

BEYOND THE SUNSET

A Biblical Study of Life after Death

(Based on the book by Perry B. Cotham)

Introduction

Lesson 1 - Is there a God?

Lesson 2 - What is man's origin?

Lesson 3 - When does human life begin?

Lesson 4 - What is death?

Lesson 5 - Does the Spirit survive the grave?

Lesson 6 - Is the Spirit immortal?

Lesson 7 - What is the Soul?

Lesson 8 - Does death mean annihilation?

Lesson 9 - Are the dead conscious?

Lesson 10 - Where are the dead?

Lesson 11 - What is the state of Spirits in Hades?

Lesson 12 - What about Purgatory?

Lesson 13 - Is there a second chance?

Lesson 14 - Can the living communicate with the dead?

Lesson 15 - Will Jesus come again?

Lesson 16 - Will the body be raised?

Lesson 17 - What about the Judgment?

Lesson 18 - When will the Spirits leave Hades?

Lesson 19 - How are the righteous dead with the Lord?

Lesson 20 - What about the Millennium?

Lesson 21 - What about the battle of Armageddon?

Lesson 22 - What about the Jews?

Lesson 23 - Will Hell be eternal punishment?

Lesson 24 - Will the wicked be annihilated?

Lesson 25 - Will infants be lost?

Lesson 26 - What will Heaven be like?

Lesson 27 - What about future recognition?

Preface

(Job 14:14) "If a man dies, shall he live again?"

Chapter 1 - Is there a God?

A reasoned study of any religious subject should begin with settling two critical questions: "Is there an eternal God and is the Bible the inspired, inerrant Word of God?"

A. "There is a God" _____

B. The Foolishness of Atheism

1. Scientists know that life does not come from non-life, but only from previous life. Atheists would have us believe the incredible theory of s_____ g_____.

2. If evolution were true, why did it stop ____ ____?

C. The Universe - From where did it come?

1. Matter shows signs of ____, therefore it is not eternal. Are we to believe it created itself??

2. **(Psa 33:6-9)**

3. **(Gen 1:1)** The Hebrew word for "create" means to bring into existence something where n_____ pre_____ ex_____

4. The uncaused first cause is self-sufficient and underived, has life in Himself and is the source of all life **(John 5:26)**

D. We can accept both science and the Bible

1. They will always be in harmony because God is the Author of the B_____ and the Author of n_____. **(Col 1:16-17)**

2. The Spirit was the organizer of the m_____
Un_____ and the giver of laws. All things began with a m_____.
They continue through l____ which the Holy Spirit has given.

E. All the Bible is inspired

Ignorance of God only leads to i_____. Man will always worship
s_____ **(Acts 14:15)**

F. Why some hate the Bible

1. There is a direct connection between human conduct and one's concept of his origin and purpose in life. (*Why?*) The Bible is replete with the results of people who gave up God and put Him out of their minds (*examples?*)

2. When some believe they are no more than animals, they will live a life without m_____ guidelines.

3. Those without knowledge of the Holy Scriptures lack information on two vital matters: they are ignorant of the one true ____, and second, they are ignorant of h_____. They do not know where they came from, why they are here, or where they are going when he passes from earthly existence.

Chapter 2 - What is man's origin? (Psa 8:4) Man was created by Jehovah - There are only two possible answers as to man's origin: a mere an_____ product of past ages of evolution or a s_____ -being created by an act of God.

A. The Bible affirms God created man as a compound being - a m_____ body made from the dust and an inbreathed s_____ from Jehovah (**Gen 1:27**) (**Zech 12:1**)

B. Body, Soul, and Spirit of man - the body is the fleshly, material part man. The soul of man has different meanings depending on the context in which the word is used: physical life (**Psa 78:50**); the whole of man (**Gen 46:26-27**; **1 Pet 3:20**); the spirit of man (**Acts 2:27**; **Psa 16:10**).

The spirit is the im_____ nature of man (**John 4:24**; **1 Tim 1:17**; **Gen 1:26-27**) The spirit dwells within the body and sometimes the word soul means the same as spirit.

C. Our physical bodies are simply a t_____ house for our spirit **(Dan 7:15) (2 Cor 4:16) (Eccl 12:7)**

D. The Image of God - **Gen 1:27** refers to man's spiritual nature. God has intelligence, will and emotions as does man. Man thinks, perceives, remembers, reasons and wills. Man has a mind in a sense in which animals have none. He alone possesses s____-c_____ and is capable of f_____ with his Maker. The fact that man's spirit came, not from the dust, but from the eternal God, justifies belief in the immortality of our spirit and its survival after our body's destruction.

Chapter 3 - When does human life begin?

A. David characterized himself as a person when he was developing in his mother's womb. Notice the personal pronouns, "I," "me," "my," even when his substance was not yet formed. **(Psa 139:13-16)**

B. One can logically conclude a person possesses a spirit from c_____ and is therefore a human being, a person. **(Jere 1:5)**

C. Children are born innocent (**Ezek 18:20**) (**Mt 19:14**)
(Isa 59:2) If our spirit is evil from birth, how did it get that way? God is the Father of our spirits (**Heb 12:9**)

D. Man only, not animals, was created to glorify God on this earth (**Isa 43:7**) Man has innate greatness at his creation and if he chooses to live the right way, great will be the consequences of his being. (**Phil 4:13**)

Chapter Four - What is death?

