

June 09

IS DEATH REAL

In the sense of dead, dead, dead?

Nah

Don't we often call people "dead" while at the same time saying we'll see them again, and that they are in a better place? Yes.

The "real" in this website's title is that death *isn't* real in the absolutistic sense—no extinguishment or nothingizing.

The person keeps going, and with a body, although a more spiritualized one, less limited.

The person isn't really dead.

And the progressive Bible takes us to the end of all death (Rev. 21:4, 7).

-

The dead material body can be convincing—and I won't trivialize that, or the emotions, sense of loss, grief and separation of those left behind. But the person lives on.

We pass on.



Experiences By Those Who Have Temporarily Crossed The Line And Come Back

Today, there are so many experiences by people who clinically—by all medical standards—died and came back, that "death" is being diminished.

Beginning with *Life After Life* in the 1970s, *books* of NDE Near Death Experiences have multiplied. Also, testimonies with abundant documentation in the TV electronic church, with reports from many places on the globe, have multiplied.

There's often a similarity in many of these experiences that would be hard to fake considering the number of people, the several decades, and the many countries involved.

Many accounts are colored by "subjective seeing." I've heard a few that plainly include boilerplate Sunday School teachings of one or another stream of Christian thought. Two I heard included guided trips to hells right out of Middle Ages descriptions with artist Gustave Doré's 1800s perceptions.

But the overwhelming majority report light, harmony, freedom, restored bodies including vision and limbs, and an open atmosphere for awed progress.

- - -

Elijah and Moses, both long so-called "dead," met with Jesus on the Mount of Transfiguration.

Jesus raised the dead, told us to do the same (Mat. 10:7-8).

The "death thing" is just not as set in concrete as we believe.

- - -

I don't mean to sound spooky, because these experiences were not spooky in the least. They were perfectly normal—not ghostly, and without raising goose bumps or the hair on the back of my neck. I saw my Dad after he "died," also Mom and my sister. On other occasions, two friends of mine spoke to me plainly after they passed on. This is not spiritualism, it's just simple fact.

Could I "contact" these people today? No, and I wouldn't try. But in my experience, the phenomenon is usually in the first three days or so, when crossers are still near, and the contact is from them. But then as they become more aware of their new place and its vastness, they zoom off or move off.

In WWII, many families at home reported occurrences that went something like this. It's two or three in the morning, and the mother and father in bed are awakened. There's a light at the end of the bed, and a figure standing there, about two feet off the floor. It's Johnny, or appears to be. He doesn't say anything, but in a few minutes is gone. They know. He's saying goodbye for the time anyhow. And sure enough, a day or so later, the telegram arrives.

There are different phenomena. Many NDE crossers say they cannot contact the people they see right in front of them. For example, they can see the operating table and personnel (who might be trying to repair them from a wreck), and keep trying to alert the workers to their presence, but nothing gets across the line.

A friend's dear great-grandmother was in the corner of a large room in her nursing home, more or less by herself when I visited on a bright afternoon. She was making the "death rattle" sounds, was obviously passing, and wouldn't have recognized me or any visitor. The skies above her opened up, an interesting phenomenon because this paid no attention to the ceiling or roof, nor did this damage them. About 20 feet above was a large circle about 15 feet across, full of light, with entities waving and welcoming.

Paul tells us, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven" (II Cor. 12:2).

Caring angels and helpers of different types

Angels as men are phenomena in the Bible and since. For example, Abram and Sarai were told by two that they would bear Isaac even though they were very aged. I tend to believe these who appear as men in regular clothing were once mortals and are from zones above. The writer of Hebrews says "some have entertained angels unawares" (Heb. 13:2). That could apply to angels "as men" or could also apply to angels unseen.

I think when they're in street clothes, they are former mortals from zones above. One stood by my door in California in trousers and shirt in a form through which I could have put my hand but didn't, and gave me a Bible passage which I treasure. Another appeared on a New York street in business clothes and effectively saved my life, then apparently vanished. If he wasn't an angel, then he was a human under extraordinary, inspired directions from Above, considering the circumstances and events.

