

The Destiny of Perfect Love - to shield it's enemies
By Martin Cisneros

Is this not the destiny of Perfect Love? -- ...to shield it's enemies. From themselves, from one another, from the consequences of their actions and deception...

The whole book of Psalms can be divided into this: what many of us deserve, and what all He's shielded us from and is shielding us from on a daily basis...

So often we whimper about all of the things that we don't think that He shielded us from, and perhaps there is room for a lot of those kinds of tears. But what has He shielded us from?

What does He shield us from moment by moment?? This is not to say that either evil is so great and overwhelming or that Father walks around with a sour face just looking for someone to vent His wrath on.

But how many things within each of us would try to crucify Him again over our own agendas? How many things within us, if for a moment we were given 100% of what we've thought that we've wanted...?

He hasn't shielded us from ignorance, many times, and from other things. And sometimes we probably wonder if He's really shielding us from anything at all. So often He's shielded us from being as strong and as powerful as our worst emotions or our worst thoughts.

So often I've wondered if the world's very deep longing for love isn't so much from a lack of the Presence of Love Himself filling the earth, but if perhaps it's been an inner ongoing rebellion against all that isn't love within themselves and within others.

On a certain level, we're all tired of hearing people tell us that they love us, while at the same time their lives are far short of being conformed to the image of Jesus Christ. We've probably all seen at least one comedy by now where human flaws were seriously exaggerated and the main characters were wondering if this was all that there was to love....this limitation and exploitation in this world....to where they were left wondering that if this were love then perhaps they'd rather see hate.

Has Perfect Love shielded us from loving one another as much as we've wanted when we were at seasons of our life where our love would have been nothing but suffocating and self serving? Jesus's life wasn't held to the cross by the strength of man's wickedness, but by the strength of all that our heavenly Father was transforming each of us into in the fullness of time. Isaiah 53 says that Jesus bore our sicknesses and diseases on the cross. The biggest sickness that He bore was all that we called love when He wasn't in our lives.

If He could just straighten that out with each of us, then our bodies would begin to mend on their own. So often, the love that we thought we were crying for really wasn't love at all. When you lack real nourishment, then after a while junk food will do. You tend to get used to the junk food after a while and to not even remember what real nourishment tasted like any more. So, Jesus Christ gave us His own flesh and blood so that we'd REMEMBER

Do We Go To Hell If We Backslide In Our Faith? By Martin Cisneros

Yes and no. Many people in Calvinist, Arminian, and even in Christian Universalist circles don't rightly divide the difference between what 1John 2 calls little children in Christ (irrespective of biological age), and as all translations will vary there's an implication next of an adolescent level of Christianity, and then there's spiritual adulthood or what 1John 2 would call fathers in the faith. These ideas carry throughout the whole New Testament though with different phrases and particularly different ways in which each translator will handle them.

A little child in Christ regards one only after the flesh according to 1st and 2nd Corinthians, an adolescent would regard no one after the flesh according to 2Corinthians 5:16, and a spiritual father would regard one after both the flesh and in the Lord according to Philemon 1:16. The spiritual father differs from the little child in that the child will regard one after the flesh in a worldly manner while the spiritual father will regard one after the pattern of 1Thessalonians 5:23 with anticipating the sanctification of spirit, soul, and body.

An adolescent believes many things from the Scriptures that are only transitional truths, and may find much private discomfort in alleged inconsistencies, though they may believe many of the transitional truths that they hold to, to be absolute truths, while the spiritual father will see the consistency of absolutely all of the Scriptures. Briefly, an example of a transitional truth is that the flesh profits nothing, yet Romans 8:11, 1Thessalonians 5:23, Philemon 1:16, Hebrews 5:12-14, and many, many other passages will look to the reclaiming of the flesh as a spiritual instrument. Origen would have heaped the undying worms and the fire that's not quenched as a transitional truth 'cause there's Scripture that'll yet eclipse that with yet a higher mountain peak of greater truth for those that are ready.

With that said, there is the matter of Hebrews 6 that talks of those that have walked in all of the manifestations of harvesting all 9 of their Galatians 5 fruit and of the 1Corinthians 12 gifts of the Spirit together with the solid food of the Word of God, and yet reach the point where it's impossible to bring them to repentance where they essentially wind up being in the same category as the fallen one in Ezekiel 28 and Isaiah 14. The only salvation for someone that's morphed themselves into a minister of Satan and knows what they were doing as they started doing it is after long ages after they've gone into the Lake of Fire.

But the Hebrews 6 and Hebrews 10 sin of trodding under foot the Blood of the Covenant and bringing fierce aggravation to the Spirit of Grace can't be committed by a spiritual baby or by a spiritual teenager 'cause our heavenly Father knows the difference between a big mouth kid and an adult in spiritual things that needs his mouth washed out with some lava because they didn't heed the parable of the sower's warnings and allowed themselves to become offended at very very advanced stages of the game. But some Assemblies of God pastors and evangelists and a few members of other groups will try to make the sins of a spiritual adult for whom there remains no more sacrifice for sins into the plight of what someone that's still struggling with their fleshly appetites and an unrenewed mind and that's nothing but the grief of the Holy Spirit in Ephesians 4 as far as Holy Spirit is concerned.

He's not going to punish the natural man, the little child in spiritual things, or a spiritual adolescent on the level that He'll deal with an absolute equal in absolutely all things that knows that they're there and through an offended heart steps across that line in telling Him and the Church to go to Hell. 1John says to not even pray for someone like that. This is one on one between Him and them and He's going to be

in their face perpetually until He's purged that sin from their lives. But although it's a fearful thing to fall into the hands of the living God, as the author of the book of Hebrews says, David said in the Old Testament (2Samuel 24:14; 1Chronicles 21:13) that it's MUCH BETTER to fall into the LORD's hands than into the hands of man -- which couldn't be true if Eternal torment, or Eternal separation, or Eternal annihilation were true.

John Hagee's 7 Wonders Of Hell Sermon
By Martin Cisneros

First an outline of main points:

1. "This is God's message, not mine."
2. "The soul will die and spend eternity without God."
3. "Jesus said twice as much about hell as He did heaven."
4. "Hell is Heaven's junkyard."
5. "Hell is the eternal home of every person who rejects the gospel"
6. "Demon # 3 said, 'Lets get the pastors in every congregation ... let's tell them to tell their people that a loving God would never send anyone to a place [Hell] this horrible.'"
7. "The pulpit says, 'Just go ahead and do what you want to. The grace of God gives you a blank check to sin and do as you please.'"

Now for my response: I saw through the one about Jesus saying more about Hell than about heaven while I still believed in Eternal Separation/Torment and was deeply disturbed by the hypocritical lie back then. Flipping through a Strong's Concordance for a minute or two quickly disproves that.

The one that particularly bothers me is that any pulpit anywhere would give people a blank check on sin in the name of grace when Romans 6 says that if the grace of God is functioning in your life then sin is not. No condemnation in Christ in Romans 8 is emphatically to those that believe the Gospel according to the Great Commission passage of Mark 16:15-16, and the first test of that is if you're flowing in the signs and wonders that that chapter concludes with and not if you feel better about your sin. The grace of God according to Titus 2 teaches us to deny ungodliness and to live sober godly lives anticipating Christ to manifest through us, since Colossians 1 says that His revelation in us is the hope of the Gospel and since Romans 8 and 1Corinthians 6 says that we're the judges and saviours of Creation.

John 7:24 says that we're supposed to be rendering righteous judgments. Any judgment to continue in sin is judging by outward appearances, statistics, and is a mockery of God that because the ground didn't open up right that minute that all things will continue as they did from the creation of the world according to what Peter calls their willing ignorance, what James calls in his epistle earthly, sensual, and devilish wisdom, and what the Psalms, Paul, and John all assert that God will never put up His sword until He's eradicated that from His Creation. Every preacher of grace teaches the abandonment of sin and anyone that's not teaching that isn't yet a teacher of what a good friend of mine in ministry calls "the Gospel of Grace."

Most of the preachers that I know of that are being accused of teaching the love of money are usually teaching the opposite and are closer to a Scriptural view than the pulpits that are accusing them week after week of that and then spending half of their time begging for it from the pulpit because their people are grossly underwhelmed by the Scriptural revelation of giving and receiving being presented

from those pulpits.

Most of the preachers that I know of that are accused [repeatedly] of teaching the indulgence of sin are usually teaching the opposite and are usually closer to preaching St. Paul's Gospel. If you're not having to answer the question [with some regularity] brought up and answered in Romans 6 then you're not teaching St. Paul's Gospel, if someone somewhere isn't accusing you of teaching the continuance of sin for the rest of your life.

Seek ways of getting the Word out and the money will come because the money anointing is the first principle of the anointings of God. Seek ways of promoting holiness and the sin will go from your life because Jesus said you'd have whatever you said in Mark 11:23-24. And holiness is the grace of God and not the Ten Commandments that 2Corinthians 3 says are taken away in Christ, since that was the only part of the law engraved on stone tablets.

And as far as the rest of the points of that ridiculous sermon: if the soul ever had life without God, then why did it need God? It's dead until it's made alive in Christ through embracing His Lordship and repenting of sin, according to Acts 17, Acts 20, Romans 10 and countless other passages. And then it's raised up to sit together with Him in heavenly places. If you've embraced His Lordship you're as seated with Him in heavenly places as you're ever going to be. You don't die to be seated with Him in heavenly places, according to Ephesians 2.

You were dead, but then you took your place on the throne of God when you became a recipient of His grace. You're as seated on His throne as you're ever ever going to be. You're as seated on His throne as He is. There's nothing more that you're waiting on apart from renewing your mind to who you are in Christ Jesus. We live and reign now, according to Romans 5:17. There's a very powerful weakness in Christian Universalist circles in not emphasizing the New Birth and the realities of being a New Creation. That's the defeat of every Christian Universalist believer in this life, is not realizing they're already seated and this thing went the way they called it in their lives.

And continuing on the other points of the ridiculous sermon by John Hagee: Heaven has no junkyard. Only a recycling bin. If Hell's the eternal home of every person not converted in this life by the Gospel then Christ died in vain if in this life alone we have hope. God's message is actually the message of the reconciliation, that to be absent from the body is to be present with the Lord because He already made Him Who knew no sin to be sin for us so that we'd be made the righteousness of God in Him.

Isaiah 52:14 says in the Amplified Bible that for many the servant of God became an object of horror. People have not yet believed that Jesus actually became sin and therefore they've never allowed themselves to become as righteous as He is. If you've confessed His Lordship publicly then you're as much the righteousness of God as you'll ever be. You'll never be more righteous than you are right now.

Don't confuse righteousness with conduct which comes from a renewed mind and with grace, faith, expectancy, and love dominating the laws of sin and death at work in the physical body until Holy Spirit quickens the mortal body in this life according to Romans 8:11 and Hebrews 5:12-14. That's when you know you're ready for the advanced, according to the verses after that in Hebrews 5:12-14 that say that we're going on and not laying again or disrupting the foundation already laid.

The foundation is laid when you're free of the potential for sin and not before or after. That's when you know you've gotten quality milk and are now moving into readiness for strong solid food. Strong meat

belongs to those that are of full age whose senses have been trained, their 5 physical senses, to discern the difference between good and evil. Your spirit's been there all of this time since you embraced His Lordship and He performed the miracle of giving you a brand new spirit. All that's been lacking in any new creation in Christ is the renewed mind, subjugated emotions, and staying in the Word until life is all that's flowing through the body and the mouth.

Condemnation and perishing in the Scriptures is sickness and disease according to Mark 16, John 3, and 1Corinthians 11. And I believe I've done my part in answering the John Hagee sermon points listed without going further into Word studies that are all over the internet at various Christian Universalist websites about limited duration prunings and punishments until the Word reaches a hundredfold harvest in each person's being.

Should We Devote Our Time To Opposing The Teaching Of Eternal Hell? By Martin Cisneros

Never build an outreach on a negative that you're going to spend all of your time refuting this or that 'cause then you fall right into the hands of the critics that what you share does nothing to draw people to Christ. Emphasize the finished work of Christ and the supremacy of it over all other theories of justice and worthiness. That's what St. Paul did in handling the circumcision and other points of the Judaizers. Otherwise, a couple thousand years later we'd have 13 to 14 documents in our New Testament that would have no bearing to our lives today 'cause they'd be exclusively about refuting the doctrine of circumcision. What you want to do is to always deal with both the present and the future and to build something that's relevant for the future even when the teaching of Eternal Hell has been abolished from the Church.

Wonderful scholars have already produced a legacy of writings that refute the Eternal Hell nonsense and we can point people in the direction of those resources and how to get them through Abebooks.com, concordant.org, tentmaker.org, etc. But focus on the fact that the most holy has been anointed and everlasting righteousness has been brought in according to Daniel's prophecy, and that as St. Paul put it "if in this life only we have hope, then we're of all men miserable." Keep on and on and on with the passages about the Blood of Christ speaking better things than the blood of Abel in the book of Hebrews, how it was one sacrifice [for all] to the close of the age of God's dealings with the righteous and the wicked, and how Ephesians 2:13 says that His Blood is what brings us near rather than our self righteousness.

Yes, Acts 17, Acts 20, and a few other passages do emphasize repentance and passages like Romans 10 and 2Corinthians 5 say that our real salvation begins when we call/cry out to Him, but God has already written the check in the Blood of His own Son to cover the cost that's ever been incurred by the sin of anyone and God's not accepting our own eternal punishment as a sufficient replacement in the bank of heaven for our sins instead of the Blood of Christ. None of us are our own, but all of us have been bought with a price because Jesus Christ is the ransom for all to be testified in due time, therefore we're to glorify God in our spirit, soul, and body and cleanse ourselves of all filthiness of flesh and spirit perfecting holiness in the fear of God. But God is not pleased in the death of the wicked, but in the recovery of the wicked from their death in trespasses.

It's to those that were dead in trespasses that He's ordained that in the ages to come that He'd show them the exceeding riches of His grace in His kindness towards them through Christ Jesus' High Priestly ministry. Israel in the Old Testament wasn't judged on their own righteousness, but upon the righteousness of their high priest. Likewise today, the world isn't judged on their own righteousness, but upon the righteousness of their High Priest. God's counsel shall stand and He will do absolutely all of His pleasure and He's sworn the oath that every knee will bow and every tongue will confess that Jesus Christ is Lord and that in His Lordship they have righteousness and strength. Be a peddler of the Cross and of nothing else and let the chips fall where they will when it comes to the New Testament pattern of emphasizing the Gospel of Grace rather than all of the other minutia that it's easy to devote the rest of your time on earth to.

How Many Are Saved? How Many Are Lost?
By Martin Cisneros

Whenever a major cruise ship has ever sank, whether the Titanic or any of the handful of others, the only thing that's ever mattered was how many were saved and how many were lost. The first Adam was the luxury liner that we were all riding upon, once upon a time, and he hit the ice berg in the middle of the ocean and it seemed as though all was lost. But then came the last Adam, the start of the 2nd human race, and Jesus Christ is rescuing every single one of us. He knows who is half a nostril above water, and His Hand is plunging into the water after them to pull them out of the watery oblivion threatened by religion that's otherwise known as the "Christless eternity" that all of the fundamentalists scream of. He's not losing a single one of 'em! It doesn't matter how quickly this whole building is burning that humanity has been trapped in, that some would call planet earth. He's reaching every single one of them, moment by moment, day after day!

He's prepared a place for every single one of them at God's right hand. When John wept and thought that all was lost, someone had to remind him that the Lion of the Tribe of Judah had prevailed and was worthy to open the seals. As I'm writing this, I'm seeing the Holy City again, descending from heaven. All of those colors. The whole thing is just a giant prism that's flashing colors and combinations of colors in every direction. On the New Earth that He's prepared for us, according to Isaiah 54, the colors of the city that are shining in every direction are to remind everyone that He'll never again have wrath towards any of us for any reason whatsoever! Talk about light and color therapy! It's not going to be much longer before the whole earth is filled with His glory.

