

Let's Talk About
BEINGS FROM ANOTHER WORLD

Frightening to imagine, stunning to visualize, an existing world parallel to our own; living, moving, existing among us, yet unseen by any of us.

No, I'm not talking about a clip from a class B horror movie or a surrealist dream by a drug induced nightmare. I'm talking about real, supernatural beings, existing beyond the limitations of our five senses, described for us in God's Holy Word, the Bible.

Powerful beings whose eyes flash like flames of fire (Ezk.1; Dan. 7:9; 10:5-6 Amp.) whose voice thunders forth like a pounding surf and cuts like a two-edged sword (Rev.1:13-16 Amp).

The Spirit World

Of course, I'm talking about the spirit world, a world of supernatural beings with unimaginable power. Some are powerful angels of God, but there are others. There is a dark side to the spirit world also.

Spiritual Warfare

Daniel chapter 10 tells a frightening story of powerful celestial **beings** battling each other over territorial access. An angel was sent to Daniel with a message from God but was held off for 21 days by the Prince of Persia. Finally, Michael, one of the chief angels, had to get involved and even then the battle continued for who knows how long.

Know Your Enemy

Study well Paul's description of our enemy and their influence on our lives. Keep in mind who it is we are struggling against.

“For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere” (Eph. 6:12 AMP).

We Are Greatly Outclassed by Our Adversary

These evil beings are very cunning and so far superior to us in intelligence that without realizing it, we buy into their deceptions. We are warned that Satan has deceived the whole world and certainly this includes many Christians. Much of traditional Christianity has been deceived by Satan's clever sophistic arguments, such as: once saved always saved regardless - the supposed immediacy of the rapture - a complete misunderstanding of the concept of hell - when we are really born again, etc.

As a result, many Christians have succumbed to the malignant disease of complacency. After all, since it's grace not works that saves (*true*) and we're all going to momentarily rapture away to heaven anyway (*not true*), why all the concern? The average Christian, comfortably sitting in their own pew, absorbed and secure in their own righteousness, not realizing the perilous position they are in, has accepted a cheap substitute religion instead of God's wonderful truths.

Their cup of religious knowledge is so full of man's traditions they are simply unable, or have no interest in continuing to grow in grace and knowledge of God's wonderful truths. (II Tim 3:7). "Ever learning and never able to come to knowledge of the truth" (Does Luke 18:9-14 fit, or Matt 7:21-24?).

Are you careful to not follow "cunningly devised fables" (2 Peter 1:16)? A widely held concept does not necessarily make it true. Re-exam your religious convictions; base your beliefs on Biblical truths not commonly held dogmas.

God provides us with all the tools we need to keep from being deceived, but a tool is useless unless it's used. That is why Paul encourages us to "Put on God's *whole* armor (the armor of a heavily-armed soldier) which *God supplies*, that you may be able successfully to stand up against [all] the strategies and the deceits of the devil" (Eph. 6:11 AMP).

The Power of Truth

The very first armor he mentions is truth (Eph. 6:14), for it is by truth that we break free from the lies of Satan. We have a promise from God that if we continue in His word, we will know the truth (Jn. 8:31-32), for God's word is truth (Jn. 17:17). We find truth in what God's word *says*, not in what some men *tell us* God's word says (Jude 4). God's hidden wisdom is revealed to those who sincerely seek truth in there inward parts (Ps. 51:6). By our keeping the word of God, He has promised to keep us from the hour of temptation that comes upon all the earth (Rev. 3:10).

Have You Proven What You Believe?

Knowing this, and knowing that Satan has deceived the whole world (Rev. 12:9), isn't it time we examine some of the sacred cows of the world's teachings on Christianity, beliefs that have been handed down to us generation after generation without question or verification?

The Metamorphosis of the Chosen

Let's consider the resurrection of the saints, the first fruits, the ones who will be resurrected at the return of Christ (Mt. 24:31). The resurrection chapter (I Cor. 15) tells us much about what occurs and what we will be like when that happens. Paul reiterates Jesus' words that flesh and blood cannot inherit the Kingdom of God; therefore a radical change is required. We are told that we will be immortal; we will be spirit beings, incorruptible, raised in glory and power, and it will take place when Christ returns. All this and more we learn from just that one chapter.

