

Pentwater Bible Church

Isaiah Message 57

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The Vision of Ezekiel by Francisco Collantes Cir 1630

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Isaiah Message Fifty-Seven

LITTLE APOCALYPSE OF ISAIAH PART IX

March 15, 2020

Daniel E. Woodhead

Isaiah 26:19–21

¹⁹Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead. ²⁰Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. ²¹For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain (ASV, 1901).

These verses express the assurance of the bodily resurrection of the righteous. These are the Old Testament saints resurrected at the end of the Tribulation who will participate as glorified humanity with the glorified God-man, Jesus Christ (Matthew 8:11) and His saints (Revelation 2:26-27; 3:21; 20:6) in the Messianic Kingdom. The remnant will sing: *Thy dead shall live; my dead bodies shall arise* (Old Testament saints) together with the martyrs of the Tribulation remnant. All shall arise, as a phase of the first resurrection to participate in the millennial Kingdom as glorified humanity. Although the restoration of the nation Israel is symbolized by the figure of resurrection (Ezekiel 37:1-11, like Daniel 12:12 and Hosea 13:14), this passage plainly envisions physical resurrection. Since the first resurrection involves participation in the Kingdom restored to Israel (Acts 1:6; Revelation 20:4-6) and the resurrection of saved Israelites is necessary prelude tied to it.

However, before the Lord returns and ushers in His Kingdom there will be Tribulation such as the world has never before seen. The Jews who will get saved during the Tribulation are here instructed to: *enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast*. Deliverance from the Great Tribulation and its fearful punishment will be near for the beleaguered remnant (Revelation 12:13—13:18-19:11 —20:3). The Lord will soon take His judgment on the ungodly (the seal, trumpet, and vial judgments of Revelation 6:1-17; 8:1—9:21 10:15-19; 16:1-21). Closing their doors behind them, God's people will be told to await the issue calmly and confidently. Jesus warns the Jewish dwellers in Judea that when they see the "Abomination of Desolation" - a desecrating idol installed in the Holy of Holies of the Temple - to flee to the mountains. The remnant of Israel will find refuge there for three and a half years while God protects them and provides for them (Matthew 24:22, 24, 31). This passage is saying that the moment the Jewish Remnant, the elect sees the event of the abomination of desolation then they are to flee to the Judean hills. The Beast (antichrist) and the False Prophet will be setting up the abomination of desolation in the rebuilt Jewish Temple, The Antichrist goes from protecting Israel to persecuting her. Therefore, the sooner that the Remnant can get out, then the less likely it will be that they will be persecuted. Then according to the Lord's provision, they will be able to flee instantly is because they will be miraculously provided for and protected as they make their way to Petra for three and a half years of safekeeping.

Awake and sing, (shout for joy Ephesians 5:14), ye that dwell (lie) in the dust; which is the natural symbol of physical death (Genesis 3:19) - for thy dew is as the dew of herbs (Hebrew "Dew of lights," so the "dew of lights" would be the "dew of the dawn" that is, "a life-giving dew" Hosea employed the same figure (Hosea 14:6; Isaiah 45:8)- and the earth shall cast forth the dead. For, behold, Jehovah cometh forth out of his place (Micah 1:3). In the Psalms God is represented as "bowing the heavens and coming down," bringing them, as it were, with him. Here (and in Micah) He leaves His place in heaven, as a king leaves his own country when he proceeds to take vengeance on rebels in another. He leaves in order to punish the inhabitants of the earth for their iniquity: literally, to visit the iniquity of the inhabitant of the earth upon him. the earth also shall disclose her blood, and shall no more cover her slain literally, her bloods; i.e. referencing the many murders committed by man upon the earth will all be revealed.

THE BIBLE TEACHES IMMORTALITY

The Bible does speak of eternal life beyond this life when we leave the bodies we now inhabit. (John 3:16; 6:68; II Timothy 1:9-10; John 17:3; Jude 21 etc.)

John 6:68

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life (KJV).

2 Timothy 1:9-10

Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel (KJV).

Jesus is the Christ or Messiah. He came from God and He is God. Christ is a title not a surname it is His title. He left eternity to enter our time domain.

We believe, because the Bible teaches, that if we accept Christ and believe on His name we will live forever. (I John 5:13; John 10:27-28; Romans 5:21 etc.)