A. There are four simple facts about death:

1. Death is rampant - #_____ every day
2. Death is common
3. Death's time is uncertain
4. Man should make preparation for death before it comes (**2 Kings 20:1**)

B. Death comes every day to someone and someday to everyone, but it need not be feared (**Psa 116:15**) (*Why?*)

C. Inscription on the great arch in the Cathedral of Milan, "That only is important which is e_____." If only man could be conscious of this truth and live his life accordingly. (*explain*)

D. Separation of s_____ and b____ occurs in death (**Jas 2:26**)
(Eccl 12:7)

E. The soul departs (**Gen 35:18**) "And as her soul was departing (for she was dying),.."; (Abraham, Isaac, and Jacob "gave up the g____" upon death (**Gen 25:8; 35:29; 49:33**); Stephen said to Lord Jesus upon his death, "receive my s____" (**Acts 7:59-60**) and Jesus Himself cried with a loud voice, "Father, into your hands I commend my s____," and having said this, he "gave up the g____" (**Lk 23:46**) (*Being a spirit vs. having a spirit?*)

F. We fly away (**Psa 90:10**) (What "flies away"?)

G. Our body is a t_____ (frail dwelling/tent) in which the real man lives (**2 Cor 5:1,6-8**)

1. The dweller and his house are distinct, **(2 Cor 4:16) (Phil 1:23-24)**” What can “remain in the flesh” mean?

2. This separation is only temporary. The separation is only till the r_____ ; at that time the body will be raised, changed and our spirt will be reunited with body.

(covered in depth later in this study) (1 Cor 15:35-57)

3. The resurrection of Christ and the whole Biblical teaching on life after death should take the fear out of death for every faithful believer **(Heb 2:14-15) (John 5:28-29)**

4. If on this side of death there is a d_____, then on the other side it is an a_____. If here a s_____, there a r_____. It is a voyage, in the blink of an eye, to a better life.

Chapter Five - Does the spirit survive the grave?

Neither s_____ nor ph_____ can shed any light on this question. Only the Holy Scriptures can answer and provide accurate information on life in the hereafter.

Job exclaimed: **(Job 14:10)** We shall see.

As we have seen, at physical death our bodies return to the dust from which they came, but our spirit returns to God who gave it.

(Eccl 12:7)

Death is simply the gateway to life in another state or form.

A. Spirit-Beings exist - God is Spirit **(John 4:24)** as are Jesus and the Holy Spirit. If the Godhead exists outside of physical bodies and man is made in the image of God, it is certainly possible man's spirit can exist outside his physical body. Some things on earth are invisible to man but exist: (such as???)

1. The Bible speaks of only two kinds of beings that are in existence: (1) God, who is the eternal, self-existent One, and (2) the beings that He created and which exist by His will; some of these exist in material bodies and some in spirit form.

2. There are three classes of purely spirit-beings:
(1) G___, (2) h___ a___, and (3) f_____ a_____ or e___ s_____.

3. There is nothing any more mysterious about the existence of spirits out of the flesh than about their existence in the flesh **(Lk 1:46-47) (Dan 7:15) (Heb 12:23)**

4. As we see, the Scriptures teach that the spirit is not dependent upon a b___ for its existence. Our spirit exists within our p_____ b___ while we live and o_____ this house after death **(2 Cor 5:1)**

B. Man lives after death - The Bible confirms many times that physical death does NOT mean the extinction of the soul:

1. Abraham **(Gen 25:8-9)** ⁹ Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre," His father was buried four hundred miles away and his distant ancestors more than six hundred miles away in Ur. To what could this "gathering" have referred?

2. David **(2 Sam 12:22-23)** What did David absolutely believe about his child?

3. Job **(19:25-26)** "But as for me I know that my
[b]Redeemer liveth, And at last he will stand up upon the
[c]earth:²⁶ [d]And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;" (ASV)

C. Death cannot kill the soul -

1. **(Lk 12:4-5)** "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has the power to cast into hell; yes, I say to you fear Him! **(Matt 10:28)** "And do not fear those who kill the body but cannot kill the soul. Rather fear Him who can destroy ("*cause one to lose eternal salvation*" *Thayer's*) both soul and body in hell." The body and soul (spirit) are clearly distinguishable; one is susceptible to destruction by man; the other only by God. At death the soul does not die. It continues to live forever.

2. There is personal existence between death and the resurrection in the disembodied (*soul separated from body*) state.

a. **(Mt. 17:1-3)** Moses and Elijah had been physically dead for many years, but were still in existence retaining their personal identity and individuality.

b. **(Rev 6:9-10)** John saw these disembodied souls alive and aware of how they died at the hands of their persecutors on earth. This passage shows that the soul (spirit) of man does exist after it leaves the body.

3. Spirits have returned to their bodies **(1 Kings 17:21-22)** Death occurred when the child's spirit departed her body and life returned with her spirit returned to her dead body.

D. Christians depart to be with Christ

1. **(Phil 1:21-23)** How could it be "far better" if death meant ceasing to exist?