Oh worship the LORD in the beauty of holiness: fear before him, ALL the earth. Psalm 96:9

The earth, O LORD, is full of thy mercy...Psalm 119:64

My mouth shall speak the praise of the LORD: and let ALL flesh bless his holy name for ever and ever. Psalm 145:21

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for ALL that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above ALL. Both riches and honor come of thee, and thou reignest over ALL; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto ALL. 1Chron. 29:11-12

What Happens To Non-Christians When They Die? By Martin Cisneros

Death and Hell only have power over a fourth of mankind, according to Revelation 6. All others, straight to heaven. If the Green horse is supposed to be suggestive, then it would indicate at this point that Muslims go through that and not really anyone else. Comparing 1John with the Koran would make it abundantly clear why on the denial of the Father and Son. Seems to be the only unpardonable under grace that unquestionably subjects one to the Lake of Fire until the termination of the reign of the Son of God in 1Corinthians 15:24, 28.

If you're denying the Son, then you're obviously denying the place of Holy Spirit in the virgin birth, etc., etc. It's not a hard one to connect the dots on with how they regard the work of Holy Spirit as apostasy, as the Pharisees did in 1st Century Palestine. Even if the doctrine that some hold to were remotely valid about those under the power of death having had an extermination of consciousness until the resurrection, again that's only for the one-fourth of mankind that fit that sin 'cause 2Timothy 1 says that:

7 For God hath not given us a spirit of cowardice, but of power, and love, and correction. 8 Be not thou, therefore, put to shame - with regard to the witness of our Lord, nor with regard to me his prisoner; but suffer hardship together with the glad-message according to the power of God, - 9 Who hath saved us, and called us with a holy calling, not according to our works, but according to the peculiar purpose and favour - which was given to us in Christ Jesus before age-during times, 10 But hath now been made manifest through means of the forthshining of our Saviour Christ Jesus, - Who, indeed, hath abolished death, and hath thrown light upon life and incorruptibility, through means of the glad-message: (2Timothy 1:7-10 Rotherham's Emphasized Bible)

Elsewhere, obviously, Scripture says:

23 For, the wages of sin, is death; but, God's gift of favour, is life age-abiding, in Christ Jesus our Lord. (Romans 6:23 Rotherham's Emphasized Bible)

2Corinthians 5 indicates to me that to be absent from the body is to be present with the Lord is a part of the ministry of reconciliation, otherwise we'd be walking by sight and not by faith.

From a New Testament perspective, it's not a matter of what God will do to us for sin, but what we do to ourselves in the kind of resurrection into the body that we'll have for the New Earth, and perhaps in the ages to come after that when we're ultimately, finally made immortal. Some would quote Hebrews 9:27 that after death there's judgment, but the whole chapter must be factored into the interpretation of that verse where the High Priest of Israel was figuratively dead in his sacrifice for the people, and then the judgment of righteous for another year was rendered on the day of atonement in Old Testament Israel. So also Christ was offered once to bare the sins of many, but once and for all instead of annually, and He'll come again not to deal with sin but to bring salvation/deliverance/restoration according to what's the expectation of those that are waiting for Him -- is how the chapter closes.

Just don't wander into the falling away from the eonian life of God that's God's free gift, and it's all cool when you die. Book of Revelation only speaks death to Islam -- again, if the pus colored horse is supposed to signify that in Revelation 6, since they favor green in their flags and religious lighting more than anyone else on earth. It's not an unpardonable sin in this life, but unrepented of, it does seem

to bind one to the second death in a peculiar way. And I would limit the expulsion of the dead from death and hades in Revelation 20 to that quarter of the world that Revelation 6 brings up since I'm a stickler for keeping things as much to the context of Scripture as possible.

However, you can make your future ages and your incarnation into the New Earth a very miserable existence if you give yourself over to disobedience to the Gospel of Christ with a sinful lifestyle. Romans 2 says that we receive in our souls, (i.e., into our mind, will, and emotions) for the things done in the body. That doesn't require an ethereal dungeon of what I like to fondly call *mainstream dungeons and dragons Christianity*.

Jesus comment in Matthew 7 about many coming in that day and I'll say I never knew you is explained by how your life will end with the following verses, as to whether or not you ever abode in the Word until you stimulated enough of the life of God to manifest within you into all of your circumstances and into your life, or if your whole body wasn't full of light and you wound up going down worse than the Titanic with all of the drama of this life that erroneously get called "acts of God" by insurance companies.

Do We Take Judgment Seriously Enough?
By Martin Cisneros

When we talk about taking judgment seriously enough, are we fully believing that we are the Body of Christ? To what degree are we believing that? The Biblical pattern is that the just suffer for the unjust thereby bringing the unjust to God. All judgment has been committed to the Son. Not to the unbeliever. I was having some so-called heretical thoughts for a few years now, and thought that the Concordant Literal would rescue me from what was likely a translation that was leading me into error, but the Concordant Literal says about the same as the mainstream translations that I've been looking at:

24 I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the ecclesia
25 of which I became a dispenser, in accord with the administration of God, which is granted to me for you, to complete the word of God -- (Colossians 1:24-25 Concordant Literal)

I won't quote all of the translations that essentially say the same thing, but just taking one more translation on this:

24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, 25 of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, (Colossians 1:24-25 NKJV)

(You've really got to read the whole chapter a few times to get what I'm pointing at regarding the Gospel that has been preached to every Creature under heaven, which is Christ in you the divine expectation of glory. Some would say, "I thought the Gospel was the reconciliation." Combine this chapter with 2Corinthians 5 about the God in Christ becoming the Christ in you that's an Ambassador working with all of the Creation to cause it to will and to do for His good pleasure {i.e. to be reconciled to God}.)

19 For, being free of all, I enslave myself to all, that I should be gaining the more.
20 And I became to the Jews as a Jew, that I should be gaining Jews; to those under law as under law (not being myself under law), that I should be gaining those under law;
21 to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining those without law.
22 I became as weak to the weak, that I should be gaining the weak. To all have I become all, that I should undoubtedly be saving some.
23 Now all am I doing because of the evangel, that I may be becoming a joint participant of it.
(1Corinthians 9:19-23 Concordant Literal)

As we resist sin through our thanksgiving for all that Christ Jesus did for us on the Cross, embracing the quickening of our mortal body by Holy Spirit; as we resist sickness through our thanksgiving for all that Christ Jesus did for us on the Cross, embracing the quickening of our mortal body by Holy Spirit; as we resist poverty through our thanksgiving for all that Christ Jesus did for us on the Cross, embracing our inheritance of the Blessing of Abraham by faith, according to Galatians 3, then the spiritual victories that we're winning are for every man everywhere. The substitutionary theology has never gone away: the just for the unjust to bring them to God, being figuratively put to death in the flesh through our baptism, but being made alive in the spirit -- not just for ourselves, but the life that we

gain is for all men everywhere. Judging ourselves so that we're chastened by the Lord over the Bread and Cup so that we're not judged with the World, but so that our judgment of the world is their salvation, etc. We press towards the mark for the prize of the High Calling of God in Christ Jesus, because we are His Body.

When you want to understand God's judgment, don't look at the sin that's already been taken away by the Lamb of God. Look to what the Scriptures declare that God is doing in the Body since all judgment has been committed to the Son and not to the world. When the 7 seals of false spirits are loosed from the title deed of all of Creation in the book of Revelation, then the entire Creation belongs to our Lord and His Christ, right? For those that I just lost with that comment, look at Jeremiah 32 regarding a purchase deed for land that has seals on it. St. Paul said that we have the seal of the Holy Spirit if we're in Christ. So, seals are with spirits. You could also look at the 7 seals as the 7 places where the Blood of Jesus was loosed in His sufferings. Scripture mentions seven specific instances in Jesus' passion where He would have, and did indeed shed His Precious Blood, relating to our salvation.

1. The Agony in the Garden: "And being in an agony he prayed more earnestly; and his sweat became like great drops of Blood falling down upon the ground." (Luke 22:44)
2. The High Priest's House: "Then they spat in His face and struck Him with their fists; and some slapped Him in the face" (Matthew 26:67)
3. The Scourging: "Then Pilate took Jesus and scourged him." (John 19:1)
4. The Crowning with Thorns: "And the soldiers plaited a crown of thorns, and put it on his head." (John 19:2)
5. The Carrying of the Cross: "So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha." (John 19:17)
6. The Crucifixion: "There they crucified him, and with him two others, one on either side, and Jesus between them." (John 19:18)
7. The Piercing of His Side: "But one of the soldiers pierced his side with a spear, and at once there came out Blood and water." (John 19:34).

When it comes time for us to judge the world, we judge the world with what we've been judged by. Every time we resist with our thanksgiving, hope, and love everything that Jesus bore for us we're not only rendering judgment in our own lives and bringing every thought into captivity to Christ while living carefree lives 'cause of having all of our cares cast upon Him, but we're literally rejecting the sin of the world as the stewards of the world. As joint-heirs with Abraham of the entire world, which is what Romans 4 and Galatians 3 calls the Gospel, our intercessions for the Sodom and Gomorrah of our day bring about their literal ultimate salvation. The world having no faith doesn't set aside either God's faithfulness nor our faith in Him and for the world as we're steadfast, immovable, and always abounding in the work of the Lord, knowing that our labor in the Lord isn't in vain.

We refuse to be without a single one of them for all of eternity, therefore the anointing on our lives is chewing away at the yoke of bondage that's on them. People aren't sinning out of their liberties. Nowhere in the Scriptures is freedom ever associated with bondage. As we resist bondage through the Word, faith, the Blood, and the Anointing on our lives, we're resisting it for all of mankind in resisting

it for ourselves. The Creation falls and rises together with us. That's what the Incarnation is about: Christ's and then His Incarnation inside of each of us. When we receive the gold, frankincense, and myrrh of the Magi by faith (i.e. literally), then we're refusing to live in a world with poverty. When we're receiving the benefit of the stripes on Jesus' back for our healing, then in that exchange between our faith and the anointing, we're declaring an ending to all disease for everyone. The health and wealth aspects of the Gospel are more about having enough for us four and no more, and it's more than just trying to have enough to hopefully disciple the nations before it's too late for them. It's literally how we govern and rule the world.

Our Kingdom not being of this world, or rather not being set up in the way that this world is set up means that we're not looking for a political office in this world as the end all of our attempt at leading this world. Each of our spiritual victories with the Word of God is the judgment of sin, the curse, and death for all men everywhere. It'll have a cumulative effect, if some of you are like "but what some would consider to be the Word of Faith movement that emphasizes these particular things has existed for over 50 years and the world's only gotten worse." Obviously the missing piece of the puzzle being the Universal Restoration hasn't been plugged into the usage of the thanksgiving of those that have pursued reigning in life with Christ Jesus, literally. And again, the prophets called things that be not as though they were for hundreds and hundreds, if not thousands of years, with all kinds of incremental benefits accumulating to the people of God in the different areas of their lives and times that they were open to walking humbly with their God, but the full incarnation of the Son of God into Bethlehem didn't occur for thousands of years after what God told Adam in the Garden of Eden.

It's not going to take that long this time with seeing the full image of God in the earth because we've got a growing awareness and call in the earth to intercession and growing more responsible and diligent in the usage of the weapons of our warfare, and we actually have eonian life, according to 1John, whereas Old Testament people were dead in trespasses and were only having life accounted to them if they'd believe the illustrations that God was giving them back then. But since the resurrection, Jesus Christ speaks plainly with us, as He said that He would, and His Holy Spirit shows us things to come and enables us to do greater things than Jesus Christ ever did, according to John 14:12. Taking judgment seriously is taking God's nonnegotiable stands regarding each aspect of our lives in Christ seriously. It's the Son of God finding faith in the earth each time that He makes a move towards us in His High Priestly Ministry after the order of Melchizedec. When He finds us living out our royal priesthood after the order of Melchizedec that when He gives the hundredfold increase to what we're doing, then it's a Jubilee for all nations everywhere.

It's an Anti-Christ spirit to look at the world suffering and to hard heartedly say "they're getting what they deserve. Let 'em all go to Hell and we'll fish 'em out later!" No, we're the deliverers of Creation, according to Scripture. We're the watchmen on the wall, according to Ezekiel. The world might be a sinking Titanic, but God hasn't called any of us to be the iceberg or the one that holds their heads under water. None of us are called to be sharks. We're called to be life preservers and boats to help them escape the evil that's come upon them. We're called to give them that cup of hot coffee or hot chocolate when their bones are chilled after having come into contact with that iceberg and after having gotten thrown overboard by life's circumstances. Taking judgment seriously is to be thankful and to not allow God's decision to cause us to be first-fruits of His Creatures to have been a bad decision on His part. We're to refuse to receive the grace of God in vain. God's given to us all of these miraculous powers to save the world with. Not to make their Hell deeper and hotter than it's already been.

We behold the Lord and are transfigured into the same glory, according to 2Corinthians 3. The world's supposed to behold us and to be transfigured into the same glory. Of course, it takes time. It takes

diligence to the Word of Christ to where everything we say and do is in the Name of Jesus so that we're rooted, built up, and established by thanksgiving in every provision of the Cross of Christ. But as no man is an island unto himself, the Body of Christ isn't an island unto itself. As we see light in His light and refuse the darkness of this world in our spirit, soul, body, finances, and social life, we're not only conforming everything in our own individual lives until it is on earth as it is in heaven so that we're not lead into temptation, but delivered from evil. But these principles of thanksgiving, hope, and love have a cumulative effect. And as enough of us are following Holy Spirit everywhere He's leading and applying the abundance of the revelations that He gives us while casting out every devil sent to buffet us, then not only is our obedience fulfilled and all disobedience is swiftly avenged, but there's the compounding effect that begins to take place where we pull all of Creation into the Omega Point where all things are reheaded in Christ Jesus [experientially] and not just in terms of ultimate destiny "someday."

Dealing With Being Excluded From Mainstream Outreaches
By Martin Cisneros

Many Christians aren't scared of how things will turn out, but are frightened of Christian Universalists that they've seen that aren't sound in other areas of Biblical doctrine. That's not universally the case, but the noisier ones on many forums tend to have a very sketchy understanding of other things that the Scriptures say and many times the areas of Biblical doctrine they know the least about are the areas that they decide to be as equally critical of as they are of Eternal Hell to where they lose absolutely all of their credibility as people with a sound Scriptural perspective that's backed with a sound lifestyle that's Scripturally based and Holy Spirit POSSESSED.

I'm sincerely the only Christian Universalist that I know of right now that EMPHASIZES the Blood of Christ, repentance, what the Scriptures say about proving one's repentance by one's deeds, and being conformed to the image of God's dear Son NOW. A "someday they'll repent" message doesn't cut it either Scripturally or to any sound mind. Repentance is a NOW word that must be done in the NOW. I'm not saying that I'm the only Christian Universalist that believes these things. I'm saying that I'm the only one that I know of that's continuously vocal about it whether offline or online; whether on boards or via emails or on my own webpages.

Andrew Murray and Andrew Jukes are cherished by all segments of the Body of Christ because they focused on enriching the lives of everyone everywhere on more than just the restitution of all things. William Barclay was the same way, that although few might agree with all of his conclusions, you at least know that he devoted a fair amount of attention to the whole New Testament. Karl Barth ditto. George MacDonald ditto.

If I mentioned a couple dozen folks on Christian television that are as deeply persuaded [dogmatically persuaded] of the Universal Restoration as I am, for equally weighty Scriptural reasons, many people who visit these boards I'm describing would be absolutely furious at them for not trumpeting the Universal Restoration from the rooftops rather than celebrating that they're leavening the Body of Christ on the areas that there's currently open doors into their hearts for. A Biblically maturing Christian would celebrate their soundness in faith in other areas beyond eschatology and a narrow focus on this one aspect of soteriology.