Many, many other people have had similar experiences of angels as men, their stories being told and even put into documentary accounts on TV.

Experience on a train

In one experience on a crowded WWII-era train on the US East Coast, a blazing light with a very large figure in white appeared to me (a schoolboy of about 14) at night in the "sit-ups" and told me to take my bag off the rack and go to the observation car at the rear. I wasted no time! This was a full angel of divine origin all the way. A minute after sitting in that lighted but empty observation car, another train hit ours from the rear on the right side a high-speed glancing blow. It might have hit right where I had been sitting. The blow knocked all cars and the engine of that very long passenger train of that period off the tracks into a ravine on the left, except the last car (and maybe one just in front of it, I don't remember). More than 100 were killed in the worst wreck on the East Coast in the wartime years, at Rocky Mount, North Carolina.

We speak of "guardian angels." We say, "Someone up there likes me." We acknowledge helpful voices guiding us, warning us, alerting us. We speak of "nudges." (At the same time, we have to be careful not to heed evil's voices, as the Bible says.)



HEAVEN ABOVE? OR ZONES FIRST?

Zones.

You probably don't qualify for "heaven." Not just yet.

Zones or stages or planes or even "heavens" or other terms describe general levels of awakening to the always-existent divine, higher Reality.

Jesus said the Kingdom was present, like "treasure" in a field, and we could find it—Matthew 13:44.

Paul spoke of that which is "not seen" as being the real deal—II Corinthians 4:18.

And Paul said that the "natural man" can't see the "things of the Spirit"—I Corinthians 2:14.

Hereafter zones aren't fixed architecture

The next stages up aren't fixed architecture but states of collective consciousness of the former mortals moving upward in realization of what the divine really is.

So some who have passed on fit in with others of their general type. Others may fast-track it into even better groups of collective thought working upward.

But evil characters may find themselves in with similar minds—maybe not repentant, not climbing, and even cussing and fussing at the Lord and determined not to change. They go to lower states of temporary consciousness. But all will change in time.

Plenty of zones right here on Planet Earth

That's right. We don't need to die to cross into another state of consciousness. Just look around the world as a whole, and the past, and expectations for the future as well. Look at some individuals in Scripture, and some others in the past and perhaps in the present, whose heads, so to speak, were definitely in higher states of consciousness.

When we consider that the Kingdom and Jesus in his higher state are coming *here* to our consciousness on earth, we can see that states of consciousness from the Highest to the end-time's very lowest can all be on the earth at the same time.

We don't have to die to advance

We don't have to die to advance in the overlapping zones of consciousness of Jesus' God. We just have to open our thought, also be willing to change, also make room—and today particularly, make time available. That is, we have to shift from hours of focus on the elaborately hypnotic negative things in the modern stage-craft of TV and film—making imagination "real" and impressive—and spend more time on realization of the divine.

Overlapping

There are no set barriers between consciousness zones. We sometimes zoom way up in prayer, and then "come back to earth," so to speak.

We get help all the time from states as High as the divine itself to various lower stages of awareness of the divine.

We get healed of states we thought were absolute and controlling. Suddenly or progressively a better condition is in place of those things. A higher state of consciousness had harmlessly and helpfully replaced the lower.

Even matter itself is the outward state of the biblical carnal (material) mind. When the "mind that was in Christ Jesus" (Phil. 2:5) encounters this material mind, it changes it, with the result that the outward state is improved. The tares are purified out, the good and useful human conditions are improved.

Negative circumstances can seem convincing

No matter how convincing to the senses is the negative circumstance, one can always turn to the better state of consciousness. But one has to connect, not ignore or shut out.

"Cool Hand Luke" as portrayed by Paul Newman in the movie, in the empty country church, tried to get an answer from God. Bristling, he sardonically called him "Old Man." Why wasn't he answered? God and the answer are always there, but was Luke open? Was he really seeking? No. Was he even cooperating? No. Was he willing to change? No.

Many people have only a thin shell to break open to let God in. Instead, Luke (even while stirring some sympathy in us) was hostile and guarded. There are many testimonies of deep sinners under various tough stresses or imprisonment, turning and getting results. However, Luke had his personally-constructed overhead log-and-sod bunker. He had disbelief, heavy cynicism, and no intake pipes. He had no receiving channel.

