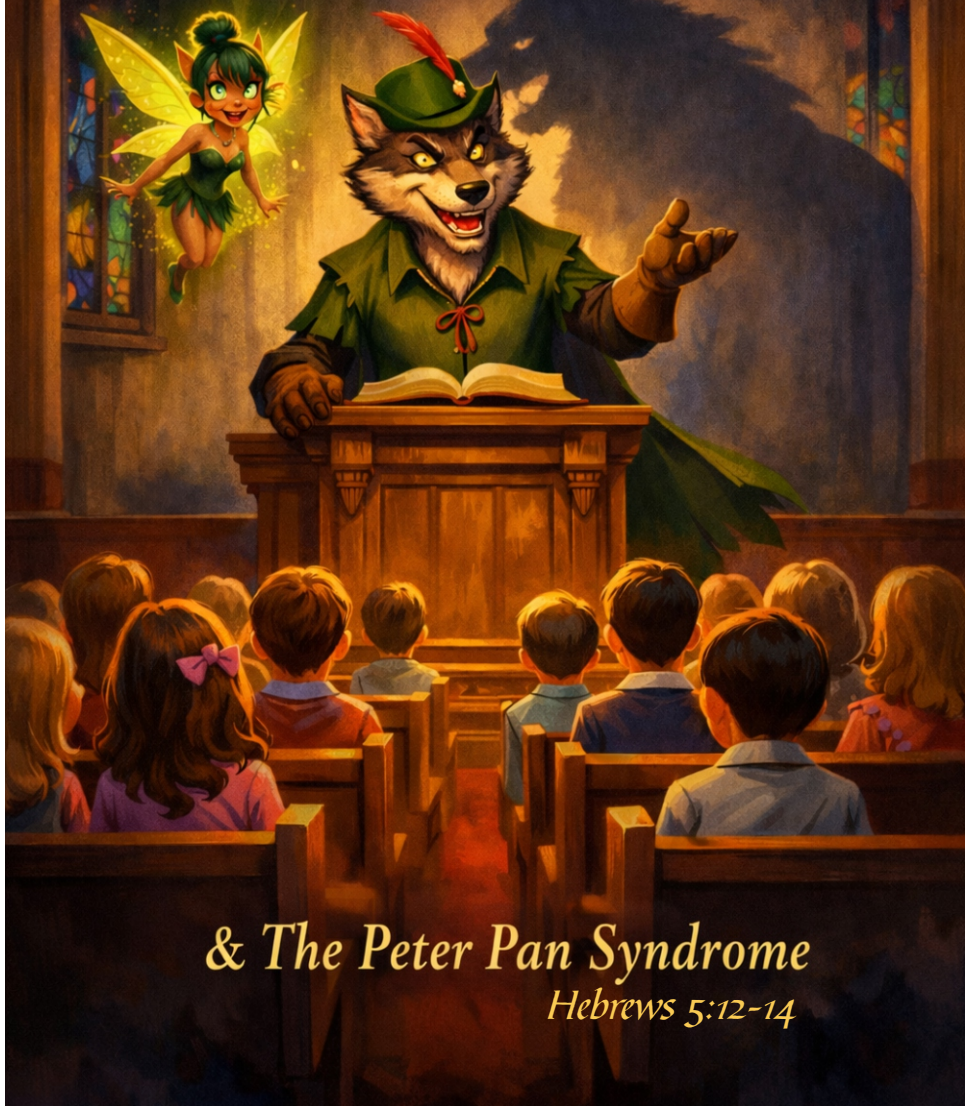
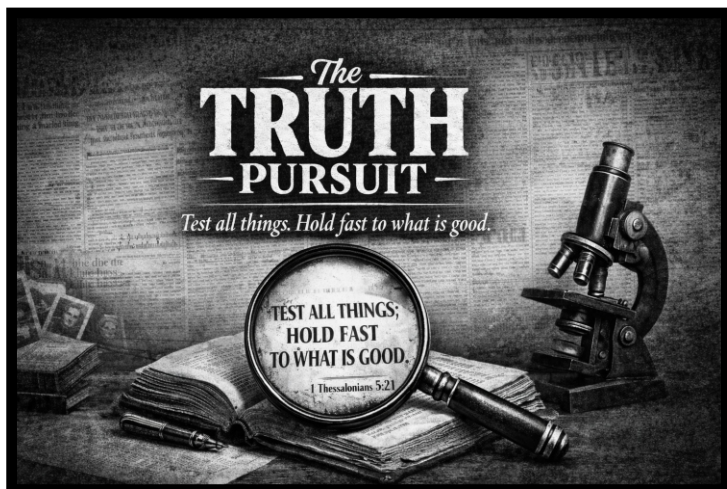


SPIRITUAL ABORTION



& The Peter Pan Syndrome
Hebrews 5:12-14



Author: *Rick Maitrejean*

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Forward

What if the first death isn't about the body,
but the soul's separation from God?

What if the first resurrection has already begun
and is ongoing in Christians — through Christ?

These pages explore what I believe to be one of the most urgent messages of our time: that we must be spiritually raised now... before it's too late.

My hope is that what you read here will stir your spirit, challenge your view of eternity, and ultimately draw you closer to the One who conquered death both now, and forever.

I know this is a difficult subject. I've wrestled with it myself. In truth, I hope I'm wrong about what's written here — but I also feel deeply compelled to speak what I've come to believe is true. I understand how hard it is to accept something that might seem to condemn those we love who haven't seen the simplicity of it.

But this isn't about condemnation — it's about awakening. To me, the enemy's greatest deception isn't rebellion, but spiritual abortion — allowing faith to be conceived, yet never brought fully to life. Christ's words to Nicodemus were clear: to enter the Kingdom, we must be born of water and Spirit. My prayer is that you'll read this with an open heart. Not to debate... but to discern. Because if this is true, it changes everything.

Rick Maitrejean
The Truth Pursuit.

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Chapter 1

The Life Span of Sin and Death

To truly understand life, death, and resurrection, we must first grasp the spiritual nature of sin and death. This is the foundation for everything that follows in the story of redemption.

Without a clear understanding of how sin operates from beginning to end, we cannot fully appreciate the gift of life through Christ.

The Spiritual Life Cycle of Sin

The Bible presents sin not as a random act, but as a process.

James 1:14-15 lays out the full life span of sin:
"But each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death."