1 John 5:13

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God

John 10:27-28

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

Romans 5:21

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

THE TERMS ETERNAL LIFE & IMMORTALITY

Eternal and Forever:

It is important for us to realize that God does not exist in a place where time goes on forever. God lives in a place where there is *no* time. In 2 Timothy 1:9, the apostle Paul makes a statement that God's grace "was given us in Christ Jesus *before the beginning of time.*" A study of the Greek phrase "*pro chronon aionion,*" translated "*before the beginning of time,*" shows the independent existence of God's grace in Christ outside of our time domain. It also shows us that God lives in the "no time" domain whereas we live in the time domain. This is almost impossible to comprehend with our finite human minds. We must try to keep this concept in mind though as we think of God.

Immortality

Immortality is simply the eternal continuous and conscious existence of the soul after the death of the body. It is important to realize that there is a continuous consciousness of the soul-spirit or the immaterial part of the human after the body ceases to live.

There are at least sixteen (16) specific evidences for the Doctrine of Immortality in the Bible. Further, there are also three (3) major benefits to us within this doctrine.

THE INTERMEDIATE STATE BETWEEN DEATH AND RESURRECTION.

The intermediate state is the period between the times a saint dies and the Rapture of the Church occurs. We do not get clothed with our new bodies until after the Rapture. I Corinthians 15:53-54 speaks of putting on immortality, and the body puts on immortality at the Rapture of the Church. *Intermediate* does not refer to the unbiblical doctrine of purgatory. That heresy was developed in the Middle Ages after paganism was introduced into the Christian Church. The souls of the believers at their deaths are made perfectly holy and they immediately pass into glory; their bodies, still belonging to the Messiah, rest in their graves until the resurrection. That is basically what the believer experiences upon death and in the intermediate state between death and resurrection. At the point of death, the immaterial part of the believer passes immediately into glory, into God's presence in Heaven. We are recognized and recognize others in our spirits in Heaven.

THESE ARE THE TOPICS OF THE EVIDENCES:

1. Gathered to His people

This is a figure of speech that refers to death in the Old Testament. First the physical death takes place, then after that, the individual is seen as entering a company (gathered to his people) that had gone on in advance before him. A dead person is seen as joining a company of people that preceded him in death. The first verse declares this at the death of Abraham.

Genesis 25:8

Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of years]; and was gathered to his people (KJV)

The same statement is made of Ishmael his son, by the concubine:

Genesis 25:17

And these [are] the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people (KJV).

The same happened to Isaac

Genesis 35:29a:

And Isaac gave up the ghost, and died and was gathered unto his people (KJV).

The next two examples is from the life of Jacob

Genesis 49:29

And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that [is] in the field of Ephron the Hittite,

Genesis 49:33

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

After people die physically, they are said to be “gathered unto their people.” They are seen as joining a company of people who preceded them and they are conscious. Some see this phrase as simply dying and being buried in a cemetery. This can’t be true of Abraham since “his people’s” cemetery is back in Haran.

2. Joined to the Fathers

The second evidence for the Doctrine of Immortality is similar to the first: The expression of “*joined to the fathers,*” is used in several verses in Genesis. The first example is Genesis 15:15 where God is speaking to Abraham:

Genesis 15:15

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age (KJV).

It is important to notice that the joining of the fathers precedes the burial itself: A similar statement is made in Genesis 47:30a:

Genesis 47:30

But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place.

So, the fact that one goes on to “*join his fathers*” is also an implication that consciousness continues even after physical death.

3. The Continuous Existence of Enoch

Enoch did not die. He left and continued to exist somewhere. In the Old Testament this is discussed in Genesis 5:24 and it is reaffirmed in the New Testament in Hebrews 11:5. The pseudepigraphical book of Enoch provides much additional information regarding his existence.

4. The Assurance of Job

A fourth evidence for the Doctrine of Immortality is found in the Book of Job, which records Job’s assurance based upon a question he raised, and then answered. For Example, in Job 14:14a the question is posed:

Job 14:14

If a man die, shall he live [again] (KJV)?

This question is answered in Job 19:25-26:

Job 19:25-26

For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth: And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God (KJV):

Job had the assurance that even though his physical body will eventually go into physical death, he will see God when his is apart from his body and after when he is resurrected.