2. **(Rom 8:38-39)** God loves that which e____. How wonderful to know that the power of death does not put an end to the Christian's relationship with God. **(2 Cor 5:8)** Death is not the end. Death is simply a transition or change-change to another state of existence. Since God breathed into man something of Himself, man is endowed with capacity to exist f_____.

Chapter Six - Is the spirit immortal?

God, who is Spirit (**John 4:24**) created man in His image (**Gen 1:27**), therefore man must possess a spirit (**Zech 12:1**).

The created universe is made up of matter (substance) and spirit (essence)The Greek word for "spirit" refers to the essence of life that animates (brings to life) the body and is invisible as the wind.

Matter: Applies to all substances of which we have knowledge by natural senses; known by its qualities. Life of the body is its power to digest and assimilate food and build tissue.

Spirit: Thayer's definition is "*a simple essence (nature, idea, quality of something), devoid of all or at least grosser matter and possessed of the power of knowing, desiring, deciding, and acting*"; known by its activities. The life of the spirit is its power to feel, to think, to will. One can see qualities in a person that are not matter in any of existing forms, such as intelligence, reason, judgment, memory, and consciousness. Our spirit is susceptible to love, hate, joy and grief, and these

properties are not inherent in matter.

Since man has an inherent intellectual and moral nature, these spiritual qualities must have come from an intelligent and moral being, a spiritual source.

Thus, in a unique way man is like God (**Eccl 12:7**) Scientists cannot take the chemicals found in man's body and create him in his fullness because man is a compound being who possesses a spirit that is different in its origin and distinct in its character from the body. Man is both mortal and immortal, depending on which part one is referenced.

A. The spirit is the heart/mind (intellect, emotions, will, conscience) The heart/spirit does the thinking (**Heb 4:12**) "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul (physical/animal qualities / baser instincts) and of spirit (higher intellectual / moral qualities), of joints and of marrow, and discerning the thoughts and intentions of the heart (mind)."

1. The heart/mind thinks: understands (**Mt 13:15**); believes (**Rom 10:10**); reasons (**Mk 2:8**); loves (**Mt 22:37**); desires (**Rom 10:1**); despises (**2 Sam 6:16**); may be stolen (**2 Sam 15:6**); trusts (**Prov 3:5**).

2. The heart/mind displays emotional processes: purposes (**2 Cor 9:7**); determines (**1 Cor 7:37**); obeys (**Rom 6:17**). These words show volitional processes or acts of will. Every act of acceptable obedience to God comes from the heart/mind or spirit. The heart may be pricked (**Acts 2:37**); may either condemn or approve (**1 John 3:20-21**);

3. The heart/mind displays processes of the conscience: issues of life (**Prov 4:23; Mt. 12:34-35; 15:18-19**)

4. The Biblical terms-spirit, mind, inward man, soul, and heart help us to understand what the spirit of man is.

B. Is this thinking essence just a function of the brain? Are physical brain movements the cause or source of thought?

1. The brain is not the origin of thought; the brain is not the soul. If it were the destruction of part of the brain would be partial destruction of the soul. The real relation between "I" and the brain is something like that between an organist and his organ. The organ produces at the organist's bidding. Likewise the brain is not the "I", it is the instrument. My brain is mine to use, but it is not "I".

The physical body is not "I", it is the house where "I" lives, temporarily. The fact that the heart/mind/soul/spirit functions outside the body, as we have seen from Scripture, is proof that our physical brain is not the origin of thought.

C. The spirit of man is immortal - "possessing a quality of deathlessness or interminability (undyingness; incapable of dying; free from the power of death".) As it pertains to our study it means an endless continuation of man's personality-the thing he calls "I." We have not always been, but we will always be. (*immortal but not eternal*)

1. God is an immortal spirit (**1 Tim 1:17**) therefore he begets immortal spirits (**Gen 1:27**)

2. Our hearts will live forever (**Psa 22:26**); God has put eternity into man's mind/heart (**Eccl 3:11**). Man then, is not creature of time; he belongs to eternity (*think about that!*)

3. Great care must be taken to keep our immortal hearts right with God (**Psa 96:9**) "O worship the LORD in the beauty of holiness: fear before him, all the earth." (KJV);

(1 Sam 16:7) "But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. (*Jesse for King*) For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."

D. God differs from man in that His immortality is underived, uncreated; He alone in His own essence is deathless; God only has life without beginning or ending (eternal). Men and angels created by Him have their immortality bestowed upon them by God. Immortality flows out of God to generate other spirit-beings. Ours is an acquired immortality.

Chapter Seven - What is the Soul?

A. The word "soul" is derived from the Greek word *psyche* and the Hebrew word *nephesh* and is used in the Bible to refer to at least three different things depending on context.