There's a gullible idea among many of us that presupposes that God doesn't want them to be effective in ministry or that somehow the only way they can be effective in ministry is by being outed about being voracious readers of a couple of Christian Universalist websites and many Christian Universalist books. Teaching people how to sow and reap effectively and how to inherit the blessing is as much of a part of St. Paul's Gospel as the Universal Restoration and in our own ranks there's the equal problem of teaching "another Gospel" because of not being sound in all of it.

Teaching people how to live in newness of life, daily presenting themselves to God as alive from the dead and their members as instruments of righteousness that are under grace and cleansed of all unrighteousness, is as much the Gospel of the New Testament as 1Corinthians 15:22. Being the express image of the invisible Christ is just as much St. Paul's focus as the reconciliation of all seen and unseen principalities and powers through the Blood of Christ. Show them over a broad enough period of time that we're actually Christians and sound in all areas of Scripture and they may actually someday invite us back to their websites, Churches, broadcasts, and other outreach opportunities in order to deal with the difference between ourselves and the UUA that's mostly pagan.

Show them that we can talk about all areas of Christian doctrine without just having a point to prove about Hell and they'll even GIVE US our own television and radio programs because their hearts really are [generally speaking] burning for the recovery of the sheep that have gone astray and are in the pigpens of life with broken relationships, broken dreams, broken minds, broken emotions, broken finances, broken bodies, etc.

I'm saying for us to let the New Testament be our example that although it's mentioned, it's not the focus. St. Paul who was perhaps the clearest writer in the New Testament about it was an "in your face" preacher about repenting NOW, having faith in our Lord Jesus NOW -- not because of what He'll someday do as His greatest achievement in abolishing anything/everything that's ever or will ever be called death, but because God raised Him from the dead so that at this point He alone rightly discerns the states and statuses of the living and the dead.

Thank God that there's a safety net and that if someone's last act in this life is to fall into sin that they're not thereby damned for all of eternity -- not because of eternal security, but because of the ransom for all that's ever-living to make intercession for all. Some of the Eternal Hell proponents want to single out suicide as the only sin that one could possibly commit as a Christian as the last sin they commit that they can't repent of, but what if they lied to their spouse about their level of physical pain and discomfort because of a disease or a horrific accident in their dying moments? By the logic of the view of many Christians regarding suicide those Christians died in a sin of lying that was motivated by wanting to comfort those that would continue to live this life after they were gone, and are now irrevocably bound for an eternal death.

What if during war time someone's last act in some other part of the world is to steal a morsel of food while the bombs are falling and though they were sincere Christians all of their lives; perhaps holier than we'll ever be, yet in that last fateful moment they were overcome by their hunger and weighing it verses an immediate opportunity for something in an abandoned kitchen or home? On the mainstream paradigm of Eternal Hell, then all hope is lost. Thankfully, we have something better to share with their bereaved families at the funeral and in the years following when their stomach's in knots as they're discovering the circumstances that their loved one died in.

But those aren't the issues related to most people's lives and the authors of the New Testament under the direction of THE AUTHOR of the New Covenant made passing comments along those lines while focusing on successful Christian living that's deeply rooted in thanksgiving, every care being cast upon Him without exception and without qualification, and any imaginations that are directly opposed to the promises being cast down and brought into obedience to Christ Jesus their High Priest.

The focus was on successfully overcoming their enemies with love and taking control of their minds, bodies, finances, and nations with the finished work of Christ rather than in spelling out every possible dealing of God with those that died unrepentant. They'd simply point us back to the Old Testament for the types and shadows to explore on any questions that they didn't have time to get into in their writings since the patterns of God dealing with sins to the third and fourth generation were already there, as well as all of the laws of restitution, and the different times and seasons when we could look with anticipation towards [in this life] for cleansing and the annihilation of all of our debts and other bondages.

The principle of Scripture is resurrection. As our lives are figuratively pulled out of the pit by the anointing of God that we're drawing upon Jesus' Priesthood and the Holy Spirit within us for, we ought

to at the exact same time be expecting the anointing to flow from us to the ground beneath our feet in the emptying of Hell of more and more souls. It's not one or the other, either the practical or the metaphysical. The anointing corrodes and destroys EVERY yoke. But Romans 10 says not to look to the grave for a resurrection but to look within one's self for the resurrection of anointings of previous eras so that both the living and the dead in our lives can be dealt with because as Paul explains later in the New Testament, we're the Body of the Anointed One. Well, we can't be the Body of the Anointed One without being the Body of that Anointing which Isaiah 10:27 calls burden removing, yoke removing, and yoke destroying power.

Perhaps it's my Word of Faith heritage that's clarified this in my mind recently, but sowing and reaping happens here. The Biblical pattern is for the anointing to flow to and through the living to affect all things living and death. Our focus shouldn't be on God saving those that have died in their sin, but upon God's power flowing to us, in us, and through us until the gates of Hell can't prevail against us and our raising of the dead as His Body in the earth that are doing greater things than He did according to John 14:12. Our focus shouldn't be on debating whether or not the dead can remain in Hell, but upon whether or not we're going to leave 'em there.

Our emphasis should be: "LAZARUS, COME FORTH!!"

Shhh...It's All A Conspiracy
By Martin Cisneros

I found out that there actually is a Big Brother Government. Everything you're saying, and I'm not sure how but, everything you're thinking is also being monitored. The eyes are everywhere. You thought you were alone, or alone with someone when you did that, but you weren't. But the Big Brother Government isn't the United States Government. No, it's much bigger than that. They're not the Russian-Iranian Alliance. They're much bigger than that. It's not the European Union. They're much bigger than that.

What you said yesterday, it's already in the vault. They saw everything. They're planning the exact moment that they're going to get you, if they don't have you already! They're behind you or beside you right now. Seriously. They've been planning this for years -- the exact moment that they're going to get you -- if they don't have you already. There's only one man at the top.

They're watching what I'm saying right now, so I have to be brief. Watch what you say and where you go. But then again, there's no way out. It's all a Secret. It's all a conspiracy. Nobody can escape. They're going to get us all. Lots of blood has been shed over it, but somehow, and I don't know how they've done it, but somehow only one man's blood has ever been shed by it.

They've saved your life several times without your knowing anything about it. It's all a part of their plan. They slowly win our confidence and then...and then...and then... They're getting closer. They were there when you were at the store. When you were at Church. When you thought you were by yourself. They know what you eat every day. They're that close!

They've never failed to get their man, or their woman, or their child, or... They have only one agenda and it's world domination. But it's bigger than that. It's....it's... Shhh... They're coming. The takeover was planned a long time ago. They're going to completely change life as you've known it. There's no escape. They're coming!! It's the Kingdom of God and Jesus Christ, your Big Brother, loves you!!!

What does John 3:16 mean, if aionios doesn't mean "everlasting?"
By Martin Cisneros

This passage of Scripture has unfortunately been misunderstood, misinterpreted, and misapplied by Christians for decades and even for centuries. John 3:16 was Jesus' statement after the serpent on the pole passage from the Torah was brought up (John 3:14) and the serpent on the pole wasn't placed where the Old Testament Israelites could see it to deal with anybody's "eternity." It was to bring healing to their bodies. It's sole purpose was medicinal for their bodies. This chapter of John's Gospel gives us another condemnation passage like 1Corinthians 11 where the context of the "condemnation" for not rightly discerning the Gospel winds up being sickness, disease, and bodily death -- not damnation and being in the lake of fire for all of eternity, which would be contrary to all of the Scriptures that say that Christ has taken away the sin of the whole world (John 1:29; Colossians 1:15-20; 1Timothy 2:6; 1John 2:1-2).

John 3:16 is about Jesus' healing ministry for the physical body. Nicodemus wasn't asking about going to heaven. He was saying to Jesus that He had to be from God because of all of the miracles. And Jesus was being affirming towards him that he couldn't even perceive God at work in Jesus UNLESS he'd been "born again," even if he didn't know what to call it or what was going on in himself. Nicodemus was saying that "there's a lot going on in Your life, Jesus, that can only be from God." And Jesus was turning the tables on him and saying, "Nicodemus, there's a lot going on in your life that can only be from God, or you wouldn't even be able to recognize God at work."

In that context, because Nicodemus was evidently asking about the miracles, the healings, etc., Jesus said, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him (like the women with the issue of blood) should not perish, but have eonian life." He didn't mean perish for the age, but perish from the age with all of the prevalent illnesses, economic hardships, and politics that were going on in that era. He may have even been saying, "Nick, I can even touch what's been going on in your body -- that chest pain, that indigestion, or whatever -- if you believe that God has sent Me to you as well. You don't have to die of this 'cause Father sent Me."

John 3:16 is a healing verse [contextually] and not a "turn or burn" passage. It's a Matthew 8:17; Romans 8:11; 1Peter 2:24 type of passage.

Jesus never condemned either man crucified with Him
By Martin Cisneros

If anybody had the right!... But He never even did what we might have done with making sure that He qualified "who" would be with Him in Paradise that day. Which of the two guys that died with Him do you think couldn't stop kissing His feet and perhaps wiping them with his hair in their disembodied states? St. Paul indicates a spiritual body after we die. For those who don't take St. Paul's language to teach that we have any kind of body until the resurrection, [for whatever reason,] I hope you'll at least indulge the metaphor for it's worth as an example of those "who are forgiven much, love much." Which of the two men do you think loved Him more if they both were in Paradise with Him that day?

For those not persuaded of Universal Restoration, (or for those still working through it from the beginning,) who might be like "where is this guy getting this?" Look at Luke 23:39 where the supposedly worse of the two said to Jesus, "If thou be Christ, save thyself and us." The other one said in the following verse that there was no fear of God in that statement, but Jesus isn't the one who said that the guy wasn't fearing God. Wasn't it an honest request, even if through the pain of crucifixion he seemed to bark it at Jesus "If thou be Christ, save thyself and us?" Mel Gibson's "The Passion of the Christ" movie has this guy laughing at the other one and at Jesus when Jesus said "Verily I say unto thee, to day shalt thou be with me in paradise," but you can't find that in Luke 23 or in any of the other related chapters to this scene.

Mark 15 says that the crowd and the priests were mocking, but it makes no reference to these two guys, except in the 27th – 28th verses when it says that they happened to be crucified with Him so that the Scriptures would be fulfilled that He was numbered among the transgressors. Matthew 27:44 says that they were both mocking Jesus at first, so it's not out of the religious purity of either of their hearts that Jesus saved one and damned the other one. All John 19 mentions about these two individuals is that one was crucified on one side of Jesus, while the other one was crucified on the other side of Him, and that their legs got broken. But Jesus' legs weren't broken. His standing and His footing as the Saviour of the World is sure!

What was Jesus to do? Not save the one of them that said that if He was the Christ that He should save the two of them? Would that have answered the man's question? "If...then..."

What if there wasn't a Hell?
By Martin Cisneros

What if the plan of God didn't involve punishment in the way that we tend to think of punishment? What if the plan of God involved casting out fear where ever it's found instead of "giving people a taste of their own medicine?" What if Christ in His exalted Form could confront every single individual at the moment of their death with their judgment? What if Christ took all pain so that His process of transforming every life wouldn't require His purposefully inflicting pain?

What if embracing Christ in this world were only about Adoption and greater glorification? What if it didn't have any bearing on people reaching Heaven? What if, as star differs from star in glory, so is the resurrection of the dead?

What if God looks at every sinner at the moment of their death and says, "you've been through enough?"

What if suicide only cost someone the unspeakable glories of Sonship?

What if Christ really did finish the Work that the Father gave Him to do? What if love really never fails? What if there isn't anywhere else to go but Heaven because Christ destroyed Hell in His resurrection? What if there's nowhere else to go?

What if no one sows corn on earth and reaps corn bread on the moon? What if that's utter nonsense? What if the process is as exclusively through Christ as it was exclusively through Adam until Christ came?

What if the Victory was genuinely won 2000 years ago? What if obedience in this life is only about rewards and hastening the time when physical death and pain is abolished? What if disobedience and death without submission to Christ wouldn't prevent His work of saving them from their sins, even if they never inherited Sonship?

What if the second death is nothing more than the death of any possibility for Sonship? What if life and love are as certain for all of the wicked of the world as if they were already in Heaven? What if God sends His Sun on the wicked and the righteous and sends Rain on the just and the unjust?

How would you preach if you knew that there was absolutely no Hell, either eternal or temporal? How would you preach if you knew that Sonship and rewards were the only thing at stake because of there being no curse associated with the New Covenant?

What if Christ has already abolished death in every sense except for physically? What if He's already won?

What if getting a gun and getting to point it right between the eyes of the biggest terrorist and pulling the trigger before they could repent and embrace the Lordship of Christ in this life would cost them nothing more than Sonship and unimaginable future glories? What if after costing them that, there were no more penalty upon them except perhaps an inferior physical resurrection in the last day of this present existence? What if Heaven were immediate for Osama Bin Ladin although, again, without the dimensions of Identity, Glory, and Sonship that he could have had, had he renounced his sins as an

offering of faith and proceeded to embrace the Lordship of Jesus by faith? What if finally understanding all that he'd ever wanted to understand were the furthest extent of his loss on the opposite end of the spectrum after his loss of Sonship with God through Jesus Christ?

What if perpetually meeting the needs of all of creation in boundless love were the extent of the destiny of the Sons of God through Jesus Christ?

What if there's no such thing as "Hell" or "Damnation?" What if those are only accusations against the fullest conquest of the cross of Christ? And what if that's why "Hell" and "Damnation" are considered pejoratives and expletives?

What if Hell is gone forever?

Should Hell Houses Be Stopped In Churches?
By Martin Cisneros

I have mixed feelings about 'em 'cause of my appreciation for art. Minus the part of those being the place where people will end up that haven't learned to pronounce the Name of Jesus and grovel appropriately for the rest of their lives in blasphemy against genuine Biblical humility. I have mixed feelings about a total ban. In the interests of a healthier society while television, movies, radio, books, magazines, newspapers, and Churches are in the current state that they're in. Then in the interests of reclaiming the Churches and the Nations, then perhaps one of those laws totally banning it for a century -- IF it were a part of a much bigger picture in reclaiming the Churched and the Lost from images of their own damnation for all of eternity.

But I'd have to surprise everybody with a Colossians 2 response about not having the touch not, taste not, handle not exclusively on terms of asceticism, as though by itself that would create the kind of personal or global life that we want, [or as though that made us better than those that love doing those,] but keeping a bigger picture balance with 1Corinthians 9 about all things to all people to reach as many as can be reached in this life time. But as an art form, and again, not all are going to agree with me, I'm sure, but I'd love to play "Jason" in a movie or some character approximating that. I'd scare everybody on set into never making another one of those kind of movies ever again for the rest of their lives!

When Is Eonian Life?
Compiled By Martin Cisneros

11 And this is the testimony, that God gives us life eonian, and this life is in His Son.
12 He who has the Son has the life; he who has not the Son of God has not the life.
13 These things I write to you that you who are believing in the name of the son of God may be perceiving that you have life eonian. (1John 5:11-13 Concordant)

And, this, is the witness: - that, life age-abiding, hath God given unto us, and, this life, is, in his Son: He that hath the Son, hath, the life, - he that hath not the Son of God, hath not, the life. These things, have I written unto you - in order that ye may know that ye have, Life Age-abiding - unto you who believe on the name of the Son of God. (1John 5:11-13 Rotherham's)

Now this is the testimony, that God hath given us aeonian life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son, hath not life. I have written these things to you who believe on the name of the Son of God; that ye may know, that ye who believe on the name of the Son of God, have aeonian life. (1John 5:11-13 Scarlett's)

11and this is the testimony, that life age-during did God give to us, and this -- the life -- is in His Son;
12he who is having the Son, hath the life; he who is not having the Son of God -- the life he hath not.
13These things I did write to you who are believing in the name of the Son of God, that ye may know that life ye have age-during, and that ye may believe in the name of the Son of God. (1John 5:11-13 Young's)

20 Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we know the True One, and we are in the True One, in His Son, Jesus Christ. This One is the true God and life eonian. (1John 5:20 Concordant)

We know, moreover, that, the Son of God, hath come, and hath given us insight, so that we are getting to understand, him that is Real, - and we are in him that is Real, in his Son Jesus Christ. This, is the Real God, and life age-abiding. (1John 5:20 Rotherham's)

But we know that the Son of God is come; and he hath given us an understanding that we may acknowledge the true One; and we are in the true One, even in his Son Jesus Christ: He is the true God, and aeonian life. (1John 5:20 Scarlett's)

20and we have known that the Son of God is come, and hath given us a mind, that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this one is the true God and the life age-during! (1John 5:20 Young's)

14 We are aware that we have proceeded out of death into life, for we are loving our brethren. He who is not loving is remaining in death.