There are lessons there.

Help can come from angels entertained "unawares," or from people right here on earth.

Theologies

Some theologies help us, while some just explain how God has got us into a fix, or is keeping us down. Some theologies outright block us. Some pin us as if our situation is hopeless.

We can choose. We can be selective in theology. We can orient on, "Will it get me out?"

We can ask that question of anything, "Will it get me out?"

Neither Jesus' all-good God nor Jesus ever harms

In all or any of these states of consciousness, neither the unchanging all-good God of Jesus, nor Jesus, nor the many divine helpers, impose pain or punishment, and they never withhold help at any time. Read again Psalms 139:7-10 and Romans 8:38-39. God is right there for you, even in "hell."

Make things according to the Higher Pattern

The spiritual Kingdom and Jesus, and our Higher identity "hid with Christ in God" are always present, with the Higher Reality harmlessly dispelling or beneficially modifying the wrong concepts of the lower states of tangled, entrapping, death-sentenced thought.

We are simply working our way towards awareness of what's already there.

We don't go scot-free

We can't move up without cleaning up our sins and sinful natures. In the meantime, sin (not God) continues paying us the wages of sin. Still, God is always helpful. Incremental progress is accepted. Sometimes our progress is like the *smelting* in Malachi 3:2-3, but we come out better.

Threshing and thrashing

God *threshes* (a "tribulum" is a threshing instrument), and this kind of "tribulation" is constructive, helping us.

On the other hand, evil *thrashes*, even kills, so that kind of "tribulation" is destructive.

Sometimes we're getting both at the same time, and we don't differentiate, but think God is imposing destructive force on us. No way.

Any destructive or death-related force is from the carnal mind or (d)evil, and it blames Jesus' God (and we often believe evil's lies).

The alligator swamp

God very kindly tells us to stay out of the alligator swamp or we will "surely die." We go in anyhow, then think God is punishing us for our disobedience, when it's the alligators that are chomping on us and even killing us.

We want God's help, but our thought can block or restrict the right sense of God from coming into our thought. The Real God is right there to help us. The evil as it pertains to us is lodged in our thought. God has to be *in* our thought to expose the evil and deal with it by elimination or modification, with us doing our part.

So is evil "all in our mind?" No, that would dangerously trivialize it. It's in the world collective consciousness. But evil as it impacts us as individuals is operating in our individual thought. In this line, two widely-separated stories of wartime prisoners are illuminating.

In the cases in the different camps, the prisoners after prayers over time, and some profound realizations, walked right out of the front gates. The world evil was still in place, the camp evil was still in place, but each of these men had more God operating in their individual thought than the particular evil(s) imprisoning them. They rose at least for the moment into a diviner state of consciousness.

For those afraid to let God come in lest He tear them up, no human identity is ever eliminated, harmed or caused to be lost or abandoned by Jesus' God or Jesus. Instead, we're found, connected, corrected, changed, even transformed—all by little or large steps, slow or fast, here and in hereafters. It's a safe way. The unsafe way is to stay in the death-sentenced, damage-filled mortal (mortal means death) system(s) and accident or chance-filled non-systems.

The Kingdom within

Well, the Kingdom fills all space (is omnipresent) but we just don't see it, as explained by Jesus and reiterated by Paul (see above).

So it's "within" us. And part of that "within" is the ability to become progressively aware of this Kingdom or spiritual divine Reality or Creation.

It's Jesus' truth, of which he spoke on occasion, and to Pilate, which dispels the earthly lies and liar. But importantly, this is *harmless to humanity, and to every sinner*. (However, some sinners, to climb out, may undergo Malachi's *smelting*—3:2-3—but any who do, come out the better for it.

Holy Ghost fire is not evil's destructive fire, but instead improves us.

There's always a path, ladder or Way

The "zones" and symbols of zones or steps or avenues of progress above us are a *mixture of* the divine (always present right here, but seeming to be "coming down"), and our states and stages of personal awareness moving up.

