17 - 3:2 describes his death and resurrection.

- 1:17 God prepared a fish to receive Jonah's body
- 2:3,5-6 vividly describes his experience of drowning
 - 1 He prayed out of the fish's belly
 - 2 He prayed out of the belly of Hell
 - 6 indicates that he is in Hell - the bottoms of the mountains - while his body remained in the fish
 - 10 God spoke to the fish first who vomited Jonah's corpse upon the dry land
- 3:1 The Word of the Lord spoke to Jonah saying Arise! (from the dead)

No human body (outside of speculation about suspended animation) could continue to function in the bowels (digestive tract) of a sea creature for 3 days and nights. Therefore we may conclude that Jonah died.

Verse 2:2 indicates that his soul (consciousness) was aware of its presence in Hell (the grave). Instead of remaining locked beneath the "earth with her bars" Jonah came "up out of the pit" (v6)

Why? "The gifts and callings of God are without repentance",^{xix} that is, He doesn't take them back. Jesus refuses to abandon any that the Father has given him. God anointed Jonah with a mighty anointing for repentance and revival in Nineveh. That he foolishly ran the other way and wound up dead did not revoke that anointing.

Who was the first person to repent and be revived with that anointing? Jonah was! Even in hell the anointing for repentance and revival functioned! (vs. 7) In Hell Jonah's soul "fainted" within him. His spiteful disobedient spirit weakened and he "remembered" the Lord and repented. (vs. 8&9) He acknowledged the truth about God and vowed to praise Him. This should be significant to us. The Psalms say that the dead may not praise Him.^{xx} Yet can we imagine that in Hell Jesus did not praise the Father? That same anointing to preach the good news of God's mercy was on Jesus. He preached in Hell so also he praised in Hell!

Jonah had that same anointing and it had the same effect. God heard his cry out of the belly of hell and restored his dead body to life just as he would do for Jesus (though not glorified as Jesus' body was). And so also the Lord will do for any other soul in Hell, whose heart is not hardened, who will receive the truth of God, under the anointing of repentance/ revival, and praise His name.

The example of Jonah reveals to us that even one with the calling of God upon them can go to Hell. Even if such a soul were to flee from the presence of God, like Jonah, to the very pit of hell "Thou (grace) art there".^{xxi} The Word can speak "Arise" to such a soul even within the very gates of Hell itself. Those gates are no longer fit to hold that soul from life in God's presence.

While it is true that many souls in Hell have chosen wilfully to put themselves beyond the reach of grace, we can see by the experience of Jonah that there is a "way of escape" provided for the others.^{xxii}

A Mystery in Plain View:

Our God is the self-revealing one. The knowledge of God is too high for us. It cannot be naturally deduced.^{xxiii} We must wait humbly upon the Lord who will reveal treasures new and old out of His storehouse; His Word. This revelation is not new because it has always been in the Word, but like those words in Daniel and Revelations; for an appointed time; we have had to wait for our appointment with that knowledge.

Jesus said, "If I cast out devils by the Spirit of God then the Kingdom of God is come unto you. Or else how can one enter into a strongman's house and spoil his goods except he first bind the strong man and then he will spoil his house."^{xxiv}

In his earthly ministry, Jesus displayed total mastery over Satan and his devils because the kingdom of God had come among men. We are to go into this *entire* world and preach the gospel to *all* creation. We are to do this boldly, displaying total mastery over the strongman, Satan, binding him in the name and authority of Jesus and spoiling his house. Satan's house is Hell.

While Satan exercises the regency that Adam allowed him, the earth is not his house. He keeps his goods, those things he treasures and possesses, in his house in Hell. His goods are the souls he has deceived into sharing the punishment that was originally intended only for the fallen angels.

When Jesus entered Hell, paid the price for sin and defeated death, he also took possession of the goods of his enemy, as any victor in war would do. Like Jesus, the Church is to spoil, take goods from, our defeated enemy. "These things I (Jesus) do you will do and greater things besides."^{xxv}

"Shall the prey (spoil, victim) be taken from the mighty?
or the lawful captive (captivity of the just) be delivered?
But thus saith the Lord. Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered:
for I will contend with him that contendeth with thee and I will save thy children".^{xxvi}

This revelation of the preaching of deliverance to the captives is the knowledge without which God's people,(the ones whom the Father has given to Jesus, of whom He will lose none) will perish eternally.^{xxvii}

Can there be salvation in Hell?

Does grace extend beyond the gates of death? We know that Jesus went to Hell and preached there.^{xxviii} We know that what Jesus did we will do.^{xxix} But what is not commonly known is whether the grace of salvation operates beyond death. The belief that the dead are outside the realm of salvation is so strongly held that simply questioning this premise will enrage many people. And yet how can we really *know* that? Does scripture absolutely demand it?

It is appointed to men once to die, but after this the judgement.^{xxx}

This scripture precludes re-incarnation of the same soul into a different body. Yet we know from Revelations^{xxxi} that the judgement of Jesus does not occur for those living in the Millennial Kingdom and those in death and Hell until the end of the 1000-year reign. Only the bodies of the raptured saints, living and dead, will have been judged up to that time and found worthy to wear the white robes.

Time is a gift of grace.

God exists in eternity. Eternity, by its nature, precludes change. It is static, unchangeable. Time was created on the first day when God divided between the light and the darkness and created a measurable environment. It is sealed away from eternity. Time is a gift of grace. It allows us to repent/change. If we had been in eternity when Adam rejected God then that choice would have been irrevocable. Time, because it has a beginning and end and therefore the opportunity for re-creation, allows us to repent and love God once more after we are set free from the bondage of sin. Time is a gift of grace.

Satan and the fallen angels, too, abide in time. They were cast out of heaven/eternity and into time. If this were not so then they could not be judged at the end of time along with humanity. Revelations 12:12 tells us that Satan is infuriated by the fact that he has only a short time therefore he must be subject to time. Time will exist from the first day until the final judgment when the former things will pass away and there will be a new heaven and a new earth. Time will be no more nor will those who have been cast into the Lake of Fire 'be' any more.

Those who now inhabit Hell are not there by the judgement of Jesus. Their own words and actions in life have determined their assignment to the pains of death and Hell.^{xxxii} They have received that for which their mouths spoke and their deeds served, that which Adam chose, death. Final judgment awaits the end of time so some other factors must be at work.