The Second Death

Revelation 20 is a mysterious yet revealing chapter. We are told of a Great White Throne Judgment that takes place in the final days and that the dead, small and great, will stand before God. Two books will be opened, one of which is the book of life, and the dead will be judged according to their works from writings found in those books. Those whose names were not found in the book of life will be cast into the lake of fire, which is the second death, from which there is no resurrection.

Those That Reign with Christ

It would seem that all mankind will stand before that judgment seat, all that is except for one particular group, those that refused the mark of the beast and are to be resurrected at the return of Christ. Verse 5 tells us of a first and a second resurrection a thousand years apart. Verse 6 tells us that the second death has no power over those of the first resurrection (also referred to as a better resurrection in Heb. 11:35). They will be priests of God and Christ and reign with Him a thousand years and even judge angels (I Cor. 6:3). Also, Revelation 2:11 tells us that those who overcome shall not be hurt by the second death, and Eternal life is promised to those who endure to the end (Matt. 10:22; Ja. 1:12).

We must assume then, that there will be some who won't endure; I wonder, what happens to those who don't endure? Was it that the Father's seed no longer remained in them?

What Those Who Endure to the End Will Be Like

Now let's listen to what John has to say about what we will be like. "Beloved, *now* are we the *sons* of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be *like him*; for we shall see him as he is" (I Jn. 3:2).

Sixteen Characteristics of the Resurrected Saints

It is very important that we fully understand the truths about the resurrection and prove them so that we have a solid foundation for truths #17 and #18.

1. They will be resurrected at Christ's return (I Cor. 15:23).
2. They will be of the first resurrection (Rev. 20:5).
3. They will be spirit beings (I Cor. 15:44).
4. They will be immortal (I Cor. 15:53).
5. They will not be flesh and blood (I Cor. 15:50).
6. They will be of the Kingdom of God.
7. They will be incorruptible (I Cor. 15:42 &54).
8. They will be raised in glory and power (I Cor. 15:43).
9. They are those that refused to accept the mark of the beast.
10. They will not be subject to the Great White Throne Judgment.
11. They will not be subject to the second death (Rev. 20:6; Matt. 10:22; James 1:12).
12. They will be priests of God (Rev. 20:6).
13. They will reign with Christ for a thousand years (Rev. 20:4).
14. They will be those of the better resurrection (Heb. 11:35).
15. They will judge angels (I Cor. 6:3).
16. They will be like the resurrected Jesus Christ (I Jn. 3:2).

Considering those 16 Bible truths describing the resurrected saints; are we there yet?

Let's Review Our Present Condition

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (I John 1:8). Doesn't that verse describe what we are all like now even though Christian?

Paul, when preaching to the Romans, describes his present position.

“For I know that in me (that is, in my flesh) dwells no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do” (Rom. 7:18-19).

Is Paul’s predicament ours as well?

Paul also reminds the Galatians that we are not yet righteous.

“For we through the Spirit wait for the hope of righteousness by faith” (Gal. 5:5). He thus emphasizes that our righteousness is yet future and can only be obtained by faith. Have we then established that we are all sinners in spite of self-efforts?

Who Then, Could John Be Talking About?

“Whosoever is born of God doth not commit sin; for His (*the Father’s*) seed remains in him: and he *cannot* sin, because he is **born** of God” (I John 3:9).

But aren’t we as Christians all born again? How is it that we are sinners yet we cannot sin? The Bible does not contradict itself that we know, so what could John mean?

If it doesn’t fit the template, change the meaning or wording to fit. This seems to be the accepted mode of operation of traditional Christianity. Many of the modern translations have gone so far as to actually change the wording to mean what they *think* it should mean instead of what John *said*. But, perhaps we shouldn’t be too critical of them, as they have been influenced by hundreds of years of misinformation.

