



## Can One Who Dies an Unbeliever Still be Saved?

**1 Timothy 2:3-4: (NAS)** *This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*



### Special Guest: Jeff Mezera

Salvation - it is at the very core of Christian faith. Salvation is something we all want and something that we as Christians all claim. That's good...for us. Now the harder part. What about unbelievers? Where do they fit? Do all unbelievers have the same opportunity as we do? What about those who *never* heard of Jesus and died in that ignorance? Does the Bible give us concrete answers to these questions? Stay with us as we open and discuss an incredibly difficult question - can one who dies an unbeliever still be saved?

First, a few of the better known perspectives on the issue:

- **Mainstream Christianity:** We are God's chosen, we are saved, everyone else who is not chosen will be punished in some way.
- **Calvinism:** Predestination - God has chosen some before creation to be saved. Your outcome was predetermined before your birth.
- **Universalism:** Even without your choice, you will be saved regardless of what you believe. After you die, God will endlessly pursue you until your heart melts and you will be saved. Even Satan will be saved.
- **Inclusivism:** Suggests that it doesn't matter which path you take to God, you will be saved.



**This is about ideas, *In the Market with Janet Parshall, Moody Bible Radio***  
(Ron Rhodes was Janet's guest as they discussed Rob Bell's book "Love Wins" on Moody Bible Radio)

*"This is about the ideas. These are hugely important ideas. I am so glad that this has caused the kind of conversation where people are going to have to decide, "What does God say about this?" Not a person, not an author, not even a Pastor, what does God say about these hugely important ideas. So if this conversation gets you to roll up your sleeves and gets you to dig deeper into the word of God, then Ron and I will have accomplished what we set out to do."*

For us to truly focus on what God says on the issue, it is important to begin with His perspective as shown in the Old Testament as a foundation to the New Testament.



## Whom does God want to save? Does the Old Testament tell us?

Let's first look at the numbers first to shed some light on this question:

World Religion Statistics: [http://www.adherents.com/Religions\\_By\\_Adherents.html](http://www.adherents.com/Religions_By_Adherents.html)

33% Christian (2.1 billion people)

21% Islam (1.3 billion people)

46% Non-religious and other religions (2.9 billion)

67% of the world are *not* Christians (4.2 billion people)



### God's desire for man as expressed to Noah:

Genesis 9:8-11: (NASB) <sup>8</sup>Then God spoke to Noah and to his sons with him, saying, <sup>9</sup>Now behold, I Myself do establish My covenant with you, and with your descendants after you; <sup>10</sup>and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. <sup>11</sup>I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.

### God's desire for man as expressed to Abraham:

Genesis 12:1-3: (NASB) <sup>1</sup>Now the LORD said to Abram, Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; <sup>2</sup>And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; <sup>3</sup>And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.

In many promises to Abraham, he was promised the land. But the other part of his promise was that "all the families of the earth will be blessed." Has this promise come true?



Interpret scripture by scripture, *In the Market with Janet Parshall, Moody Bible Radio*

- ...you can't take those verses as isolated fragments...you must interpret scripture by scripture.

We don't want to incorrectly piece together scriptures. Abraham was made this promise three times, but it was also made to Isaac and Jacob and it is also brought up again in the book of Galatians. Therefore, it is not a fragment of scripture, it is a foundation of scripture. Remember, in Abraham's day, most of the nations were worshipping idols; and yet, he was promised that the nations would be blessed. This is one of the most repeated promises in the Bible.

### God's desire for man as expressed to Moses:

Numbers 14:18: (NASB) *The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.*

This certainly challenges Universalism, but the focus is on lovingkindness. This shows that there are consequences to sin, God isn't just closing His eyes to sin.