The Lord described it this way through prophecies to St. Catherine of Siena in 'Dialogues'. "Each soul chooses it's destination at death by the habits of their life, none wait for judgement. Love draws the just towards heaven, the imperfect to purgatory, and hate draws the wicked, through fear, into Hell".^{xxxiii}

It is assumed that, given a choice, everyone would choose heaven over Hell. But that is not so. We choose what is familiar to us – not what we prefer. Those familiar with a hellish life will naturally choose Hell, not heaven. It takes power to break away from what is familiar, even for something better. And yet, the Lord is plenteous/rich in mercy, no sin can exhaust it.^{xxxiv} The Lord is longsuffering^{xxxv} and is not *willing* that any should perish (eternally) but that all should come to repentance.^{xxxvi} Scripture declares that we should have hope for the dead.^{xxxvii}

The curse (consequences of disobedience to God) follows up to the third and fourth generation.^{xxxviii} But God's blessings follow to a thousand generations.^{xxxix} The curse follows but, as in the cases of Abraham and Mary, we know that the blessing can precede as well as follow, this is called prevenient grace. The blessing of salvation can go before, as well as follow.

Grace is Timeless

The grace, which falls upon those who receive Jesus, can be applied retroactively to their ancestors who have never heard the good news. Salvation is of Heaven therefore it is eternal and timeless. Past, present and future are all effected by the decision of a soul to receive salvation. When the gift of eternal life is received the newly created child of God can:

- receive Him on behalf of their family claiming household salvation^{xi}
- release the offer of salvation to the damned including your relations who had never heard the gospel. (The ordinance of the Kinsman Redeemer is revealed throughout the scriptures. It is a principle which allows a kinsman to legally claim the right to redeem that which was lost to his family be that lands or indentured servitude.^{xli})
- You can erect a memorial, a beacon, a standard, a witness to lead future generations to Jesus.^{xlii}
- You establish a claim upon the souls of your offspring which cannot easily be set aside. Just as infant baptism puts a flag, makes a claim on the child before they have had a chance to choose for themselves, so can your salvation.

It is now being revealed to the Church that some of those given to Jesus by the Father^{xliii} have been snared, deceived, tricked, kidnapped, deluded and wrongfully imprisoned in Hell. The Lord Jesus is determined to lose none of them, to get them out of the prison house, to proclaim liberty to the captives.^{xliiv}

The Church is victorious in Jesus over Satan in this world and in the nether world. Death is not a judgement. It is a consequence of sin. Do not let your hope be limited by the obstacle of the Gates of Death.^{xlv} Look past the gates by faith to the resurrection of Jesus by which he has broken down the middle wall of partition (sin & death) between the Father and us. The Gates of Hell are broken. Ignore them!

The dead are not finally judged.^{xlvi} There exists handwriting of ordinances against us. These are the books that were opened in Revelations^{xlvii}, by which the dead are judged. But Jesus has written his own book in his own blood. It is the Lamb's Book of Life. His book and His blood take precedence over those other records. That which is contrary to the saints is blotted out, nailed to the cross. That is the final reckoning. It has not yet taken place.

In the mean time we are to 'occupy' until I (the Lord) come.^{xlviii} Occupy is a military term. It refers to the taking of, or retaining possession of, by military force.^{xlix} As Israel occupied all the land they tread on, so we, the Church are to take dominion in all our world where our Lord's foot has trod. That includes Hell.

Death abrogates human legal and blood covenants. God is greater than death and His covenant promises extend past the broken down doors of death into Hell itself. God's promises will operate until everything is completed with the final judgement and renewal of all things.

I will make an everlasting covenant with them.
I will not turn away from them to do them good.¹

Ye have said: We have made a covenant with death
and with hell we are at agreement.
Your covenant with death shall be disannuled
and your agreement with hell shall not stand.^{li}

Our covenant with Jesus abrogates any agreement with death. Jesus is the Lord of both the living and the dead.^{lii} All live unto Him.^{liii} The preaching of the cross is the power of God.^{liv} This being true then that power is as effective in Hell as it is among the living lost. God through the work of Jesus has the power to disannul the authority, agreements, and handwriting of Hell.

We, the Church, owe no man anything except love.^{lv} That love is no small or merely sentimental thing. Greater love has no man than this, that he lay down his life for his friends (those loved).^{lvi} We have a covenant obligation to love and seek the lost as Jesus did, preach as Jesus did and to follow where Jesus went. This covenant obligation/duty is stronger than the gates of Hell because our covenant is greater than Hell. Therefore the Church must not scruple to enter into Hell, occupy and fulfil its part of the blood covenant with Jesus.

When My people shall return to me then
If any of thine be driven out unto the utmost part of Heaven
(Hell, the reciprocal/opposite of heaven)
from thence the Lord thy God will gather thee and
from thence he will fetch thee.^{lvii}

By the blood of thy covenant I have set forth the prisoners
out of the pit wherein there is no water.^{lviii}

Remember them that are in bonds
as though bound with them.^{lix}

Can there be unlawful captives in hell?

To answer this question we need to look to Adam and Eve. They represent the two categories of those who fall under Satan's dominion. Adam was not deceived but the woman, being deceived, was in the transgression.^{lx} Adam and Eve both decided (saw) that the fruit was good to eat^{lxi} and did eat yet the Holy Spirit, through Paul in his letter to Timothy, distinguishes between them. Adam knew the Lord's command to honour the Lord's tree, the Lord's portion, His tithing of the garden. This can be inferred from Adam's response to God in Genesis 3:12. In verse 13 Eve claimed to have been beguiled (to fool, deceive charm) a claim that God did not dispute with her.^{lxii}

Adam was cast out of the Garden of Eden (the presence of God) and ultimately into Hell (separation from God beyond the gates of death) because he was legally responsible for his choice to allow Satan's dominion over him. He assented to this in the full clear knowledge of his disobedience to God's command, although the consequences of that choice were beyond his power to comprehend. Eve was beguiled, as such she was guilty only as an accessory to Adam's crime. Yet there is only one end of sin, no exceptions - death.^{lxiii}

All souls who lived before Jesus passed through death. Some went to Abraham's Bosom^{lxiv} and others to the place of torments. Both of these locations were in the heart of the earth, though an abyss separated them.