5. The Doctrine of Resurrection

The fifth evidence for the Doctrine of Immortality is based upon the Doctrine of Resurrection. The very act of resurrection implies immortality. We are raised to live forever. In the Old Testament the doctrine is found here in Isaiah 26:19; as well as Daniel 12:2-3; and in Hosea 13:14 too. In the New Testament it is clearly expressed in John 5:25-29 and Revelation 20:4-6, 11-15.

6. The Consciousness of the Soul

The sixth evidence for this doctrine is that, according to Scripture, the immaterial part of man is viewed as being with God upon death and is conscious. There are examples of this truth in both testaments. The Old Testament expresses this doctrine in at least the following three verses.

Psalm 17:15

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness (KJV).

Here David expressed a real faith that the soul will still be conscious in the fellowship with God even after death. This is also taught in the following verse:

Psalm 73:23-25

Nevertheless I [am] continually with thee: thou hast holden [me] by my right hand Thou shalt guide me with thy counsel, and afterward receive me [to] glory. Whom have I in heaven [but thee]? and [there is] none upon earth [that] I desire beside thee (KJV).

In this Psalm, the author Asaph expressed a real faith in immortality. Even upon his death he saw himself as being with God and conscious.

Ecclesiastes 12:7

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

Here Solomon expresses the truth that the body returns to the earth to be decayed and finally become dust, but the spirit goes to be with God our creator.

7. David expected to be able to join his dead son after his own death.

This is found in:

2 Samuel 12:23

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me (KJV).

David clearly expects to go to the place where his dead son is and to join him in a conscious manner.

The New Testament expresses this same concept in at least four verses. They are found in: II Corinthians 5:1-8; Luke 23:43; John 14:3; Philippians 1:22-23.

8. The Consciousness of the Souls in Sheol (For an explanation of Sheol, see attached chart at the end.)

The eighth evidence is that souls in *Sheol* are seen in continuous consciousness. One good example of this is found in Isaiah 14: 9-11:

Isaiah 14:9-11

Sheol from beneath is moved for thee to meet [thee] at thy coming: it stirreth up the dead for thee, [even] all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the Sheol, [and] the noise of thy viols: the worm is spread under thee, and the worms cover thee (ASV, 1901).

In this passage the soul of the king of Babylon enters into the Hell section of *Sheol* itself, and all the souls that preceded him in Hell suddenly rise in astonishment as they see this one also entering the domains of Hell. They are able to ask questions and carry on a conversation. So, it should not be missed that these dead ones are portrayed as being conscious.

The same concept is taught in the New Testament in Luke 16:19-31. This is the story of the rich man and Lazarus.

9. Eternity in the Heart

The ninth evidence is the statement made in Ecclesiastes 3:11:

Ecclesiastes 3:11

He hath set eternity in their heart (ASV, 1901).

The word “heart” is frequently used in Scripture as one of the facets of the immaterial part of mankind. So, contained in our “heart” (the immaterial part of man) is the element of immortality (eternity). God set it in our hearts!

10. Samuel’s Appearance to Saul

Samuel was seen as being conscious after his own death. The story is related to us in 1 Samuel 28:8-19. Saul goes to the witch of Endor. Witches do not have the ability to bring up one from the dead and any attempt by them will enact a demonic appearance, not a real person. In this Scripture passage the real Samuel is brought up, and the witch is surprised. God’s intervention in this request is how the soul of Samuel came back. So, his immaterial part was brought up from *Sheol*. The issue here is that Samuel was brought up in full consciousness.

11. God is a God of the Living

Jesus said that *God is not a God of the dead but the living* in Matthew 22:29-32. The point He made is that God has a continuous, living, relationship with the Patriarchs, which demonstrates that He speaks to those who died thousands of years ago.

12. Through Death is Life

The next evidence is from John 11:25-26 speaking of the death of Lazarus, Jesus’ friend. The verses say the “*though he die, yet shall he live.*” It does not say though he died, he will live. If it did it would merely mean that eventually the dead would be resurrected. John used the present tense to describe the state of Lazarus as being dead in the body but he is alive. This is a reference to the consciousness of the dead in an immaterial continuous consciousness state.

13. The Promise of Future Glory

The next evidence is the fact of the promise of a future glory. The guarantee for the believer is found in Romans 8:18 and teaches that the believer is destined to be glorified. This implies immortality, because the act of glorification implies a continuous eternal existence.

