

Unmasking the Supernatural

“And (Jesus) said unto them, I beheld Satan as lightning fall from heaven!” Luke 10:18

Earth’s First Deception

In our first lesson we found out where sin had its first appearance in God’s perfect universe. We saw that in no way was it God’s fault or intention and also that everything was done to try and warn Lucifer away from the course he had set himself into. So now we ask, “How did this situation progress to involve Planet Earth?”

Well, it seems from the inspired writings that plans were being laid by the Godhead for the creation of this planet around the time that Lucifer’s rebellion took place; indeed, the fact that he was not asked to join in this planning was one of the things he was unhappy about. Ignoring the fact that he himself was a created being and not part of the Godhead, he became envious and disgruntled about this. This would be almost like as if your dog got angry and bit you because you would not allow him to drive your car.

When the creation took place as described in Genesis 1; Lucifer had gone so far in his rebellion that he had to be cast out of heaven and his supporters with him. The beautiful planet was created and Adam and Eve were created and placed in a lovely garden home. But because they, like the angels, were created with freedom of choice as to whether or not they would obey God’s Law of love or rebel like Lucifer, who now was known as Satan, the adversary. So there had to be a test of their loyalty before they could be trusted with eternal life. The test was as easy and simple as possible; one tree out of a planet full of trees was set apart and they were told not to eat from it. As Advent believers we have been greatly blessed of God to have many details told to us through the Spirit of Prophecy that we otherwise would not know, so let’s continue our story and see what Satan did when he found himself barred from heaven:

Satan’s Sad Situation: Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from Heaven with him. Before their fall, not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination, were among them. Previous to their rebellion these things had been unknown in Heaven. Satan now beholds the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things.

The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and His dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. Where was he? Was it not all a horrible dream? Was he shut out of Heaven? Were the gates of Heaven never more to open and admit him? The hour of worship draws nigh, when bright and holy angels bow before the Father. No more will he unite in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God.

Could he be again as he was when he was pure, true and loyal, gladly would he yield up the claims of his authority. But he was lost! beyond redemption, for his presumptuous rebellion! And this was not all; he had led others to rebellion and to the same lost condition with himself--angels, who had never thought to question the will of Heaven, or refuse obedience to the law of God till he had put it into their minds, presenting before them that they might enjoy a greater good, a higher and more glorious liberty. This had been the sophistry whereby he had deceived them. A responsibility now rests upon him from which he would fain be released.

These spirits had become turbulent (angry and restless) with disappointed hopes. Instead of greater good, they were experiencing the sad results of disobedience and disregard of law. Never more would these unhappy beings be swayed by the mild rule of Jesus Christ. Never more would their spirits be stirred by the

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deep, earnest love, peace, and joy, which His presence had ever inspired in them, to be returned to Him in cheerful obedience and reverential honor.

Satan trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from Heaven was passing. He called him, and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion, and wished again the favor of God. He was willing to take the place God had previously assigned him, and be under his wise command. Christ wept at Satan's woe, but told him, as the mind of God, that he could never be received into Heaven. Heaven must not be placed in jeopardy. All Heaven would be marred should he be received back; for sin and rebellion originated with him. The seeds of rebellion were still within him. He had, in his rebellion, no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who would then have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon.

(Notice the truth about his so-called 'repentance'!) He repented not of his rebellion because he saw the goodness of God which he had abused. It was not possible that his love for God had so increased since his fall that it would lead to cheerful submission and happy obedience to His law which had been despised. The wretchedness he realized in losing the sweet light of Heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectations realized, were the cause of his grief. To be commander out of Heaven, was vastly different from being thus honored in Heaven. The loss he had sustained of all the privileges of Heaven seemed too much to be borne. He wished to regain these.

This great change of position had not increased his love for God, nor for His wise and just law. When Satan became fully convinced that there was no possibility of his being re-instated in the favor of God, he manifested his malice with increased hatred and fiery vehemence.

God knew that such determined rebellion would not remain inactive. Satan would invent means to annoy the heavenly angels, and show contempt for His authority. As he could not gain admission within the gates of Heaven, he would wait just at the entrance, to taunt the angels and seek contention with them as they went in and out. He would seek to destroy the happiness of Adam and Eve. He would endeavor to incite them to rebellion, knowing that this would cause grief in Heaven.