It is from the Bosom of Abraham that those who had been cleansed by sacrifice and by grace, arose after the resurrection of Jesus.^{lxv} They had been held in Satan's dominion because there was no other place for them until the coming of the Redeemer. When Jesus preached to them^{lxvi} they were released by receiving the gospel, into heaven. For this reason, the evacuation of Abraham's Bosom, Hell expanded.^{lxvii}

From the example of Eve and the Old Testament saints we can know that it is possible to enter Hell without having made a clear decision on the offer of salvation through the blood of Jesus because that blood had not yet been shed. It is for lack of knowledge of God that the Lord's people perish.

Salvation is always a choice of the soul, a choice made after a clear presentation, legally presented. For those who have been beguiled into Hell, knocked down the hill by the consequences of prior events, there still remains the opportunity to choose.

Pastor Richard Wurmbrand, who suffered many years of torture and imprisonment because of the gospel, noticed this about his fellow captives: "Even under the worst conditions we see men coming to love God and to realise that they have done wrong. Dives (the rich man) in Jesus' parable of poor Lazarus shows signs of a change of heart in Hell. He had been an egoist, now he is concerned about his brothers."^{lxviii}

Souls in hell are the same as living souls. If their hearts have not already been hardened to the gospel by a prior decision against it then they still have the capacity to change their hearts and receive it once they hear it, even in Hell.

Whose punishment is already decided?

The answer is simple: Those who have already decided.

Jesus said: I am the way and the truth and the life.
No man cometh to the Father but by me.^{lxix}

If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.^{lxx}

Our salvation is a choice of our will. It is God's response to our hearing, confessing and believing of the gospel. In this way we are redeemed from the punishment of sin and death and are given the right to enter into the presence of the Father as joint-heirs with Jesus. If the gospel has been preached to us, then it is up to us to decide. Even no decision is a decision.

"It is impossible, for those who were once enlightened (heard the gospel) and have tasted of the heavenly gift (salvation) and were made partakers of the Holy Ghost and have tasted the good of the word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame."^{lxxi}

'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no sacrifice for sins, but a *certain* fearful looking for judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace.'^{lxxii}

Lest there be any ... profane person, as Esau, who for one morsel of meat sold his birthright.^{lxxiii} For ye know how that afterwards when he would have inherited the blessing, he was rejected: for he found no place of repentance (no way to change his mind) though he sought it carefully with tears.^{lxxiv}

Some may wonder at the irrevocability of the choice we make concerning the gospel, thinking the Lord to be unmerciful but our choices have consequences in our minds. Scripture warns us of this. " Exhort (encourage) one another while it is called today; lest any of you be *hardened through the deceitfulness of sin.*"^{lxxv}

Esau's heart was hardened by the effect on his heart of despising the blessing offered and by the root of bitterness he allowed to grow in his heart. Some say to themselves, once having heard the gospel and setting aside a decision of commitment, "I will repent later" only to find that their heart loses its tenderness as they continue in sin. Their flesh (profane or worldly pre-occupation) so dominates their spiritual inclinations that, at the final opportunity of living choice, like Esau, they are unable (not strong enough in faith) to change their own mind and will. Thus, they come into their inheritance of eternal damnation (separation from God) at death.

Believers are born twice and die once. Unbelievers are born once and die twice. Once received, Jesus is both resurrection and life to us. Once we have Jesus we can no longer have death.

Does the Scripture indicate throughout it's entirety that God is concerned not only with the living but the dead and Hell?

Genesis opens the Bible. In 22:17 the Lord promised Abraham " thy seed shall possess the gates of his enemies." Matthew opens the New Testament. In 16:18 "upon this rock I will build My Church and the gates of Hell shall not prevail against it." At the name of Jesus every knee should bow, of those in heaven and of those on earth, and of those under the earth.^{lxxvi} Revelations closes the Bible. In 1:18 " I am he that liveth and was dead and behold I am alive forevermore Amen and I have the keys of Hell and death."

Jesus is the seed prophesied to Abraham who would possess the gate of his enemies. Jesus prophesied to the Church that the gates of Hell would be no barrier to them. Jesus, the risen Lord, identified himself as having authority and control over both Hell and death.

It has taken a revelation to release this message into the Church. Like so many other mysteries of the Word (the Church itself for example) the evidence for this mystery can be plainly seen throughout the scriptures once our eyes are opened as to what we are looking for.

Examine the following list of scriptures with this mystery in mind and see if they do not take on a meaning you never saw before.

God will redeem my soul from the power of the grave (Hell/sheol) for He shall receive me.^{lxxvii}

Great is thy mercy towards me: And thou hast delivered me from the lowest hell.^{lxxviii}

For He hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death/ the children of death.^{lxxix}

...thou that liftest me up from the gates of death.^{lxxx}

Thou hast ascended on high. Thou hast led captivity captive
Thou hast received gifts for men *Yea for the rebellious also*
That the Lord might dwell among men.^{lxxxii}

As I live, saith the Lord God,
I have no pleasure in the death of the wicked;
but that the wicked turn from his way and live.^{lxxxii}

He also descended first into the lower parts of the earth (rabbinic term for sheol/gehenna)
He that descended is the same also that ascended up far above all heavens that he might
fulfil all things.^{lxxxiii}

There is no temptation but such as is common to man: but God is faithful, Who will not suffer you to
be tempted above that ye are able, but will with the temptation make a *way of escape*, that ye
might be able to bear it.^{lxxxiv}

Death is swallowed up in victory
O death where is thy sting?
O grave (hell) where is thy victory?
The sting of death is sin and the strength of sin is the law but thanks be to God which
giveth us the victory through our Lord Jesus Christ.^{lxxxv}

For God has not appointed us to wrath (Hell and/or the Tribulation) but to obtain salvation by our
Lord Jesus Christ who died for us, that whether we wake (live) or sleep (die),
we should live together with him.^{lxxxvi}

We are to comfort each other and ourselves with the knowledge that we are all intended for
salvation.^{lxxxvii} (God has not planned for anyone to be lost although He does permit it.)

The Lord bringeth down to the grave and bringeth up.^{lxxxviii} He discovereth the deep things out of
darkness and bringeth out to light the shadow of death.^{lxxxix}

(the Lord) set bars and doors. Have the gates of death been opened unto thee?
or hast thou seen the doors of the shadow of death?^{xc}

Thus saith the Lord to his anointed (Christ) ...I will open before him the two-leaved gates and the
gates shall not be shut... I will break in pieces the gates of brass and cut in sunder the bars of iron and
I will give thee the hidden treasures of darkness (stolen souls) and the hidden riches of secret
places.^{xcii} (In this prophecy, the stolen treasures referred to were the plundered temple vessels in
Babylon, stolen from the Lord. Yet on a prophetic level can we not also say that they refer to the
treasures stolen from the One whom God fully anointed, Jesus, who will redeem them from
darkness?)