15 Everyone who is hating his brother is a man-killer, and you are aware that no man-killer at all has life eonian remaining in him. (1John 3:14-15 Concordant)

We, know, that we have passed over out of death into life, because we love the brethren: he that loveth

not, abideth in death. Whosoever is hating his brother, is, a murderer; and ye know that, no murderer, hath life age-during, within him abiding. (1John 3:14-15 Rotherham's)

We know, that we have passed over from death to life, because we love the brethren: he who doth not love his brother, is remaining in death. Every one who hatheth his brother, is a murderer, and ye know that no murderer hath aeonian life remaining in him. (1John 3:14-15 Scarlett's)

14we -- we have known that we have passed out of the death to the life, because we love the brethren; he who is not loving the brother doth remain in the death. 15Every one who is hating his brother -- a man-killer he is, and ye have known that no man-killer hath life age-during in him remaining, (1John 3:14-15 Young's)

23 Everyone who is disowning the Son, neither has the Father. He who is avowing the Son has the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you, also, will be remaining in the Son and in the Father.

25 And this is the promise which He promises us: the life eonian.

26 These things I write to you concerning those who are deceiving you. (1John 2:23-26 Concordant)

Whosoever denieth the Son, neither hath he, the Father: He that confesseth the Son, hath, the Father also. As for you, what ye have heard from the beginning, in you, let it abide. If, in you, shall abide, that which, from the beginning, ye have heard, ye also, in the Son, and in the Father, shall abide. And, this, is the promise, which he hath promised unto us, - The age-abiding life. These things, have I written unto you, concerning them who would lead you astray. (1John 2:23-26 Rotherham's)

Whoever denies the Son, hath not the Father: [but he that acknowledgeth the Son, hath the Father also.] Therefore let what ye have heard from the beginning remain in you: if what ye heard from the beginning remain in you, ye will remain both in the Son and in the Father. Now, this is the promise which He himself hath promised us, even aeonian life. I have written these things to you, concerning those who are seducing you. (1John 2:23-26 Scarlett's)

23every one who is denying the Son, neither hath he the Father, [he who is confessing the Son hath the Father also.] 24Ye, then, that which ye heard from the beginning, in you let it remain; if in you may remain that which from the beginning ye did hear, ye also in the Son and in the Father shall remain, 25and this is the promise that He did promise us -- the life the age-during. 26These things I did write to you concerning those leading you astray; (1John 2:23-26 Young's)

2 according as Thou givest Him authority over all flesh, that everything which Thou hast given to Him, He should be giving it to them, even life eonian.

3 Now it is eonian life that they may know Thee, the only true God, and Him Whom Thou dost commission, Jesus Christ. (Gospel of John 17:2-3 Concordant)

Even as thou gavest him authority over all flesh, that, as touching whatsoever thou hast given him, he might give unto them, life age-abiding. And, this, is the age-abiding life, That they get to know thee, the only real God, and him whom thou didst send, Jesus Christ. (Gospel of John 17:2-3 Rotherham's)

As thou hast given him power over all flesh, that he may give aeonian life to all whom thou hast given

him. Now, this is aeonian life, to know thee, the only true God, and Jesus Christ, whom thou hast sent. (Gospel of John 17:2-3 Scarlett's)

2according as Thou didst give to him authority over all flesh, that -- all that Thou hast given to him -- he may give to them life age-during; 3and this is the life age-during, that they may know Thee, the only true God, and him whom Thou didst send -- Jesus Christ; (Gospel of John 17:2-3 Young's)

1 In the beginning was the word, and the word was toward God, and God was the word.

2 This was in the beginning toward God.

3 All came into being through it, and apart from it not even one thing came into being which has come into being.

4 In it was life, and the life was the light of men.

5 And the light is appearing in the darkness, and the darkness grasped it not. (Gospel of John 1:1-5 Concordant)

Originally, was, the Word, and, the Word, was, with God; and, the Word, was, God. The same, was originally, with God. All things, through him, came into existence, and, without him, came into existence, not even one thing: that which hath come into existence, in him, was, life, and, the life, was, the light of men. - And, the light, in the darkness, shineth; and, the darkness, thereof, laid not hold. (Gospel of John 1:1-5 Rotherham's)

The Word existed in the beginning; and the Word was with God, and the Word was God. This Word was in the beginning with God. All things were made by Him, and without him was not any one thing made. That which was in him was life; and the life was the light of men. And the light shineth in darkness; but the darkness did not comprehend it. (Gospel of John 1:1-5 Scarlett's)

1In the beginning was the Word, and the Word was with God, and the Word was God; 2this one was in the beginning with God; 3all things through him did happen, and without him happened not even one thing that hath happened. 4In him was life, and the life was the light of men, 5and the light in the darkness did shine, and the darkness did not perceive it. (Gospel of John 1:1-5 Young's)

12 Contend the ideal contest of the faith. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses. (1Timothy 6:12 Concordant)

Be contesting the noble contest of the faith, - lay hold of the age-abiding life - unto which thou wast called, and didst make the noble confession before many witnesses. (1Timothy 6:12 Rotherham's)

Maintain the noble contest of faith; lay hold on aeonian life, to which thou hast been called, and hast made a noble confession in the presence of many witnesses. (1Timothy 6:12 Scarlett's)

12be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses. (1Timothy 6:12 Young's)

All Men Are Created Equal, Right? By Martin Cisneros

I'm not sure that God does regard all men equally because He makes a distinction between the righteous and the wicked, there are different levels or orders in the resurrection according to 1 Corinthians 15, and St. Paul uses the illustration of the physical body where each part is very important, but each part has a different function, a different level of exposure to the general public, a different level of defense by the rest of the body from injury, etc. If God treats all spirits equally, then are we likewise going to fall like lightning from heaven as Satan did? Does God speak to all men equally when some disbelieve that there is a God, while others, to hear them talk, seem to have a never ending two way conversation with God. Not all of us have the same giftings and functions in the Kingdom of God. Christ Jesus didn't appoint all men to be Apostles, or all men to be Prophets, or all men to be Evangelists, or all men to be Pastors or Teachers. Romans 12, 1 Corinthians 12, Ephesians 4, 1st and 2nd Timothy, and Titus makes a distinction between various ministries, giftings, purposes, levels of grace, etc. Romans 13 says that people in political power don't bare the sword in vain, while the rest of us are instructed to live peaceably with all men as much and as best as we're able to.

Not all actions are the same, since some are to be restrained even with the death penalty if necessary according to Scripture. Peter's writings say that the younger ought to respect their elders, although St. Paul seems to throw a monkey wrench in things by qualifying what constitutes an elder in giftings, wisdom, and most particularly in behaviour and attitude. In the book of Revelation God isn't treating the Beast and the False Prophet in the same way as He's treating anyone else because they go into the Lake of Fire a thousand years earlier than anyone and they were no closer to getting out at the end of the thousand years when the devil was thrown in there with them. Scripture is very careful to distinguish between types of men based upon behaviour, station in life, gifting from God, and the end intended by the Lord as when the New Testament praises the patience of Job. Not everyone who loses everything receives double all that they'd lost within a year of having lost it, like Job did. Some people die broke and some people die rich. All of these things depend upon the seeds that were sown and the type of conditions that were maintained for the seeds sown, and whether or not God chooses to command His blessing upon the seeds that have been sown so that no sowing and reaping will be required for two or three year increments because of how much He causes to come in. Otherwise, it winds up being the natural course of events with the seeds that have been sown if people aren't Jubilee'd into a whole higher plane of existence through Father's commanded blessing.

A Brief Commentary On Verses Proposed As A Possible Rebuttal Or At Least Sincerely Wondered About By One Questioning
By Martin Cisneros

Psalm 145:9 The LORD is good to all: and his tender mercies are over all his works

Yes, His mercies are over all His works. An excellent argument against Eternal Torment/Separation, but doesn't change the meaning of the passage of Scripture I mentioned about different giftings, appointments, purposes, judgments based upon actions, etc.

Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

The next part says but in every nation He that feareth Him and worketh righteousness is accepted with Him. Not all currently do or have over the last couple thousand years.

Romans 2:11 For there is no respect of persons with God.

This passage is qualified by the 6th through the 10th verses where each is judged based upon his works with different outcomes based upon the findings when judged by the standard of God's previously established Word. He says that each will get according to His deeds irrespective of His taking any special liking to anyone. It'll all be fair.

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rich unto all that call upon Him rather than rich unto all in the present age. In future ages as more call upon Him, then He'll be rich to them as well because there is no respect of persons with God as you've already noted.

Galatians 2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:):...

Likely speaking of the Gospel being applicable to all, and there being no difference or exemptions between his ministry and anyone else's from the standpoint that he's doing what he's called to do in, for, and through the body, just as every other minister/ministry is doing where God has placed them in, for, and through the body to the world.

Ephesians 6:9 knowing that your Master also is in heaven; neither is there respect of persons with him.

This is regarding slave masters and slaves being treated according to their works so that the owner of the slave didn't have any special privilege with God and would get the same blessings/penalties for the same actions as the slave.

Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Each don't commit the same wrong, therefore each don't receive for the same wrong.

James 3:17 But the wisdom that is from above is first pure, without partiality, and without hypocrisy.

The first chapter says that He'll give you His wisdom if you ask by faith and He won't upbraid you for your lack of wisdom. The lack of partiality to God's wisdom is that the same principles will work for

whoever will apply them. An airplane would have worked when James was writing that as it'll work in the 21st Century, but they didn't understand the laws that governed flight back then and didn't have the materials developed that go into the science of flying. But all of our technology today would have worked back then if they'd had it.

1 Peter 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

There's no such thing as being so close with God that He won't still judge you for wickedness. In other words, the Popes and Bishops of the dark ages were never close enough to God for the Crusades to have been either blessed or overlooked by God. They're receiving the same penalty for their works as Adolf Hitler and all of his men will receive, irrespective of levels of spirituality or whatever.

All excellent Scriptures for proving that God is always going to be Who He is and will treat each the same in judgment when all of the evidence is in and it's time for judgment, particularly after death as Hebrews 9:27 would say, but they don't change what St. Peter said about our being stewards of manifold grace, and of each person being a different member of the body, according to St. Paul, and having different gifts proportioned to their faithfulness, their place in the body, the urgency of the times, and everything else that would have any bearing on God intervening and endowing certain ones with what He has for them because of what He needs from them in the earth for the direction of each segment of the Body and each segment of the Nations that He would want directed towards a certain end.

In the ages to come, He'd show the exceeding riches of His grace, according to Ephesians 2, which indicates just an ever-expanding display of His great love with greater and greater intensity that as sin has abounded grace is much more abounding. Mark 4, Isaiah 9, Isaiah 30:26 and other passages illustrate the ever-increasing nature of what God is doing so that it's not the same manifestations as in previous eons. Everything that God is doing additionally is about more, according to 2Corinthians 9.

Each of us can have a very, very, very deep relationship with God -- much deeper than we'd ever imagine in this life. But like the chapters of a book, if the book were the world and each chapter were each life -- each chapter's going to be completely different even if it all got the same loving attention to detail from Father. Certain stages of the story of all of human history and certain individuals within that are going to create more excitement in Him and response from Him than other pages, but where each revision must be made in each life it'll be done without hypocrisy and without partiality.

Each page serves a different purpose in a book and all don't tell either the same story or the same part of the same story. But without each part, without each letter, you couldn't get from here to there and too much wouldn't make sense of even the more exciting parts without the seemingly bland parts that tie absolutely everything together. Where really bad typos exist, He's the editor that we can all count on to get our lives completely right. But no page is going to fail to have His attention to detail whether it creates less or greater excitement for Him than some of the other pages or chapters. Each page is incredibly important, but each page doesn't have the same page number. The story isn't complete without each page and without each page having a different page number, there could be nothing but horrible confusion about where everything fits.

To Hell And Back
By Martin Cisneros

From now on, let no one trouble me. For I bare in my body the marks of the Lord Jesus. Galatians 6:17

There is rest that we can have from all of our enemies in this life. The Bible says that Israel had it after they'd taken absolutely all of the land that God had promised them (Joshua 21:43-45). It was short lived rest for them because they got into idolatry, did the very thing that God said not to do in Deuteronomy 8 with forgetting Who made them wealthy beyond the dreams of avarice, started getting unequally yoked together with unbelievers, etc. But He will make you lie down in green pastures, beside still waters, etc.

(Psalm 23 always comes after Psalm 22 in a believer's life. If Psalm 23 hasn't come yet, then either you're not at Psalm 22, and have settled for something other than Psalm 22 because of your own carnal thinking or the carnal thinking of the religion that surrounds you, or your Psalm 22 hasn't ended yet. Isaiah 54 should always come after your Isaiah 53. And because of Isaiah 54, Psalm 112, and countless other passages, if anyone tries to say that the house that a believer has is too big that they've genuinely received from God through laying down their lives for others, then dismiss it as the Judas Iscariot spirit that claims to wish it sold in the behalf of the poor so that they can do what they wish with it.)

Where a lot of churches mistreat each other is by implying that that's where everyone who becomes a believer is supposed to start and that they're supposed to be maintaining a level that they've never yet inherited the substance of, and that if they don't, then they're all going to Hell in that Church, yada, yada... All of the promises of God that relate to this life for a believer are either contended for (1 Timothy 6:12) or they're forfeited, but that has nothing to do with ultimate destiny, whether or not Christ is the ransom for all men, etc.

For the joy set before me, I've endured certain crosses, but I don't expect to always follow the example of a crucified life, although that's heresy in many quarters for me to say that. We're supposed to follow the example that Jesus left to us and not to follow the example of a crucifix that someone has on their neck that they've made an idol out of. Life in Christ isn't about crucifixion. It's about taking up your cross and walking the few miles of your life that you're supposed to walk with it, and then death is supposed to bow before you in every single area of your life. Life isn't death.

Life is a death that leads somewhere, even in this life. I'm to the "It is finished!!" stage and half a second away from breathing the last of what I lived previously. But I've got quite the tale that I could tell of a beating with a Roman cat of nine tails until they felt they were done, a horrible crown of thorns, nails through the most feeling nerves of my body, and being lifted up in front of others totally naked and mocked by both those that were dying with me and the religious crowd that wanted to scream their "if thou be the Son of God, come down from there" gibberish -- together with -- the ones that Jesus never faced that I've had to face -- the ones that have wanted to say that I'm not crucified with Christ because it wasn't with their particular brand of nails, their patented crown of thorns maker, and the type of hammer and cross that they believe that I should have been on far longer than I have been with far more agony in the ways that they think that my agony should have been suffered in order to be valid, etc.

Does 1 Corinthians 15:26 include the second death?

By Martin Cisneros

Some might prematurely try to say "no" because it's a death induced by God. However, I believe that God was more bringing a seed to harvest (i.e. wages of sin) than executing a sentence. If we say that death is an enemy, then which death? Some would say "physical death." But physical death, in the way that many people look at it, was induced by God after the Garden of Eden incident. So, we have both physical death and the second death being induced by God, and both of them are with regards to the wages of sin.

So, if God is inspiring His Apostle to say that death is an enemy, then it's more about what was behind that death (i.e. sin) than about God's alibi with regards to individual deaths. The last enemy to be destroyed is death, whether the first or the second. There's no separating that from the context of the passage in 1 Corinthians 15 where previously it was said that "As in Adam all die, even so in Christ shall all be made alive." The whole chapter is about the mortal and the corruptible putting on immortality and incorruption.