His followers were seeking him; and he aroused himself and, assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. If he could, in any way, beguile them to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God's mercy. If this should fail, they could unite with Adam and Eve; for when once they should transgress the law of God, they would be subjects of God's wrath, like themselves. Their transgression would place them also, in a state of rebellion; and they could unite with Adam and Eve, take possession of Eden, and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God himself could not expel them.

Satan held a consultation with his evil angels. They did not all readily unite to engage in this hazardous and terrible work. He told them that he would not intrust any one of them to accomplish this work; for he thought that he alone had wisdom sufficient to carry forward so important an enterprise. He wished them to consider the matter while he should leave them and seek retirement, to mature his plans. He sought to impress upon them that this was their last and only hope. If they failed here, all prospect of regaining and controlling Heaven, or any part of God's creation, was hopeless.

Satan went alone to (develop) plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased.

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He shuddered at the thought of plunging the holy, happy pair into the misery and remorse he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. His angels were seeking him, their leader, to acquaint him with their decision. They will unite with Satan in his plans, and with him bear the responsibility, and share the consequences.

Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and his Son. He (told them about his plans). If he should come boldly (to) Adam and Eve and make complaints of God's own Son, they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might, or force, could not.

God assembled the angelic host to take measures to avert the threatened evil. It was decided in Heaven's council for angels to visit Eden and warn Adam that he was in danger from the foe. Two angels sped on their way to visit our first parents. The holy pair received them with joyful innocence, expressing their grateful thanks to their Creator for thus surrounding them with such a profusion of his bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants; and that which they prized above all other blessings, was the society of the Son of God and the heavenly angels, for they had much to relate to them at every visit, of their new discoveries of the beauties of nature in their lovely Eden home, and they had many questions to ask relative to many things which they could but indistinctly comprehend.

The angels graciously and lovingly gave them the information they desired. They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; that they were (in the same situation); that they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair.

They told Adam and Eve that God would not compel (force) them to obey--that He had not removed from them power to go contrary to His will; that they were moral agents, free to obey or disobey. There was but one prohibition that God had seen fit to lay upon them as yet. If they should transgress the will of God, they would surely die. They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which He had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and His dear Son.

They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God's command; for, if necessary, every angel from Heaven would come to their help rather than that he should in any way do them harm. But if they disobeyed the command of God, then Satan would have power to ever annoy, perplex, and trouble, them. If they remained steadfast against the first insinuations of Satan, they were as secure as the heavenly angels. But if they yielded to the tempter, He who spared not the exalted angels, would not spare them. They must suffer the penalty of their transgression; for the law of God was as sacred as Himself, and He required implicit obedience from all in Heaven and on earth.

The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if both were together. The angels charged them to closely follow the instructions God had given them in reference to the tree of knowledge; for in perfect obedience they were safe, and this fallen foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil.

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Adam and Eve assured the angels that they would never transgress the express command of God; for it was their highest pleasure to do His will. The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son. And as Satan heard it, his envy, hatred, and malignity, increased, and he expressed his anxiety to his followers to incite them (Adam and Eve) to disobedience, and at once bring down the wrath of God upon them, and change their songs of praise to hatred, and curses to their Maker.

Satan assumes the form of a serpent, and enters Eden. The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man. Satan entered into the serpent, and took his position in the tree of knowledge, and commenced leisurely eating of the fruit.

Eve, not noticing at first, separated from her husband in her employment. When she became aware of the fact, she felt that there might be danger; but again she thought herself secure, even if she did not remain close by the side of her husband. She had wisdom and strength to know if evil came, and to meet it. This the angels had cautioned her not to do. Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely, and was reasoning with herself why God had so decidedly prohibited their eating or touching it. Now was Satan's opportunity. He addressed her as though he was able to read her thoughts: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus, with soft and pleasant words, and with musical voice, he spoke to the wondering Eve. She was startled to hear a serpent speak. He praised her beauty and exceeding loveliness, which was not displeasing to Eve. But she was amazed, for she knew that to the serpent God had not given the power of speech.

Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. It did not occur to her mind that it might be that fallen foe, using the serpent as a medium. It was Satan that spoke, not the serpent. Eve was beguiled, flattered, infatuated. Had she met a commanding personage, possessing a form like the angels, and resembling them, she would have been upon her guard. But that strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she enters into a controversy with the serpent. She answers his question, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, *neither shall ye touch it*, lest ye die." The serpent answers, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Satan would convey the idea that by eating of the forbidden tree, they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work with great success ever since his fall, to lead men to pry into the secrets of the Almighty, and not to be satisfied with what God has revealed, and not careful to obey that which He has commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge. This is purely supposition, and a miserable deception. They fail to understand what God has revealed, and disregard his explicit commandments, and aspire after wisdom, independent of God, and seek to understand that which He has been pleased to withhold from mortals. They are elated with their ideas of progression, and charmed with their own vain philosophy; but grope in midnight darkness relative to true knowledge. They are ever learning, and never able to come to the knowledge of the truth.

It was not the will of God that this sinless pair should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought the words of the serpent wise, and she received the broad assertion, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil" --making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, If ye eat "ye shall surely die." The serpent said, If ye eat "ye shall not surely die."

The tempter assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God. He called her attention to himself. He ate freely of the tree and found it

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not only perfectly harmless, but delicious and exhilarating; and told her that it was because of its wonderful properties to impart wisdom and power that God had prohibited them from tasting or even touching it; for He knew its wonderful qualities. He stated that by eating of the fruit of the tree forbidden them was the reason he had attained the power of speech.

He implied that God would not carry out His word. It was merely a threat to intimidate them and keep them from great good. He further told them that they could not die. Had they not eaten of the tree of life which perpetuates immortality? He said that God was deceiving them to keep them from a higher state of felicity and more exalted happiness. The tempter plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, *you were prohibited from even touching it lest you die*. He told her that she would realize no more sense of evil and death in eating than in touching or handling the fruit. Eve was emboldened because she felt not the immediate signs of God's displeasure. She thought the words of the tempter all wise and correct. She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit.

She then plucked for herself of the fruit and ate, and imagined she felt the quickening power of a new and elevated existence as the result of the exhilarating influence of the forbidden fruit. She was in a strange and unnatural excitement as she sought her husband, with her hands filled with the forbidden fruit. She related to him the wise discourse of the serpent, and wished to conduct him at once to the tree of knowledge. She told him she had eaten of the fruit, and instead of her feeling any sense of death, she realized a pleasing, exhilarating influence. As soon as Eve had disobeyed, she became a powerful medium through which to cause the fall of her husband.

I saw a sadness come over the countenance of Adam. He appeared afraid and astonished. A struggle appeared to be going on in his mind. He told Eve he was quite certain that this was the foe that they had been warned against; and if so, that she must die. She assured him she felt no ill effects, but rather a very pleasant influence, and entreated him to eat.

Adam quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. Eve reasoned that the serpent said they should not surely die, and his words must be true, for she felt no signs of God's displeasure, but a pleasant influence, as she imagined the angels felt. Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong. And in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her.

He lacked faith in his merciful and benevolent Creator. He did not think that God, who had formed him out of the dust of the ground into a living, beautiful form, and had created Eve to be his companion, could supply her place. After all, might not the words of this wise serpent be correct? Eve was before him, just as lovely and beautiful, and apparently as innocent, as before this act of disobedience. She expressed greater, higher love for him than before her disobedience, as the effects of the fruit she had eaten. He saw in her no signs of death. She had told him of the happy influence of the fruit, of her ardent love for him, and he decided to brave the consequences. He seized the fruit and quickly ate it, and, like Eve, felt not immediately its ill effects.

Eve had thought herself capable of deciding between right and wrong. The flattering hope of entering a higher state of knowledge had led her to think that the serpent was her especial friend, possessing a great interest in her welfare. Had she sought her husband, and they had related to their Maker the words of the serpent, they would have been delivered at once from his artful temptation.