This passage speaks in terms of conception, growth, and eventual death. Like a living thing, sin is born from desire, matures, and ends in death. But this death is not physical it is spiritual separation from God.

Sin's First Entrance: Spiritual Separation

In Genesis 2:17, God gives Adam a clear warning:
"But you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die".

“When Adam and Eve disobeyed God in (Genesis 3:6–8), they did not die physically that day. Instead, they experienced immediate spiritual death the loss of intimate fellowship with God. They hid from His presence, afraid and ashamed. This is the essence of spiritual death: separation from God’s presence.

Isaiah 59:2 confirms this:

"But your iniquities have separated you from your God; your sins have hidden His face from you."

This separation is the death that James, Genesis, and Isaiah describe. It is the result of sin taking root and growing within the heart.

Scripture speaks of two deaths

one physical and one spiritual. The physical death is the separation of the soul or spirit from the physical body the temporary “house” in which we dwell. It is not the end of existence, but a change of form, as we put off the earthly and pass beyond the material. The spiritual death, however, is something far more serious. It is a separation from God Himself—the breaking of relationship with the source of life. This is the death Scripture repeatedly warns against, the condition humanity entered through sin, and the very state Christ came to reverse. So which death carries greater weight? And which one do the Scriptures consistently labor to address? The biblical witness makes it clear: physical death is inevitable, but spiritual death is catastrophic. One alters our form; the other determines our standing before God.

From Genesis to Revelation, Scripture’s concern is not how long the body lives, but whether the soul is alive or dead toward God.

Death Passed to All

Romans 5:12 explains how sin and spiritual death became a universal human condition: *"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned."*

This passage emphasizes that through Adam, sin became an inheritance. All of humanity shares in this separation — not because we are guilty of Adam's specific act, but because we inherit a sinful nature that leads us all to the same end: spiritual death.

Alive in the Flesh, Dead in the Spirit

Paul explains in Ephesians 2:1–3:
"As for you, you were dead in your transgressions and sins... gratifying the cravings of our flesh."

Though physically alive, we were spiritually dead. This is the natural state of mankind apart from God.

Romans 7:9–11 echoes this idea:
"Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died."

Paul is describing a spiritual awakening to the reality of sin and with it, the death it brings.

The Wages of Sin

Romans 6:23 summarizes the final destination of sin:

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Wages are earned. When sin matures, what it earns is death a relational, spiritual death that separates us from our Creator.

Understanding this clarifies what happened to Adam and Eve.

Like us, they did not die physically at the moment they sinned; rather, their relationship with God was altered. The death they experienced was spiritual—a separation from God—while physical life continued.

Reversing the Cycle

The beauty of the gospel is that Christ reverses this death. 1 Corinthians 15:21–22 declares:

"For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive."

To overcome spiritual death, we must experience a new kind of birth. As Jesus said in

John 3:3–6: *"Flesh gives birth to flesh, but the Spirit gives birth to spirit."*

This spiritual rebirth is the only way back to life with God.

Jesus in the Garden

To understand this concept is to understand the true anguish Jesus experienced in the garden as He prayed to the Father.

Scripture shows His anxiety was so intense that His sweat became like blood, and He pleaded, “If it be possible, let this cup pass from Me.”

Do we really believe He feared the physical beatings, the humiliation, or even death itself? He had already raised others from physical death and knew the flesh was temporary. What He faced that night was something far more profound: for the first time, He would experience true separation from His Father.

Being separated from someone yet still able to speak with them is not the same as true separation. Consider a parent and child—distance is bearable when communication remains. A phone call, advice, or words of encouragement can carry someone through the darkest moments. But when that parent is gone, when communication is no longer possible, the separation is absolute. That is the weight Christ bore when He took our sin upon Himself. This is why He cried out, “My God, My God, why have You forsaken Me?” In that moment, He stood alone. For three days He was gone, and when He returned, it was not to a physical body, but a celestial one and in victory over spiritual death.

He became the firstborn from the dead—not because He was the first raised physically, for He Himself raised Lazarus—but because He was the first to enter separation from the Father due to sin and overcome it.

Understanding this transforms our view of communion. The price Christ paid was not only blood, pain, and suffering in the flesh, but the immeasurable emotional and spiritual anguish of separation.

Chapter 2

Before the Fall - God's Eternal Plan of Resurrection

Before sin ever entered the world, before Adam and Eve took their first breath, and even before time began, God had already set in motion a plan for redemption. The promise of resurrection was not a reaction to human failure, it was a revelation of God's eternal purpose. This truth reshapes how we understand sin, death, and the resurrection of Jesus Christ.

The Lamb Slain Before the Foundation of the World

Revelation 13:8, Jesus is called:
"The Lamb who was slain from the foundation of the world."

This powerful statement tells us that the cross wasn't an emergency solution. The death and resurrection of Jesus were part of God's eternal blueprint. Before the world was formed, before sin existed, God had already prepared the Lamb.

Chosen in Christ Before Creation

Paul writes in

Ephesians 1:4–5:
"For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us for adoption to sonship through Jesus Christ."

God's purpose in Christ is to bring people into a holy, resurrected, and eternal relationship with Himself as existed before humanity ever sinned. This means the resurrection isn't just the answer to death; it is the original intention of creation.

Redemption Foreknown and Revealed

1 Peter 1:19–20 says:

"[You were redeemed] with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake."

This verse echoes Revelation 13:8. Jesus was chosen before creation to be the Redeemer. His resurrection was not an afterthought, but the centerpiece of a divine plan revealed in time.

The Ending Was Written First

1 Corinthians 15:26 tells us:

"The last enemy to be destroyed is death."

And a few verses later:

"Death has been swallowed up in victory."

Even though sin brought death into the human story, God had already written the final chapter: resurrection and victory. Christ's resurrection isn't just about life after death, it's the restoration of what God intended from the beginning.

Conclusion:

Before there was sin, there was a Savior. Before there was death, there was resurrection. God's eternal plan wasn't derailed by the fall — it was revealed through it. The resurrection was not just a solution — it was the original purpose, waiting to be unveiled.

Chapter 3

Shadows of the Resurrection God's Plan in the Old Testament

From the beginning, we can see how God's plan of resurrection and redemption unfolds through the entire narrative of Scripture, long before the arrival of Jesus. From the promises spoken to the patriarchs, to the laws given through Moses, and the prophetic voices crying out for deliverance - the Old Testament is filled with symbols, prophecies, and patterns that all point toward one destination: resurrected life in Christ.