Obviously, the mixture purifies as we go up. The proportion and potency of the divine in our thought and makeup increases, the evils are eliminated as to their effect on us, while the good and useful material aspects of all humanity improve and are protected.

What's more, as *part of* our climb, we are empowered to help others by what we see and know of the divine, and find ourselves in this activity from tiny ways on up. In time all evil is eliminated (Rev. 21:4), and our necessary participation in this mission of Jesus and the Bible is shown in v. 7. Also see Appendix below.

Unlike the pyramidal system, spiritual progress widens, instead of narrows, as we go up

Spiritual progress here and hereafter—unlike the pyramid, and instead the opposite of the pyramid—*opens up* as we climb, and as we help others to go up. We find much more freedom and wide-ranging movement.

(The pyramidal structural concept on earth constricts, confines and blocks as we try to rise in material systems toward material goals, finding ever-smaller floors amidst sometimes brutal competition.)

Jesus' All-Good Helpful God In Contrast To Other Concepts Of God

A study of Jesus' ministry to fleshly mortals reveals his Higher God—a better God than we understand.

The popular basic concept of an adversarial God is out the window in light of Jesus' benevolent ministry and its upward results.

It has been two thousand years, and we're yet to really sort out Jesus and his kind message and Deity from a variety of other contrary depictions in ancient theologies.

Jesus was all about healings and upward transformations.

And the *overcoming* of death.

Hmm.

TWO GENERAL GOD-CONCEPTS AND THE DEVIL

The "good and evil" type deity

The most popular deific concept is the "**good and evil**" type, with the two opposite elements not in balance but with death as the ultimate and reserve power.

Genesis 3:5, "as gods, knowing good and evil," tells us of "gods" plural, gods-many. But Jesus stressed "One" (Jn. 17:20-23).

Although partly hidden under shaky and unpredictable goodness, this "good and evil" deific concept is essentially *adversarial*. In fact, it would appear from the many and varied such depictions in the world in all time, including in our Scriptures, that this "god's" intention is to nail most humanity sooner or later, or save a few, and nail the rest. It would have us save our own skins, largely out of fear, and abandon all others. But Jesus' God has us doing his works and saving all humanity in time and by stages.

Jesus and his Real God want us all included not excluded (Jn. 17:20-23)—thereby helping ourselves, our families and friends, and all humanity.

The very essence of "good and evil" is changeable and variable.

The all-good God of Jesus

Jesus presented the "**all-good God**" (no death in Him).

This Deity is unchanging, invariable (Jas. 1:17; I Jn. 1:5).

But even in the New Testament, old concepts are among the new.

As for the Old Testament, there are some shafts of the all-good Light, but the "good and evil" deity in variations, predominates.

Much of the real divine Good can come through the "good" side of the "good and evil" concept in the Bible, especially where there were deep searchers and high climbers.

Nonetheless, the all-good God of Jesus is omnipresent. This is the fact whether seen by the "natural man" who it wants to help, or not seen, or partly seen, or "darkly" seen, or seen through illuminated but still obscuring "clouds."

There are better and worse "good and evil" concepts, but all forces, spirits or deities split in this manner are based in nature. In nature, good was temporary and uncertain. Also unpredictable was the evil—murderous and terrifying storms, floods, volcanoes and the like. Thunder and lightning—the most basic force, spirit or deific concept in prehistory and history—eventually developed into "Thor" and remained a "god" well up into almost modern Europe.

-

The "all-evil" force, spirit or deific-type entity

We gave the "**all-evil force, spirit or deity**" classification to the "Devil" and "devils." (And thus broke the First Commandment.)

As we progress from a finite sense of deity to the Infinite, we squeeze evil—which is a misconception of Jesus' God—out of the only place it can exist, which is in our misconceptualization. But again, this can't be trivialized. It's deeply embedded in the world's collective consciousness past, present and sketched-in future, and in its religions and philosophies. Moreover, it's practically a part of our human psyches, constituting one reason why the Real is resisted (and why spiritual climbers have to be willing to change).