1. The animating principle which man possesses in common with beasts, the physical life that ends in death. (**Psa 78:50**) "He made a way to his anger; he spared not their soul (*physical lives*) from death, but gave their life over to the pestilence ;"(KJV); (**1 Cor 15:45**) "And so it is written, The first man Adam was made a living soul (*physical life*); the last Adam (Christ) was made a quickening spirit." (KJV)

2. An individual or person (a part of man representing the whole of man) (**1 Pet 3:20; Acts 2:41**) "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water"; "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (KJV)

3. The human spirit (**Lk 23:46**) "Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last." (**Acts 2:27, 31**) "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."; " He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (KJV)

4. When the word "soul" is used to refer to the inward man, it means the same as "spirit", the immortal nature of man—the undying spirit—and not the dying soul (**Lk 23:46; Heb 12:9**)

5. When referring to man's invisible, intellectual element (essence or indispensable quality of something; ex. conflict is the essence of drama), it is permissible to call it either soul or spirit. Keep in mind the Bible, at times, makes a distinction (**Heb 4:12**) "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, (soul) and discerning the thoughts and intentions of the heart."
(spirit)

B. What part of man is mortal?

1. Our physical bodies (**Rom 6:12; 2 Cor 4:11**) "Let not sin therefore reign in your mortal (able to die)body, to make you obey its passions."; "For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal (able to die)flesh."

2. The Bible never teaches that the spirit of man is

mortal or the earthly body of man is immortal!

3. The Bible does teach that man has an immortal spirit now and will have an immortal body after the resurrection **(1 Cor 15:53-54)** "For this perishable body must put on the imperishable, and this mortal body must put on immortality.

⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." (*more later*)

4. To put on immortality is to put on a body free from suffering, decay, and corruption of this present life.

5. Our spirit cannot be resurrected because it is not subject to death. Nowhere does the Bible teach man should seek immortality for his spirit, because the spirit is already immortal.

6. It is important to notice what part of man is referred to in any Biblical statement. Man in his fleshly body is not equipped for the eternal afterlife. **(1 Cor 15:50-52)** "⁵⁰ I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be

changed.

7. After the resurrection and judgment every human will exist forever with an immortal spirit and an immortal body either dwelling with God in heaven or with Satan in hell. **(John 5:28-29)** “²⁸ Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹ and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.”

8. The Bible teaches that all spirits - God, angels, Satan, demons, and human-cannot cease to exist. We can be separated from God, but we cannot be annihilated. The Bible never teaches the spirit dies or that the rational mind of man will ever cease to exist (*Rich man Lk 16*). The immortality, in the sense of an endless existence, of man's spirit and his resurrected body is an unalienable endowment of mankind.

Chapter Eight - Does death mean annihilation?

Biblical Truism: death always means separation, not cessation of being or absolute non-existence.

Biblical Truism: life always means union with or united to.

A. Both death and life in the Scriptures are applied to man in three different senses:

1. Physical death-separation of the spirit of man from his body **(Gen 35:18)** "And as her soul was departing (for she was dying), she called his name Ben-oni;^[a] but his father called him Benjamin." **(Jas 2:26)** "For as the body apart from the spirit is dead, so also faith apart from works is dead."

2. Spiritual death-separation of the spirit of man from the Spirit of God while he is living in sin in his physical body **(Eph 2:1)** "And you *He made alive*, who were dead in trespasses and sins," (NKJV) **(Isa 59:2)** "but your iniquities (sins) have made a separation between you and your God.." (no fellowship with God for He cannot be the presence of sin)

3. Eternal death-separation of the spirit of man from the Spirit of God for all eternity **(Rom 6:23)** "For the wages of sin is death"; **(Rev 20:14-15)** "Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." (*2nd death*)

4. Physical life-the union of the spirit of man with his physical body **(Lk 8:53-55)** " And they laughed at him, knowing that she was dead. ⁵⁴ But taking her by the hand he called, saying, "Child, arise." ⁵⁵ And her spirit returned, and she got up at once. And he directed that something should be given her to eat. (every human is endowed at conception with their spirit)

5. Spiritual life-union of the spirit of man with the Spirit of Christ which includes membership in His Spiritual body, the church **(1 John 5:12)** "Whoever has the Son has life; whoever does not have the Son of God does not have life."

6. Eternal life-union of the spirit of man with the Spirit of God in heaven forever. **(Mt 25:46)** "And these will go away into eternal punishment, but the righteous into eternal life."

B. Man can eat of the Bread of Life and live forever **(John 6:50-51)** "This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever (*spirit in union with Spirit*) And the bread that I will give for the life of the world is my flesh." (*sacrifice for sins*)

1. The living have no advantage over the dead insofar as spiritual life and communion with God are concerned-for believers.

2. So long as the believer is faithful, nothing can separate him from the Lord; but one must continue to hold fast the beginning of his confidence steadfast to the end (**Heb 3:14; 10:38**) "For we have come to share in Christ, if indeed we hold our original confidence firm to the end."; "but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." (*Calvinism?*)

C. The second death is eternal separation from God (**Rev 21:8**) "But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

D. Man can save and lose his life (**Mk 8:35**) "For whoever would save his life^[a] will lose it, but whoever loses his life for my sake and the gospel's will save it." By not following Jesus a man might save his physical life, but in doing so he

would lose his eternal life

E. Spiritual life is in Christ **(1 John 5:11-12)** "And this is the testimony, that God gave us eternal life, and this life is in his Son. (*Christ's body/church*) ¹² Whoever has the Son has life; whoever does not have the Son of God does not have life."

F. Every physical living person accountable to God is both dead and alive. If he is a Christian, he is dead to sin and alive to Christ,; if he is not a Christian, he is alive to sin and dead to Christ. The word immortality in these Scriptures describes the imperishable existence of the soul/spirit, regardless of the quality of living which is associated with it here on earth. If one is born but once (physically), he will die twice (physically and the second death), but if he is born twice (physically and spiritually) and faithfully lives the Christian life, he will die but once (physically).