God instructed our first parents in regard to the tree of knowledge, and they were fully informed relative to the fall of Satan, and the danger of listening to his suggestions. He did not deprive them of the power of eating the forbidden fruit. He left them as free moral agents to believe His word, obey His commandments and live, or believe the tempter, disobey and perish. They both ate, and the 'great wisdom' they obtained was the

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knowledge of sin, and a sense of guilt. The covering of light about them soon disappeared, and under a sense of guilt, and loss of their divine covering, a shivering seized them, and they tried to cover their exposed forms.

Our first parents chose to believe the words, as they thought, of a serpent; yet he had given them no tokens of his love. He had done nothing for their happiness and benefit; while God had given them everything that was good for food, and pleasant to the sight. Everywhere the eye might rest was abundance and beauty; yet Eve was deceived by the serpent, to think that there was something withheld which would make them wise, even as God. Instead of believing and confiding in God, she basely distrusted his goodness, and cherished the words of Satan.

After Adam's transgression he at first imagined that he felt the rising to a new and higher existence. But soon the thought of his transgression terrified him. The air that had been of a mild and even temperature, seemed to chill them. The guilty pair had a sense of sin. They felt a dread of the future, a sense of want, a nakedness of soul. The sweet love, and peace, and happy, contented bliss, seemed removed from them, and in its place a want of something came over them that they never experienced before. They then for the first turned their attention to the external. They had not been clothed, but were draped in light as were the heavenly angels. This light which had enshrouded them departed. To relieve the sense of lack and nakedness which they realized, their attention was directed to seek a covering for their forms; for how could they meet the eye of God and angels unclothed?

Their crime is now before them in its true light. Their transgression of God's express command assumes a clearer character. Adam censured Eve's folly in leaving his side, and being deceived by the serpent. They both flattered themselves that God, who had given them everything to make them happy, might yet excuse their disobedience, because of His great love to them, and that their punishment would not be so dreadful, after all.

Satan exulted in his success. He had now tempted the woman to distrust God, to question his wisdom, and to seek to penetrate his all-wise plans. And through her he had also caused the overthrow of Adam, who, in consequence of his love for Eve, disobeyed the command of God, and fell with her.

Selected from Spirit of Prophecy Vol. 1 1870 Chapter 3

A brief Bible Study:

1. What was the penalty for disobedience that God explained to Adam and Eve? Genesis 2:16, 17.

16 "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

2. What was the first great deception on earth? Genesis 3:4.

"And the serpent said unto the woman, Ye shall not surely die:"

The first great deception that Satan insinuated on earth was that man would not die. It is from this great lie that the pagan teaching of "life after death" or "reincarnation" stemmed. This doctrine has also found its way into the Christian churches of the world in a more deceptive, yet equally destructive, manner.

3. How does the Bible use the word "soul"? Exodus 1:5.

And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already."

"And we were in all in the ship two hundred threescore and sixteen souls." Acts 27:37.

4. How did God create man and what did man become? Genesis 2:7.

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

DUST + BREATH = SOUL

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The Biblical definition of a soul is simply a breathing body. Notice that the text does not say that man was given a soul, but rather he became a soul. A soul is not something a person has, it is the person.

Souls have blood (Jeremiah 2:34). "Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these."

Not only are people souls, but so are fish and animals (Revelation 16:3). "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."

The Hebrew word for soul, nephesh, is variously translated "person" (Genesis 14:21), "self" (Leviticus 11:43), "life" (Psalm 31:13), "me" (Judges 16:30), "creature" (Genesis 1:21), "beast" (Leviticus 24:18), "man" (2 Kings 12:4), "thing" (Ezekiel 47:9), and "fish" (Isaiah 19:10). When translated "body" the nephesh is usually dead (Leviticus 21:11).

The Greek word for soul, psuche, has the same meaning. In Matthew 16:25 Jesus commends anyone who will lose his soul (psuche) for Christ's sake. It is often translated simply as "life" (Matthew 2:20). It means "person" (Acts 7:14). "My soul" and "your soul" are idiomatic expressions meaning "I" and "you" (Matthew 12:18; 2 Corinthians 12:15, margin).

5. How are the steps God used in creating a soul reversed at death? Psalm 104:29.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

SOUL - BREATH = DUST

"If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15.