There are scriptures, which seem to contradict this revelation such as:

The dead cannot praise thee, death cannot celebrate thee.
They that go down into the pit cannot hope for thy truth.^{xcii}

The dead praise not the Lord,
neither any that go down into silence.^{xciii}

In death there is no remembrance of thee.
In the grave who shall give thee thanks?^{xciv}

Scriptures such as these need not prove to be problematic if we realise that in Hell the grace of God is not always available as it is to the living. Those in Hell do not have the power to praise God, celebrate Him or even to hope for His truth. These rights belong to the living and are abrogated by death. The dead need the help of those who still retain these rights. They need the Church.

The Lord indicated that the graces necessary to praise Him and to receive His truth and salvation in Hell come at the prayers of His Church. If His Church will lose the grace of repentance and revival in Hell then that power to praise God and to choose for or against the gospel can be given to those who have already passed from life, through death, into the pit. Those who have already made a choice concerning the gospel while alive are prevented from receiving this grace by the hardened condition of their souls.^{xcv}

The Lord said that there were 3 billion souls in hell (see August 26, 1977 prophecy on page 19), of which only 1/3 had decided. Satan was only able to convince 1/3 of the angels to willingly follow him when he was in high office in heaven. Is it not reasonable to assume that his powers of persuasion have not increased and that he has only been able to convince one-third of the souls he has under his influence in hell?

Though they dig into hell,
thence shall My hand take them.^{xcvi}

Does Scripture indicate that those captives of Hell, either in the grave or in an earthly continuum of hell are heard by God?

Out of the belly of hell (the grave) cried I,
and Thou heardest my voice.^{xcvii}

If I make my bed in hell, behold Thou art there.
Even there shall Thy hand lead me,
and Thy right hand shall hold me.^{xcviii}

Hell and destruction are before the Lord:
how much more then the hearts of the children of men?^{xcix}

Lo, all these things worketh God oftentimes with man to bring back his soul from the pit, to be enlightened with the light of the living.^c

For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried to Him, He heard.^{ci}

The strong among the mighty shall speak to Him out of the midst of hell^{cii}

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me^{ciii}

Wilt Thou shew wonders to the dead?
Shall the dead arise and praise Thee? *Selah*
Shall Thy loving kindness be declared in the grave?
Or Thy faithfulness in destruction?^{civ}

Selah asks us to meditate upon what has been written. Does the intercessor of Psalm 88 merely complain to God or is this a prayer? The sufferings of this man are like those of Hell itself if not just an earthly manifestation (continuum) of it. There is reason to hope even in the last place of affliction, Hell, if God will not turn His face (indicating favour) from you.

Jesus has been given all souls by the Father and He will not leave any of them abandoned to their ignorance.^{cv} Jesus is the Good Shepherd who will seek after his lost sheep even into the lair of the destroyer.^{cvi} Repeatedly Jesus affirms that he will lose *none* of the souls entrusted to him by the

Father.^{cvi} This does not mean that all souls will be saved. It implies the distinction between those given to Jesus by the foreknowledge of the Father and those whom the Father knows will reject the offer of salvation through the blood of Jesus.^{cviii}

Lost:

The word we need to focus on is 'lost'. Something lost is misplaced, unaccounted for, overlooked, neglected. Jesus specified that he would not leave any soul in this category of lost.

There is a great difference between being temporarily lost and being eternally judged. People think of all the damned as judged when in fact many of them are simply lost. Some souls have been 'lost in the shuffle'. The consequences of the sins of nations and the laxness of the Church has allowed this category of soul to continue till now but this will soon be rectified.

Every soul will be presented with a legitimate opportunity to accept or reject Jesus' offer. Not every soul will accept that offer though every soul could accept it. Once this is completed there will not be anyone lost anymore. Everyone will have been found by Jesus.

David's prayers in Psalm 16 and 49 give us reason to hope for the rescue of the 'prisoners of hope' in Hell, those damned by ignorance or neglect. These Psalms give words that a soul in Hell may cry to move the hand of their Deliverer.

For Thou wilt not leave my soul in hell^{cix}

God will redeem my soul from the power of hell: for He shall receive me. Selah ^{cx}

Certainly, these two scriptures refer to God's promise to redeem the Messiah from death but they may also be applied to David personally, since he was rescued from Paradise, and they apply also to the souls that have been given to Jesus by the Father.

Judgement:

There are many who reject or deny the truth of judgement. Many believe that it will never come or that Jesus does not have the right to judge. Scripture disagrees with them.

For He (the Lord) cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.^{cx}

For we must all appear before the judgement seat of Christ that everyone may receive the things done in his body according to that he hath done whether it be good or bad.^{cxii}

I will not debate the fact of judgement any further except to say, "from thence he shall come to judge the quick and the dead". In the Apostles Creed it is confirmed. Two witnesses have testified, scripture and the Church. But why a judgement? What is its purpose? How is it just? Why is judgement necessary?

Why Judgment?

Bless the Lord o my soul and forget not all his benefits
Who forgiveth all thine iniquities; who healeth all thy diseases
Who redeemeth thy life from destruction.^{cxiii}

God responds to iniquity/sin by forgiving. He rectifies the breaking of shalom and the betrayal of covenant, not by punishment but by forgiving, by giving out of the abundance of His love and mercy to restore balance, equity and relationship.

If the Lord's forgiveness is received then the lack/imbalance is rectified and there are no consequences. If God's forgiveness is rejected or neglected then there will come a time when creation itself, under the laws by which it functions, will shift (with a jolt) to restore shalom, just as a storm occurs to release the effects of the meeting of two contrary air masses. For every action there is an equal and opposite action. Cause and effect is not only a natural law but a spiritual one as well.

Judgement is a consequence of rejecting the restoring power of forgiveness. It is not a sign of God's wrath but of man's recalcitrance. We are spared the consequences of our actions in life through the acceptance of God's free pardon for those actions by forgiveness. God has already put in place the necessary mechanism of restoration, the life death and resurrection of his Son Jesus, by whom the price/consequences/effects of sin and iniquity were paid/rectified.

Those who obey not the gospel of our Lord Jesus Christ shall be punished with (1) everlasting destruction (2) removal from the presence of the Lord and (3) separation from the glory of his power.^{cxiv} Three- fold destruction is promised to those who reject the forgiveness offered in Jesus.