Chapter Nine - Are the dead conscious?

Is the spirit of man in its disembodied (*spirit separated from body*) state conscious or unconscious? What is the condition of the departed soul after death and before the resurrection of the body?

A. The Rich Man and Lazarus were conscious (Lk 16:18-31)

¹⁹ "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate was laid a poor man named Lazarus, covered with sores, ²¹ who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. ²² The poor man died and was carried by the angels to Abraham's side.^[a] The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. ²⁴ And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'²⁵ But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶ And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'²⁷ And he said, 'Then I beg you, father, to send him to my father's house—²⁸ for I have five brothers^[b]—so that he may warn them, lest they also come into this place of torment.' ²⁹ But Abraham said, 'They have Moses and the Prophets; let them hear them.'³⁰ And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'³¹ He said to him, 'If they do not hear Moses

and the Prophets, neither will they be convinced if someone should rise from the dead.'"

1. The soul lives after the body dies, in bliss or misery, according to the life lived upon the earth.

2. The departed soul remembers things as they knew them on earth. Memory is one of man's unique endowments. Lazarus recognized himself as did the Rich Man and the Rich Man recognized Lazarus. These facts teach us the preservation and perpetuation of personal identity in life beyond the grave.

3. Lessons taught by the account of Lazarus and the Rich Man:

a. There is a future life after physical death, an existence beyond the grave.

b. The dead still have a conscious existence. Souls are represented as living, talking, remembering, and being comforted or tormented after death.

c. The identity of self is preserved in the disembodied state. Every man who has died is at the time in full possession of all his faculties

d. The righteous and unrighteous are forever

separated with no change after death

e. Those who will not believe the testimony of Scripture would not be convinced by one if he returned from the dead then or today.

f. The wicked in conscious torment remember friends and loved ones on earth, are concerned about them, and would send missionaries to them if they could.

g. The sin of the Rich Man was misuse of his riches; the righteousness of Lazarus was in pleasing God. We are taught the right and wrong use of our material blessings and the eternal consequences of those uses.

h. We learn that each person is the arbiter (in control) of his own destiny; no one is preordained to spend eternity in heaven or hell. (Calvinism)

i. When we die, we do not go directly to heaven or hell, but to Hades. The Lord is now in heaven **(Acts 1:9-11)**
“⁹ And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. ¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹ and said, “Men of Galilee, why

do you stand looking into heaven?

This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (*Jesus was in Hades (Paradise) from His physical death until His resurrection*)

j. The wicked are now under punishment in Hades (Tartarus) **(2 Pet 2:9)**" then the Lord knows how to rescue the godly from trials,^[a] and to keep the unrighteous under punishment until the day of judgment,"

k. To depart and be with Christ is far better **(Phil 1:23-24)** "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. (*better beyond all expression, by far much better*) But to remain in the flesh is more necessary on your account." **(Phil 1:21)** "For to me to live is Christ, and to die is gain" For the faithful child of God, death holds no pangs of remorse. He goes to be comforted, which is far better than living in his earthly body here.

B. Paul's account of the Third Heaven **(2 Cor 12:2-4)** "I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. ³ And I know that this man was caught up into

paradise—whether in the body or out of the body I do not know, God knows—⁴ and he heard things that cannot be told, which man may not utter.”

Although only God knows if Paul experienced the third heaven in spirit outside his earthly body or within it, the account proves that man may see, hear and understand, although out of his physical body.

C. The thief on the cross was conscious in Paradise with Christ (**Lk 23:43**) “And he said to him, “Truly, I say to you, today you will be with me in Paradise.” If the thief was going to be in a state of blank unconsciousness or non-existence, why would Jesus tell him?

D. The righteous dead are happy (**Rev 14:13**) “And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!” This verse indicates immediate blessedness (happiness) for those who die “in the Lord.”

It is an obvious fact that a person cannot experience happiness in an unconscious state. “Die in the Lord” implies two things are necessary to secure this blessing: (1) one must come into

the Lord (**Gal 3:26-27**) and (2) must remain faithfully in Christ until physical death (**Rev 2:10**).

E. The righteous have "hope" in death (**Prov. 14:32**) "The wicked is driven away in his wickedness: but the righteous hath hope in his death." A person who is unconscious in death cannot experience desire or expectation.

F. The righteous are carried away by angels to rest (**Lk 16:22**) God will see that the righteous here on earth will not be left alone in death (**Psa 23:4**). Who can deny that ministering angels, unseen by human eyes, are sent from heaven to watch around the bed of the dying Christian and convey his ransomed spirit home to rest?

G. Death is a sleep (**John 11:11**)-The word "sleep" when used concerning physical death, always refers only to the body of a person, not to the spirit:

1. (**Dan 12:2**) "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We have already seen that at death only the physical body goes to the dust (**Eccl 12:7**)

2. (**Acts 7:60; 8:2**) "⁶⁰And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against

them." And when he had said this, he fell asleep. Devout men buried Stephen and made great lamentation over him." Stephen's body "fell asleep" and was buried, not his spirit.