The "devil" is a man-projected concept with all the vagueness and vagaries thereof, ceasing to exist when—as basically a "no truth in him" lie and "liar" (Jn. 8:44), which "deceiveth the whole world" (Rev. 12:9)—it no longer has a believer.

Regarding believers, evil's end is sped as those "that believeth on me" (on Jesus) do Jesus' works of overcoming all evil (John 14:12, and see Appendix below).

The breadth and depth of evil and its convincing facades both good and evil in the end-time (the end-time of evil, not of the divinely-influenced good and useful) might "deceive the very elect," Jesus said (Mat. 24:24).

As Jesus' workers progressively do his works as he said to do (see Appendix), in conjunction with the divine, evil puts on its dual show, "wonders" on the one hand, and on the other, the darkest of its evils hiding in the depths of "enmity against God" (Rom. 8:5-7), which have no part in God.

Evil's end-time convulsions have to be met and overcome by divine methods (not with carnal weapons and destructions—II Cor. 10:3-5) as part of the end of all evil and death as in Revelation 21:4, 7.

Jesus and His All-Good God Lead Us Out Of Adam "In Whom All Die"

Jesus' all-good God, which includes our spiritual identity (see Appendix) "hid with Christ in God," enables us to lift out of the material (carnal) mind's Adam of dust, "in whom all die" (I Cor. 15:22). We, bit by bit, harmlessly "put on" the spiritual man which Jesus said was like the "wind" (Jn. 3:8) found in Christ where all "live." And we also harmlessly "put off" parts of the lower, heal and transform other parts as we move upward.

Jesus showed us this upward healing and transformational way out. In this line see also II Corinthians 3:18, where—from inspiration to inspiration—we are changed upwards until finding ourselves in the same image as the Lord.

And this process enables us to become overcomers of evil.

Judgments now or later, harsh or helpful?

God is always judging, but *positively, helpfully*. Most judging is continually done by helpers above. We're brought face to face with our problems, and always given a path for working them out, correcting our lives, adjusting with others, even with civil penalties.

Negative judgments (and from a terrible-type God) are just the voicings of evil which wants spiritual climbers to be afraid to contact the divine.

However, only divine contacting and encounter-ing helps us, and overcomes evil in our lives. And only a living divine connection enables us to help others.

Contact the all-good God we must

All divine healings and other great events and benefits large and small in human lives and circumstances in the Scriptures and later including today come from encounters with the divine. Check it out. I call it the "Bible pattern."

The more encounters, the more results. I can't stress enough that Jesus' God doesn't withhold, doesn't parcel out to some, not to others. All we need is always available right there for us, but we've avoided direct contact, or accepted only oblique contact or contact through a well-meaning intermediary in a religion, for example.

"For best results" use the direct. But of course, get prayer help if you need it while maintaining your direct contact.

Results are so widespread today because the Spirit is "upon all flesh" directly in this hour as in Joel 2:28 and the forerunner to today, Acts 2:16-17.

Every Prayer Counts

Not getting results? Well, keep trying. Every prayer counts. God doesn't have to make up his mind to help us. The benefits are sitting there for us. Our prayers straighten out the kinks in *our own supply route* to heaven (or in some cases, open it for the first time, or reopen it after having let it get overgrown with brush or blocked by rockslides, or even by enemy ambushes) so we can receive what's always there.

Keep praying. Impediments will come into view. And the prayers dissolve these or modify them to better open up our supply routes.

If we're praying to a terrible God, we're not getting as direct an encounter with the Real God as we would like, but at least we're looking upward, and seeking upward, so some results often come through. However, the more direct our encounter with the real God—which is like Jesus' nature, as he said—the more certain will be the results that are able to come through our clearer mind.

So to speak, we need to put our ship into the right port or dock. We need to connect our unkninked hose to the right source. We need to open our venetian blinds or our skylight.

Heck, we tune our radios and TVs to stations, and our internet to sites we want, right? It's the same sort of thing.

We have to get rid of our sins and sinful natures

God forgives sins, but we've still got our sins and sinful natures to get rid of, or acceptably modify upwards by stages until done. God helps in this process.

One can safely bring one's worst crap to the altar to be cleansed away at once, or progressively cleansed away over time and trips.