- 1) Continual destruction in the lake of fire: the de-materialising, changing of state, burning, which is the end/fate of the rebellious, disordered soul.
- 2) Estrangement from God: who is love, therefore implying an eternal state of hatred/lust/selfishness which is love's antithesis.
- 3) Dis-integration and confusion: an eternal process, the opposite of changing from glory to glory which is the state of those who abide in God's presence and power. It is Christ who holds the universe together.^{cxv} If we are separated from that power then the law that energy tends towards randomness will apply and that which integrated our being will no longer be able to restore us, therefore, disintegration and not the wholeness of shalom, will be our state.

Judgement is ultimate/last. Choice is pen-ultimate, next to last or before last. Death precedes Judgement^{cxvi} but it does not necessarily precede choice. We cannot rightly be judged until we have made an informed conscious decision. Since ignorance of the law is not a suitable argument for salvation, we must all be given the possibility of a soul-choice without which no legitimate judgement can occur. Choice therefore may occur after death yet before judgement.

The purpose of judgement is to prepare all creation for eternity in fellowship with the Father. Judgement releases God's compensating power in Christ on behalf of those who received Him and releases the effects/consequences of iniquity onto those who reject Him in such a way as to allow for the separation of those who choose to be separated from the love of God. This can only be just if every soul has the opportunity to make this choice.

Why did the Father wait 2000 years before telling the Church about this?

Why did God allow deceptions like Islam to exist if it was truly possible not to hear the truth of the gospel because of them? God can only be acclaimed as just if it is *possible* for all men to come to a knowledge of the truth.^{cxvii}

It was 2000 years from Adam until Moses and the giving of the Law.

It was 2000 years from Moses to Jesus and the revelation of the Church.

After 2000 years we are at the time of judgement and the restoration of all things.

After 2 days:

A day with the Lord is as a thousand years
and a thousand years as a day.^{cxviii}

In John chapter 11 we read the story of the raising of Lazarus. This story is very important to our understanding of the answer to the questions which I have just posed. Jesus was held back from going to Lazarus for 2 days by the will of the Father. Early on the third day Jesus acted. That the wait was distressing to Jesus is shown by the fact that he wept over Lazarus and yet he trusted the goodness of the Father's plan. Martha accused him of being late, of having no plan to save Lazarus. Jesus had to wait for the time appointed by the Father. Marthas in the Church have developed whole theologies to explain the delay of Jesus' return yet it was simply not yet time in the Father's plan.

When Jesus raised Lazarus from death, it was from Hell, Abraham's Bosom, that he recalled him. What Jesus did for Lazarus was a seed for what the Father did for Jesus the next week. It was after waiting 2 days that Jesus came to deal with death and Hell. In the same way, he has waited 2

days and then early on the third day to begin dealing, finally, with Hell and death. The announcement of the evangelising of Hell early on the third day (after 2 days) is but the first step in the final destruction of Hell and death and it's voiding into the Lake of Fire.

Prophecy

July 13, 2003

*To all others to whom I revealed the reality of Hell
I presented the cases of those
to whom I ministered their whole life long
It was the justly damned, those fitly framed for Hell
by their own choice.*

How shall they hear without a preacher?

*It is true that I can communicate with all souls
living and dead
Even if they are not in a state or place
where another can preach the word to them.
While this is true, and many have been saved
by My ministry to their spirit
It is legally required that the message be brought
by an agent^{cxix}
For if there is no intercessor (one who intervenes/surrogate)
Then faith is not required and it is faith, which saves.
The enemy has sought to prevent the Word and preaching,
thinking thereby to prevent this witness producing faith for salvation.*

*I had not addressed this seeming area of oversight
Just as I did not immediately rush to Lazarus' side
Because the Father's time had not yet come.
2 days I waited and on the third, I acted
For two millennia I have waited
confident that the Father had in place a just way of salvation
for those thwarted in life from the legal witness of my gospel.
I have asked of my Church that she believe my Word
"No man cometh to the Father but by me"
Even though it appeared as though
I had neglected many souls
This has been a test of her obedience
and her willingness to heed my Word
above their doctrines or sentiments.
Only by trust in me could the Church name me faithful and trustworthy and true.
Martha said to me "If only you had been here, my brother need not have died."
The Church has wondered the same thing
and many have stumbled in their walk with me at this point.
But I am now released to address this situation
And to send witnesses and preachers where they were heretofore not permitted.*

*Just as I am opening closed nations on earth
So I am opening the closed mission field
beyond death, in Hell.
I am the Lord, I have spoken.*

What is God's plan of Salvation? and What does Hell have to do with the 'forbearance' of God?

These two questions might not seem connected at first but they are. I will show that Hell is a part of the mechanism of God's forbearance, allowing Him to continue offering salvation to souls even when the passage of time now seems to preclude it. Let us begin with the first question.

What is God's plan of salvation?

"Therefore by the deeds of the Law no flesh will be justified (judged to be acceptable) in His sight, for by the Law is the knowledge of sin. But now the righteousness (acceptable standard) of God apart from the Law has been revealed, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace (unmerited favour) through the redemption (to restore by purchase/exchange) that is in Christ Jesus, whom God set forth as a propitiation (acceptable sacrifice) by His blood, through faith (trust), to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus." ^{cxx}

This scripture contains an excellent summary of the key points of this plan. It is a plan that precedes the giving of the Law because it was in force before the Law was revealed. "Abraham believed in the Lord and He counted it to him for righteousness." ^{cxxi} In fact, it was established before the foundation of the world. ^{cxxii} It is a plan that depends entirely upon the graciousness of God's character and not upon human ability to achieve 'good'.

To sin, fall short of the glory of God, is to become the property of death. Death is the state of separation from God spiritually while a human lives and eternally once the penalty for sin is required after physical death occurs.

Life is the price of sin/death. ^{cxxiii} Sin costs humanity the eventuality of physical death (which God never intended) and guarantees the judgement of eternal death/separation. ^{cxxiv} The price to redeem a criminal judged worthy of death must, therefore, be a life. No amount of obeying laws or adherence to ceremonial practises, even those specified by God, can negate this necessity.

The moral law and the ceremonial law, however, did have one benefit for humanity; they specified the requirements for an acceptable sacrifice, a propitiation, a Saviour. If one could be found who could keep the moral law and fulfil the ceremonial requirements (a lamb without blemish etc.) and if this one would then offer himself to pay the redemption price then righteousness could be transferred to anyone who would accept that offer by faith (trust in what God had revealed).