Romans 8:18

For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us (KJV).

14. The Promise of Future Life

This evidence for the Doctrine of Immortality is found in I Corinthians 15:19, which states that a lack of future life would make the believer *most pitiable*. If there were no future life, the believer would be *most pitiable* since believers would believe in vain. If there were no life after death (immortality) then our entire lifestyle of worldly sensuous avoidance would be for nothing. There would be no reason to tailor our lifestyles to that of Christ's Law. Therefore, immortality must be true because of the kind of lifestyle we are expected to have.

1 Corinthians 15:19

If in this life only we have hope; in Christ, we are of all men most pitiable.

15. The Soul is Renewed

This evidence comes from a statement in II Corinthians 4:16-18 which states that while the body decays, the soul is yet *renewed day by day*. Though the body eventually decays in death, the soul is *renewed day by day*. The only reason that the soul can be daily renewed is because of its immortality.

2 Corinthians 4:16-18

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal (KJV).

16. Immortality Through the Gospel

Paul states that both *life and immortality* are brought to light through the gospel. The very fact that he connects immortality with the gospel shows that one of the reasons of gospel is the salvation of the soul for its continued existence.

2 Timothy 1:10

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel (KJV).

17. Future Rewards and Punishments

The last evidence for the Doctrine of Immortality is the fact that future reward and punishment imply immortality; these things would have no meaning after death unless immortality were true. These facts are found in Matthew 11:20-24; 13:49-50; 25:34, 41, 46; Romans 2:5-11; and II Timothy 4:7-8; I Cor 3.

THE THREE BENEFITS OF KNOWING ABOUT IMMORTALITY:

1. Our Hope of Future Joy

Immortality provides us with the hope of future joy, according to Philippians 1:23-24:

Philippians 1:23-24

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh [is] more needful for you (KJV).

Paul is faced with the prospect of physical death, but that gave him hope of future joy. He knew that upon separation from his body, he would be going into a conscious continuous fellowship with the Lord.

2. Our Temporary Residence in this Life

We must be aware that our residence in these bodies is only temporary. According to Philippians 3:20 which states:

Philippians 3:20

For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (KJV):

The believer's citizenship is in heaven. The fact that immortality is true increases the awareness that believers are in temporary "residences" in this life. Our citizenship is in heaven. This means that whatever trials and tribulations we encounter in this life, we do not need to despair to the point of depression. We can say "this too will pass for I am only passing through here, my citizenship is in heaven!"

3. Our Motivation for Righteous Living

Because of all of this, we should have the proper motivation for living righteous lives. We should be led by the Spirit and be on the sanctified track always growing more Christ like throughout our lives.

A person who does not have this hope struggles to make the best of this life. They will try to make their lives increasingly better by moving to higher standards of living.

STATES OF BEING AFTER DEATH

1. The intermediate state
2. The Resurrection
3. The Glorified Bodies

1. The Intermediate State

Between the time we die and are resurrected we are in an intermediate state. We go to heaven and are clothed in righteousness and not our eternal bodies. Our physical bodies die, are buried and we meet Christ where we are made perfect in holiness and pass into glory with God in heaven. We await the glorified bodies we will get at the resurrection and live in a spiritual realm with God. (John 4:24; 3:8; Hebrews 1:14) The soul lives in heaven awaiting the old but now glorified body to be resurrected in perfection to clothe us again. There is no intermediate body.

2. The Doctrine of The Resurrection:

At death the human spirit is separated from the body. (Gen 3:19; Ecclesiastes 12:7; 2 Corinthians 5:8) A resurrection is an event whereby a dead body is raised to immortal life for some explicit purpose. This is different from somebody coming back to life. This doctrine is two-fold, pertaining to (A) the resurrection of Christ and (B) the resurrection of humanity, including both saved and unsaved. In other words, death does not end life, it *starts* it! In the Old Testament, the Doctrine of Resurrection is taught in Isaiah 26:19; Daniel 12:2-3; Hosea 12:14. It was believed by the patriarchs (Genesis 22:5; with Hebrews 11:19; Job 19:25-27) and revealed through the prophets.