The gospel was not a new idea in the New Testament. It was hidden in plain sight — in stories, sacrifices, feasts, and even failures — all woven together by the hand of God to foreshadow the coming of the Messiah.

The First Promise: The Seed Who Would Crush the Serpent

Immediately after the fall of humanity, God speaks a promise in Genesis 3:15: *"I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."*

This is the first prophecy of Christ — often called the protoevangelium, or "first gospel." It reveals that from the very beginning, God had a plan to defeat sin and death. The seed of the woman would be wounded (struck on the heel), but the serpent — a picture of Satan and sin — would be crushed in the end. This crushing is fulfilled in Christ's death and ultimate victory through resurrection.

The Sacrifices: Substitution and Atonement

From Abel to Abraham to Moses, the concept of sacrifice was central to worship. Blood was shed to cover sin. But these sacrifices were not the end, they were shadows of the true and final sacrifice to come.

Hebrews 10:1 says:

"The law is only a shadow of the good things that are coming—not the realities themselves."

Every lamb offered on an altar pointed to the Lamb of God, who would take away the sin of the world (John 1:29). Sacrifice was always about substitution, one life in place of another — pointing to the cross, where Jesus died in our place. But it doesn't end at death. The resurrection completes the picture. The sacrificed Lamb becomes the risen Lord.

The Exodus: Freedom Through the Blood and the Sea

The story of Israel's deliverance from Egypt is a prophetic picture of resurrection life: - The blood of the lamb on the doorposts and lintel spared them from death. Exodus 12 The crossing of the Red Sea symbolized a kind of death and rebirth — leaving the old behind and stepping into a new life. 1 Corinthians 10:1–2 calls this moment a kind of baptism — another New Testament symbol of dying and rising with Christ.

Just as Israel was saved by God's mighty hand and led into a new life, so too are we saved through Christ and raised into a new life through Him.

Ezekiel 37: The Valley of Dry Bones

"I will put my Spirit in you and you will live, and I will settle you in your own land."

This vision of dry bones coming back to life is a powerful image of spiritual resurrection — a nation dead in sin being revived by the Spirit of God.

Isaiah 25:8

"He will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces."

Daniel 12:2

"Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt."

These prophecies prepared the hearts of the people to expect not just a Messiah who would rule — but one who would conquer spiritual death.

The Feasts and the Tabernacle: A Calendar of Redemption

The feasts of Israel were not just celebrations — they were prophetic signs. Passover, Firstfruits, and the Day of Atonement all point to Jesus:

Passover — Jesus is the Lamb slain. Unleavened Bread His sinless body was buried.

Firstfruits — He rose as the first of many who will rise (1 Corinthians 15:20).

On Yom Kippur, only the high priest could enter the Holy of Holies to offer blood for the atonement of Israel's sins. This foreshadows Jesus as our Great High Priest:

"We have a great high priest who has passed through the heavens, Jesus the Son of God." – Hebrews 4:14

Jesus entered not an earthly temple, but heaven itself, offering His own blood, not that of animals.

Jonah: Three Days in the Belly of the Earth

Even the story of Jonah was a sign. Jesus said in Matthew 12:40:

"For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."

Jonah's descent and return prefigured Jesus' burial and resurrection. His story reveals that God is always writing resurrection into the narrative, even in unexpected ways.

Conclusion:

The Old Testament is more than history — it is prophetic architecture, a divine blueprint pointing to Jesus. Every story, every law, every feast, and every prophet whispers of a coming Savior who would die and rise again.

The resurrection life offered in Christ was foretold long before it arrived. As we move next into the New Testament, we will see how all these shadows find their substance in the person and work of Jesus — the fulfillment of every promise. He is the destination every story was pointing to.

Fulfilled in Christ — The Resurrection Revealed

Everything in Scripture has been moving toward one central figure - Jesus Christ. He is the fulfillment of the promises made, the prophecies spoken, and the patterns embedded in the law and stories of the Old Testament. In Christ, the mystery is revealed: the resurrection is not a futurism hope, but a present reality, inaugurated through His life, death, and triumphant resurrection.

Jesus doesn't just offer resurrection. He declares:
"I am the resurrection and the life. The one who believes in me will live, even though they die." — John 11:25

With this statement, Jesus positions Himself as the very embodiment of God's eternal plan — to restore the spiritually dead to life now, for those on the earth at that time, as well as those who had gone ahead and had been waiting for His victory over sin and the Spiritual separation it has caused from the time of Adam and Eve.

The Life That Could Not Be Held by Death

Jesus lived a sinless life — the only one to ever do so. According to Romans 6:23, the wages of sin is death. But Jesus had no sin. Therefore, death had no legal claim on Him.

Acts 2:24 says:

But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

Chapter 4

Counterfeit Gospels and the War Against Resurrection

Now that we understand the true nature of death — not merely physical, but spiritual separation from God — and the power of the first resurrection through Christ, we must ask the question: What would Satan do to keep people from experiencing it?

What kind of message would he and his forces promote to confuse, mislead, or distract souls from the truth of salvation, the blood of Christ, and the reality of being born again into resurrection life? The answer is sobering: he would infiltrate the message itself.

Deception by Religious Message

Satan does not oppose religion. In fact, he embraces it - as long as it's empty of truth and powerless to save. He works within churches and religious systems to keep people believing in Christ without ever experiencing Christ. He does this by encouraging messages that are: - Vague about sin and repentance - Silent about spiritual death - Focused on morals, culture, and earthly success - Filled with promises of a future resurrection while ignoring the spiritual resurrection available now The result?

People attend church, speak the name of Jesus, and may even say they “believe,” but they remain dead in their sins, never born again, never crucified with Christ, and never raised into new life.

The First Resurrection Hidden

Revelation 20:6 says:

“Blessed and holy are those who share in the first resurrection. The second death has no power over them...”

This first resurrection is not speaking the physical it is the spiritual resurrection that occurs when a person dies to sin and is raised to life in Christ.

(Romans 6:3–5).

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:”

It is what Jesus spoke of when He said, "You must be born again" (John 3:7).

Satan's goal is to keep this reality out of the pulpit. Keep the language of resurrection, but twist its meaning. Push it into the distant future so no one seeks it today. Turn it into a vague promise for later instead of a vital necessity for now.