6. Can a soul die? Ezekiel 18:20.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." There is no such thing as an 'immortal soul'. 1 Timothy 1:17 is the only place in the Bible where the word 'immortal' is used and it refers to God. 1 Timothy 6:16 tells us that only God has immortality.

7. When a person dies, what is left? Genesis 3:19.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

8. What returns back to God at death? Ecclesiastes 12:7.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

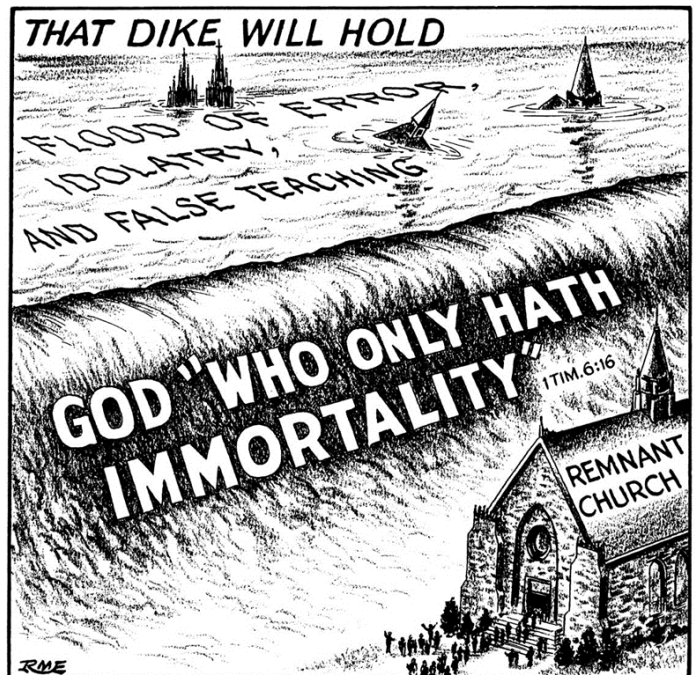
9. Where is this spirit located in a person? Job 27:3.

"All the while my breath is in me, and the spirit of God is in my nostrils;"

10. What is it that is found in a person's nostrils? Genesis 7:22; Isaiah 2:22

"All in whose nostrils was the breath of life, of all that was in the dry land." Genesis 7:22; "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:22

The Hebrew word for spirit (and ghost, Job 3:11), ruach, and the Greek word, pneuma, mean breath, wind, or vital element. It is the spark of life which makes you able to live. It is "the breath of the Almighty" (Job 33:4).



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When the Bible uses those words regarding man, not once does it say that ruach or pneuma is something in man that retains consciousness after the person dies.

11. What leaves a man when he dies? Psalm 146:4.

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”

12. Is a person's breath any different from that of beasts? Ecclesiastes 3:19.

“For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.”

13. Is there any difference between a dead man and a dead beast? Ecclesiastes 3:20.

“All go unto one place; all are of the dust, and all turn to dust again.”

A soul is like the light that results when a light bulb is connected to a power source. The spirit, or breath of life, is the electric current. Electricity will produce light only while it is flowing through the bulb. When the filament in the bulb breaks, the electrical circuit is broken, and the light goes out. Just as the light cannot exist unless there is both electricity and a bulb, so there must be both the breath of life and a functional body in order for there to be a living soul.

14. After a person dies, can he return and appear to anyone? Job 7:8-10 ; Job 16:22.

“The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. 9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. 10 He shall return no more to his house, neither shall his place know him any more.” Job 7:8-10; “When a few years are come, then I shall go the way whence I shall not return.” Job 16:22.

15. In the last days what will people begin to listen to? 1 Timothy 4:1. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;”

16. What type of spirits will appear, working miracles? Revelation 16:14.

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”

17. In the Garden of Eden, what did Satan disguise himself as? Genesis 3:1.

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

18. What else can Satan and his angels transform into? 2 Corinthians 11:14, 15. “And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

20. How can we test people who claim spiritual insight? Isaiah 8:20. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

21. Instead of trying to contact the dead, or people who claim to do this, or going to mediums and wizards, whom should God's people seek for truth? Isaiah 8:19.

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?” (Should the living go to the dead? Especially when we are told that “the dead know not anything!” (Ecclesiastes 9:5)

To be continued.