We can see the law of faith ^{cxxv} in place in the life of Abraham who was declared righteous by believing what God told him. Hebrews chapter 11 lists many who were declared righteous by faith in what God had revealed to them. Once God's plan of redemption was complete and the revelation of it made known to humanity we could have faith, not in a partial revelation but in the complete revelation, of that plan.

The moral law and the ceremonial law were revealed at the first Pentecost at Mount Sinai. The law of faith was fully revealed at the Pentecost following the resurrection of Jesus. The law of faith was the completion of the revelation of law. Jesus said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them." ^{cxxvi}

God's plan required only one other aspect, acceptance. It required the presentation of the knowledge of God's gracious offer, and a freely chosen acceptance of it, in order to deliver a soul from death. Free will, man's standing as an autonomous moral agent, had to be preserved. This necessitates preaching because God has declared "faith comes by hearing". ^{cxxvii} "It pleased God by the foolishness of preaching to save them that believe." ^{cxxviii}

Our free will is the point on which so much of the plan of salvation hinges. We had no power to become righteous through obedience to laws or adherence to ceremony so God had to send us a Saviour. It is the grace of God which causes us to seek that salvation, and grace that provides

that salvation. We are the only weak link in the plan. We are the place where the desire of God to redeem His people through Christ, is open to the possibility of failure.

All the rest of it works flawlessly. God's grace is ever-present. Jesus is completely worthy of salvation and trustworthy to make intercession for us as our Great High Priest. The Holy Spirit diligently seeks us out to provide us the necessary help and graces in order for us to come to the knowledge of salvation. The Word of God also performs its part flawlessly. Jesus said, "seek and you shall find."^{cxix} If you seek me I shall be found of you"^{cxx} so even the Word is at work, bringing itself to pass. God has bound Himself by His Word to answer the desire of any human heart, that if they seek Him, He will see to it that they be presented with sufficient revelation of His plan of salvation to become accepted/righteous in Christ.

This is all good until it comes to our part. Preaching is the sole privilege of the Church, the Body of Christ. The angels are not allowed to do it. If this were not so then the angel which appeared to the centurion Cornelius would have told the good news instead of relaying the message that he had to contact a certain man in a certain place. ^{cxxi}

Jesus is seated at the right hand of the Father; his work is done. It is up to the Church now but we don't do it or we do it insufficiently. It is easy to understand why it is called the foolishness of preaching when it is entrusted to fools to do it. St Paul called himself and the other apostles "fools for Christ's sake." ^{cxvii}

Christ is the head of the Body; we are the hands and feet and mouth of it. We are the ones who have authority to speak words in the earth. God has spoken. On the seventh day He rested, His work was done. On the cross Jesus said, "it is finished" the words necessary for Him to speak had been spoken.

While it is true that Jesus Himself has often appeared to individuals and even to groups of people as large as whole cities since His ascension in order to give them a revelation of salvation, this has not been the standard method by which the gospel is preached. As Lord of Lords and Head of the Body, Jesus has the right to miraculously intervene in this way. He earned the right to preach the gospel. But angels do not have that right. Angels carry messages and announce but they do not preach.

All authority in heaven and earth belong to Jesus. ^{cxviii} Jesus' body on the earth is the Church, us, therefore everything that Jesus will do in the earth He will do through us. Jesus gave the Church the commission to preach the Gospel. ^{cxviiii} He did not give that legal authorization to the angels. He gave the Church the right to use His name and do His work. The omission of a commissioning of the angels to preach the gospel strongly implies that they do not have the right to do so.

The earth has been given to the children of men. ^{cxv} We have been given dominion over the works of God's hands. ^{cxvi} We are the authorized agents in the earth; authorized to speak words; authorized to proclaim the gospel.

It would be easy to say that Jesus will do all the evangelism necessary to fulfil the promise that "those who seek shall find" or that angels could be authorized by Jesus or even by the Church to preach the gospel but this may not be. We, the human agents of the Church are responsible to preach to the lost. If we fail to do so then the consequences of Adam's rebellion fall inexorably upon the bodies of those left ignorant of the gospel by our perfidy, laxness and careless disobedience.

Jesus gave the privilege of proclaiming the good news to the Church, His Body on earth. He did not keep that privilege for Himself alone. It is our Great Commission. Has it been our Great Omission? If, from before the foundation of the world, God made provision for the disobedience of Man and prepared a Saviour, would He not also make provision for the omissions of His Church?

I will deal further with this subject at a later place in this book. Next I want to look at the mechanism by which God was allowed to delay/forebear the final judgement of those who did not have faith in Him.

What is the nature of the 'forbearance' of God? and What does Hell have to do with it?

“ I knew that you would deal very treacherously and you were called a transgressor from the womb. *For My name’s sake I will defer My anger* (judgment), and for My praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee but not with silver; I have chosen thee in the furnace of affliction. (Hell too?) For mine own sake will I do it: for how should My name be polluted? and I will not give My glory (souls) to another.” ^{cxxxvii}

Between the times of Adam and Moses no one sinned simply because there was no revelation of law against which to sin. Yet the one sin of Adam in knowingly disobeying the Lord regarding the tree of the knowledge of good and evil was sufficient to produce death in every one of those people who were ignorant of the law.

Even after the revelation of the moral law and the ceremonial law at Mount Sinai, those who adhered to that revelation and responded to God by trusting Him, did not achieve the full righteousness that would again allow them into the presence of God.

The truth of this statement is confirmed by the existence in the heart of the earth of Abraham’s Bosom. It was there where Jesus preached the good news to the souls imprisoned there. ^{cxxxviii} The ‘righteous’ dead had come that far in their revelation of God’s goodness to be spared the torments of Hell and yet their revelation was insufficient to usher them into God’s presence. The Law revealed their state of sinfulness but it did not help them overcome sin. Their faith in the revelation of the Law kept sin in them under guard, ^{cxxxix} so it did not break out as fire in them; (sin/wickedness burns as fire^{cxl}) which is why they were spared Hells torments.

God holds us accountable for the revelation that has been released to us. It is unjust to pronounce final condemnation on someone who was unaware of the due process or requirements. So God has more than one plan, or rather He has a series of plans, which work consecutively and in conjunction with each other.