Numbers 14:21: (NASB) *but indeed, as I live, all the earth will be filled with the glory of the LORD.*



### God's desire for man as expressed to David:

The following verses are from the 22<sup>nd</sup> Psalm, the Psalm that details the suffering of Jesus on the cross. These verses represent the victory that follows the cross:

Psalms 22:27-29: (NASB) <sup>27</sup>All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. <sup>28</sup>For the kingdom is the LORD'S and He rules over the nations. <sup>29</sup>All the prosperous of the earth will eat and worship, all those who go down to the dust will bow before Him, even he who cannot keep his soul alive.

Even those who have died will bow before Him.

### God's desire for man as expressed to Isaiah:

Isaiah 45:22-24: (NASB) <sup>22</sup>Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other. <sup>23</sup>I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance. <sup>24</sup>They will say of Me, Only in the LORD are righteousness and strength. Men will come to Him, and all who were angry at Him will be put to shame.

Isaiah 61:11:(NASB) For as the earth brings forth its sprouts, and as a garden causes the things sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring up before all the nations.

### God's desire for man as expressed to Haggai:

Haggai 2:6-7: (NASB) <sup>6</sup>For thus says the LORD of hosts, Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. <sup>7</sup>I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory, says the LORD of hosts. Here is another verse that seems to combine the wrath and justice of God with a happy ending. Do these things really go together?

We start to see in the Old Testament a broad-based opportunity, not just for the chosen few but for all mankind.



Salvation is only through Jesus, *In the Market with Janet Parshall, Moody Bible Radio*

- If indeed we don't have to go and reach the heathen, the people of the world without Christ, if they can be saved without the gospel, then all of Jesus' words to his disciples after his death and resurrection were a mockery. Jesus told his disciples the great commission to go and make disciples of all nations. You might as well strike those verses from the Bible if you can be saved without Jesus Christ.

### God's desire for man as expressed to Zephaniah:

Zephaniah 3:8-9: (NASB) <sup>8</sup>Therefore wait for Me, declares the LORD, For the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; For all the earth will be devoured by the fire of My zeal. <sup>9</sup>For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.

God's decision is to pour out His burning anger. This sounds pretty harsh, but read the next verse! And yet all of them "may" call on the name of the Lord.

### God's desire for man as expressed to Malachi:

Malachi 1:11: (NASB) For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations, says the LORD of hosts.



Scriptures just prior to this talk about burning. Fire can show destruction or it can show purification. Both concepts get repeated throughout the Old Testament.

Acts 4:12: (NASB) *And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.*

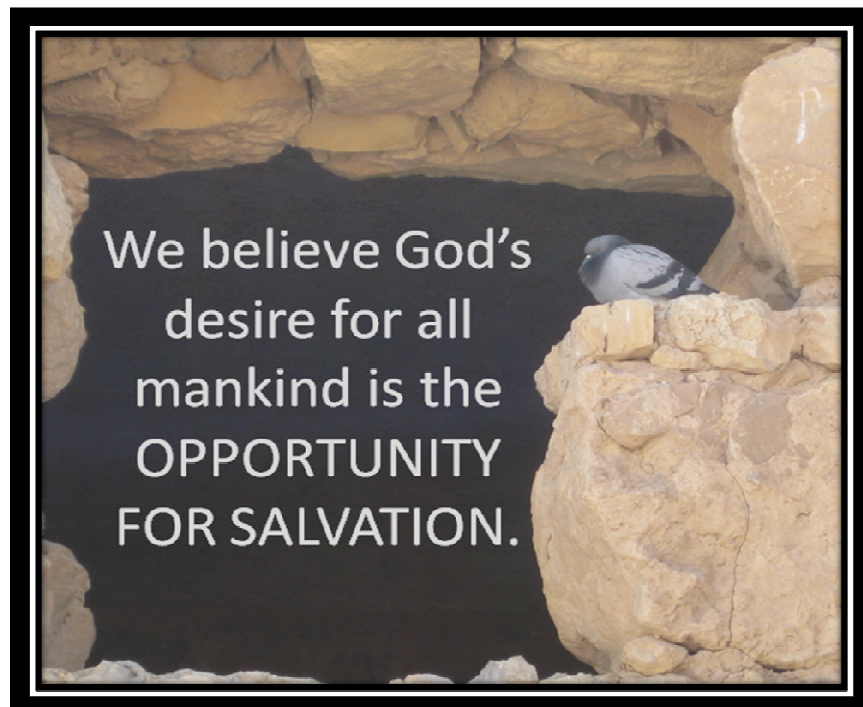
This just brings more questions: How would salvation work for those who lived before Jesus?