And of course, some try to get cute with 1 Corinthians 15:22 that "only those in Christ shall be made alive," as though there were two separate classifications. Perhaps there are in our daily experience, but not in the understood apocalyptic language of St. Paul with regards to these matters. Romans 5, 2 Corinthians 5, and 1 Timothy 2 explains 1 Corinthians 15:22 that as all were in Adam when he died, and therefore all died because he died, even so all were in Christ when he died, and therefore all will be made alive because he died. When you compare all of the different relevant passages, that's what you're faced with. People get confused about the one and many equaling the all language of a few passages of Scripture in the Old and New Testaments. But that doesn't change what the Biblical teaching is, just because they're confused by it or have contrary traditions or peculiar paraphrases that they're trying to pass off as translations of the 2000 year old text.

Death is evidently death in Scripture. I've yet to find where there's a distinction between the first and second death. They're both because of sin, and they were both put into place to curb sin's nature and effects by God. The Old Testament is full of practical lessons on how to prolong life and delay physical death. The New Testament is full of practical lessons on how to not be hurt by the second death. Seems like from cover to cover the Bible's teaching how to avoid death. Some want to say that death, in it's ultimate sense, is separation from God. The shell game with definitions, whether that's the correct interpretation or not, doesn't change all of the Bible's language with regards to death, such as in Ezekiel where it says that God takes no pleasure in the death of the wicked, but that the wicked would turn from their wickedness and live. Some want to say that death, in it's ultimate sense, is destruction. Psalm 90:3 and Psalm 103:4 both say that God reclaims people's lives from destruction.

(It says in Ezekiel that God takes no pleasure in the death of the wicked, but that the wicked would turn from their wickedness and live. It says in Isaiah that God's counsel shall stand and He'll do all of His pleasure. Hmmm...)

Ephesians says that God brings to newness of life those that have been dead in sins. That's not a play on words or a twisting of Scriptures. To me, that applies to what can be termed the first fruits and the latter fruits of redemption. I'm getting long-winded again and don't want to write another essay for as long as I live! Hopefully I've said enough to illustrate my point that 1 Corinthians 15:26 includes the second death.

The word "Hell" in the Bible
By Martin Cisneros

Many Christians simply haven't believed the simple statements of Scripture like Romans 5, 1Corinthians 15, and 2Corinthians 5 where we're assured that Jesus Christ is the total undoing of all of the evils that came into the world through Adam's disobedience to God. Those Scriptures assure us that He's the justification of life. That's a strong statement that can't really be backed up with ideas of exclusivity being taken to Unbiblical extremes. Yes, sanctification is important, as well as maintaining a pattern of sound Words from the Gospel, etc., etc. but the only exclusivity about the Gospel is that no one comes to the Father except through Jesus Christ. He's not looking to keep anybody out! But He's the Door.

He's there right at the moment of their death with their life review during which they find out where they missed it, Who He is, what He's done for them, and they go with Him and not to the devil. Of the 4 words that get mistranslated as "Hell" in the KJV, I've yet to find where a single one of them necessitates afterlife punishments:

Sheol in the Old Testament and Hades in the New Testament are simply the grave. Our worst critics will give on that one, even if they personally believe (based on no Scriptures in particular) that it means more than that.

Tartarus in the New Testament; along with the fire prepared for the devil, his angels, and the goats in Matthew 25; the fires of 1Corinthians 5; and the Lake of Fire are all judgments of our works. Yes, there can be suffering involved with this. We all go through that when we did what we thought was a good idea rather than what was the God idea for our lives.

Gehenna, which is the word that Jesus used the most that people mistranslate as "Hell" is used both in the synoptic Gospels and in James and it's simply the consequences of bad teaching or a wrong paradigm. This one, according to St. James, sets on fire the wheel of the course of nature and can really get us into some of the deeper evils of life because our heads aren't screwed on straight about this or that, or perhaps about everything.

A lot of people will try to say that the Biblical Universalist doesn't believe in consequences for our actions. We simply believe in just consequences and the different levels of sins and punishments that the Bible speaks of when it gives Old Testament Israel as our example of all of these things. Things not forgiven in this age or in that which is to come simply run their course in the individual's life and then have consequences for following generations. Jesus' comment along those lines was the New Testament equivalent of the Old Testament "the sins being passed down to the third and fourth generation." But as He promised to restore Israel to their land, to restore a Biblical language and faith to them, and to reveal His Son to them throughout the Old Testament, we can likewise be assured that He'll deal as graciously with every nation, city, and family that's ever existed based upon identical promises in the Bible regarding each of them. All of the promises of both destruction and restoration will be fulfilled, so that you've got even the salvation of Sodom and Gomorrah in Ezekiel 16:53-55. And the KJV in Jude's epistle calls them "the example of eternal fire."

There's not a verse in the entire Bible that teaches the perpetual damnation of a single life anywhere.

"Vengeance is Mine, I will repay," says the Lord
By Martin Cisneros

Vengeance is His. Not ours. Perhaps I'm just making a semantical difference in English that's not there in the Greek, but why does it say that He'll re-pay instead of just saying that He'll pay? All of the vengeance and all of the payments are filtered through Jesus Christ at the Cross so that what reaches us is naturopathic and related to the homeostasis of the whole Creation rather than being just a personal bone to pick with each of us of how sinful we've been or whatever. Although in quoting this, it does say in Hebrews 10 that it's a fearful thing to fall into the Hands of the living God, is it not a more fearful thing to not fall into the Hands of the living God? And is it not an even more frightful thing still to fall into the hands of men? (2Samuel 24:10-14) All vengeance was His at the Cross.

A careful re-reading of 2Thessalonians 1 will show that the affliction and retribution that is coming upon those who don't obey the Gospel isn't because of their relationship to the Gospel, per se, but it's related to how they've been treating those who are baring the Gospel to all of mankind, and the eonian destruction is while they're away from the Presence of the Lord and the glory of His Power. Romans 1 says that the Gospel is the Power of God. If you would entertain the thought of the Gospel exclusively being His power -- the extent and totality of it -- just for the purpose of meditating on the New Testament a little more closely along the lines of references of power, the Gospel, and these judgments, then you could gain a deeper insight into it that wouldn't otherwise be afforded by your other thoughts. And as you pleased, you could always return to your own thoughts afterwards. Just for an illustration and a meditation though, take that literally and see how far that takes you into the New Testament as far as insight.

Wrath only exists where the Cross isn't known. And it only leads to the Cross which is the embodiment and consummation of the wrath of God. And after entering into the light of His Cross and Blood, there is no more offering for sin. Therefore, there is no more payment for sin. The wages of sin is death, but St. Paul called it a righteous judgment/assessment in 2Corinthians 5 that when One died for all, therefore all died so that those that are coming to life through the Gospel would no longer live for themselves but for Him Who died for them and rose again from the dead. All vengeance points to the Cross. All vengeance leads to the Cross. All vengeance is dispensed at the Cross, not towards humanity or the Creation but towards Jesus Christ. And He's the One "re-paying" because all payments are filtered through Him. His Cross is the place where all payments due have been paid. And there are no outstanding balances yet to be paid. Our Lord simply says in 2Corinthians 5 "Just go and get 'em. Bring 'em all to Me!" All that's left is the restoration and discipleship of every life to God through the Gospel. All that's left is the public declaration to everyone that they're free of all of this sin, and if they'll let Him, then Jesus Christ will wipe their consciences clean. The "New Birth" is the new birth of the conscience. It's God's stamp that all is free and clear; holy, blameless, above and beyond reproach. His only request is that we continue in this Gospel; this Covenant that He's made with all of Creation and that according to the liberty granted through this Gospel that we would each begin to love one another fervently from that pure conscience.

The Creation was subjected
By Martin Cisneros

20For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope 21that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.
(Romans 8:20-21)

I personally believe that this passage of Scripture is talking about Jesus after the resurrection, because He didn't immediately make all things right with the Creation after His resurrection, and as the next 3 chapters bare out He didn't immediately make all things right with Israel. But He subjected us all in hope to the Gospel when He said to go into all of the world and preach the Gospel to every single creature. (I guess all married creatures would be included too.) Those that believe are liberated from their bondage to decay and brought into the glorious freedom of the children of God, while those that don't believe aren't immediately enjoying the benefit of His redemptive work but continue in their subjection to frustration, according to, while at the same time not by their choice, 'cause who with a sound mind ever wishes such evils upon themselves as befall the unbeliever in this life. But the whole creation groans and travails, in the next verse, which evidently means that they're all still called according to His purposes even if they don't love God yet, as the next 3 chapters in Romans explain. Nothing can ever separate a single one, or a married one, of God's creatures from His love in Christ Jesus our Lord, and the God of peace will crush Satan under the feet of every creature very soon, whether human, animal, or other.

The creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. The New Jerusalem will have no need of the sun, but that doesn't mean the sun won't exist 'cause it's a part of the beauty of God's Creation and it's one of the hymn singers of the heavens that delights in His praise. All of life [on earth] will simply be God-powered rather than Solar-powered as we have at present with how plants feed themselves and all of the other phenomenon of nature works out in our daily lives. The plants won't need the processes of the sun upon the wind and upon the sea for the plants to receive their dew, but the Presence of God in fullness will quench the thirst of every plant and of every other form of life on earth, just as it currently is that way in heaven. Outside of the New Jerusalem, whose gates aren't ever locked, are still at that time some forms of life that the Spirit and the Bride will have to say to them "Come and take of the water of life freely!" They've been subjected to futility, but they will leave their bondage to decay and enter into the liberties of the children of God 'cause that's the hope of Christ; the joy that was set before Him through which He endured the Cross, despising it's accompanying shame, and has sat down at the right hand of God expecting (i.e. in hope...) as the last Adam.

The Destruction Spoken Of In 1Corinthians 3:17
By Martin Cisneros

A lot of the Sovereignty of God passages get misunderstood because the "If you will, I will" principle of Scripture isn't understood: "being aware that, whatsoever good each one should be doing, for this he will be requited by the Lord, whether slave or free." (Ephesians 6:8)

Some people have mistakenly thought that if there was free will that it would either negate God's Sovereignty or God's Praise, and they're to be commended for their desire to defend both, but neither are affirmed [as canceling each other out] by this Scripture:

"What, then, is Apollos? Now what is Paul? Servants are they, through whom you believe, and as the Lord gives to each.

I plant, Apollos irrigates, but God makes it grow up.

So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow up." (1Corinthians 3:5-7)

The above passage doesn't say that God planted or watered, but it says that God gave the increase. As far as this passage of Scripture in 1Corinthians 3:17, I trust the Concordant Literal New Testament to have the proper sense of the passage:

"If anyone is corrupting the temple of God, God will be corrupting him, for the temple of God is holy, which you are."

Although 1Corinthians 6 goes on to say in the 19th verse: "Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you are not your own?"

I'm pretty sure that the reference in 1Corinthians 3:17 is a reference to the Temple of believers being together for fellowship and that that fellowship is actually being called the Temple of God in that instance because the chapter begins with addressing the denominational strife in their congregation where they were singling out teachers of the Word as being superior to others in a way where they were belittling the Word and the Anointing that was growing in the lives of other believers that were drawing more from other ministries than their preferred ministry/ministries. Ephesians indicates that not only our bodies but our fellowship with each other produces a Temple-like atmosphere for God to inhabit. It says in the second chapter:

19 Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family,

20 being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself,

21 in Whom the entire building, being connected together, is growing into a holy temple in the Lord:

22 in Whom you, also, are being built together for God's dwelling place, in spirit.

As far as 1Corinthians 3:17, it makes little sense that if someone is messing up the fellowship between believers with their strife that God's going to take a holy fellowship and annihilate it. It makes more sense that God would uproot the people causing the strife and move them out of the fellowship. Lord Jesus in His role as both High Priest and King after the order of Melchizedec says to another congregation in the book of Revelation:

Repent then! Yet if not, I am coming to you swiftly and shall be battling with them with the blade of My mouth. (Revelation 2:16)

so, this would seem to indicate a prophetic intervention that will take place since Lord Jesus doesn't come back until the New Earth:

And I hear a loud voice out of the throne saying, "Lo! the tabernacle of God is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them. (Revelation 21:3)

And this appears to be exactly what wound up happening in that congregation at Corinth as a result of what he said in 1Corinthians 3:17, because 2Corinthians winds up saying:

Not again at my coming will my God be humbling me toward you, and I shall be mourning for many who have sinned before and are not repenting of the uncleanness and prostitution and wantonness which they commit.

Lo! This is the third time I am coming to you. At the mouth of two witnesses, and three, shall every declaration be made to stand.

I have declared before, and am predicting as when being present the second time, and now, being absent, to those having sinned before and to all the rest, that if I should be coming again, I shall not spare,

since you are seeking a test of Christ speaking in me, Who is not weak for you, but powerful among you.

For even if He was crucified out of weakness, nevertheless He is living by the power of God. For we also are weak together with Him, but we shall be living together with Him by the power of God for you. (2Corinthians 12:21 - 13:4)

So, evidently, in this passage, St. Paul was expecting the operations and manifestations of the Holy Spirit to operate and manifest through him to strongly discipline that Church after some things had gone on for far too long with the strife, division, and other issues among them. He fully expected for Christ within him (Colossians 1:27) to:

I am coming to you swiftly and shall be battling with them with the blade of My mouth. (Revelation 2:16)

because they wouldn't repent, choosing rather to believe that they were in the right because God was sovereign and in His sovereignty hadn't removed His favors from their lives yet. But like when Moses stripped Aaron of the high priestly robe in the Old Testament, it was about to hit the fan because they were disregarding living their lives by the Scriptures and by the Apostolic and Prophetic teaching going on in their midst. But in absolutely no sense can this Scripture be taken to imply that God was going to eternally destroy anyone that was in that Church. In His Sovereignty, He's subjected us to one another and the gifts within us:

giving thanks always for all things, in the name of our Lord, Jesus Christ, to our God and Father, being subject to one another in the fear of Christ. (Ephesians 5:20-21)

Let love be unfeigned. Abhorring that which is wicked, clinging to good, Let us have fond affection for one another with brotherly fondness, in honor deeming one another first,

in diligence not slothful, fervent in spirit, slaving for the Lord,
rejoicing in expectation, enduring affliction, persevering in prayer,
contributing to the needs of the saints, pursuing hospitality.
Bless those who are persecuting you: bless, and do not curse,
so as to be rejoicing with those rejoicing, lamenting with those lamenting.
being mutually disposed to one another, not being disposed to that which is high, but being led away to
the humble. Do not come to pass for prudent with yourselves.
To no one render evil for evil, making ideal provision in the sight of all men,
if possible that which comes out from yourselves. Being at peace with all mankind, (Romans 12:9-18)

I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you
were called,
with all humility and meekness, with patience, bearing with one another in love,
endeavoring to keep the unity of the spirit with the tie of peace:
one body and one spirit, according as you were called also with one expectation of your calling;
one Lord, one faith, one baptism,
one God and Father of all, Who is over all and through all and in all.
Now to each one of us was given grace in accord with the measure of the gratuity of Christ. (Ephesians
4:1-7)

1Corinthians 3:17 was a Church discipline and a Church unity issue and not a verse about anyone's
eternal destiny.

Briefly dealing with St. Augustine's Matthew 25:46 argument
By Martin Cisneros

Some scholars believe that the Greek word "aion" and its adjective form "aionios" can mean any period of time from brief to endless, depending on context: when applied to God they believe it would mean endless, but when applied to men, or to mankind then they believe that it means a finite duration. There are Christian Universalists that believe that that way, so I don't want to sound like I'm running over anybody about this. Credible scholars believe that aionios can mean eternal, while admitting its force in Matthew 25:46 is only pertaining to an age. However, "aion" just means an age. "Aionios" means an age belonging to _____ (fill in the blank). Some would try to say that aionios can sometimes mean eternal based upon the subject, as in the aionios God in Romans. But in Romans that's obviously just talking about the God who's working these redemptive plans throughout a series of ages. It does no injury to God to say that He works within ages and is therefore the age-lasting, or age-during God in that one context in Romans when elsewhere He's called the Immortal God.