- 1) The first plan was simple, tell Adam what belonged to him and what belonged to God. Then tell him not to exceed his rights. Adam ignored God’s command.
- 2) The second plan was a little more subtle. It is called God’s general revelation of Himself in creation. This is spelled out for us in Romans 1:17-20, 2:12-16, Ps 19:1-4. God has made it so abundantly clear that He exists and is Lord of all, that this truth can only be denied by a conscious choice of the will. The righteous Abel knew to give a blood sacrifice while his brother Cain’s sacrifice of crops was rejected. ^{cxli} Cain knew that he had not done what was right and so he was rejected. This proves that the two sons of Adam already had knowledge of what God required of them for righteousness.

It is useless to argue the facts of creation with an atheist because it is not the facts that are in dispute. The dispute is really over who will be god in the earth. Will it be Jehovah or will it be the self. We have no power to create another world of our own to rule but we do have power to choose, free will. We cannot replace God as creator but we can deny Him and we can attempt to put another in place of the true God we have denied. No matter what we put forward as our choice for the replacement it always ends up being Satan, who has been striving to take God’s place since the moment iniquity was found in his heart. ^{cxlii} We have no excuse. We only have a choice.

If we choose not to deny this revelation of God then that revelation will cause us to seek Him. It is then God’s right to respond by making provision for us to come to the knowledge of salvation. “All who seek Me will be found of Me.” ^{cxliii}

- 3) The third plan is really the heart of the first plan and all God’s plans to redeem His children; that is the plan of faith, trust in God. If Adam had acted in trust of the counsels given to him by the Friend who walked with him in the cool of the evening, he would never have disobeyed. Noah trusted what God told him of a flood that he could not imagine. Abram believed God’s promise of a son through a barren wife in his old age. All the others, whom Jesus found present in Abraham’s Bosom when He arrived to preach there, were there because of this plan, the plan of faith. “The just (righteous) shall live (eternally) by faith.” ^{cxliv}

- 4) The fourth plan is the completion of all the plans. It is the full revelation of salvation through Jesus that I described earlier. It is a plan of fellowship, of choice and of faith.

As you can see these plans are only one plan but they are affected by the arbitrary division of time. We must realize that God is eternal and outside of time. It is the eternal attribute of God that allows for His forbearance. Forbearance is defined as: to control one's patience, not give way to anger, to abstain, to refrain from doing.^{cxlv} It is judgement, which God restrains. Sin carries an instantaneous consequence known as judgement; that is destruction.

Light judges darkness by the non-existence of darkness in the presence of light. God, who is Light, had the right to exact destruction upon Lucifer the moment iniquity/darkness (the desire to replace God as lord of all) was found in him. God forbore judgement and instead cast Satan out of His presence. The same was true in Adam's case. It was His presence that God removed Adam from temporarily. Judgement would have removed him from His presence eternally.

Hell is the place to which the beneficiaries of God's forbearance are cast out. Maybe you never thought about Hell as a place of God's grace but it is; the grace of forbearance. Some may believe it to be equally unjust to cast souls into a prison, a place of torment without judgement and without their knowledge of how it could have been avoided. This is not the case. Judgement had been pronounced; "you will surely die"^{cxlvi} and God's general revelation of Himself in creation was available to all souls. Provision had even been made to complete that revelation to the souls imprisoned there as witnessed by Jesus preaching to the souls in prison mentioned in 1 Peter 3:19.

In order to set Jesus in place as the sacrifice and propitiation for sin, accessed by faith only, God had to forbear/delay the consequences of sin by creating Hell as a buffer. In chemistry a buffer is a stable solution, which changes very little with the addition of toxic elements. It is also something, which softens or deadens the shock of a collision. Hell buffers souls from their collision with judgement.

Once the sin penalty had been paid the buffer was no longer necessary except in the case of those who had never been presented with the gospel. They needed a respite until the fullness of time when the completion of evangelisation would be realized.

The thing, which is abhorrent to us, is the idea of some souls being in Hell for hundreds of years before hearing the way of salvation while others remain only a short time before receiving that revelation.

This offence can easily be overcome when we realize that Hell is not within time; it is an intermediate eternity. Hell is a spiritual place. It houses souls not bodies. Hell's punishment is in eternity. It is of eternal duration. There is no measuring or quantifying of it. There is only once sentence length in hell, eternity, so all sentences are equal. There is only now in Hell.

Hell is the beginning place of eternity. Its only connection to time is that there is an end to Hell. It is this tenuous connection to time which allows the Gospel to be introduced before souls continue on into eternity after the Judgement.

It is not unjust to be "reserved for wrath"^{cxlvii} in Hell. When you remove the framework of time, suffering is no longer a quantitative or cumulative experience. Apart from time there is only now, only being. Suffering is the state of the soul in Hell; a state which is unchanging. Therefore God is not unjust in His forbearance/waiting because time is not a factor to the souls who have received the grace of having their judgement stayed.

Likewise, the exclusion of time as a factor in the plan of salvation makes it necessary for a mechanism to be in place allowing the preaching of the full revelation of God's plan of salvation to every soul. If only partial revelation was available to them at the time of their life on earth then they must be presented with that truth, just as Jesus did for the souls in Abraham's Bosom.

If this were not the case then God could be accused of negligence and of being a 'respector of persons'^{cxlviii} that is making provision for some that was not offered to others. Time cannot be a factor in the equation of the presentation of the gospel to souls. God has the right to forbear in judgement but not the right to withhold complete revelation.

God had to wait 2,000 years for the covenant with Abraham, then 2,000 years more for Mary to receive Jesus and open a doorway into the earth for the son of God. It is not unjust to wait for redemption, even if there is suffering in the meantime that would not have been merited if the choice regarding salvation had already been offered.

“Before faith came (indication the progressive nature of the revelation of God’s plan of salvation) we were kept under guard by the Law, shut up until the faith which should afterwards be revealed (came).”^{cxlix}

The Law was the bone structure; the framework of the prison house of Hell. Souls were kept from judgement and destruction (but not the fire of sin) until the coming of the revelation of salvation by faith in Jesus, to them. The damned are awaiting the release of the revelation of the Church’s commission to harrow Hell and the nature of her authority there.

Those who have lived without knowledge of the Law; those who lived before Moses received the Law or who never heard it; are not superable to the judgements of the Law. Even though the law of sin is at work in all the hearts of men; leading all to death; the law of truth is not yet written on their hearts.^d This was promised to those who would at a future time enter a new covenant with God by faith. The only applicable judgement for the ignorant is physical death. Only those who have rejected the law of truth/life in Christ Jesus can be superable to the judgement of eternal death/separation from God.