Many of these prophecies talk of God's wrath and judgment - is *that* salvation?



#### Observations so far:

- We have seen God's desire for His creation to be clearly expressed in broad all inclusive terms of both judgment and then peace and harmony, not just for a few, but for everyone.
- We have seen this expressed over and over - to Noah, to Abraham, to Moses, to David, to Isaiah, to Haggai, to Zephaniah and to Malachi - and these are just the ones we mentioned.
- The often-repeated promise to Abraham is the core of God's desire for His creation.
- We have seen this "*in thy seed shall ALL the nations of the earth be blessed*" thought to be a concrete building block of the New Testament from the Old Testament, and not merely a fragment of scripture here and there.





## Is God an "equal opportunity" Creator?

For centuries, Christians have generally made exceptions regarding salvation for the following:

- 1) People whose lives come to an end before they are born;
- 2) Infants who die before reaching an age of accountability;
- 3) The mentally handicapped;
- 4) The Israelites who lived in the centuries before Christ;
- 5) All those from other nations who lived before Christ came to this earth;
- 6) Those living after Jesus' resurrection who have never heard the good news;
- 7) Unbelieving Jews who are miraculously converted after the coming of Christ;
- 8) Other unbelieving nations who are miraculously converted after Jesus' coming.

Is there a ninth exception?

### 9) Those who have died without the opportunity to know Christ?



#### "God of Second Chances," Veggie Tales - Jonah

If Jesus is the only way to be saved, did so many of these people really even have a *first* chance?

Matthew 10:14-15: (NASB) <sup>14</sup>Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. <sup>15</sup>Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Why did Jesus say this? If it were up to me, I would leave such a wicked generation to their punishment. Jesus probably was referencing the words of the prophet Ezekiel, who seems to offer an opportunity of salvation. Jesus' words had a purpose. His fellow Jews would understand his references.

Ezekiel 16:53,55: (also see verses 46 and 61) *Nevertheless, I will restore their captivity,...Sodom with her daughters and Samaria with her daughters, will return to their former state, and you with your daughters will also return to your former state.*

Ezekiel 16 is not about the cities of Sodom and Gomorrah in Ezekiel's time. They didn't exist then! They were destroyed way back in Abraham's time. He is speaking prophetically in the future. He is condemning Israel for their gross sins, which is why he sent the nation of Babylon against them. It was a punishment for their idolatry. Yet the context is clear that even Sodom and Gomorrah will have opportunity to be ashamed (in a positive way) of what they did, just like Israel.

So, what are we saying about the coming judgment?





## Is it possible that Judgment and Salvation are connected?

Hebrews 9:27: (NASB) *And inasmuch as it is appointed for men to die once and after this comes judgment...*



**Live, die, then face the judgment, *In the Market with Janet Parshall***

- *When we die, is there anywhere in Scripture that speaks to the possibility of a second chance to accept or reject him after we die?*

But what do the rest of the Scriptures say as to when the judgment will come?

1 Timothy 4:1: *I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom.*

The passage states nothing about a final judgment after death. Judgment is at the return of Christ, not at the moment of death.

What does this word "judgment" mean?

(Source: Theological Dictionary of the New Testament. Copyright © 1972-1989 By Wm. B. Eerdmans Publishing Co. All rights reserved.) Strong's #1651 "Krisis," It denotes the disciplining and educating of man by God as a result of His judicial activity. This embraces all aspects of education from the conviction of the sinner to chastisement and punishment, from the instruction of the righteous by severe tests to his direction by teaching and admonition. With the general idea of discipline and education. It means to show someone his sin and to summon him to repentance.