Many translators have changed the word *commit* that John used, to words like practices, knowingly, deliberately, habitually, continue to, etc. So, his meaning according to them is that one who is born again won't purposely and habitually commit sin. I would like to think that describes us Christians in our present state of being, but John didn't say that! So, the spin goes, "Sure we sin, but it's not attributed to us, besides, that's all covered by grace anyway." That sounds good, but that's a gross over simplification.

Look again at the word's John actually used. He said they "*do not commit sin,*" and they "*cannot sin.*" Strong's Concordance says the word *cannot* is an absolute negative. I guess we could say, "it means what it says and says what it means." **Those who are born of God cannot sin!** Since we obviously can sin, we do sin, and we continually sin how can we say we are **born again?**

Jesus Explains Being Born Again

Let's read how Jesus describes the born again phenomenon in John 3:1-12. Pay particular attention to verse 12; would that include the Christian world as it is today?

Jesus explains to Nicodemus a subject that has been much confused throughout the ages and still is today. Much of Christianity suffers from a poor substitute for the true born again experience. A great truth of God has been overlooked because of that misunderstanding, which then leads to more error.

Jesus went right to the heart of the matter by introducing the need of a rebirth, a starting over from birth forward.

“Verily, verily, I say unto thee, except a man is **born again**, he cannot **see** the kingdom of God.”

In verses 6-8 Jesus went on to say: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. *(He is describing two totally different life forms, one flesh, and the other spirit)*. Marvel not that I said unto thee, Ye must be born again. The wind blows where it lists, and you hear the sound thereof, but cannot tell from whence it comes, and where it goes: **so is every one that is born of the Spirit.**”

Jesus is plainly comparing being born with the resurrection and describing it as a rebirth. One wonders if Nicodemus ever did get it, surely much of Christianity has missed it entirely.

The Big Question

When are you born again? Jesus plainly described it as a complete transformation, a metamorphous event. Is the worm anything like the butterfly after its rebirth? Yet, the seed that led to the metamorphism was present in the worm all along. However, if the seed did not remain, or was destroyed there would be no change, and no rebirth.

Paul gives a very clear illustration of the born again process in I Corinthians 15:36-38, and in verse 44 describes the natural body as being totally different from the spirit body. He is not denying that we are right now imbued with God’s Holy Spirit, but what he is saying is that we are not yet a spirit being.

The seed of the rebirth is planted in you at the time you accept Jesus Christ as your savior. It is the time of your conception by the Father. You have been begotten and are now His son or daughter, but you are not yet born again. That happens at the resurrection.

If we are born again at conception, how is it that we are not spirit beings, able to appear or disappear at will? Why is it that we are still able to sin? Are we now raised in glory and power? Are we still corruptible? Are we yet flesh and blood? How can flesh and blood inherit the Kingdom? Have we already been resurrected to eternal life? Wasn't our resurrection to be at Christ's return? As Jesus said, "ye must be born again".

We're Not There Yet

Obviously, we are not there yet, as we have not met all the requirements to be born again, but must wait for Him, the One - *"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto himself."* (Phil. 3:21).

The Meaning of Gennao

Much of the confusion of the born again issue arises from the Greek word gennao. In the Greek language, gennao was often used to describe the whole birth process, from conception to delivery and is variously translated beget, be born, bring forth, conceive, be delivered of, or even gender.

Consequently, the translators had a wide margin of choices of which words to use where. Naturally they used them to the best of their understanding at the time. Some got it right, some

got it wrong. Following are a few examples of the inconsistent use of the Greek word *gennao* in various translations. However, when we understand the difference between “born” (to give birth, bring forth) and “beget” (conceive, to procreate or bring into being,) we find no conflict with Christ’s explanation to Nicodemus or Paul’s description in I Corinthians 15.

The Translators Dilemma

Various translators’ renderings of the Greek word *gennao* depended on their understanding of the conception to birth process. Compare these scriptures taken from various translations.

Following are two versions of John 1:13:

“Which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (KJV, King James Version).

“who — not of blood nor of a will of flesh; nor of a will of man but — of God were *begotten*” (YLT, Young’s literal translation).

And these two from I John 2:29:

“If ye know that he is righteous, ye know that every one that doeth righteousness is *born* of him” (KJV).

