

Spiritual Warfare

Overcoming the Enemy

First, we should understand that Jesus overcame **sin** for us by shedding his blood upon the cross. Paul wrote, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:25) "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19). There are many other verses to support this truth. Therefore, the following discussion is not mean by any means to take away from this truth.

Second, we should understand that we are justified by the resurrection of Jesus. "Who was delivered for our offences, and was raised again for our justification" (Romans 4:25). One way to remember what the word "justification" is to remember that Jesus made it "Just as though we never sinned." Furthermore, "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17). The question is, "What happened between the time Jesus was crucified and the time he was resurrected?"

One day I came under strong spiritual attack through a client over my belief that Jesus suffered three days in hades before he was resurrected. I began to wonder why this was such a major issue. I decided that since this was the area of major attack that I had better look into the issue a bit more.

Some Definitions:

Sheol = A Hebrew word used in the Old Testament for the abode of the dead. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Proverbs 21:16). It is translated as "grave" 31 times and "hell" 31 times and "pit" three times. The place had at least two compartments. One for the righteous and another for the unrighteous. It is described as being dark (Job 10:21-11), downward (Numbers 16:30), deep (Job 11:8), and having gates or bars (Job 17:16). Man could not escape on his own.

Hades = A Greek word used in the New Testament for **the abode of the dead**. It is comparative to the word "sheol" as far as being the abode of the dead. This word is often translated as "hell" in the KJV of the Bible. The best illustration of this is found in Luke 16:19-31. The upper part (before the resurrection of Jesus) was for the righteous dead (those who lived by faith in God). The lower part was a place of fiery torment for the unrighteous dead.

Paradeisos = Is from a Persian word (pardes) that is translated "paradise". "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 11:43). It means a park or king's garden. This was the upper compartment of hades where the righteous dead remained until the resurrection of Jesus. Later, it may be seen as heaven. (II Corinthians 12:4, Revelation 2:7).

Abraham's Bosom = Was also the abode of the righteous dead until the resurrection of Jesus. Jesus said, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried" (Luke 16:22). This word is comparative to paradise.

Gehenna = A New Testament Greek word that is usually translated as "hell fire". It comes from the history of the valley of Hinnom located south of Jerusalem. There had been various human sacrifices there (II Kings 2:23) and had become the garbage dump in the time of Jesus. It was representative of decay, waste, and where the fire burned continuously. Jesus said, "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matthew 18:9). It is a lower compartment of hades where the unrighteous go when they die. It is also a foreshadowing of the "lake of fire" following the final judgment.

Abussos = A Greek word translated "deep" or "bottomless", referring generally to the lowest part of hades, the abyss. Luke describes the request of the demons that Jesus confronted by saying, "And they besought him that he would not command them to go out into **the deep**" (Luke 8:31). John recorded the Satan was to be cast there. "And cast him into the **bottomless** pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20:3).

Tartarus = A Greek word which is translated as "hell" and is only used once in the New Testament. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Peter 2:4). A prison for the angels that sinned ... those that had sexual relations with daughters of men. "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Genesis 6:2). This word points to the deepest part of hell (the abyss).

Nekros / thanatos = These are Greek words for dead / death. The meaning here is much more than the TV show which dramatically illustrate, "Bang, bang. You are dead ... then go to the next scene." Death is the gateway to the abode of the dead.

1. There is an absence of life. (John 11:14).
2. It is a state of being. (Ephesians 2:1).
3. It is a state without Christ. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Revelation 20:13).
4. The "second death" is the lake of fire. (Revelation 20:14).

Mnemeion = This is the Greek word for a "grave" or "sepulcher / sepluchre" or "tomb". It is the place where the dead body is laid in the ground. We MUST distinguish this term from hades.

Lake of Fire = This is **the eternal abode of the unrighteous dead** following the judgment of God. "And death and hell (hades) were cast into the lake of fire. This is the second death" (Revelation 20:14). This is the final abode of the unrighteous.

Here are some basic conclusions:

- I. The **wrath** of God had to be poured out in full upon Jesus because of our sin.