This is the same word #1641 as used in John 5:28,29. The meaning has to do with a time of crisis, where things could go one way or another, not a final stamp of approval or disapproval.

2 Corinthians 6:1-2: (NASB) <sup>1</sup>*And working together with him, we also urge you not to receive the grace of God in vain—* <sup>2</sup>*for He says, At the acceptable time I listened to you, and on the day of the Day of Salvation I helped you. Behold, now is the acceptable time, behold, now is the Day of Salvation...*

We are suggesting that the time for "crisis," the time of judgment, is when there will be the opportunity for salvation. How does the scripture above harmonize with this?

The Apostle Paul is quoting an Old Testament scripture here and applying it, not to unbelievers, but to *believers*. Earlier in the context, 1 Corinthians 5:19, Paul mentions the "ministry of reconciliation." He is applying this scripture to those who were *already believers* in the hope that they would understand what purpose they had been called for so that they would not receive the grace of God in vain. He was trying to encourage them to be like the one mentioned in the prophecy from Isaiah 49 which was about the Messiah.

**To verify this, let's go back to that Isaiah scripture:**

Isaiah 49:8: <sup>8</sup>*Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

This was the day of salvation for the believers.



Hebrews 9:28: (NASB) *so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await him.*

So we have the ransom - the offering of Christ for sin as a result of the first coming of Christ - and then we have salvation as a result of the second coming of Christ.

- Ransom: An irrevocable and indelible gift of life given to every human ever born.
- Salvation: The result of the Ransom, freely given to each to now make their own by obedience to the will of God.

### Aren't men convicted in the Day of Judgment?

 Christ builds the New Heaven and Earth, *In the Market with Janet Parshall*

- *It is Christ himself who will build the new heavens and the new earth, a perfect environment for the redeemed. Not everyone will be there - only those who have trusted in Christ.*

We disagree, because those who are being judged will be there:

John 5:28,29: <sup>28</sup>Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup>and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment <Strong's #1651 Krisis>.

**Salvation is coming through judgment, therefore judgment is a good thing because it opens the door of opportunity for salvation:**

John 16:8-10: (NASB) <sup>8</sup>And he, when he comes, will convict the world concerning sin and righteousness and judgment; <sup>9</sup>concerning sin, because they do not believe in me; <sup>10</sup>and concerning righteousness, because I go to the Father and you no longer see me;

This word "convict" is a very important, special word in Greek.

(Source: Wescott's Commentary) This word "convict" or "convince" in John 16:8 is a special word. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, and of punitive power. He who 'convicts' another places the truth in a clear light before him, so that it must be seen and acknowledged as truth...He who then rejects...rejects it with his eyes open and at his peril.

(Source: Sanders, J. N., The Gospel According to St. John, p. 351). This describes the work of the millennium and while conviction is not the same as conversion, it is a necessary prerequisite. This places the world in the position which it will occupy at the last judgment... It has been urged that the word carries the connotation of educative discipline;...it means to convict or convince someone about something.

(Source: Kittel's Greek Lexicon) It denotes the disciplining and educating of the man by God as a result of his judicial activity.

(Source: Exegetical Dictionary of the NT) It designates fatherly or divine correction and punishment for the sake of improvement.

It isn't meant to just judge finally, it is meant to provoke a change. It is the presentation with an opportunity of understanding the whole story.

Philippians 2:9-11: (NASB) <sup>9</sup>For this reason also, God highly exalted him, and bestowed on him the name which is above every name, <sup>10</sup>so that at the name of Jesus every knee will bow,



of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Those "under the earth" would include those who have died. Even those who have died will be raised to acknowledge Jesus as Savior. At that point it will be up to them to accept Jesus or not. Accept him and receive life, or continue to deny him and be punished.