3. **(Jas 2:26)** "The body apart from the spirit is dead"

Chapter Ten - Where are the dead?

We have seen thus far in our study of the afterlife that (1) man is a compound being: physical body and spiritual; (2) death is a separation of body and spirit; (3) the soul neither ceases to exist nor becomes unconscious between death and the resurrection; (4) souls of the righteous are happy immediately following death; (5) souls of the wicked are miserable immediately following death. The question now arises: Where do the souls go in death to await the resurrection?

The place prepared by the Lord where all disembodied spirits dwell between death and the resurrection is an intermediate abode called Hades. **(Lk 6:23)** "and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side."

The spirits of both the Rich Man and Lazarus were in Hades after they died. When man dies, the spirit goes to Hades, and the body goes to the grave. Hades is divided into two

compartments: Paradise, the abode of the righteous, and Tartarus, the abode of the wicked.

Upon the resurrection of our transformed bodies our souls will leave Hades and be reunited with those bodies to stand before God in judgment. Righteous souls will then dwell in heaven and wicked souls in Hell for eternity

A. Hades (unseen or invisible world) is the realm of disembodied spirits-Thayer's Greek-English Lexicon of the New Testament (Thayer defines it as "the common receptacle of disembodied spirits") It is the realm of all disembodied spirits, both righteous and wicked, between death and the resurrection. The word "Hades" is mentioned ten times in the ASV translation and is never translated as "Hell"

B. Gehenna (hell) is the final abode of the wicked. This word is used twelve times in the ASV and is always translated as "Hell" Therefore, Gehenna is the designation of the place and state of just retribution for impenitent sinners after judgment...the place of final punishment for eternity

C. Tartarus is the temporary abode of the wicked- **(2 Peter 2:4)** "For if God did not spare angels when they sinned, but cast them into hell (Tartarus) and committed them to chains^[b] of gloomy darkness to be kept until the judgment;"

(**Jude 6**) also refers to Tartarus; "And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—"

Today the word "hell" is correctly applied to Gehenna, but not to Hades. Tartarus is not Gehenna. Tartarus is only the place, in Hades, of painful restraint, where the souls of the wicked are reserved to the final judgment.

D. There is a temporary place of rest in Hades-Paradise has always implied a state of happiness and comfort wherever it is used. Christ used the term to refer to the abode of the righteous spirits in Hades separated from the abode of the wicked in Hades by a great gulf (**Lk 16:26**) "And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'" Abraham's bosom is not heaven, but a figurative phrase expressing innermost communion

(**Job 3:17**) "There the wicked cease from troubling, and there the weary are at rest."

At the time of their death, Christ and the penitent thief were together in Paradise (**Lk 23:43**). Their bodies were not together in the tomb, but their spirits were together in Paradise. Christ went to Hades (**Acts 2:27,31**) and Paradise, therefore Paradise is in Hades. Christ left Hades upon His resurrection and now sits at the right hand of God in heaven (**Acts 2:30-33**) "Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.³² This Jesus God raised up, and of that we all are witnesses.³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing."

We see Hades is not heaven, nor any part of the final abode of the righteous.

Although the spirit of Christ came from Hades when His body arose from the tomb, the soul of the thief yet remains in Hades, and will continue there until the resurrection of all the dead at the last day.

E. There is a place of torment in Hades-As we have seen, Hades is the temporary abode of all disembodied spirits between physical death and the resurrection and judgment. The righteous will abide in this blissful state until the resurrection at which time they will be greatly exalted to a higher state of being in heaven. The wicked are also in Hades, but in a different compartment, Tartarus, waiting in anguish for the resurrection and their final condemnation to eternal suffering in hell (Gehenna) fire. **(2 Peter 2:9)** "then the Lord knows how to rescue the godly from trials, ^[a] and to keep the unrighteous under punishment until the day of judgment,"

The punishment of the wicked after death but before resurrection and judgment is both severe and continuous, but there is a distinct difference in the mode and degree of punishment of Tartarus and Gehenna. The punishment of Tartarus is to the disembodied spirit, whereas the punishment of Gehenna is that of both the soul and the resurrected body **(Mt 10:28)** "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy (separate from God) both soul and body in hell." The full degree of happiness or misery will come after the judgment in eternity when the righteous will be welcomed into heaven and the wicked cast into hell **(Mt 25:46)** "And these

will go away into eternal punishment, but the righteous into eternal life."

F. Paradise-generally means "a pleasure garden, a place of delight" It is used in the Scriptures in three different senses:

1. Garden of Eden (Septuagint Version **Gen 2:8**;
antitype **Rev 2:7**)

2. Place of rest for the righteous spirits after death
(**Lk 23:43**)

3. Heaven (**Mt 25:46**; **Rev 22:1-5**)

*As with numerous words in the Bible the correct meaning is dependent on the context in which the word or sense of the word is used.

Chapter Eleven-What is the state of the spirits in Hades?

The Bible does not tell us all we would like to know concerning the condition of souls in the spirit-realm. It does assure us that life continues after death and considers the completion of human destiny as taking place when soul and body are re-united in a future world, eternity after judgment. (1) Lazarus does not speak of his four days in Hades prior to his resurrection by

Christ; (2) Paul does not mention what he saw in "the third Heaven."