Church Structures That Resist the Truth

Paul warned in 2 Timothy 4:3:

“For the time will come when people will not put up with sound doctrine... they will gather around them a great number of teachers to say what their itching ears want to hear.”

We are living in those times. Many church systems have become organized, controlled, and comfortable, designed to manage people rather than disciple them. They affirm belief in Christ but do not explain the cross, the death to self, or what it means to be born again. As a result, people are told they are saved but have never passed from death to life.

The Enemy’s Strategy: Keep It Physical, Push It Forward

Satan doesn’t need to remove resurrection from doctrine: he just needs to redefine it. Keep people thinking it’s only about what happens after they die physically. Keep the language of “eternal life” but disconnect it from new life now. Fill churches with emotionalism, tradition, and performance — and keep the cross as a symbol, not an experience. If people don’t know what it means to be born again, they will never truly walk in resurrected power.

A Call to Clarity

To counter this deception, we must return to the message of the cross and the power of the resurrection.

We must preach the full gospel not just the parts we like.

The First Resurrection and the Living Dead

To understand resurrection rightly, Scripture must be allowed to define its own terms. Much confusion has entered Christian teaching by assuming resurrection is primarily about the future reanimation of physical bodies. Yet when the apostles speak most plainly about resurrection, they speak of it as a present reality, not merely a future hope. This chapter will demonstrate that the Bible consistently teaches a first resurrection that occurs now, a condition that divides humanity into the living and the dead long before the grave.

Resurrection Begins Before the Grave

Paul's teaching in 1 Corinthians 15 is often read as a defense of physical resurrection alone. But that reading ignores the structure of his argument. Paul is not explaining whether resurrection happens, but what kind of body belongs to what realm of life. "There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." This statement establishes a governing principle: God assigns bodies according to the realm of existence they are meant to inhabit. Earthly life operates under one order; heavenly life under another. Resurrection, therefore, is not about repairing flesh but about transitioning from one order of life to another.

Paul makes this explicit when he says: "It is sown a natural body; it is raised a spiritual body." "Flesh and blood cannot inherit the kingdom of God." If flesh and blood cannot inherit the Kingdom, then resurrection into the Kingdom cannot be fleshly. The resurrection Paul emphasizes is spiritual, incorruptible, and present.

The First Resurrection Defined

Revelation 20 introduces the phrase “the first resurrection,” but it does not redefine resurrection—it assumes what has already been taught.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.”

Several facts are immediately clear:

- The first resurrection has participants
- Those participants are called blessed and holy
- The second death has no power over them
- They are described as priests reigning with Christ

Nowhere does the text say graves were opened. Nowhere does it mention bodies, bones, or flesh. Instead, the focus is authority, life, priesthood, and reign—all covenantal realities.

Baptism and Resurrection Are the Same Event

Scripture does not separate baptism from resurrection.

In baptism

- The old man dies
- The body of sin is put away
- A new life begins

This is why baptism is described as a burial. We do not bury the living. Burial presupposes death. The believer who enters baptism is acknowledging that the former life has ended. To claim salvation while denying this death is to empty baptism of its meaning. Resurrection follows burial, and Scripture places both now, not at the end of time.

Reigning With Christ Now

Revelation 20 says those who partake in the first resurrection live and reign with Christ.

Paul says the same thing in different words:
Eph 2:6 *“He hath raised us up together, and made us sit together in heavenly places.”* Notice this is not in the Future

This reign is not pushed out to a future event.
It is a change of standing. Those raised with Christ:

Are no longer under condemnation

Are no longer subject to the second death

Belong to the heavenly order of life

This is why judgment language in Revelation is not about anatomy, but identity. The books contain names, not medical records.

“Let the Dead Bury the Dead”

When Jesus said, Luke 9:60 “Let the dead bury their dead,” He was not speaking metaphorically. He was declaring a spiritual reality. Standing before Him were: Men physically alive but spiritually dead Scripture repeatedly affirms this condition: “Dead while they live” “Dead in trespasses and sins” Jesus’ statement only makes sense if resurrection is already in view and attainable now to those that believe. Those who follow Him have entered life. Those who do not remain among the dead—though they walk, speak, and breathe.

Death, Hades, and the Final Judgment

Revelation later says that death and Hades give up the dead that are in them. These are listed as two separate places, “death” or the souls that still walk and breathe but are dead as they have not partaken of the (1st resurrection). “Hades”, those souls that are separated from their physical bodies and are awaiting judgment (the 2nd resurrection). These are not geographical locations but states of separation from life. They are emptied and then destroyed. The second death is not physical—it is final separation from God.

Two Humanities, Two Orders of Life

Scripture consistently presents humanity as divided:

Living and dead

Natural and spiritual

Earthly and heavenly

The first resurrection marks the dividing line. Those who partake in it:

Are alive now will never face the second death.
Already belong to the Kingdom.

Those who do not remain in death, regardless of physical condition.

Resurrection is not postponed to the end of history. It begins the moment one passes from death to life in Christ. The grave does not decide resurrection; union with Christ does. The dead bury the dead because only those who have already risen are truly alive. This is the first resurrection and what it means to be risen with Christ as Romans 6: 1-4 speaks clearly.

Chapter 5

Born Again -Through Death, Burial, and Resurrection

One of the greatest deceptions ever introduced into the gospel message is the idea that a person can be saved simply by believing — as if intellectual agreement or an emotional moment equals spiritual rebirth.

While belief is the starting point, Scripture makes it abundantly clear that salvation includes the first resurrection, this triad involves union with the death, burial, and resurrection of Jesus Christ. And that union is not symbolic, optional, or delayed. It is commanded — and it happens through baptism.

Where in the New Covenant Is Anyone Ever Saved Without Baptism?

This chapter begins with a challenge:

Find one place — just one — under the New Covenant where someone hears the gospel, believes it, and is saved apart from being baptized. You won't find it. Why? It is because from the very first day the gospel was preached, baptism was always part of the response to the message. The main thing to think about when looking for the Scriptures that are needed to support a teaching of salvation by belief alone is to understand when did the New Covenant start?

The first idea put forth is usually the thief

The thief on the cross is often cited to argue salvation by faith alone, but Scripture makes clear that the New Covenant did not take effect until after Jesus' death. Hebrews 9:16–17 explains that a covenant (or testament) is not in force until the death of the one who made it.