“If ye know that he is righteous, ye know that every one also that doeth righteousness is *begotten* of him” (ASV, American Standard Version also the YLT).

And from I John 4:7:

“Beloved, let us love one another: for love is of God; and every one that loveth is *born* of God, and knoweth God” (KJV).

“Beloved, let us love one another: for love is of God; and every one that loveth is *begotten* of God, and knoweth God” (ASV, YLT the Darby version says, hath been *begotten*).

In I John 5:1:

“Whosoever believeth that Jesus is the Christ is *born* of God: and every one that loveth him that *begat* loveth him also that is *begotten* of him” (KJV).

“Every one who believes that Jesus is the Christ is a *child* of God, and every one who loves the *parent* loves the *child*” (RSV & YLT).

Finally in I John 5:4:

“For whatsoever is *born* of God overcometh the world: and this is the victory that overcometh the world, even our faith” (KJV).

“For all that has been *begotten* of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith” (Darby, also ASV & YLT) (For His seed remains in him).

Because there is no distinction made between begotten and born, confusion as to when one is actually born again is the

natural result. Thus, causing a conflict with Jesus' description of being born again. However, through Christ's explanation to Nicodemus along with other scriptures given to us, we can understand the truth. Properly understood, the scriptures do not contradict. Believe God not man.

Was Christ Born Again?

If so, when? When did Christ receive all power? "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God *with power*, according to the spirit of holiness, *by the resurrection from the dead*" (Rom. 1:3-4). Did you get that? It was by His resurrection. Remember, it was after His resurrection that He made the statement, "All power is given unto me in heaven and in earth" (Matt. 28:18).

Conception of the Believer

The wonderful experience of conversion in this life is an impregnation of the Holy Seed from the Father, a conception. Just as the husband impregnates his wife, the fetus is theirs *at conception*, but it is not yet born. We are sanctified (set apart for a Holy purpose) in the name of the Lord Jesus Christ and the Holy Spirit (1 Cor. 6:11), but until we are reborn, we are all subject to the weaknesses of the flesh. Our salvation is secure in Christ, but we must persevere to the end. Once saved always saved is only true after we have been born again, which will be at the resurrection. Consider those who knew God described in Romans 1:28-32, the parable of the salt (Matt. 5:13) or the parable of the seed (Luke 18:11). Why did God end each message to the

seven churches to endure and overcome to the very end in order to receive their reward (Rev. Chapter 2 and 3)?

Truths 17 And 18

Review all 16 of the truths the Bible revealed to us about the resurrection into our new dimension. Now add #17, they cannot sin (I John 3:9), and #18, for just as Christ was born again by His resurrection (Rom. 1:3-4), we also will be born again at our resurrection. Then we will see what we cannot now see, for we will be spirit beings with glorified bodies (Phil. 3:21), no longer flesh and blood (John 3:3-8). Then we will literally be **beings from another world**

Remember, the victory that overcomes the world is our faith (1John 5:4) but faith is things hope for and not seen which means our victory is not here yet but we know it's coming (Heb. 11:1).

Enduring to the End

Jesus was born flesh and blood. He could have sinned. He didn't. He endured to the end and was born again at His resurrection (Rom. 1:3-4). We are flesh and blood; the Father's seed is in us also. We must endure to the end when we too will be born again of the spirit.

By knowing when we are actually born again, we understand why we must endure to the end; for it is then, in our spiritual body, which is not subject to the second death that we are eternally saved (Matt. 10:22; 24:13). But our hope which is our faith in His promises will guide and protect us to the end.

And be assured: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10:13).

For, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Thus it appears that we will have no excuse for not enduring to the end. The choice is ours.

God's profound truths are freely given to those who are willing to dig deep into God's word. It is found only by those few who diligently search for it. Error lies on the surface and is everywhere available and the common nourishment for the lackadaisical Christian.

“Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing ever happened.”

Winston S. Churchill

**“IT IS THE GLORY OF GOD TO CONCEAL
A THING: BUT THE HONOR OF KINGS IS
TO SEARCH OUT A MATTER”
(PROV. 25:2).**

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