We must be content with what God has seen best to reveal to us. We can be assured that the wonders and blessings of the righteous in eternity will far surpass the imaginations of the greatest minds on earth.

A. Do the dead see us?-God has not revealed much in the Scriptures about this subject, but we do know that the Rich Man remembered he had five unfaithful brothers on earth when he died, but no mention of their activities after he died. (**Eccl 9:5-6**)

Death breaks all ties between the living and the dead. The dead no longer have any knowledge of what goes on here.

B. What is the form of the disembodied spirits?-God has not spoken directly on this question, but we do have some information on the subject: (**Mt 17:3-4**) Here Peter, in some way, recognized Moses and Elijah. Christ represented the Rich Man recognizing Lazarus in Hades (**Lk 16:23**)

People will be the same individuals in Hades as they were on earth. They will feel themselves to be a living continuation of the past. They will be conscious that they are themselves and

not another. One's distinct individuality will survive in Hades and throughout all eternity

C. Why is there suffering in Hades?-The Bible plainly says the Rich Man was in Hades and he was in anguish **(Lk 16:24)**

Example: two men arrested and jailed for a murder; one knows he is innocent and the other knows he is guilty. Is the mental state of each man prior to trial and judgment different even though they are temporarily in the same condition?

Even people on earth may have Paradise or Tartarus in their hearts **(Mark 6:16)** Herod Antipas. The Rich Man's memory of his misdeeds, lost opportunities, and the terrible condition of his brothers all brought torment in Hades. The lost will remember their past lives at judgment **(Mt 25:34-45)** Memory retains things acquired in life; and in Hades, at the judgment, and in eternity, nothing will be forgotten. The torment of memory in Hades (Tartarus) and Hell (Gehenna) surely will be as intense to the soul as material fire is to quivering flesh.

The torment is not from an angry God meting out punishment **(Lk 16:25)** but rather the consequence of living sinfully in a moral universe.

D. Does death change one's condition?-The person who will find happiness in the hereafter is the one who has developed a delight in spiritual values during his earthly existence, and this development of spiritual character takes effort. The one prepared to enjoy the things God has promised the righteous is the one who now, in this life, enjoys the worship of God, the study of His will, fellowship with saints, service to God and all things holy and righteous. (*worth pondering*)

The old maxim, "Heaven is a prepared place for prepared people," is true **(Acts 1:25)** "to take the place in this ministry and apostleship from which Judas turned aside to go to his own place." to the surroundings and company that were appropriate to his conduct and interests on earth. At judgment every man will go to his own place, the place he himself has made certain by the choices and deeds of his life. **(Heb 5:9) (Prov. 14:32)**
(Eccl 11:3)

E. What is the gulf in Hades?-It is not a chasm measured in feet or yards, but a m___ separation-a division in c_____. A like gulf exists in this life: the two men in side-by-side jail cells; A co-worker or relative. The realization in Hades that

one's c_____ in life led to this eternal state of remorse, sorrow and self-hate will be unfathomably painful

F. Why is the final judgment necessary? Since every soul in Hades knows where they will spend eternity, why a final Judgment?

1. _____

2. _____

3. _____

_____ . All men, even those who nailed Him to the cross, must see Him in all His glory. At the judgment, then, the justice of God will become evident.

4. _____. Every deed which man has ever performed, every word he has ever spoken, every thought he has ever conceived, every ambition ever cherished, must be laid bare for himself and all to see. **(Rev 20:12)** "And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done." **Take time to ponder**

the enormity of that personal revelation before every person who has ever existed from the beginning of mankind..

5. _____
_____. **(Rev 14:13)** Only the final day of God's judgment can determine what the full extent of one's life has been. The Lord at that time will hold men responsible not only for the commission of their own deeds, but also for the consequences resulting from their deeds. **(Jere 17:10)** "I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds."

Chapter Twelve-What about Purgatory?

A theory that in Hades the souls make satisfaction by suffering for sins committed after baptism, the period of time depending on the degree of their guilt. Once they are purged, they then go to heaven. Those who hold to this theory believe the "Church" on earth has power by her prayers and sacrifices of mass to shorten these sufferings or remit them altogether. Prayers, money, and good works done by the living on behalf of those dead who are in purgatory will expedite their release. The idea of purgatory has no foundation in the Bible **(Lk 16:26)** "And besides all this, between us and you a great chasm has been fixed, in order that

those who would pass from here to you may not be able, and none may cross from there to us.'”

A. A major aspect of this unscriptural theory is that the Pope and his subordinates have power over the unseen world to retain or remit sins of departed spirits. **(Mt 16:19)** is misused to support this theory. The same promise was later given to the other apostles **(Mt. 18:18)**. Peter never spoke of himself as the head of the church on earth nor exercised any authority over the other apostles. Peter's power was only declarative **(Acts 2:36-38)** He declared Christ's terms for pardon. The power to forgive sins is the exclusive prerogative of God **(Mark 2:7)**

B. Another tenet of this false theory is the “invocation of saints” or praying for the dead-nowhere in the Bible did Christ or any inspired man tell the living they should pray for the dead, the souls in Hades. **(Rom 8:34) (Heb 7:25) (1 Tim 2:5)**

Chapter Thirteen-Is there a second chance?