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18).

II. There are **two** consequences of sin: death and hell.

Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in **hell**" (Matthew 10:28). "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into **hell**; yea, I say unto you, Fear him" (Luke 12:5). We understand that God is sovereign; however, I am convinced that the devil is the Destroyer. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Revelation 9:11). The word "Apollyon" literally means "Destroyer".

Note: There is the destruction of the body and soul.

"But he knoweth not that the **dead** are there; and that her guests are in the depths of **hell**" (Proverbs 9:18).

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And **death** and **hell** were cast into the lake of fire. This is the second **death**" (Revelation 20:13-14).

* SPECIAL NOTE: There is the physical death, a spiritual death, (Genesis 2:17, John 8:24) and the second death. "For the wages of sin is **death**; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Jesus had to suffer the death on the cross (physical), separation from the Father (spiritual) (Mark 15:34), and taste the foreshadowing of the second death (in hades).

III. If God punished the angels that sinned, He also had to punish Jesus for our sin.

"For if God spared not the angels that sinned, but **cast them down to hell**, and delivered them into chains of darkness, to be reserved unto judgment...." (II Peter 2:4). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9). Jesus became the substitute for us taking our sin upon himself.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him **stricken, smitten of God, and afflicted**. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:4-5).

IV. Jesus did not immediately go to the Father when he died.

Jesus did not go to be with the Father immediately when he said, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46b). Jesus told Mary the day of the resurrection (three days after his death) that he had not yet ascended to the Father. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

V. The Word says that Jesus went to hades (hell).

A. "Because thou wilt not leave my soul in **hell**, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27).

Note: (1) The soul of Jesus had to have been in "hades" or the word "leave" could not be used. (2) There is a distinction between what the soul and the body. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in **hell**" (Matthew 10:28).

B. "He seeing this before spake of the resurrection of Christ, that his soul was not left in **hell**, neither his flesh did see corruption" (Acts 2:31).

Note: The New Testament uses two different words to describe the two different places. The Greek word "hades" is seen in, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down **tohell**: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matthew 11:23). The Greek word for the "grave" may be translated several different ways. "Then when Jesus came, he found that he had lain in the **grave** four days already" (John 11:17). The common translation of the Greek word is tomb or "sepulchre". Example: "So they went, and made the **sepulchre** sure, sealing the stone, and setting a watch" (Matthew 27:66).

Note again: The word Greek word translated "hell" or "hades" was equivalent the Old Testament Hebrew Word "sheol". In general, it was a place both for the righteous dead and the unrighteous dead until the resurrection of Jesus. Hades had at least two compartments! The upper compartment was for the righteous dead, while the lower compartment was for the unrighteous dead. We see a picture of this in the story that Jesus gave. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." (Luke 16:23-24). The lower part was a place of torment (for the unrighteous), while the upper part was the bosom of Abraham (for the righteous). We should also note that this passage can not be translated as a parable with having real characters.

Note the words of David, "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell" (Psalms 86:13).

C. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights **in the heart of the earth**" (Matthew 12:40).

Note: The "heart" of the earth can not just mean the "grave". It seems to refer to the very center of the earth. In the natural, we know that the heart of the earth is molten lava which also gives us a picture of hell.

D. "Now that he ascended, what is it but that he also descended first **into the lower parts** of the earth?" (Ephesians 4:9). This is a picture of Jesus going to the lower part of hades. Look at the words of David, "But those that seek my soul, to destroy it, shall go **into the lower parts of the earth**" (Psalms 63:9). This is the abode of the UNRIGHTEOUS dead. It is not just the grave!!!

VI. Jonah's experience is a picture of the suffering of Jesus.

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three

nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:39-40). Did Jonah suffer in the whale's belly?

The book of Jonah records, "And said, I cried **by reason of mine affliction** unto the LORD, and he heard me; **out of the belly of hell cried I**, and thou heardest my voice" (Jonah 2:2). When after three days (complete period) of suffering eternal torment, Jesus cried unto the Father and the Father raised him up.