Without a ‘valley of decision’ there can be no resolution of the dilemma of humanity; their eternal disposition. A preacher/witness must be presented/sent. Everyone must choose. Adam could only impose the supreme penalty of dust on his children; physical death. He had no authority to choose for each and every soul who would be god/God for them. Adam was King of the earth, the King of dust, but not the king of souls.

Without the Law there can be no punishment for sin. There are consequences in the natural to the breaking of eternal principles but this is not to be confused with Judgement.

ⁱ See appendix A January 23, 1999

ⁱⁱ *Concomitant*: (adj.) of that which goes with or accompanies something, an accompanying thing, state or quality especially (in theology) the co-existence of the body and blood of Christ in each of the two consecrated elements.

ⁱⁱⁱ the Apostles Creed

^{iv} 1 Peter 3:19

^v Amos 3:7

^{vi} Colossians 1:26

^{vii} Hosea 4:6

^{viii} Isaiah 5:13

^{ix} Micah 2:13 NIV

^x Proverbs 6:31

^{xi} Zechariah 9:11-12

^{xii} Isaiah 61:1

^{xiii} John 5:24-29 NKJV

^{xiv} John 11:25

^{xv} John 6:29

^{xvi} Jonah 3:1

^{xvii} Matthew 12:40

^{xviii} Jonah 4:2

^{xix} Romans 11:29

^{xx} Psalm 115:17

^{xxi} Psalm 139:7-8

^{xxii} 1 Corinthians 10:13

^{xxiii} Psalm 139:6

^{xxiv} Matthew 12:28-29

^{xxv} John 14:12

^{xxvi} Isaiah 49:24-25

^{xxvii} Hosea 4:6

^{xxviii} 1 Peter 3:19

^{xxix} John 13:36,14:12

^{xxx} Hebrews 9:27

xxxi Revelations 20:5,12,13
xxxii Matthew 12:37,25:1-46
xxxiii Dialogues p 121
xxxiv Ephesians 2:4
xxxv Exodus 34:6
xxxvi 2 Peter 3:9
xxxvii 1 Thessalonians 4:13
xxxviii Exodus 34:7
xxxix Deuteronomy 7:9
xl Acts 11:14, 16:31
xli Leviticus 25:25, Ruth 3:13
xlii Exodus 3:15
xliii John 6:39,18:9
xliv Luke 4:18
xlv Psalm 107:18
xlvi Colossians 2:14
xlvii Revelations 20:12
xlviii Luke 19:13
xlix Webster's Dictionary
l Jeremiah 32:40
li Isaiah 28:15
lii Romans 14:9
liii Luke 20:38
liv 1 Corinthians 1:18
lv Romans 13:8
lvi John 15:13
lvii Deuteronomy 30:2,4
lviii Zechariah 9:11
lix Hebrews 13:3
lx 1 Timothy 2:14
lxi Genesis 3:6
lxii 2 Corinthians 11:3
lxiii Romans 5:12,6:23
lxiv Luke 16:22-23
lxv Matthew 27:52-53
lxvi 1 Peter 4:6
lxvii Isaiah 5:14
lxviii In God's Underground p 140
lxix John 14:6
lxx Romans 10:9
lxxi Hebrews 6:4-6
lxxii Hebrews 10:26-29
lxxiii Esau despised it according to Genesis 25:34
lxxiv Hebrews 12:16-17
lxxv Hebrews 3:13
lxxvi Philippians 2:10
lxxvii Psalm 49:15
lxxviii Psalm 86:13
lxxix Psalm 102:19-20
lxxx Psalm 9:13
lxxxi Psalm 68:18
lxxxii Ezekiel 33:11
lxxxiii Ephesians 4:9-10
lxxxiv 1 Corinthians 10:13
lxxxv 1 Corinthians 15:54,57
lxxxvi 1 Thessalonians 5:9-10

lxxxvii 1 Thessalonians 5:11
lxxxviii 1 Samuel 2:6, Wisdom of Solomon 16:13
lxxxix Job 12:22
xc Job 38:10,17, note also Jonah 2:6
xci Isaiah 45:1-3
xcii Isaiah 38:18
xciii Psalm 115:17
xciv Psalm 6:5
xcv Hebrews 3:13
xcvi Amos 9:2
xcvii Jonah 2:2
xcviii Psalm 139: 8,10
xcix Proverbs 15:11
c Job 33: 29-30
ci Psalm 22:24
cii Ezekiel 32:21
ciii Psalm 23:4
civ Psalm 88: 10-11
cv John 6:39
cvi Luke 15:4, 19:10
cvii John 6:39, 10:28, 17:12, 18:9
cviii 1 John 2:19
cix Psalm 16: 10
cx Psalm 49: 15
cxii psalm 96: 13
cxiii 2 Corinthians 5:10
cxiiii Psalm 103:2-4
cxv 2 Thessalonians 1:8-9
cxvi Acts 17:28
cxvii Hebrews 9:27
cxviii 1 Timothy 2:4
cxix 2 Peter 3:8
cxxx 1 Corinthians 1:21
cxxxii Romans 3: 20-26
cxxxiii Genesis 15:6
cxxxiv 1 Peter 1:18-20
cxxxv Leviticus 17:11
cxxxvi Romans 6:23
cxxxvii Romans 3:27
cxxxviii Matthew 5:17 NIV
cxxxix Romans 10:14
cxxxviii 1 Corinthians 1:21
cxxxix Matthew 7:7
cxxxvii Jeremiah 29:13-14
cxxxix Acts 10:3-7
cxxxvii 1 Corinthians 4:10
cxxxviii Matthew 28:18
cxxxix Mark 16:15
cxxxvii Psalm 115:16
cxxxviii Psalm 8:6, Genesis 1:26
cxxxviii Isaiah 48: 8-11
cxxxviii 1 Peter 3:19
cxxxix Galatians 3:23
cxli Isaiah 9:18
cxlii Genesis 4:3-7
cxliii Ezekiel 28:15

cxliii **Jeremiah 29:13,14**

cxliv **Habakkuk 2:9, Romans 1:17, Galatians 3:11, Hebrews 10:38**

cxlv **Webster's dictionary**

cxlvi **Genesis 2:17**

cxlvii **Job 21:30**

cxlviii **Acts 10:34**

cxlix **Galatians 3:23**

cl **Jeremiah 31:33**