Incremental progress is very acceptable to God. We don't have to be perfect.

No penalties from Jesus' God

God can say, "I forgive you."

And God can say, "You won't get any penalties from Me."

BUT....

But we're still stuck in sins and being paid the "wages of sin" by the sins (not by God).

We have to get rid of our sins and sinful natures, and until we do, the alligators in the sin-swamp continue to have us for lunch.

God says stay out of the alligator swamp "or you will surely die."
But God isn't killing us, the *alligators* are.

God's always there, even in "hell" (Ps. 139:7-10; Rom. 8:38-39), with a starter program.

To qualify us for stages upward, God might run us through a laundry wringer, but it's threshing or tribulum-type tribulation, for which we volunteer (with some exceptions such as Saul to Paul where Jesus took the action) and from which we come out better.

Jesus' God never inflicts evil's thrashing-type death and damage.

We have to defrock evil.

The carnal mind or (d)evil is the Bad Guy.

When we're tired of pains and blows from sins and the sinful life (not from God), we take God's help and advance by inches or miles.

Bad things happening to "good people"?

Several things are involved there. Any problem requires that we move up some more, gain Higher ground. Yesterday's level of divine awareness may have produced healings, but today's requires fresh progress, new inspiration. We have to constantly progress.

Too, the material (carnal) mind attacks that which is attacking it. Any progressing Christian who is awakening to spiritual power and using it in any degree is a potential threat to evil. The Bible's and Jesus' mission eventually ends all evil and death (Rev. 21:4,7), with us doing our part of the work. So, we are bound to be attacked. We have to continually improve both our defensive "armor," and our spiritual offensive capability.

I've often likened spiritual progress to two up, one back, two up, one back, and so on as we climb. We advance, get hit, reach up for new ground, get spiritually healed, then advance....

This way we're chewing up the enemy, and taking new ground all the time.

We have to be willing to change, and some just aren't

One response is like saying, Heal me but don't change me. Or, Cleanse me but don't change me. That "me" has gotta change—progressively improve.

And I know I'm stubborn, and have often been told so by others. But—and I'm smiling—I know I have to change and keep changing.

Again, incremental advances are very acceptable Above.

-

Well, good climbing to you.

Here and hereafter. Until the job is done, and there's no more death in your experience or in your awareness of anyone else anywhere.



////////////////////////////////////
Below are excerpts and appendices
from my websites and books,
related to the subject of death so-called
 //////////////////////////////////

THE DOWNWARD SPIKE OF DEATH

Death is the biblical "carnal mind" or material mentality (Rom. 8:5-7) having no part in the divine Realm.

Many think it comes from God, but it comes from an entirely different system, at its base, "enmity against God" (see Romans above).

It's a fake, a knockoff * (see note below), the devil, that which "deceiveth the whole world" (Rev. 12:9), a lie ("no truth in him") and liar (Jn. 8:44).

Every living thing in the material creation is under the sentence of death to occur sooner or later.

We want to get out from under this sentence, and all of its related problems of disease, sin, accident, loss, lack, fear and so on.

A good place to start is to realize that none of that comes from Jesus' God, and that instead Jesus and his God are trying to help us get out.

Dichotomies

The "spike" splits us into males and females, each only half, seeking the other half.

In all aspects, the spike-creation consists of dichotomies, paradoxes, opposites such as the unresolvable Yes-yes but No-no regarding sex in the Garden, which religions have yet to figure out. In all, the fake carnal realm is a "kingdom divided against itself."

This devilish body of thought and twisted mistakes about the Real divine, identifies itself as God. It obviously isn't Jesus' God, whose nature is the same as that of Jesus.

We must defrock the carnal mind

The carnal mind continually issues threats against us for sins, identifying itself as *God*. These make us feel we cannot face God.

Jesus and his God healed sins and sinners.

The carnal mind has an illegitimate "law of sin [followed by death from a harsh God]." Instead, Jesus and his God—by *healing* sin and sinners—nullified this "law" and its supposedly deific system. Paul said "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Revelation shows the "accuser" as "cast down" (12:10).