“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth.”

While Jesus was still alive, people—including the thief—were forgiven under the Old Covenant authority Christ had on earth.

Matthew 9:6 *But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

Therefore, the thief's salvation cannot be used as a model for New Covenant example of salvation, which begins after Christ's death and includes the terms He established for those who would come after Him. With that understanding we are now aware of the fact the New Rules in effect for salvation in Christ start in the book of Acts and the very first message preached should be the example of the message preached today. This helps us understand the topic of the keys to the Kingdom, and the day Peter opened that door.

The First Message: Acts — What Shall We Do?

When Peter preached the gospel in Acts 2 — the life, death, and resurrection of Jesus — it says the people were “cut to the heart.” They believed it. They were convicted. And they asked the most important question: “Brothers, what shall we do?” This is the same question we should ask and we should expect the same answer they got.

Peter’s answer was not a soft invitation to

“accept Christ as your personal Savior.”

That phrase never appears in the Bible. Instead, Peter said:

“Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” — Acts 2:38

Repentance. Baptism. Forgiveness. The Gift of the Spirit which is a good conscience towards God. 1st Peter 3:21
This is the gospel response.

By telling someone simply to “accept Jesus as your personal Savior and you will be saved” it is a form of spiritual abortion. Why? Because it stops the birth in the stage of conception and never allows birth to come to fruition.

The message is preached, a seed is planted, received, and believed — so at that point, we could say there is a biblical or spiritual conception. However, if it never leaves the womb of conception to be born, we could call that a spiritual abortion.

This is what happens with the message of “accept Jesus as your personal Savior.” Let's examine that message more closely, explore where it came from, and consider what it really means — especially if it's not found in the Scriptures.

I think we all need to come to the realization that Jesus is the **King of Kings**. Once that truth is understood, it should be clear that He does not need us to accept Him, it is the other way around. We are the ones who must humble ourselves, bow before the King, and pray that He accepts us. When viewed this way, it becomes evident that the message of us accepting Jesus as our personal Savior begins from a false stance and appears to push the idea that it is in our power. Where does this idea stem from?

History tells us that Billy Graham was one of the first to popularize this type of message and what is now known as the altar call. I think it is important to pause and seriously consider the ramifications of this kind of teaching. It was not until the 20th century on this time line that we see it enter.

You Do Not Accept a King — You Bow to One

One of the most subtle yet consequential reversals in modern Christianity is the idea that salvation begins when man accepts Jesus. This language, though familiar and emotionally reassuring, quietly inverts the biblical order of authority. Scripture does not present Jesus as a candidate seeking approval, nor salvation as a transaction initiated by human consent. The gospel announces a King who reigns, a Judge who stands, and a mercy that must be sought.

The Bible tells the story the other way around. From beginning to end, salvation is framed not as our acceptance of Christ, but as God's acceptance of us in Christ—and that acceptance follows humility, repentance, and submission.

God Is the One Who Receives

Scripture consistently places initiative with God, never with man.

“Wherefore receive ye one another, as Christ also received us, to the glory of God.”— Romans 15:7

We are the ones being received. The direction matters. One places man on the throne; the other places Christ there. Jesus declared plainly:

“All power is given unto me in heaven and in earth.”— Matthew 28:18

Kings are not accepted. Kings are obeyed.

The Required Human Posture: Humility

Scripture never commands sinners to accept Jesus. It repeatedly commands them to humble themselves.

“Humble yourselves in the sight of the Lord, and he shall lift you up.”— James 4:10

The lifting up comes after the bowing down.

*“God resisteth the proud, but giveth grace unto the humble.”
James 4:6*

The modern message often offers grace without humility and assurance without submission. Scripture never does.

Repentance Comes First — Always

When the gospel was first preached and men were cut to the heart, they did not ask how to accept Jesus. They asked what must be done. The message preached was accepted, not Jesus, **the fact that they were dead in sin.**

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”— Acts 2:37

Peter’s answer established the apostolic pattern:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”— Acts 2:38

Repentance is not optional nor is Baptism, this is the message in its true form and is the message that should be preached today. What must we do implies more than mental acceptance, but physical involvement.

Prayer Is a petition to the King

Biblical prayer or calling on the name of the Lord is to see ones state in sin and being humble enough to recognize it.

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.” Luke 18:13

Christ Decides Whom He Accepts

Jesus makes the direction unmistakably clear:

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” John 6:37

We come. He receives. Scripture never presents Christ as waiting on man’s approval. Instead, man stands accountable before Him:

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained.”— Acts 17:31

Judges are not accepted. They are appealed to.

“Calling on the Name of the Lord”

One passage frequently cited in defense of acceptance theology reads:

“For whosoever shall call upon the name of the Lord shall be saved.”— Romans 10:13

But to “call upon the name of the Lord” in Scripture is not to invite Jesus into one’s heart. It is the language of subjects crying out to a sovereign King—acknowledging authority, guilt, and dependence. It is submission, not negotiation. It is first found in Gen. 4 when Enosh was born and was used to acknowledge weakness and a need for help from God as it does today.

The Consequences of the Reversal

When the direction is flipped—when sinners are told to accept Christ rather than bow before Him—the gospel is quietly stripped of its weight. Fear of the Lord is replaced with comfort, Repentance is softened or delayed.

Obedience becomes optional. Assurance is granted without transformation. The result is a faith that is conceived but never brought forth—confidence without death, resurrection without burial, life without submission. Scripture describes such a condition as being alive in name, yet dead in reality.

The Biblical Order Restored

The Bible presents salvation in a clear and consistent order:

1. God reveals truth
2. Man is convicted
3. Man humbles himself
4. Man repents
5. Man calls upon the Lord
6. Man submits in obedience
7. God accepts him in Christ

This is covenant language. This is kingdom language.

This is the gospel preached by Jesus and His apostles.

You do not accept a King. You bow to One.

The Case of Paul — When Was He Saved?

Many people point to Paul's dramatic encounter on the road to Damascus as the moment of his salvation. But that's not what Scripture teaches. Yes, Paul saw the light. He heard the voice of Jesus. He was blinded and overwhelmed. But after all of that, Jesus told him:

"Now get up and go into the city, and you will be told what you must do." — Acts 9:6

Later, a disciple named Ananias came to Paul and said:
"And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name." Acts 22:16

Why was Paul told to be baptized and wash away his sins if he had already been saved by his encounter on the road? Because he hadn't been saved yet. He believed but he had not yet died to sin, been buried, and been raised in Christ. But as we now see here Paul was told the complete message, the same message Peter spoke on the day of Pentecost in Acts chapter 2.