Sin, wickedness, and punishment are never called "immortal" in Scripture.

To say that aionios sometimes means everlasting, although I realize that William Barclay did allow for it, but really it's like saying that the color "red" takes on additional meanings when you're no longer talking about "red" as a noun but are using it as an adjective. Does "red" hair suddenly have a hint of green because it's telling you something about the hair rather than being the abstract concept of the color "red" by itself?

Aion consistently means an age and aionios consistently means an age pertaining to _____ (fill in the blank). Aionios is using the age to describe something rather than establishing some new meaning that aion doesn't have. You're just tying age to the pruning by saying aionios kolasis rather than leaving the element of confusion that there would be if you just had aion and punishment side by side in a sentence. It's a grammatical difference rather than a change in meaning.

A really good book on this is "The Greek Word Aion" by J.W. Hanson. It lists other words in the Greek that are stronger than "aion" for implying perpetuity, many of which are applied to God, redemption, the work of Christ, Christ, the saints, etc., but are never applied to punishment, destruction, wickedness, fire, damnation, condemnation, etc. That book was extremely helpful to me my first couple of months in the Universal Restoration message 'cause an obvious, honest series of questions really are: "if aion's not eternal, how do you say eternal in ancient Greek? And of those alternative words, are any of them used in the New Testament? And if so, how are they used? With what are they associated? Any associations with either the wicked or punishment in either the New Testament or the Septuagint?" And the answer is, that there are ancient Greek words that come much closer to conveying the modern sense of eternity that are absolutely never used with regards to the eternal separation of anyone from redemption, God, the purposes of God, heaven, etc.

It's a really short book. I've owned a couple of copies over the last 7 years. Not sure if I own a copy right now, but it's roughly a 9" X 6" book that's about 79 pages. With short chapters. So, anybody that hasn't yet read that book, you really ought to try to get through it 'cause it's on the short side and it's enormously helpful. It has some preterism flavoring to it, so if you're not entirely sold on the idea of preterism, then just skim those parts until you're back to the proofs on the limited duration of aion and aionios.

Both the eonian life and the eonian pruning come to an end. Yes, most definitely. The believer has life for as long as there's any such thing as death, and when death is abolished, what else can there be but life for all? Others might say something different, but I'm trying to be brief. I'm surprised that I haven't run across a whole book by a Universalist on this one parable 'cause those who believe in eternal separation act as though it's unanswerable in the way that they want to interpret it, but I've seen a lot of valid interpretations that don't cost us the Universal Restoration.

There's a verse often cited on this point. If I remember correctly, Elhanan Winchester cited the passage and commented on it like this in his book "The Universal Restoration":

"He stood and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow. His ways are everlasting." In our translation, the mountains and the ways of God are called everlasting, and the hills perpetual, but in the original, the word gnad is applied to the mountains and the word gnolam to the hills, and the ways of God. But whether we argue from the original or from the translation, it makes no difference. The question is, are the mountains or the hills eternal in the same sense in which the ways of God are? If so, the earth must have existed coequal with the ways of Jehovah, and the hills and mountains must never be removed, while his ways endure; and, as his ways can never be destroyed, the absolute eternity not of the earth only, but of it's present form, it's mountains and hills, must be inferred, contrary to Isaiah 40:4; 44:10; Ezek 38:20; 2Peter 3:7,10,11,12; Revelation 16:20; 20:11. Nay, even in this very text, the ways of God are spoken of as being of a different nature from the mountains which are scattered, and the hills which did bow. Thus no solid argument can be drawn from the application of the same word to different things, to prove that they shall be equal in their continuance, unless their nature be the same." -- end of quote.

Matthew 25:46 must be understood in the light of the preceding verses in that chapter that the life of the saints is with regards to their reign in that parable. And if Christ hands over the control of everything to the Father in 1Corinthians 15:28, then of course the reign of the saints -- the aionios zoe -- must come to an end. But their knowledge of God and of His Son, Jesus Christ will never come to an end. And the purpose of the reign is to work out the reclaiming of the wicked, so of course and by necessity the punishments of the wicked must come to an end.

"As in Adam all die, even so in Christ shall all be made alive" 1Corinthians 15:22

None of the ancient languages had a word for the modern idea of "eternity" to start with. Others are listed in books such as J.W. Hanson's book on "aion" that would come closer to the idea than "aion" and those other words are used regarding God, His nature, redemption, Christ, the redeemed, etc., but never with regards to punishment, abandonment, chastisement, wickedness, etc. I'll see if I'm familiar enough still with the book to find the words in it in under a minute...:

" But the Blessed Life has not been left dependent on so equivocal a word. The soul's immortal and happy existence is taught in the New Testament, by words that in the Bible are never applied to anything that is of limited duration. They are applied to God and the soul's happy existence only. These words are akataluton, imperishable; amarantos and amarantinos, unfading; aphtharto, immortal, incorruptible; and athanasian, immortality. Let us quote some of the passages in which these words occur:

Heb. vii:15, 16, "And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of

an endless (akatalutos, imperishable) life." 1 Pet. i:3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, (aphtharton,) and undefiled, and that fadeth not (amaranton) away." 1 Pet. v:4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory thatfadeth not (amarantinos) away." 1 Tim. i:17, "Now unto the King eternal, immortal, (aphtharto,) invisible, the only wise god, be honor and glory forever and ever, Amen." Rom. i:23, "And changed the glory of the incorruptible God into an image made like to corruptible man." 1 Cor. ix:25, "Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. xv:51-54, "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, (aphthartoi,) and we shall be changed. For this corruptible must put on incorruption, (aphtharsian,) and this mortal must put on immortality (athanasian). So when this corruptible shall have put on incorruption, (aphtharsian,) and this mortal shall have put on immortality, (athanasian,) then shall be brought to pass the saying that is written, Death is swallowed up in victory." Rom. ii:7, "To them who by patient continuance in well doing seek for glory and honor and immortality, (aphtharsia,) eternal life." 1 Cor. xv:42, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption (aphtharsia)." See also verse 50, 2 Tim i:10, "Who brought life and immortality (aphtharsian) to light, through the gospel." 1 Tim. vi:16, "Who only hath immortality (athanasian)."

Now these words are applied to God and the soul's happiness. They are words that in the Bible are never applied to punishment, or to anything perishable. They would have been affixed to punishment had the Bible intended to teach endless punishment. And certainly they show the error of those who declare that the indefinite word aiónion is all the word, or the strongest word in the Bible declarative of the endlessness of the life beyond the grave. A little more study of the subject would prevent such reckless statements and would show that the happy, endless life does not depend at all on the pet word of the partialist critics." -- end of quote.

I want to briefly deal with 2 commentators on Matthew 25:46 who take the traditional view of Matthew 25:46 that St. Augustine ingrained into the Church as though it were the correct interpretation of Matthew 25:46:

Clarke speaking on Matthew 25:46 says: ...By dying in a settled opposition to God, they cast themselves into a necessity of continuing in an eternal aversion from him. -- end of quote.

This is an assumption backed by no Scripture. He that has died has ceased from sin. Countless Old Testament passages about people remembering and returning to the Lord. Hosea 13:14 and Zechariah 9:11 speaks specifically of redemption from Hell.

Barnes on Matthew 25:46 says: Besides, sin, as an abstract thing, cannot be punished. -- end of quote.

This was too hasty of an assertion when Micah 7:19 speaks otherwise: He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Some people would ask questions at this point along these lines:

Why would Jesus state a simple sentence:

1)that takes two seconds to interpret one way and half a page to interpret another way;

2)that can be so easily misconstrued, if that is what happened;

3)that uses the same adjective to modify two opposing nouns, unless he meant the adjective to modify in the same way, when he could easily have made the whole thing very clear by using different adjectives?

And they might go on further to say that you can't fault people for reading it the way they are reading it with the traditional view of eternal punishment.

Some of the problems that arise, along these lines, are the question that some scholars have as to whether or not Jesus actually spoke in Greek or in Aramaic and if our Gospels are translations of Aramaic compositions, or if Aramaic thoughts were taken directly into Greek. In the 4 Gospels we only have this parable given once, so there's nothing to compare it with as far as other eye-witnesses of this teaching. So, the Apostles probably didn't place the weight on this as they did with the multiplication of the bread, which is mentioned in all 4 Gospels. This parable has been blown way out of proportion since the days of Augustine. Let's look at the English word "forever" and similar words and deal with what's the reality of English so that I can illustrate the human element in using words in any language:

I'll love her forever (Yet Jesus said marriages are null and void in the resurrection, while Romans says that romantic love ends at death.)

I was stuck in traffic forever (Is there genuinely any poor schnook stuck on the highway of your choice for all of eternity?)

I was stuck in the elevator forever (has anyone ever really spent eternity in an elevator? who??)

The toaster took forever (Does even Ezekiel bread genuinely take endless eternity to heat up?)

The microwave took forever (Even a potato is usually garbage if it's been in a microwave beyond 10 or 15 minutes. What could take all of eternity to microwave?)

She was in the bathroom forever (are we to understand that she was in the bathroom for as long as God exists?)

The dog's barking would never end (even politicians don't get to bark that long!)

That dog never did shut up (so are we to understand by this statement that the dog's barking to all of eternity?)

Hellish Near Death Experiences By Martin Cisneros

Not many Christians have much of an indepth Biblical revelation of calling things that be not as though they were, but for the few that might have a clue on that, or that think that they can endure my comment along these lines: I'll simply briefly say that we've had centuries of Christians calling things that be not as though they were on this very subject. Any torture chambers could simply be a matter of the Church having created them, rather than anything approximating that being a part of God's purpose of the ages. Israel wanted a king, while the Church has [historically] wanted a Hell. What's the difference?

Other than that, if there were a Hell in these near death experiences, it doesn't automatically follow that we're talking about an eternal one. And then there is the gray area of where the dividing lines are from experience to experience; from person to person, between brain chemicals and what was an actual "out of body."

Many of these testimonies are published with the intent of selling the books and DVDs involved, so the more sensational the better. It's not necessarily all nonsense because of that, but if you're wanting to make money off of a book and you've got 500 testimonies in front of you and only plan on publishing between 15 and 50 of them at the absolute most in a particular book project, then aren't you going to lean your selection of which ones you publish towards either the more sensational ones and/or towards the ones that you believe will back up the premise of your book if it includes a perspective as 99.99999% of these types of books do?

When you're driving down the HWY at night, lights in the distance don't always mean an inferno. It could mean a business sign that your eyes just can't focus on because of how far away it is, it could be an airport, or it could be city or national government whatever. People that have gone to theme parks and carnivals of various kinds have probably seen the distorting mirrors that can make someone built like a shoestring look like they're 900 pounds, while a different mirror can make someone weighing 300 look like they weigh 180 to 220 pounds. Even in this world, what you see isn't always what you get.

The Bible indicates that there are malevolent spirits out there, and if human beings can put on a real show for Halloween, then why wouldn't they be able to? Additionally, few of us know what things are supposed to look like without our bodies when instead of human, physical eyes all we've got to go on are our spiritual senses. The Bible indicates strange looking beings are out there. Who's to say that your first hour out of your body isn't a time of your spiritual eyes adjusting and everything/everyone looking weird at first?

One's own beliefs could make one afraid of their own shadow in an out of body context. Not everyone treasures and develops an understanding, perspective, and a world and spiritual view that's Scripturally centered. So, without the soundness of mind of YHVH and Lord Jesus, one's own thoughts and phobias and whatever can come back to haunt one -- even if things were ideal between one and their heavenly Father through having actively reconciled one's self to God according to 2Corinthians 5.

I can't rest in the visions of others if they contradict my understanding of the Scriptures. Whether or not there's a literal human Anti-Christ to arise on the world's scene is an entirely different matter to God actually having a torture chamber and house of horrors that await the unconverted when the Scriptures

are clear that Christ is heir of the wicked, the goodness of God leads one to repentance, the work of Christ was much greater than the work of Adam, and the Scriptures are abundantly clear about God not being willing that any should perish, but that His counsel should stand and that He will accomplish all of His pleasure because all souls are His.

Some things are a matter of degrees when it comes to how they line up with my understanding of Scripture. If 7 years of tribulation really come, and there's an actual microchip that people have to receive to buy, sell, and hold a job, that's an entirely different matter [by degrees] from God being inconsistent with Himself, with the Cross of Christ, and with the mission that He's given the Church to disciple the nations. Why bother if they're all toast anyway, based upon their best understanding of and response to the available evidence before them while the belief of many of them is that Hollywood is more believable than the Church that has yet to bring in the golden age of a converted world where lions are laying down with lambs and kids can play by snake holes?

Many things are excusable in the grand scheme of things, including the frailty of the Church thus far in history, but what's Biblically intolerable is to have a God that's inconsistent with Himself and with His purpose in Christ Jesus. If it were ever conclusively proven that there's a torture chamber underground or in some other dimension, that doesn't prove that it's eternal when we've got many clear promises of Scripture that promise something else entirely.

All Will Not Be Equal In The Coming Ages
By Martin Cisneros

This is where Christian Universalism differs from other forms of Universalism; where Biblical Universalism makes a sharp departure from social, religious, humanistic, and other forms of Universalism. All will not be equal in the resurrection:

35 But someone will say, "How are the dead raised up? And with what body do they come?" 36 Foolish one, what you sow is not made alive unless it dies. 37 And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. 38 But God gives it a body as He pleases (i.e. judgment), and to each seed its own body. 39 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. 40 There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. 42 So also is the resurrection of the dead..... (i.e. distinctions of judgment)

Jumping back a few verses to what leads into this passage above:

22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order... (i.e. timing, yes, but star differing from star in glory as well)

Even in this life, as shocking as it may seem, not all people who become Christians are recreated equal:

14 For in fact the body is not one member but many. 15 If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? 16 And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? 17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? 18 But now God has set the members, each one of them, in the body just as He pleased. 19 And if they were all one member, where would the body be? 20 But now indeed there are many members, yet one body. 21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." 22 No, much rather, those members of the body which seem to be weaker are necessary. 23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, 24 but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, 25 that there should be no schism in the body, but that the members should have the same care for one another. (1Corinthians 12:14-25)

Did you notice equality of treatment between us, but the furthest thing from an equality of treatment of each member by God? God reserves to Himself the right to treat someone that dies in their drunkenness entirely differently from how He treats me. Perhaps it's the equality issue/plank that won't allow some people to see afterlife punishments, because if He didn't totally cook their hide in bringing them in, then why would He do that to someone else? The chastenings of the Lord, as well as His blessings, according to the above are not proportioned equally. There is preferential treatment based upon the end result that God is after, as well as the circumstances that He has to address in the behalf of His Holy Name's sake. Which means, He can vary His severity as is appropriate to one member without having to treat someone else with any severity whatsoever their whole life - and eternity - long.

Reading further from 1Corinthians 12:

28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? 30 Do all have gifts of healings? Do all speak with tongues? Do all interpret? 31 But earnestly desire the best gifts...

What's the point of being desirous of the best gifts like a little kid if the best gifts were automatic, or that if you automatically hadn't gotten something that it was His sovereign will for you not to have it? That is very serious error for which there's liable to be a serious loss of reward on the part of those that entertain it. People love to abuse verse 30 in this passage "Do all speak with tongues?" as though it was an "out," when in reality He was asking if all were ministering with tongues and interpretation of tongues up until then. But earnestly desire the best gifts, or obviously the implication being to desire the ones that you don't have.