VII. David's experience gives prophetic picture of the suffering of Jesus and his resurrection.

A. "The **sorrows of hell** compassed me about; the snares of death prevented me; In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears" (II Samuel 22:6-7).

B. "The **sorrows of death** compassed me, and the floods of ungodly men made me afraid. The **sorrows of hell** compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears" (Psalms 18:4-6).

C. "Let death seize upon them, and let them go down quick **into hell**: for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the LORD shall save me" (Psalm 55:15-16).

D. David also gave the picture in Psalm 88:1-18. "I am counted with them that go down into **the pit**: I am as a man that hath no strength" (Psalm 88:4). "But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee" (Psalm 88:13). I am convinced by the Word that Jesus also cried unto the Father in the midst of hell and the Father by the Spirit lifted him from hell and raised him from the dead.

E. "The **sorrows of death** compassed me, and **the pains of hell** gat hold upon me: I found trouble and sorrow. **Then called I upon the name of the LORD**; O LORD, I beseech thee, deliver my soul" (Psalms 116:3-4).

Notes: We see a prophetic picture of Jesus suffering in hell, then calling upon the LORD, and the LORD saving him.

VIII. Jesus went into the "**deep**" and then was resurrected.

A. "Or, Who shall descend into the **deep**? (that is, to bring up Christ again from the dead.)" (Romans 10:7). This is a very interesting word which means a bottomless pit or the abyss. Look at the question, "Who will go to the bottomless pit to bring Christ from the dead?"

B. The demons use the same word. "And they besought him that he would not command them to go out into the deep" (Luke 8:31). It is the place of torment for evil spirits. It may be compared to "Tartarus", the lowest hell. Moses quotes God saying, "For a fire is kindled in mine anger, and shall burn unto **the lowest hell**, and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deuteronomy 32:22).

C. The word translated "deep" is also used in Revelation 9:1-2, 9:11, 11:7, 17:8, 20:1, 2. Here it is translated "bottomless". "And I saw an angel come down from heaven, having the key of

the **bottomless** pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the **bottomless** pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20:1-3)

D. No other conclusion can be given other than Jesus went to the bottomless pit, but was raised up by the Spirit of God.

The Purpose of The Resurrection

I. In suffering death on the cross, Jesus overcame the physical death. However, in overcoming hell (hades) he also overcame the second death. Therefore, he had total victory over the one (the devil) that leads men there.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). Note: there is a distinction between the suffering of the body and the soul. Also note that although God is the sovereign judge, that the devil at the time that Jesus spoke these words was the one that had power over death. (See Hebrew 2:14 below).

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that **he might destroy the works of the devil**" (I John 3:8). The word "destroy" means to "undo".

God said concerning Lucifer, "**Yet thou shalt be brought down to hell**, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms" (Isaiah 14:15-16).

"Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). The prince of this world is the devil. He was cast out of heaven.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. **And the great dragon was cast out**, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7-9).

Note: In the book of Job (Job 1:6-7), we find Satan had access to come before God. However, Jesus overcame Satan through the crucifixion and resurrection. Therefore, the passage in Revelation seems to be referring to this event.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Hebrew 2:14).

Paul writes "O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:55). Unfortunately, this verse has been mistranslated! The word translated "grave" is the Greek word for "hell" or "hades". The translation should be "O death, where is thy sting? O **hell**, where is thy victory?" Again, note we have victory over death and hell.

II. Jesus took the keys for both **death** and **hell** (hades) from Satan.

The keys represent **the authority** over. Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of **hell and of death**" (Revelation 1:18).

(concerning **death & hell** also see Revelation 6:8, 20:13-15.) Again, death and hell are different experiences.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and **the gates of hell** shall not prevail against it" (Matthew 16:18).

Notes: I had a dream about this topic. In the dream, I was at a wedding. However, just before the beginning of the wedding, there was a couple of men that were carrying a casket away. These two men were followed by two other men carrying an iron gate. The casket was representative of death. The gate that followed was representative of the gates of hell. Death and Hell must be removed before we can enter into the covenant relation with Jesus. However, once we have entered into the covenant relation with Jesus, the gates of **hell cannot withstand** the assault of the church.