Paul himself would later write:

"Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead... we too may live a new life." Romans 6:3–4

(Born Again) new life.

So let us ask plainly: If Paul was already saved before baptism, why bury a man who's already alive? The answer is simple. You don't. Baptism is where the old man dies and the new man is born.

Baptism is presented in Scripture as the antitype of being buried and raised with Christ: “We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead... we too might walk in newness of life” (Romans 6:4). The word baptism itself is not translated but transliterated from the Greek baptizō, which means to immerse, not to sprinkle or pour. This is significant because immersion alone properly represents a burial—one is fully placed beneath the water, symbolizing death with Christ, and then raised up, symbolizing resurrection with Him. If a person were already saved before baptism, the act would become illogical, because we do not bury someone who is still alive; burial presupposes death. To claim salvation prior to baptism strips the act of its meaning and renders the symbol mute. For the same reason, sprinkling fails to meet the biblical picture—no one sprinkles a little dirt on a dead body and calls it burial. Immersion alone faithfully expresses the reality Scripture teaches: death with Christ, burial with Him, and rising to new life in Him.

Clothing Ourselves with Christ

The New Covenant makes it clear:
“For all of you who were baptized into Christ have clothed yourselves with Christ.” — Galatians 3:27

We do not “clothe” ourselves with Christ through belief alone. Belief without obedience is not saving faith — it’s unfinished faith. It is in baptism that we put on Christ.

Noah and the Ark

Peter gives us an unmistakable picture in

1 Peter 3:21:

*and this water symbolizes **baptism that now saves you** also—not the removal of dirt from the body but the pledge of a clear conscience toward God. **It saves you by the resurrection** of Jesus Christ*

Peter is not saying water itself has power. He is drawing a spiritual comparison — an antitype — to explain that just as Noah and his family passed through water to a new beginning, so we pass through baptism to new life. It is not just a symbol — it is the moment of spiritual rebirth. Its easy to envision the earth covered or immersed in water, all the sins are washed away and the earth is now born again to start new.

The Pride That Rejects the Simple

This is not new. Remember Naaman, the leper in 2 Kings 5? He came to Elisha seeking healing, and was told to wash seven times in the Jordan River. And what was his response?

Anger. Pride. Offense.

He wanted a grand gesture - not a humble act of obedience. Many modern Christians respond the same way. They want to be saved on their own terms. They don't want to be told to submit to anything. Churches like spiritualize baptism away as a symbol and say it's

“just an outward sign of an inward change.”

Find that in the Scriptures.

“He who believes and is baptized shall be saved.”

Mark 16:16

Some argue, “Well, it doesn’t say ‘he who believes and is not baptized will be condemned.’” That’s like saying, my doctor told me if I believe him I should do the following. “If you want to be cured, take the medicine and drink the water,” and then claiming you don’t need to Follow these instructions because you believe in the doctor and that is good enough, I do not need to actually do the steps he has told me to do.

It’s nonsense — and it’s dangerous.

Marriage and the Ressurrection

This might not be the best place to bring this in, but I know someone will ask, I thought at the resurrection there will be no marriage? Keep in mind the Scriptures speak of two resurrections, so the real question is which one is He talking about. Jesus taught that there will be no marriage at the resurrection, saying,

“In the resurrection they neither marry nor are given in marriage” Matthew 22:30.

This statement refers to the second resurrection, not the first which we partake of now. In John 5:28–29, Jesus distinguishes between two resurrections—one to life and one to judgment. The context of no marriage aligns with the general resurrection of all the dead, not the first resurrection of the righteous who reign with Christ.

Chapter 6

The Gospel That Never Grows Up

Peter Pan Syndrome and Christians

One of Satan's most successful strategies has never been to deny the existence of Jesus Christ — but to reduce Him to a mere idea. A historical figure. A “belief system.” If Satan can get people to intellectually accept that Jesus lived, died, and even rose again - but never come into contact with the blood or experience the first resurrection — then his mission is accomplished.

“You believe that there is one God. Good! Even the demons believe that—and shudder.” — James 2:19

Let that sink in. Satan himself believes in Jesus. He doesn't question the cross, the resurrection, or even Scripture. He knows it all firsthand. Belief alone does not save. This is his most effective lie: convince people that belief is all that's required.

Jesus Himself dismantled belief-only religion. He warned that many who call Him “Lord” and even minister in His name will be rejected, not for lack of belief, but for lack of obedience and relationship. Matt: 7- 21-23

Grace saves, yes - but grace that does not transform is not the grace the Bible teaches. True faith produces repentance, changed direction, and a life that increasingly walks in obedience to God. Much of the modern church hasn't rejected Scripture; it has truncated it.

Most who believe and teach this diluted gospel are not enemies, but victims - blind guides repeating what they were handed. As Scripture says, when the blind lead the blind, both fall into the ditch. The gospel was never meant to make us feel secure in sin, but to free us from it.

Using Scripture as a Weapon

We saw this tactic in the wilderness when Jesus was tempted. Satan didn't try to argue against God's Word, he quoted it.

"If you are the Son of God, throw yourself down. For it is written..." Matthew 4:6

Satan uses Scripture selectively — twisting, isolating, and weaponizing it to mislead. His preachers do the same today. And their favorite verse?

"For God so loved the world..." — John 3:16

This beautiful and powerful verse has become a tool of deception — not because it is false, but because it is treated as if it's the entire gospel. People are told:

"Just believe in Jesus. That's it. Nothing else is needed."

But we must ask: If belief is enough, why are we commanded to repent? To be baptized? To walk in new life? Why did Peter preach what he did in Acts 2? Why was Paul baptized to wash away his sins?

Infancy by Design, Keeping Believers from Growing Up

For those who begin to see through the shallow gospel of “just believe,” Satan has another tactic: spiritual infancy. He doesn’t mind if you get started, as long as you never grow up.

This is what we call the **Peter Pan Syndrome** - a gospel culture that refuses to mature. Believers are kept in a perpetual state of spiritual childhood. Fed milk. Entertained. Patted on the back. But never taught how to walk in power, obedience, and spiritual authority. Paul spoke directly to this problem:

“In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food!”
Hebrews 5:12

And again:

“Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it.” 1 Corinthians 3:1–2

This isn’t just immaturity — it’s deliberate spiritual stunting.