The more excellent way passage that I refrained from quoting above is the way that'll cause all of the gifts to work. It's not putting love in distinction to the gifts as though the gifts prove you don't have the more excellent way. That's perversion, heresy, blasphemy, and twisting the Scriptures to their own destruction on the part of those that believe and teach that. They're supposed to compliment one another rather than this idea of gifts standing in the gap until love shows up. No, 1Corinthians 13 says that the gifts don't work [and even cease operations] without love. I don't have time to go into 1Corinthians 13, but most people try to read contradictions into it as though it contradicted the previous and following chapters to it. When it comes to the operations of the Holy Spirit and the administration of Jesus' High Priestly ministry of all of those anointings, most Christians are really lousy scholars that are only looking to explain away their powerless lives using God's Sovereignty as their excuse. Unfortunately, many of them never get out of that and not having known His ways are subject to the wrath of not entering into His rest in this life that He has for this life in the Promised Land that He'd intended for their own personal lives. But this was a digression that I didn't intend to dwell upon.

4 For as we have many members in one body, but all the members do not have the same function, (Romans 12:4)

This shows the lack of equality within the Body of Christ. If the many membered Sun doesn't have equality in it, but Jesus Christ has the preeminence in all things and each is raised up in his own Order, then could it be that the many membered Moon that'll be the reflection of the Sun of Righteousness in the ages to come will likewise not have equality, so that not only is it possible to be the last, but worse yet -- the last of the last because of there being no equality even among the last?

Jesus parable of the talents doesn't teach equality and teaches that a buried talent subjects one to the punishments of the unbeliever. One's fruitfulness with talents ensures different levels of administrative oversight over varying numbers of cities. Again, the reign of Christ from first to last isn't totalitarian in nature, and neither is it communist with each receiving an equal share when there was no group participation in the same outreaches, the same building and building up of the Body projects, etc. Communism would divide the ten talents producer with the one who only had one talent, but in Christ's Kingdom a lack of diligence with the one talent can produce a loss of the talent because Christ isn't impressed with keeping His gifts separated from usage when He gave them to be used. The guy who buried his talent could have been the holiest of the three individuals and yet Jesus said to throw him into the Lake of Fire. Yet he could have been the holiest, and by that I'm not talking about self

righteous.

If the Old Testament teaches us anything, and St. Paul says that it should, then it's that God will match the punishments of His people to their degrees of unwarranted and self centered presumption about His goodness, their rights, etc. A lot of people know that I write things related to where the application of the Gospel is towards animals. I've been holding off on my latest edition along the lines of those heresies because my knees have been knocking over the warning of Him taking the Kingdom away from those that currently have it and giving it into the Hands of those that'll bare it's fruits where that particular issue is concerned. I want to make sure that I heard Him correctly.

That's not the only issue on the table before the Body of Christ where things are on the chopping block by any means. People's attitudes about dismissing their rightful share in the Holy Spirit are under real scrutiny/evaluation right now. Lots of other issues are being judged in the Body right now and some sweeping changes are on the horizon. God's promised me a major increase in the healing anointing and has indicated to me that there will be an incident within the Body of Christ that'll indicate the passing of that anointing that He's promised to me. I don't know more than that, or what this "new level" will entail. I haven't really ministered in that particular way in a while for several reasons, but He's indicated to me a season of stepping back into that type of ministry where it's more regular.

(I've been EXTREMELY leery of having anything further to do with that kind of ministry 'cause of too many people that I've prayed for having died, but my Lord is trying to get me behind the wheel of the car as soon as possible after the wreck that I've had in my heart over that. I don't know specifics, just the general sense of what He's telling me to that effect the closer that I get to Him.)

I wanted to get into much, much more Scripture about this issue of an unequal, but perfectly matched expression of His love, wisdom, and attention towards each of us, but having just mentioned what I mentioned in passing, my hands are starting to burn and the Holy Spirit has said to close with this thought for the time being: Was it a big deal when God stripped the Kingdom from Israel? Have the last 2000 years of judgment upon them in that regard been "no big deal" because in the end they'll be restored anyway? Is there not something fearful in that to be discerned about making sure that we don't end up in the same situation for the next couple of thousand years in our own selves and in our descendants where the loss of the Kingdom is concerned?

When the Kingdom was theirs', Esther, virtually single-handedly was able to deliver her whole nation from a holocaust. But when the Kingdom was stripped from them, 70AD happened, and a thousand other persecutions with growing intensity -- the likes of which they never saw from 2000B.C. to 33A.D. And some students of the prophecies have assured us that a bigger holocaust is heading their way either prior to or during the tribulation that they say that the Scriptures speak to them about. Has not reigning with Christ really not been a big deal for them, because after all, in the end, they'll all be restored to God through Christ Jesus? Or has the cost over the last couple thousand years been worse than 10,000 eternal Hells of every religion you can think of, including Calvinism??

Does the heart of any compassionate Christian Universalist say "it's not a big deal, all that they've gone through 'cause in the end they'll be in the arms of Father's love anyway!""? Anyone with a conscience would be aghast at such a person's "Universalism" and would think that they've lost their mind! Bringing evil upon one's self by setting aside either the claims or the demands of Christ upon one's life is SERIOUS! His Kingdom cannot be played with in such a flippant manner.

If you didn't care if you reigned with Christ, then it would mean that your love wasn't perfected. Or it

would indicate a lack of understanding of what reigning with Christ entailed. This is something that's easily taken away from people with the Dispensational Premillennialist view of the Cosmic Rambo scenario of a misinterpretation of Revelation 19. Military conquest in the Napoleonic sense is absolutely no part of the Gospel. Jesus Christ isn't the new and improved Alexander the Great. Otherwise, the Catholic Crusades of the dark ages were 100% holy, righteous, blameless, above and beyond reproach, and according to His Will. The Premillennial view of Megiddo makes Jesus Christ vengeful in the human sense since Megiddo is bordered immediately by Nazareth in Israel, where He was rejected and nearly dumped into the valley of Megiddo by that crowd that complained about knowing His earthly mother, brothers, and sisters, and His step dad.

Reigning with Christ involves the setting of all of Creation free from all generations that have ever lived in every universe that there's ever been or will ever be. It involves the making of all things new with Jesus Christ. It involves making everything right. The possibility of missing out on the New Earth experience of restoring all things isn't worth it. It's an experience that'll never be repeated again after 1Corinthians 15:28. St. Paul considered it the tragedy of all tragedies to miss out on being a judge and saviour with Christ Jesus.

Clarifying Ecclesiastes 9 Abuses By Martin Cisneros

I know that St. Paul's statement that "to be absent from the body is to be present with the Lord" seems like it's against Scripture, to some people. But when it comes to Ecclesiastes, it's kind of hard to find absolute truth in a book that was written by a man that was backslidden from God. Many things in the Bible can be truly stated, that that's what someone said, without necessarily being a statement of truth. Examples would include the serpent's comment to Eve in the Garden, or all of the things that Job's friends said in the book of Job for which God rebuked them severely for and nearly killed them over. Then there's the example of what Ananias and Sapphira said to Peter. Another example is the monologue of Goliath that David quickly corrected him on when he showed everyone how to get a head in life.

I'm tempted to do a thorough commentary on Ecclesiastes 9 because it is a very very abused chapter in some Christian Universalist and other circles. The chapter is simply saying that Houdini's not escaping the grave by himself, and that plans made in the grave by the dead remain as though dead because they have ZERO input into this life. The one exception that I would give to Solomon's rule here, as one greater than Solomon in Christ, is that you can leave writings and various other forms of impact for future generations. But from the grave, aside from Christ raising you from the dead either Personally or via a member of His Body, apart from that you're not going to have anything to offer this life of knowledge, insight, etc.

I would also take this chapter of Ecclesiastes to be saying that were such a person to arise from the grave the people who hadn't died yet would find all that they'd say to be gibberish and there would be reason to question the accuracy of anything that a formerly dead person were trying to convey in their native language because experiences gained in another world aren't necessarily translatable into coherent, intelligible words and thoughts for this world because of the lack of a frame of reference, and the lack of the human brain's ability to translate what they've seen or heard. I believe that this is the passage that Jesus based his comment for his rich man and Lazarus parable that the rich man's brothers wouldn't be persuaded though one were to rise from the dead.

The knowledge you gain in another world stays there while the knowledge you gain while here stays here when you leave with the exception of highlights that are in your spirit. That's all that that chapter is saying. It's not the only thing that the chapter is saying, but that's what the passage is saying that many Christian Universalists take to mean an obliteration of consciousness upon death when too many other passages minimally make such an interpretation as problematic when you try to make that into a universal rule. Andrew Jukes has a wonderful series of comments at the back of his book "The Restitution of all things" where he completely obliterates Annihilationalist theology. If you re-examine his comments carefully with the proverbial fine-toothed comb, he's likewise annihilated this doctrine of obliteration of consciousness at the time of death.

This chapter of Ecclesiastes, properly understood, would refute the near death experience and anything intelligible about out of body experiences, but it wouldn't follow that you've disproven consciousness after death with it.

Some would say that I was denying the Scripture that says that Jesus Christ alone has immortality. No, Jesus Christ alone is physically not killable because death no longer has dominion over him. Anything approximating immortality of the soul isn't a contradiction to immortality of the flesh. That's horrible

confusion to hold to that idea. Having a consciousness that escapes the death of the body doesn't automatically imply that it's within the category of immortal, or that it's in the category of the immortality that Jesus Christ possesses. Again, there's a difference between the life of the spirit, the soul, and of the body. People can be vegetables in the hospital and yet be fully conscious. So that proves that just about obliterating their bodies doesn't rub out their consciousness. In many cases those people prove to have been much more conscious because their spirit and soul weren't animating their bodies and could only pay attention to every sound, every variation of light and sometimes [on rare occasions] every variation of temperature.

How does death have a sting that's only taken away by the resurrection in 1Corinthians 15 if death is the turning off of the consciousness of the individual? Some people die in their sleep either from illness or from foul play. Are we to assume that if they were poisoned that death had no sting for them though they never felt pain and simply "slipped away?" That's not what the Scriptures teach. They assert that though the sting of death is sin and that the power of sin is the law, yet that the Scripture about death losing its sting is only fulfilled in our resurrection. Yet, when you've been washed in the Blood of Christ upon your reconciliation to God by faith in Christ according to 2Corinthians 5, you're the righteousness of God in Christ according to 2Corinthians 5:21 and Romans 5 that says that through the abundance of grace and the gift of righteousness you're to reign and overcome in life through Jesus Christ. Sin for a Blood washed Christian is a non-issue. Yet, death has a sting that's removed only in the resurrection. Impossible upon the plan of annihilation of consciousness.

I'm not as big on the "know nothing" passage in Ecclesiastes as some Christian Universalists are because that was in the context of Solomon having sought the dead for instruction 'cause he admits that he dabbled with everything under the sun and he definitely had plenty of pagan wives and concubines to have indoctrinated him into the occult. And the dead were as useless to him for counsel as tea leaves at the bottom of a cup, palm reading, or throwing salt over his shoulder. The context of Ecclesiastes isn't the preacher sharing his God-given wisdom, but him sharing about everything he'd gotten into and the futility he'd found in anything outside of the commandments and promises of God.

Ecclesiastes is "wisdom under the sun" and though a true reflection of the mind of Solomon at the time, just like Job's friends in the book of Job, on some points it should be taken with a grain of salt. In the case of Job's friends they're severely rebuked by God for not having spoken correctly concerning Him as Job had. There's a difference between statements of truth in the Bible and things that are truly stated, that that's what somebody said. Case in point: "Ye shall not surely die. God knows that in the day ye eat thereof your eyes shall be open and you shall be as God, knowing the difference between good and evil." Guess what! Truly stated, but not a statement of truth, meaning that the serpent did say it, but he lied. Adam and Eve died that day, although it took a millennium for their bodies to rot.

And I'm aware of the doctrinal play on words that some build off of "dying thou shalt die" which more closely approximates the Hebrew text on God's warning to Adam in the Garden. To me, that just means that they "died daily" as the curse worked its way further into their lives and the atmosphere around them became more corrupt, and their souls cried out for the spiritual knowledge that they once had access to, and they were stuck with finding limited sufficiency in one another because they couldn't find AS MUCH satisfaction from the Presence of God.

I'm not big on proving anything by the cliché of the rich man and Lazarus, but it's not the only passage that indicates conscious existence after death. 1Peter 3:17-20 and 1Peter 4:6, the dead in the book of Revelation that have washed their robes in the Blood of the Lamb that were evidently conscious when John and the Angel were talking about them, in Revelation 7, a few things in St. Paul about being

absent from the body and present with the Lord, people having rest from their works because their works follow them in Isaiah and Revelation, etc. I've never had rest from my works when I was totally blacked out which is the closest approximation that I can come to in this life of the annihilation of consciousness taught by A.E. Knoch, L. Ray Smith, Martin Zender, and others.

My rest from my works is when I'm wide awake with a glass of ice tea or a hot chocolate and in a recliner able to appreciate some fruitful works that I've done. Plus, what do you do with the great cloud of witnesses in Hebrews 11 if the dead know absolutely nothing and they're all croaked deader than a smashed roach? I could annihilate that doctrine, Scripturally, if I were inclined, but I genuinely don't care to argue a point that could get me into one of those where some people have made up their minds so much that they wouldn't recognize an honest refutation if they heard/saw one.

Ecclesiastes 9 is saying that their bodies know nothing, because the bodies were animated by their spirits. Read James' epistle sometime: "As the body without the spirit is dead," so faith without works is dead. That's all that the Bible's ever said from cover to cover that death was, with the few exceptions like in Ephesians and elsewhere that can be taken as a spiritual death: when you were dead in your trespasses, He raised you up to sit together by grace through faith, etc.

Death is separation of the person from God or the separation of spirit and soul from the body, but it's never oblivion of consciousness. This comes from the error that the soul is solely the combination of the human spirit with the blood of the human being. Then why is the Word of God the only thing that can divide between spirit and soul? Seems like three or four 357 caliber gun blasts to the head would do the same thing! In Priscilla's day, when she wrote the book of Hebrews while she was pastoring the Church at Philippi, there were plenty of Roman soldiers and thugs with swords and knives that could do as effective of a job, even if it would have been more messy.

I believe the Scriptures that Jesus preached to the dead after His death and that neither He nor the dead that He preached to were completely annihilated in consciousness. My question has been whether there's still been a "Hell" since Jesus emptied it.

One thing that I want to clarify is that I don't believe and repent if I'm leading anybody to think that I believe that the book of Ecclesiastes is therefore rubbish based on anything that I've said. I'll fight absolutely anyone tooth and nail over the integrity of every verse in that Bible even if I can't adequately answer to their satisfaction the meaning of each passage. Because of the way that Ecclesiastes ends, I personally believe that the whole book is Solomon working through his own repentance and return to God with weeping as he's writing it, perhaps with glasses of wine being poured for him as he's writing or collecting and editing his diary entries into this composition's present form.

He was seeing more and more of the desperation of his own soul's condition [having tried literally everything and perhaps some things he wouldn't mention for fear of being stoned or vilified by posterity] and he was remembering the justice, purity, and what he knew, remembered, and had experienced of the Love of God as he was writing it or putting the finishing touches on it in its present form. All Scripture is inspired by God and is profitable for doctrine, but not all Scripture at face value is doctrine. You've got to dig, or as the tired old joke says you'll flip to one page of the Bible and see that Judas hung himself and close the Bible and open it again with closed eyes and put your finger on the passage that'll say to go thou and do likewise!

Revisiting The Subject Of Limited Duration Hell
By Martin Cisneros

I'm starting to look at limited duration afterlife punishment once again 'cause the no afterlife punishment whatsoever is causing too many paradoxes for me. Perhaps it's both. Perhaps it's far fewer in afterlife punishments than someone like Andrew Jukes, Elhanan Winchester, and Charles Chauncy would have been inclined towards believing in. Next to nobody for never having heard, next to nobody whose sins are all traceable to trauma earlier in their life, but the numbers might start growing with the religious and the Hitlers of the world. Just thinking out loud. Their suffering accomplishes nothing.