Salvation for the unbeliever who dies an unbeliever comes through resurrection (John 5:28,29). But salvation comes through judgment, so it's not a "free ride." There are always consequences for sin. If we continue in the way that we are, it is going to be much more difficult to convict or educate us to change.

Jude 14-15: <sup>14</sup>Behold, the Lord came with many thousands of His holy ones, <sup>15</sup>to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.

An unbeliever has opportunity for salvation. Why? Because Jesus paid the ransom price. That means that whether you like it or not, whether you believe it or not, Jesus died for you and your sins. Therefore, resurrection is in order. However, that resurrection is where the rubber meets the road! Then comes judgment, the time of crisis, and you are held accountable. The consequence for sin still exists. Life must be earned by obedience to the word through Jesus, only through the grace of God.

Salvation is available to the unbelievers because Jesus died for them as much as he died for you and me. But it still requires the responsibility to answer for what we do.

What a different idea we come to if we understand the meaning of the words. Jesus is coming to convict the world, to educate them in the knowledge of the Lord and in righteousness!

Isaiah 11:9-10: (NASB) <sup>9</sup>They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. <sup>10</sup>Then in that day the nations will resort to the root of Jesse, who will stand as a signal for the peoples; and His resting place will be glorious.

Isaiah 26:9: With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Judgment, learning righteousness and salvation - they work together. The Old Testament tells us that God's desire is for the salvation of all men. The New Testament tells us that for those who follow after Christ, their salvation is now. For everyone else, their salvation is at the return of Jesus, during the time of judgment, when their time of crises is upon them and salvation is their choice.

*Can one who dies an unbeliever still be saved?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*







**And now even more to think about...  
only in the Full Edition of CQ Rewind!**

**God's desire for man as expressed through the Apostle Paul:**

Romans 5:18: (NKJV) *Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to ALL men, resulting in justification of life.*

(Carefully read all of Romans 5.)

2 Corinthians 5:19: *In Christ God was reconciling the world to himself, not counting their trespasses against them.*

Titus 2:11: *For the saving favor of God is manifested for all men.*

Hebrews 2:9: *But we do see him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.*

**Another whole line of prophetic reasoning: In Zechariah 12 the setting is after the coming of the Lord when he begins to take the matters of the world into his own control.**

Zechariah 12:9: *And in that day I will set about to destroy all the nations that come against Jerusalem.*

At this point in the passage, the Jews are unbelieving. The next verse describes their conversion: Zechariah 12:10: *I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.*

**NOTE: This prophecy is not only about the Jews. The prophecy is repeated in Zechariah 14:**

Zechariah 14:2-3: *For I will gather all the nations against Jerusalem to battle, ... the LORD will go forth and fight against those nations, as when He fights on a day of battle.*

Zechariah 14:9,16: *And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one...Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths.*

**Are these all saved no matter what? No! The context outlines consequences for those who will not follow the will of God.**

Zechariah 14:17: *And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.*

**What these verses outline is the hope of the unbelieving nations to come to Christ when Jesus will judge the earth.**

Isaiah 19:1,12: *The oracle concerning Egypt. Behold, the LORD is riding on a swift cloud and is about to come to Egypt; The idols of Egypt will tremble at His presence, And the heart of the Egyptians will melt within them...Where are your wise men? Please let them tell you, And let them understand what the LORD of hosts Has purposed against Egypt.*



**Isaiah 19:18-22:** *In that day five cities in the land of Egypt will be speaking the language of Canaan and swearing allegiance to the LORD of hosts;...He will send them a Savior and a Champion, and He will deliver them...Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and offering, and will make a vow to the LORD and perform it. The LORD will strike Egypt, striking but healing; so they will return to the LORD, and He will respond to them and will heal them.*

**Isaiah 19** is a very specific prophecy about the repentance of the unbelieving Egyptians after Jesus' judgment on the nations.