A Church That Never Leaves the Nursery. This is the state of most of the modern church: - Doctrinally shallow, Biblically illiterate, Emotionally driven and Morally compromised.

Satan's strategy isn't always open rebellion - sometimes it's perpetual immaturity. Keep them "in church" but out of the Spirit. Keep them "believing" but never crucified with Christ. Keep them "busy" but never transformed. And worst of all, make them content with this condition.

The Cure: Grow Up Into Christ

The only way to overcome the Peter Pan Syndrome is to grow up — to hunger for the Word, to pursue the Spirit, to embrace repentance, discipline, and truth. To stop quoting John 3:16 as if it's the whole message and start living Acts 2:38, Romans 6, and Hebrews 6.

"Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity..."

Hebrews 6:1

The full gospel demands transformation.
And transformation requires more than belief. It requires surrender, obedience, death to self, and resurrection life.

Conclusion

Satan doesn't need to convince people Jesus isn't real. He just needs to convince them that belief is enough. He doesn't mind if people go to church — as long as they never grow, never change, never come in contact with the blood, and never experience the first resurrection.

Chapter 7

Children and the Age of Accountability

One of the most misunderstood and emotionally charged topics in Christian teaching is whether children need to be baptized. The question is not just theological, it's personal, and often painful. But Scripture does not leave us without clarity. The consistent testimony of the Bible is this: children are not held accountable for sin until they reach a certain level of maturity — a personal, moral awareness of right and wrong.

The Wilderness Generation

One of the clearest examples of this principle comes from the Old Testament. When the Israelites refused to enter the Promised Land because of fear and unbelief, God judged that generation — but not the children.

“Moreover, your little ones, which you said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.”

Deuteronomy 1:39 (KJV)

The children were not held accountable because they “had no knowledge between good and evil.” They were below the age of accountability. God Himself made a distinction.

Age Restrictions in God's Commands

God also set specific age limits for service and responsibility in ancient Israel: Military service was restricted to men 20 years and older (Numbers 1:3).

Priestly service in the tabernacle began at age 25 (Numbers 8:24) and later was adjusted to age 20 in David's time (1 Chronicles 23:24–27).

These are not arbitrary numbers. They reflect God's own timing for when a person is considered morally and spiritually accountable for their choices.

Sin Is Not Inherited — It Develops

We must remember: Sin is not something we are born practicing. It is something we grow into. As discussed earlier, James 1 shows us the progression:

“But each person is tempted when they are dragged away by their own evil desire and enticed.

Then, after desire has conceived, it gives birth to sin...”

James 1:14–15

Sin involves desire, intent, and choice — not simply existence. Infants and small children may inherit a fallen nature, but they are not guilty of transgressing God's law.

Isaiah affirms this when he writes:

"We all, like sheep, have gone astray..." — Isaiah 53:6

Notice: It does not say we were like lambs born astray, but that we are like sheep that went astray. This implies an action, a decision, a turning. We become sinners, we are not condemned from the womb.

Paul adds his own personal reflection:

"Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died."

Romans 7:9

Paul describes a time in his life before he understood the law, a time of innocence. But when understanding came, and he knowingly violated God's command, spiritual death followed. This is the biblical pattern: awareness leads to accountability.

Jesus' Words About Children

Jesus did not view children as spiritually lost or in need of baptism. Quite the opposite.

"Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven."

Matthew 18:3

If children were spiritually condemned, why would Jesus tell adults to become like them? He praises their humility, their trust, their purity. In Mark 10:14, He says:

“Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.”

Children are not enemies of God - they are the pattern of innocence and dependence that believers are called to imitate.

Even Human Justice Understands This

Even our flawed, earthly justice systems recognize that children should not be held to the same legal standards as adults. Minors are separated from adults in prison. Juvenile court systems handle them differently. They are not tried as adults unless under extreme circumstances. Why? Because even human beings understand that accountability requires a level of maturity and awareness.

Do we really think we know better than God? God's system is even more just and merciful. He is not looking for a reason to condemn — He is looking for repentance, relationship, and growth. Children are safe in His grace until they reach the point of knowing right from wrong and choosing to rebel.

Chapter 8

The Thousand Years, the Little Season, and the Urgency of the First Resurrection

As we come to the close of this book, one truth stands out more urgently than ever: you must partake of the first resurrection now. Not tomorrow. Not in some future time. Not after the end of your physical life. **Now.** And to understand why this is so urgent, we must zoom out and look at the full sweep of redemptive history - especially through the lens of Revelation 20 and the possibility that we are not waiting for the 1,000-year reign of Christ, but are already past it and living in the very last days of that 1000 years in a time spoken of by John as the little season..

The Case for the 1,000-Year Reign Beginning in 70 AD

The destruction of the temple in 70 AD was not just the end of a building. It was the final, visible nail in the coffin of the Old Covenant system. Jesus had prophesied its fall (Matthew 24), and when it came, it marked the beginning of something new — the unshakable kingdom (Hebrews 12:28). Could this be when Revelation 20's "millennial reign" began?

Consider what the text says:

"They came to life and reigned with Christ a thousand years... Blessed and holy is the one who shares in the first resurrection. The second death has no power over them..." — Revelation 20:4–6

Who reigns with Christ? Those who share in the first resurrection. As we've established throughout this book, this isn't a future physical resurrection — it is a present spiritual one.

Those who have died to sin, been buried in baptism, and raised in new life are the ones spiritually alive. They are already reigning with Him

(Romans 5:17, Ephesians 2:6).

So, what if the 1,000 years is a literal period, A time of Christ's rule through His people — a time when God's moral law and gospel authority spread across the earth?

During this 1000-year reign:

Christ ruled not from an earthly throne, but from heaven (Acts 2:33–36) His saints reigned with Him standing with the power of truth, prayer and moral influence.

Nations were shaped by the law of Christ - echoed in the moral reforms, justice systems, and the message of the Gospel which is the message of the Kingdom.

As Deuteronomy 28 outlines, when a nation aligns itself with God's law, blessings follow: peace, prosperity, and order. But when God is rejected, curses come: confusion, economic decay, and societal collapse. Sound familiar? We are warned not only directly in his words to all nations of what the consequences will be by following our own ways over Gods but by all the examples He as left us to study. This promise starts on an individual level but extends to the whole system.