We must defrock the carnal mind.

And we must get death out from the center of Christianity, where instead the *overcoming* of death should be enshrined.

God Creates Evil?

In Isaiah 45:7, we read, "I...[the Lord] create evil." But Jesus' God "creates" evil only in the sense of bringing it out in furious reaction to the divine Reality closing in on it to eliminate it.

Evil is "created" by God only in the sense of hitting the beehive.

The Swamp And The Alligators

When God says "don't go in the swamp or you will surely die," He's very kindly warning us that the alligators will kill us, not that God will kill us.

God is always available to help anyone, but even if the water is full of lifelines, we still have to grab one, not close off our thought.

God doesn't withhold. We can curse God "seventy times seven" times and it won't ever change His position of invariable, unchanging (see for example, James 1:17 and I John 1:5) helpfulness.

We have to see that Jesus' all-good God is not the same as ancient fluctuating good and evil deific concepts.

The "wages of sin" are paid by sin and the sinful life.

If we want to get rid of that alligator biting our foot, we have to be willing to get out of the swamp.

"Heal me, but don't take me out of my beloved swamp!"

Jesus "Abolished" Death (II Tim. 1:10)

Jesus ended death first ("abolished" it, II Timothy 1:10, see also Hebrews 2:14-15). But this "enemy" that Jesus destroyed first, isn't destroyed among the people of earth until "last" (I Corinthians 15:26)—and we as followers are supposed to do Jesus' works in this part of God's, the Bible's, and Jesus' overall mission, in conjunction with the divine.

Jesus didn't ratify death

Anselm's (c. 1100) interpretation of the Cross and Resurrection has got Jesus wrong and installs death at the very center of Christianity.

Why not try for a change **the Bible's interpretation:**

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

When we have wrong concepts in place, we wonder why we have trouble bringing enough God into our lives to handle our problems. God's always there, doesn't withhold, doesn't parcel out to some and not to others, doesn't have to specially act—it's just *there*. But have we got any apertures open for the right sense of things to enter?

As for our ever doing Jesus' works, Anselm's ancient tribal concept (brought to an ultimate form) of a victimizing God and a scapegoat, makes no provision for followers of Jesus to be engaged in doing his works and overcoming evil as he instructed them to do (see Appendix below).

To overcome evil, we need Jesus' entirely different God and divine system—the God and system Jesus presented but which we still don't generally grasp. (However, see John 16:12; 14:26. What we're looking for is *available by the Spirit*. And the Spirit is "on all flesh" in this hour—see Joel 2:28 and Acts 2:16-17.)

Jesus overcame both death and death's system

See the Free Booklet on the karlroebing.com home page about two opposite systems—Jesus' Life-system and evil's death-system.

For more about what Jesus did, see the website in the left-hand column, Jesus-real.com.

- - -

See Sacrifice-real.com for more on the sacrifice and scapegoat system.

Jesus' blood was shed in battle against the world on our behalf.

-

* Note: For Karl Roebing's Knockoff Theory, Including Discussion Of Evolution, Creationism, Intelligent Design and Spiritual Creation, see the Free Booklet on karlroebing.com home page.

◇

■ ◆ ■

APPENDICES



Following is an appendix from my book,
Is There A Little-Known Bible Super-Science?
with some changes

THE BIBLE TELLS US OF SPIRITUAL IDENTITY— VITAL TO OUR PROGRESS

Paul spoke of coming into the "knowledge of the Son of God, unto a perfect man...the measure of the stature of the fulness of Christ" (Eph. 4:12-13).

Jesus told us God is Spirit (Jn. 4:24). If man is in the "image" (Gen. 1:26-27) of Spirit, then we each have a spiritual, higher being.

Jesus said the man of Spirit was like the "wind" (Jn. 3:8).

Paul said, "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19).

Biblically, there's a higher identity for humans just as there's a higher kingdom than earth—and both are here, largely unseen.

We can use this higher identity along with the higher kingdom to get rid of evil harmlessly, while benefiting the good and useful aspects of mortal humanity and material earth as Jesus always did.

The Bible shows us the way out of the death-sentenced flesh.