I'm more of a preacher of the Blood of Christ than I've ever been. But the chronically hard-headed or the chronically hard-hearted. I think that some have made too much out of certain studies on Brimstone that it just means devoted to the divine or divine purification or something to that effect, because Brimstone is also seldom found away from volcanoes and that's had me doing a lot of thinking recently about an actual "Lake" of execution, this earth in it's molten state if the judgment happens here and the three guys in Daniel that weren't touched with the smell of smoke are a picture of the resurrected righteous as the earth is being transformed into the new earth, but is an inferno for those condemned for their works out of the Books, etc. Just thinking aloud right now.

What if those not found in the Lamb's book of life that have to go through something so frightening and unbelievably painful were less than one percent of all of those who've lived throughout history because all of the others at their core really were crying out for the real God and the real love in their hearts? But what if the one or two percent have to literally have the Hell scared out of them to make them cry out to God with something other than the assumption that His last Name is d*mm*t? Such a judgment if it were involving the whole planet being aflame wouldn't have to last a whole ten seconds. Sin seems to continue onto the New Earth, but in a less accountable way after the Lake of Fire judgment has occurred. All we're seeing at that time is the ministry of reconciliation though the wicked, unclean, etc., etc. are in their sin "still." The Spirit and the Bride say "Come!!!! Whosoever will let him take of the water of life FREELY!!!!!"

Elhanan Winchester in his book "The Universal Restoration" is the one that pointed out to me the Biblical differences between the degrees of sin and the degrees of punishment and restitution prescribed by the Mosaic Law and implied by other relevant passages. Sins of omission, sins of malice, lesser and greater sins being implied by Jesus when He was with Pilate, being recompensed double for one's sins in the writings of one of the prophets, etc. One of the staples of Eternal Separation theology is the assumption that a child stealing a five cent piece of candy is no different from the deeds of Adolf Hitler, though many of them will seldom be explicit with an illustration like that.

Eternal Separation is not only Unscriptural, it isn't intellectually sound. Let a small child be imprisoned for life by a judge for stealing a bicycle and outside of Church the same Christians that believe that the kid deserves Eternal Separation for stealing will start all kinds of petitions for his case to be retried by a different judge, etc., trying to get him out in a more reasonable amount of time. But let the kid be three years older and if he does the same thing, then according to the sermons and many of the Gospel tracts, he's deserving of the deepest, hottest, eternal Lake of Fire! I'm surprised that until I saw the Universal Restoration in the Scriptures that I didn't find Eternal Separation problematic with getting people into hypocrisy in areas like that.

People think that their emotions legitimize their doctrine along those lines! When Lorena Bobbit cut her husband's whatchamacallit off, there wasn't a man on the planet that didn't sleep on their stomach

for a month after that and hope that God had an eternal Hell for a woman like that. As much as every man might have wanted God to snuff her out when that story was hitting the news, that didn't legitimize Eternal Torment just because emotions were running high and men were in fetal positions across the country every night on the remote chance that she'd come through their window with a butcher knife and freaky eyes that were looking for only one thing! Some men were probably wearing a dozen pairs of underwear every night and Kevlar jock straps for protection from knives if they didn't quite trust their wives for whatever reason. Guess what! God didn't look down the time vortex and suddenly rewrite the Bible in antiquity to include Eternal Torment provisions for women that totally snap and do unspeakable things to a man.

Emotions have zero to do with the chastenings of the Lord, their timing and duration, and whether they happen in the body or out of the body. And there is a difference between different kinds of sin. Every man on earth acknowledges that a woman slapping his face is a lesser evil than mutilating him in the way that I've just illustrated. Few men [in the history of the world] wouldn't blow her head off if a gun were immediately handy right after a woman had done that to him. But if she grabbed his credit card without him knowing about it and threw caution to the wind, despite his earnings being less because of the economy or whatever other reason, few men would go that far....though the heart attack might be just as bad for many men. Few men would think that she deserved the damnation of Hell for all of eternity over it, for more than 5 seconds.

Using an expletive with the Name of God would be a lesser sin to God than grabbing a high powered rifle and acting like a government sniper against a couple dozen of his best evangelists or Bible teachers on the planet. So, rationally, the degrees of sin are evident even when you're no longer talking about sins against His image, but against God Himself. Biblically, all sins are not the same, whether you're talking about between us as human beings or between us and God. Some things are just worse and will be dealt with accordingly -- which would be completely impossible if it were a matter of Eternal Separation for the least little wrong thought, and if the least little wrong thought were judged by God on the same level as an Adolf Hitler.

But what a testimony of Amazing Grace that Adolf Hitler and others like him will have to share in the ages to come!!!!!! You're NEVER going to be able to shut him up about the tender mercies and lovingkindness of the Redeemer. His most passionate speeches are ahead of him! He'll probably be one of our favorite speakers centuries from now as he's testifying to the power in the Blood and singing the song that asks if you've been washed in the Blood. He'll never stop shouting about the wonder working power in the Blood of the Lamb!

Love would wish that all would avoid the sufferings of life and of potentially the next, but Love is there to get us through all of the learning experiences of life and death. A little child that's been spanked for something, 9 times out of 10 exaggerates how bad the spanking was. Unless the parent, guardian, teacher, or principal hit the child with a sense of rage and revenge, then the parent, guardian, teacher, or principal usually has a sense that they didn't take it as far, and definitely not to the near murder that the child imagines in his/her mind. For some people, what I've said is a fierce departure from what I'd normally say. But there's the human side of the experience, the human side of the Scriptures, the human perspective on what's going on while it's going on, etc., as well as what things look like from God's Perspective.

I don't really see a contradiction between what I've said here and what I've said elsewhere. That's why on this website there is a blend between Ultra Universalism (i.e. no hell whatsoever) and the Restorationist Universalism (i.e. God will fry you to teach you something). It could even be exactly as

Christian Universalists that are Predeterminist in their theology and some others have indicated, from God's perspective. But from the human perspective, a little child 90% of the time exaggerates how bad the spanking of this life was, thinking they have a broken tail bone, etc. There's no question about human beings that mess around having a really long, dark road/tunnel to get through with every kind of haunting, frightful thing from their own conscience to deal with, plus the manifestations of God getting through their thick skull and how in their double-vision they're interpreting that if they're totally double-vision with their rebellion.

Anyone that messes around and blows off the wooing of the Spirit of the Lord in favor of the lusts of the flesh, the pride of life, etc., will find the Kingdom of God to be a very Haunted House that they'll have to navigate through. If Jesus were sitting here, He'd very likely say that for the wicked the Kingdom of God may be compared to a Haunted House that you'd go to at Halloween. That doesn't mean that it's full of stupidity or that it's frivolous, but that you're going to be going through all of the skeletons in your closet one by one and having to face it if you won't let the Blood of Christ wash all of that away before it's inspection time. Most of the skeletons will wind up not even being what people have done. It'll be everything that they've done, but every thought, intent, fear, dread, nightmare, etc., all coming back at once at the point of one's life review.

Having to deal with everything that's ever given you the heevie-jeevies at any point, at any age, at any state of mind, etc., that you've ever been through, but having to go through absolutely all of that at once. How is that not a pit of Hell? But it's not a pit of Hell constructed by God, but one within your own insides that would simply be pulled inside out to be dealt with. People that don't maintain a tight communion with Jesus Christ have a frightful inside to be dealt with! The degree of each man's torture, and I do mean "torture" in every sense including touch-stoning, but including torment and torture -- all of it will be produced from the sinner's own insides as it all comes out on the virtually simulated operating table. All of those thoughts that they wouldn't cast down, all of those cares that they wouldn't cast upon the Lord, all of those thoughts of revenge coming back to haunt them as they give an account for having murdered in their heart, etc.

All of that junk coming out as their conscience is melting in the Brimstone of the Spirit from it's former hardened, seared status. Being able to look at one's self for what one really is without any way of turning away or spin doctoring it. All of it in the most brilliant light with no excuse to be made and nowhere to hide. Ever seen a glimpse of the torments of someone detoxing from substance abuse? Imagine that taken to the hundred thousandth power with every substance that we abused in this life because we lived intemperate lives in some area of our lives. For some it was more blatant and noticeable with cigarettes and alcohol, but for others it was chocolate and other things that I won't get into. Everyone is destined to go through detox in their spirit, soul, body, riches, and in the way that they relate to everyone in existence.

You can do it in this life with the Word, fasting, faith in the Blood of Christ Jesus, worship, renewing the mind, and learning to tell the mind and the flesh "no" from your new spirit in Christ Jesus, or all of the bats are going to come out of your belfry either on the way out of this life or in another world or another age, or at the resurrection. And what I mean by substance abuse in this context is both in terms of behaviors and in our imaginations. All of that's got to get cleaned out. All of the filters have got to be replaced. Etc. The process is the same for everyone, though those that get on that path sooner than others are frequently branded as mystics, cultists, new agers, ascetics, extremists, religious nuts, weird, strange, specially gifted or specially called, etc., by the religious, by the world, and by their families.

What About Damnable Heresies? By Martin Cisneros

What I'm about to share could have also been titled "What Constitutes Heresy?" because there's a difference between core essentials, differences of opinions, and differences between the levels of maturity of believers. There are far fewer heretics in the Christian Body than most Christians would imagine. The New Testament tells us what heresy is: a denial that Jesus is the burden remover, yoke destroyer (Isaiah 10:27; 1John 5:1), a denial that Jesus is the Son of God (1John 5:10), a denial that Jesus came in the flesh in His birth and in His resurrection (1John 4:2-3). Heresy is also practicing those things that the Bible clearly says will cause one to never inherit the Kingdom of God under any imaginable coming dispensation. Inheriting the Kingdom is different from having one's sin removed by the Blood of God's Son and being reconciled to God. 1Corinthians 6:9-10 and Galatians 5:19-21 list things that prevent someone from inheriting the Kingdom of God. Violations of the commandment of love on the part of individuals are damnable heresy. But institutions according to Romans 13 don't bare the sword in vain and aren't in the same category in Scripture as individual responsibility because the institutions are responsible for the care of the many in this life. 2John 1:9 says that those who don't continue in the teaching of the Anointed One and His Anointing don't have God. 1Corinthians 3:17 specifies that those that are disrupting a fellowship of believers are on the chopping block because God's going to disrupt them. 1Timothy 1 specifies those that lack self control as being contrary to sound doctrine.

And then there's the things that the New Testament speaks to those that are growing in Christ. There's a way of reading the whole New Testament, and many people won't get this their first half dozen readings of it, but as you're maturing in grace you'll come to the place where being in financial debt is abiding in false doctrine. There's other areas where the Word will get plainer with the individual as they mature in the Anointing and having it flow through them that the Bible won't allow them to participate in. Such as when a minister is going to minister the Word to others, you reach a point where getting chatty before you're going to deliver the Word to people grieves the Holy Spirit and costs you [very deeply] spiritually, so that when you're entering into a ministry opportunity, you're really supposed to be sanctified from the people before and for a short time after you've shared what God's given you to share. I know that those that have a problem with Apostolic, Prophetic, and really Anointed Teaching gifts still being in the Body per Ephesians 4 will have a problem with what I've just said, but I'm talking about an area in this second paragraph that's for the maturing and not the common ground areas where you can walk into heresy that I mentioned in the first paragraph of this.

As there's many levels of truth, there's many levels of heresy, but the mature shouldn't throw out the immature as being heretics if they're able to abide by the very obvious things that I covered in the first paragraph of this. Things that would send me straight to Hell (and I'm choosing my words advisedly), for many people God's never even talked to them about those things for various reasons and they're not accountable for that yet. And that doesn't mean that I'm all of that particularly important in the Body of Christ. It just means that I've had very clear instructions from our Lord about certain things that I'm morally accountable for. Each of us living according to their own convictions about this and that was a constant theme of St. Paul's when it came to things that weren't immediate doctrinal essentials that could cost an outsider their soul for the ages of ages. Tampering with the rightful place of the Cross, the Blood, the resurrection, the ascension, the second coming, the commandment of love, the commandment to be responsible to authority, the commandments to maintain good fruit and personal purity, and the commandment to disciple the nations gets you into damnable heresy, not so much over your own damnation although that would be bad enough, but because of the harm that you could bring

to others and their salvation within the ages of ages.

And contrary to what some have said in the past, that I've personally heard or read something from, if there is no Return of Christ Jesus, then all that the first disciples were told about the resurrection and ascension of Christ Jesus is a total lie because of Acts 1:11. The Return of Christ is a cardinal doctrine of the New Testament, meaning that it's basically a deal maker/breaker. It's as essential to Christian doctrine as any of the 4 spiritual law pamphlets you might bump into somewhere about having been created, something having gone horribly wrong, Christ being the solution, and the obligation of each of us to repent and believe the Gospel according to St. Paul's teachings that Christ's Blood effectively and permanently removes our sins.

Basically, the gist of what I've just said is that what's costly about heresy is how much we wind up costing someone else with what we share with them. That's the whole point of the really strong statements in the New Testament about this. Is what we're sharing something that could cost someone their salvation and sanctification for the ages of ages? It's not about being on a perfectionist kick, but the sober reality that we can directly influence someone to be shut out from His Presence for the ages of ages. But if we avoid speculations and simply keep it to the Book, then there aren't any dangers. For Christians who fear over-literalization, the only potential danger to their methods [by keeping it literal where applicable] is in terms of growth and breadth of outlook, but at least no one did anything stupid on the absolutes by keeping it "line upon line, precept upon precept." The Book's true. What we get out of it needs to be scrutinized so that out of the mouth of two or three witnesses...

Will All Of Us Ever See It The Same Way?
By Martin Cisneros

This will never be the case. Never. We'll all ultimately know where each of us are coming from and things won't get lost in the translation through the present limitations of our native mortal languages that have been courtesy of the Tower of Babel incident. But we're the Body of Christ. Though we'll each come to the unity of the faith and the unity of knowledge of the Son of God, according to Ephesians 4, we're each still members of the Body. Will an elbow ever fully share the same perspective as a nose, a tongue, or a toe? If each of us were created differently to express His image differently and with unique gifts that fit our destinies, personalities, DNA, desires, profitability in the Kingdom, etc., with additional desires and giftings emerging into their full maturity in future ages, and if we're each growing in proportion to the Location, Water, Sun, Pruning, Fertilizer, Fruit we bare, and the insects and predators that we're standing our ground in the midst of, then why in a Kingdom Whose increase shall never end would we ever arrive at being a perfect photo copy of each other?

Conformity with the image of Jesus Christ is conformity with being restored humanity. It's doing things the exact same way that God our Father does: with His Blessing, His Word, faith, His Blood, and the Anointing. It's not being a photo copy of Jesus to where if green were His favorite color and raisin bran His favorite food that at the regeneration of all things we'd have no individuality and variety on those nonessentials to being One with His nature, conformed to His ultimate purposes, and knowing as we're known because love has been perfected in us through our abiding in Him and His Word abiding in us. I'm me and you're you. I'm never going to be anyone other than myself and you're never going to be anyone but yourself. The only difference in the future is that limitations won't be present in our ability to understand one another, in our ability to live at peace with one another, and life won't be a constant combat to keep the mind renewed and every care cast upon Him. What we've had in our hearts that's caused them to soar will permanently be shared by our bodies, brains, circumstances, attitudes, relationships, resources, and what we'll each create after the last Jezebel, Judas, Ahab, Barabbas, Cain, Pharaoh, and Nimrod of this present creation has been returned to Father by Christ Jesus.

But the differences between each of us will continue to become more pronounced as the ages unfold "as star differs from star in glory." But contrary to this present demonic age, what will make the coming ages different is that our differences will no longer be magnified in our eyes by the devil with hate. Our heavenly Father wants to create an even bigger set of universes in the future than what presently exist. Each of our gifts and their administrative potentials will continue to grow and expand from age to age until the full weight of His glory is expressed exceedingly, abundantly, above and beyond all that we could ask, think, imagine, or yearn for, with our worship and thanksgiving growing towards Him abundantly beyond our deepest groans at present. Don't make the mistake in thinking that getting everybody Home either exhausts the extent of God's wisdom and power or the wisdom, patience, and capacities that He's developing in each of us. Everything that we're learning right now is **JUST THE BEGINNING.**