Please read Deuteronomy 28

The Little Season: Are We in It Now?

Revelation 20 tells us that after the 1,000 years, Satan is released “for a little season.” He deceives the nations one last time, and chaos ensues before final judgment. Look around. Are we not in the days of deception? Good is called evil, and evil good. churches are apostate or powerless. Justice systems are perverted. Technology explodes while morality implodes. The nations rage, the people are deceived. This is no longer the reign of peace and gospel dominion - this is the unraveling.

But here’s what makes this view powerful: it explains not only prophecy, but history’s many mysteries as well.

Lost History, Timeline Shifts, and the “Forgotten Empire”

Many today are awakening to strange inconsistencies in our historical timeline. Theories like the mud flood, Tartarian empire, and strange architectural remnants point to a civilization of advanced knowledge and design that doesn’t match our official history. What if the so-called “dark ages” were not dark at all, but an age of enlightenment, and we are now in an age of erasure of a previous civilization that thrived under God’s blessing?

If Christ Kingdom reigns through His followers, those that have partook of the first resurrection, saints that once produced order, prosperity, and divine architecture... then the enemy’s goal would be to bury it, rewrite it, and convince the world it never happened. It’s the Little Season.

Scripture tells us Satan is the deceiver of the nations - and it would make perfect sense for him to erase the memory of an era where God's people reigned in spiritual victory. And now, in this little season, the world is not just rejecting God, it's rejecting reality, history, and truth itself.

The Only Hope: The First Resurrection

We are not called to fix this world by political means. We are not called to represent the kingdom through elections, riots, or revolutions. We are called to repent, be baptized, and walk in newness of life, to proclaim Jesus Christ is the King of Kings and put his laws and rules above mans.

“Blessed and holy is the one who shares in the first resurrection. Over such the second death has no power...”

Revelation 20:6

The first resurrection is what we've been preaching from the start: Die with Christ, be buried with Him in baptism and rise into spiritual life. If you do this — truly, from the heart — then you are not subject to the second death. You are safe. You are His. And you will reign with Him, now and forever. Be cautious and keep in mind the Word is clear this is a huge responsibility and serious calling. The warning in Hebrews 10 should not be taken lightly.

For if we sin willfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment and fiery indignation, which shall devour the adversaries.

The Two Resurrections in Revelation 14

Revelation 14 presents a sweeping, symbolic overview of both the first and second resurrections, culminating in the final judgment. The chapter begins with a vision of the 144,000—those redeemed from the earth. Standing with the Lamb, representing the first resurrection, the faithful who follow Christ and are spiritually sealed. The turning point comes in verse 13.

13 Then I heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labor, for their deeds will follow them.”

This verse marks a clear shift—acknowledging those who die in Christ and are blessed, they are those who partake of first resurrection and are shielded by the blood of the Lamb. This verse is a pivot point, the scripture before this tells us about the judgment culminating in 70 AD as the 1000 year reign is to take place. Then verse 13 slips in almost unnoticed to say blessed are those from now on that die in the Lord for their works will follow them. What follows in the rest of the chapter (verses 14–20) is the imagery of reaping, where two harvests are described: one of the righteous and one of the wicked. This signals the setup for the universal resurrection—the second resurrection, in which all will rise, some to life and others to judgment, as echoed in John 5:28–29. The reaping and the winepress of God's wrath depict the final separation and judgment at the end of the age. Revelation 14, then, is not a single chronological event but an overview, beginning with the hope of the righteous dead and ending with the sobering reality of judgment for the world.

Doctrinal Clarification

Baptism, Union with Christ, and the First Resurrection

This book speaks of baptism in the same careful manner Scripture does - neither diminishing its importance nor attributing to it power that belongs to Christ alone.

The New Testament consistently presents baptism as the point of covenantal identification with Christ's death, burial, and resurrection. Paul writes that believers are buried with Christ through baptism into death, in order that they might also walk in newness of life. This language does not describe a mere symbol, nor does it teach that water itself produces salvation. Rather, it describes real participation in Christ by faith. Baptism marks the transition from the old life to the new. It is the outward boundary where repentance, faith, and obedience meet the promises of God. Through baptism, the believer publicly passes from death to life, from the old creation into the new, and from separation into union with Christ.

Scripture is equally clear that baptism does not operate mechanically. Peter explicitly denies that baptism saves as a removal of dirt from the body, while affirming that it saves as an appeal to God for a clean conscience through the resurrection of Jesus Christ. The efficacy belongs to Christ's resurrection; baptism is the God-appointed means of entry into that reality. For this reason, baptism is inseparable from the first resurrection described in the New Testament — the present resurrection in which believers die with Christ and rise to walk in newness of life. This resurrection precedes the second resurrection and prepares the believer for it.

This clarification therefore rejects two errors: the reduction of baptism to an empty symbol with no transformative expectation, and the elevation of baptism into a ritual that saves apart from faith. Scripture affirms neither. It presents baptism as obedient participation in Christ's saving work, marking the believer's entrance into resurrection life now, while awaiting the resurrection yet to come. Nothing in this understanding denies the future second resurrection or replaces faith in Christ with ritual. It simply affirms the full weight of apostolic teaching — that salvation is lived, not merely confessed, and that resurrection life begins now.

What happens when faith is conceived—but never allowed to be born? *Spiritual Abortion* names a crisis the modern church has learned to avoid: teachings that prevent spiritual birth while claiming spiritual life. Scripture warns of believers who should have matured but remain on milk. This book presses further—exposing systems that never permit growth at all, keeping people alive in language, but dead in reality. Drawing from Scripture’s warnings about death, resurrection, and judgment, *Spiritual Abortion* confronts a faith that speaks of life without producing it. It exposes doctrines that soothe rather than sanctify, promise safety without obedience, and replace rebirth with endless reassurance.

These teachings do not prepare souls for resurrection, they pacify them for survival. The result is a church comfortable, entertained, and dependent—denied solid food, unprepared for judgment, and unfamiliar with true transformation. Some are held in perpetual childhood. Others are never born at all. This is not an attack on belief. It is an indictment of teachings that interrupt conception, halt birth, and leave souls deceived about their condition before God.

**Because a faith that never comes to life
cannot carry you through death.**