Paul spoke of putting on "immortality," and that this is how "Death is swallowed up in victory" (I Cor. 15:53-54).

Later he wrote, "...we all...beholding...the glory of the Lord, are changed into the same image from glory to glory..." (II Cor. 3:18).

We progress by steps, but these involve changes in us.

We grow, yes—and eventually out of the "creature."

John wrote of Jesus, "As many as received him, to them gave he power to become the sons of God..." (Jn. 1:12).

Paul spoke of seeing "through a glass, darkly," but that the time would come when he, Paul, would "know even as I am known" (I Cor. 13:12).

Our higher, spiritual being is always available. Awareness of it in any degree helps our progressive growth out of the flesh.





From Jesus-real.com

WE'RE SUPPOSED TO DO JESUS' WORKS

In The Words Of Jesus
(From the KJV)

John 14:12

"He that believeth on me, the works that I do shall he do also."

Matthew 10:7-8

"As you go, preach, saying, The kingdom of heaven is at hand.
Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Mark 16:17-18

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Acts 1:8

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Revelation 2:7, 11, 17, 26; 3:5, 12, 21; 21:4, 7

"To him that overcometh will I give to eat of the tree of life" (2:7).

"He that overcometh shall not be hurt of the second death" (2:11).

"To him that overcometh will I give to eat of the hidden manna, and...a new name written, which no man knoweth, save he that receiveth it" (2:17).

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations" (2:26).

"He that overcometh, the same shall be clothed in white raiment..." (3:5).

"Him that overcometh will I make a pillar in the temple of my God...and I will write upon him my new name" (3:12).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (3:21).

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (21:4).

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (21:7).



The following is an appendix from my book,
Is There A Little-Known Bible Super-Science?
with some changes



CAN WE REPROVE ANYTHING IN THE BIBLE? Such As Death

Can we reprove anything in Scripture?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Many interpreters slightly rearrange the words to read, "All *inspired* Scripture is given by God"—leaving room to say that some just isn't inspired.

So can we reprove anything in the Bible? Yes. The Bible itself reproves things written there. Jesus reproved eye-for-an-eye or that part of "the law" which wanted stoning for the woman taken in adultery. He also reproved calling down fire from heaven as Elijah had done (Lk. 9:52-56). And he reproved some Temple practices and people.

Well, we aren't Jesus, but we're told to "*choose*" *between* the opposites of "life" and "death" laid before us (Deut. 30:19-20) in the Bible. We might look at choosing the life God is giving us, then *reproving* death from the carnal mind (Rom. 8:6-7).

To accept the Bible without seeing that it shows us good and evil—and that *we are to reprove the evil*—can mean we accept evil as permanent, unassailable and, worse, as *coming from God*.

The carnal mind or devil likes to pose as God, and blame the real God for evil; so we need to look hard at any passages that just don't seem right, such as Leviticus 26:14-39.

We read in Isaiah 45:7, "I create evil: I the Lord..." But the Bible shows us that the divine gets rid of evil. The Isaiah contradiction means simply that the divine presence stirs up a violent reaction from evil—"creates" it in the sense of hitting the beehive.

The Bible cautions us about prophets who say, "he saith" (God saith)—telling us it ain't always so (Jer. 23:31-32).

Ignoring certain Bible passages is a type of reprovng them

When we ignore Bible passages that tell us if someone advocates other gods we must kill that person (even if a family member), then go into the village where the false worship is practiced and kill every single inhabitant there (Deut. 13:6-16)—aren't we by *ignoring* such passages in fact *reproving* parts of the Scripture (and rightly so)?

When we ignore Paul's remarks that women shouldn't preach in church, aren't we reprovng? Yes. Maybe gently, but definitely.



E N D

© 2009 Karl Roebing
All rights reserved

Readers may download FREE
for personal use and limited handout,
keeping tag © 2009 Karl Roebing

If material is to be SOLD, or put into
material that is to be SOLD,
except for brief excerpts for review purposes,
first obtain © permission by e-mail from
karl@karlroebing.com

COMMENTS INVITED to above e-mail address.