**Ezekiel 36:24-28:** *For I will take you from the nations, gather you from all the lands and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.*

Salvation for the Jews is possible after death. How else would the Old Testament saints be saved AFTER they died? The question then is, is salvation after death possible for others?

And finally, the writings of a few of the earliest Christians after the Bible was complete - we submit these not as a proof, rather as an "I didn't know that!" point of history...

### CLEMENT (150-215 A.D.)

(Source: Quoted by C. A. Nichols Co. Publishers, That Unknown Country, or What Living Men Believe Concerning Punishment After Death, 1889, p36.) He who is our great General, the Word, the Commander-in-chief of the universe, by admonishing those who throw off the restraints of his law, that he may effect their release from the slavery, error, and captivity of the adversary, brings them peacefully to the sacred concord of citizenship...

(Source: Quoted in by Pridgeon, Charles Hamilton, Is Hell Eternal, Or will God's Plan Fail?, 1920, p280.) The Lord is a propitiation not for our sins only but also for the whole world! Therefore He indeed saves all universally, but some are converted by punishments, others by voluntary submission, thus obtaining the honor and dignity, that to Him every knee shall bow of things in heaven, and things in earth, and things under the earth.

(Source: Quoted by Heath, Dunbar Isidore, The Future Human Kingdom of Christ, 1852, p364.) All the generations from Adam unto this day have passed away; but those who are made perfect in love attain, by the grace of God, the place of the righteous, and in the visitation of the kingdom of Christ they will be made manifest.

### TERTULLIAN (160-220 A.D.)

(Source: Theophilus, Bishop of Antioch, 169-181 A.d. "To Autolycus," Book 2, chap 26, quoted by Pridgeon, Charles Hamilton, Is Hell Eternal, Or will God's Plan Fail?, 1920, p281.) And God showed great kindness to man in this, that He did not suffer him to continue being in sin forever; but, as it were by a kind of banishment, cast him out of Paradise, in order that, having by punishment expiated within an appointed time the sin, and having been disciplined, he should afterward be recalled. Wherefore, also when man had been formed in this world, it is mystically written in Genesis as if he had been twice placed there, and the second will be fulfilled after the resurrection and judgment. Nay, further just as a vessel, when on being fashioned it has some flaw, is remolded or remade, that it may become new and entire; so also it happens to man by death. For he is broken up by force, that in the resurrection he may be found whole, I mean spotless and righteous.



## ORIGEN (185-254 A.D.)

(Source: Charles Scribner's Sons, Roberts, Alexander, and Donaldson, James, The Ante-Nicene Fathers, 1926, p126.) Christ gave his soul a ransom for many (Matthew 20:28) who believed on him, and if a belief of all upon him were supposable, he would have given his soul a ransom for all...all who wished to follow him from among death's prisoners could do so.

(Source: Charles Scribner's Sons, Roberts, Alexander, and Donaldson, James, The Ante-Nicene Fathers, 1926, p126.) But whether any of these order who act under the government of the devil, and obey his wicked commands, will in a future world be converted to righteousness because of their possessing the faculty of freedom of will, or whether persistent and inveterate wickedness may be changed by the power of the habit into nature, is a result which you yourself, reader, may approve of, if neither in these present worlds which are seen and temporal, nor in those which are unseen and are eternal, that portion is to differ wholly from the final unity and fitness of things. But in the mean time, both in those temporal worlds which are seen, as well as in those eternal worlds which are invisible, all those beings are arranged, according to a regular plan, in the order and degree of their merits; so that some of them in the first, others in the second, some even in the last times, after having undergone heavier and severer punishments, endured for a lengthened period, and for many ages, so to speak, improved by this stern method of training, and restored at first by the instruction of the angels, and subsequently by the powers of a higher grade, and thus advancing through each stage to a better condition, reach even to that which is invisible and eternal, having travelled through, by a kind of training, every single office of the heavenly powers.