In the New Testament it is taught in John 5:25-29, and Revelation 20:4-6, 11-15. This doctrine contains the implication of immortality. They are raised to live forever. Christ was the first one to be raised from the dead with a *resurrected* body. Others were raised from the dead such as Lazarus but he had a normal body and died later. There are two different resurrections. The first resurrection has five stages and the second has only one.

Christ The Firstfruits:

1. Christ who has already been resurrected.

The First Resurrection:

2. At the time of the Rapture. New Testament Believers who died believing in Christ (1 Corinthians 15:42-44, 52-53; 1 Thessalonians 4:14-16)
3. The Two Witnesses in the middle of the Tribulation.
4. Old Testament Saints (Isaiah 26:19; Daniel 12:2)
5. Tribulation Saints (Revelation 20:4)

The Second Resurrection:

6. The Second Resurrection. (Revelation 20:13) Whereas the first resurrection was comprised of Believers only, the second will be unbelievers only.

Scripture makes it clear that there is an order or sequential nature to the first resurrection. The Greek word for *order* is *tagma*, which is a military term that is used to denote a sequence of troops of soldiers marching in a procession or in battle. (Strong's Greek word # 5001; *tagma*) There is one troop first, followed by another troop or division, and so on. The point is that not all the righteous will be resurrected at the same time, but rather in a definite sequential order. (1 Corinthians 15:20-23) So before the thousand-year Millennium is established the saints are resurrected in their proper order and after it the unbelievers.

1 Corinthians 15:20-23

But now is Christ risen from the dead, [and] become the firstfruits of them that slept. For since by man [came] death, by man [came] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (KJV).

The Doctrine of The Rapture:

It is important to realize that the word Rapture does not appear in our English Bibles. The Greek word *harpazo* is used in 1 Thessalonians 4, which is translated as "caught up." in English. It is Strong's # 726. It means to grasp, to snatch up, to capture, to lift, to transport or rapture. Our word "rapture" comes from the first Latin translation of the Bible by Jerome called the Vulgate. Cir 385 A.D. The Latin word for the Greek *harpazo* is "Rapturo." For some reason the Anglicized form of this word has remained in the common Christian lexicon instead of "caught up" or "harpazo".

First, the promise of the Rapture: John 14:1-3

Second, The Program of the Rapture: 1 Thessalonians 4:13-18

3. Our Bodies Change I Corinthians 15:50-58

The nature of the glorified body is described in: 1 Corinthians 15:35-49

This section discusses the nature of the bodies of the resurrection of the believers. It is important that we completely understand this because we will experience this some day. The following points are made:

1. Most think this is foolishness
2. We have the example of nature to see how God does this
3. When a seed such as an acorn falls from a tree it is dead
4. It goes into the ground then comes back to life with a brand new body
5. There are many types of bodies visible to us in nature and in the heavens
6. Our bodies are corrupt; that is they are susceptible to aging and decay
7. Keeping with the seed illustration our bodies are put into the ground (sown) in dishonor (decay, aging and death) and raised in glory without the aging and decay. That is power.
8. It goes into the ground as a natural body and it is raised as a spiritual body

9. The two bodies are different characteristics
10. Adam the first man was made a living person, a human body.
11. The last Adam (Christ) was made a life giving spirit because He was raised from the dead with an immortal body. He was the firstfruits of all that would be resurrected.
12. In like manner our bodies are first natural and when we are resurrected will be spiritual bodies.

Philippians 3:21

Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (KJV).

1. It is a body of resurrection power
2. It is a spiritual body
3. It is a heavenly body
4. It is an immortal body.

Some information may be gleaned from the resurrected Jesus' body, but we do not know what attributes are from the resurrection and which are attributed to His deity.

1. His voice was recognized as being the same one He had before His death. (John 20:16)
2. His physical features were recognized although not always immediately (John 20:26-29)
3. It was a real body of flesh and bone since it was embraceable (John 20:17; 27)
4. He was able to suddenly disappear (Luke 24:31)
5. He could go through walls (John 20:19)
6. His body could eat food (Luke 24:41-43)