Please note: This is not to imply that Jesus fought Satan in hell! Satan was not and is not in hell. It is ridiculous to think that the devil is tormented in hell and then comes up every once in a while to harass believers. **However, Satan was defeated by the resurrection of Jesus!**

III. When Jesus was raised from the dead, he led captivity captive.

"Wherefore he saith, When he ascended up on high, he **led captivity captive**, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" (Ephesians 4:8-10).

Note: "Captivity" is seen as the powers of darkness. Jesus took the powers of darkness as captives when he overcame death and hell.

IV. Jesus made an open show of his power over the powers of the Devil.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And **having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it**" (Colossians 2:14-15).

Note: This is a picture of a conqueror returning to his home, riding on a white stallion, and leading the captives by a rope tied to a ring attached to their nose or mouth.

V. Therefore, because Jesus overcame both **death** and **hell** (overcoming the **powers** of darkness), we can also overcome through revelation and faith.

Paul's prayer is, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And

hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: " (Ephesians 1:17-2:6).

Notes: Jesus overcame all the powers of the enemy and is seated in heaven far above them. By faith in Jesus, Believers are also seated with Christ in heaven far above the powers of darkness. Therefore, based upon the work of Jesus, Believers have authority over the enemy. Example: "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

VI. Jesus **overcame death and hell** that we receive his power and authority over the powers of the enemy.

A. His victory and our victory was foretold by Isaiah.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will **I divide him a portion with the great, and he shall divide the spoil with the strong;**because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:9-12).

B. His victory is also demonstrated in that he preached to the "righteous" dead in the bosom of Abraham that they might receive him.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:18-22).

C. If the powers of darkness had known that Jesus would be resurrected, they would not have killed him. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Corinthians 2:8).

VII. We **overcome** as Jesus overcame death and principalities. (Rom. 8:37-38). (SEE Philippians 2:8-11).

A. Jesus overcame the enemy.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:8-11).

B. We overcome the enemy.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ... Nay, in all these things **we are more than conquerors** through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:31-32, 37-39).

C. If Jesus had not been resurrected from the dead:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Corinthians 15:12-19).

1. Jesus would not be raised (a given). (v.13).
2. Our preaching is empty. ("in vain" = v. 14).
3. Our faith is empty. ("in vain" = v. 14).
5. We are false witnesses of God. (v. 15).
6. There is no resurrection at all. (v. 15).
7. Our faith is without power. ("in vain") = v. 17).
8. We are yet in our sins. (v. 17).
9. Those who have died in Christ have perished. (v. 18).
10. If our hope is only in this life, we are of all men to be most pitied. ("miserable" = v. 19).

D. The truth is that Christ has risen from the dead!

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20).

E. Jesus is alive now and forever.

Jesus declared, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Jesus now has **AUTHORITY** over both hades (hell) and death.

VIII. Now, one can see why I was attacked by the enemy at this point. If I had rejected the truth at this point, then the enemy would still have power over the saints.

This is also the battle ground for you as well as for me. Therefore, we are to **stand** in what Jesus did in overcoming the enemy. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to **stand** against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of

God, that ye may be able to **withstand** in the evil day, and having done all, **to stand. Stand therefore**, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:10-18).

IX. We must accept Jesus as our **Lord** and Savior or face **the lake of fire** ourselves.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And **death** and **hell** were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:13-15). The term "**dead**" here refers to those who have rejected the gospel of Jesus Christ. Jesus said, "I said therefore unto you, that ye shall die in your sins: for if ye believe not **that I am he**, ye shall die in your sins" (John 8:24). Those who are **spiritually dead** will be judged according to their works. They have declared that they are good enough by their own merit rather than the grace of God. They will be cast along with **death** and **hell** (hades) into **the lake of fire**. Hades (hell) is a foreshadow of the lake of fire. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10). Note: **The lake of fire is to be the abode of both the unrighteous dead and the devil and his demons.**

However, "**Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years**" (Revelation 20:6).