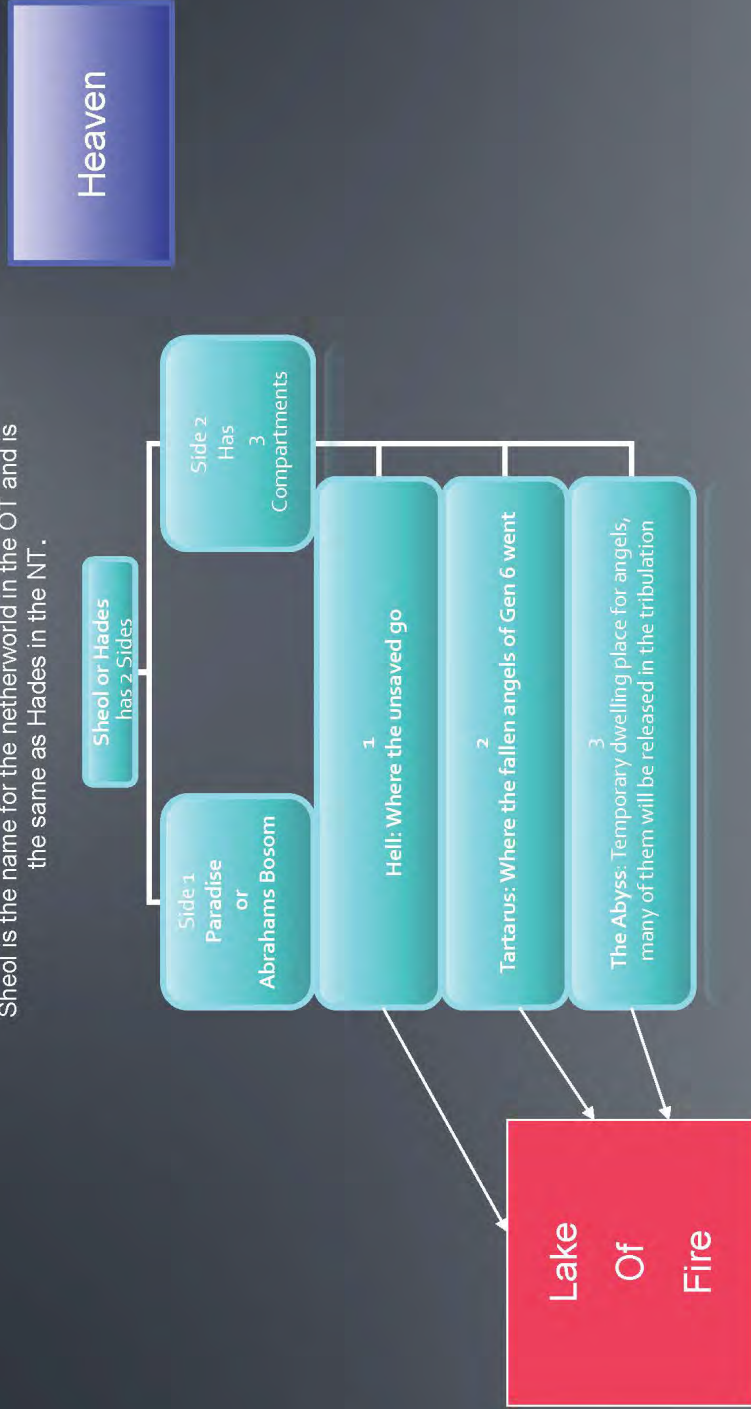
Finally, the verses in I Corinthians 15:54-58 demonstrate that the body changing from corruption to incorruption is the final victory over death.

NEXT MESSAGE: THE LITTLE APOCALYPSE PART X

E-mail: Pentwaterbiblechurch@scofieldinstitute.org **Call: Toll Free 877-706-2479**

Spirit World Destinations after Death

Sheol is the name for the netherworld in the OT and is the same as Hades in the NT.



When an Old Testament Saint died, his body went into the ground and his soul went to Abraham's Bosom because the sacrifices were insufficient to get him into Heaven. They were sufficient to keep him out of Hell. Their sins have to be removed the same way ours are; by the blood of the Lord Jesus Christ. The Old Testament Unsaved who died went to Hell. When Christ died he went to Hades (side 1); not Hell to free the captives. Today when a New Testament Saint dies his body goes into the ground and his soul goes straight to Heaven. The unbelievers go straight to Hell. After the 1,000 year reign of Christ on the earth (Millennium), the inhabitants of Hell, Tartarus, and the Abyss will be cast into the **Lake of Fire**. (The Greek word is Gehenna which means a burning garbage dump)