If the lost were given another opportunity for repentance, would not this tend to n_____ the p_____ of this early life?

A. Christ preached to the spirits in prison (**1 Peter 3:18-20**) "For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, ¹⁹ in which^[b] he went and proclaimed^[c] to the spirits in prison, ²⁰ because^[d] they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water."

The false interpretation of these verses runs counter to plain Bible teaching:

1. Why did Christ select the few of Noah's generation and neglect all others who died impenitent?

2. If all lost souls in Hades are given a chance to repent, why would anyone refuse? This would leave Gehenna (Hell) empty.

3. How does a second chance at salvation mesh with clear statements about the gulf between Paradise and Tartarus in Hades being fixed? (**Lk 16:26**)

4. How can God be "no respecter of persons" (**Acts 10:34**) and offer the post-mortem gospel to some and not others?

5. How do proponents of this theory squeeze in this "second chance into the following verse: (**Heb 9:27**) "And just as it is appointed for man to die once, and after that comes judgment,"

B. The Gospel was preached to the dead (**1 Pet 4:6**) "For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does."

A simple review of the tense of verbs used here explains this passage. The gospel was (past tense) preached to them that are (present tense) dead. The people said to be dead were alive in the world at the time the gospel was preached to them, but dead when Peter wrote the epistle.

C. What about baptism for the dead (vicarious baptism)? (**1 Cor 15:29**) "Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?" (*Mormons*)

1. This whole chapter to the Corinthians was for the

purpose of assuring them that their dead loved ones will be raised in the resurrection of all mankind at the last day.

2. **Verse 29** simply makes the argument that if the dead are not raised, why be baptized in preparation for death (*first century persecution*), since there is no resurrection to life after death?

3. This interpretation would contradict the many plain passages that teach personal responsibility for one's conduct, be it good or bad, at the day of judgment (**2 Cor 5:10**) "For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil."

D. Does the Bible teach reincarnation?-the rebirth of a departed spirit in another body; human or animal.

1. The Bible teaches a resurrection of all the bodies of all people (**1 Cor 15:22**) "For as in Adam all die, so also in Christ shall all be made alive," but reincarnation means living again on earth in a different physical body.

2. Reincarnation contradicts (**Heb 9:27**) "And just as it is appointed for man to die once, and after that comes judgment,"

and is a chief doctrine of Hinduism and witchcraft.

Chapter Fourteen - Can the living communicate with the dead?

The unknown frightens man. So, regardless of the reasons, there are those who are eager to talk with departed spirits, to lift the curtain and see things yet to come. As we shall see, God has long ago forbid men to enter into this sphere.

A. Divination - An attempt to obtain secret knowledge and foretell future events by means of signs, augurs (religious officials who interpret natural signs as an indication of divine approval or disapproval of a proposed action), or the claimed influence of some spirit.

1. God forbade association with such false prophets
(Jere 27:9-10)

2. God made it abundantly clear only He had the power to foretell the future **(Isa 46:9-10)**

B. Witchcraft - The power of a person to possess supernatural or magical powers by contact with evil spirits.

In every form of witchcraft there was an appeal to a power not

acting in subordination to divine law **(Ex 22:18)**

C. Sorcery - a pretended familiarity with the spirits of the dead; was originally an attempt to foresee and foretell the future by using incantations (*a series of words said as a magic spell or charm*) or magical formulas.

D. Wizardry - A soothsayer, magician, or one possessed with a spirit of divination who claimed to know the secrets of the unseen world and pretended to have the ability to converse with the spirits of the dead; today often called a "a spirit medium."
(Lev 20:27)

E. Familiar spirits - Mediums who supposedly had an invisible spirit, subject to their call, who would inspire them when they sought his direction. **(Lev 19:31)**

F. Necromancy - A necromancer was one who had a familiar spirit, a person who was supposed to have power to call up the spirits of the dead to learn of them things respecting future events. **(Duet 18:10-12)**

G. Sorcery in the New Testament (**Acts 8:9-24**)

1. (**Gal 5:19-21**) "Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, ^[a] drunkenness, orgies, and things like these. I warn you, as I warned you before, _____
_____ "

2. (**Rev 21:8**) "But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, _____

_____ "

3. (**Rev 22:15**) "Outside are the dogs and s_____ and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood."

4. From these passages in both Testaments, it must be reasoned that Satan is the author of this unholy system of sorcery. Now, since God has given His Word, which is sufficient for all instruction (**2 Tim 3:16,17**), man ought not seek more

knowledge by forbidden methods.

H. Demon possession today?-God allowed Satan to exhibit an unusual amount of influence during the first century, but Jesus would destroy the works of the devil (**Lk 10:17-19**)

1. When the Lord ascended to heaven He gave the necessary gifts for the early church to deal with cases of demon possession (**Acts 19:13-16**)

2. God permitted the spirits of wicked men to exit the Hadean realm to possess some people on earth; with the passing of the apostles, passed also the age of demon possession. (**Zech 13:2**) (**1 John 3:8**)

Chapter Fifteen - Will Jesus come again?

The second coming of Christ is an unquestionably established promise of the Bible (**John 14:2-3**) (**Heb 9:28**)

We also know that when He does come again it will signal the end of time (**1 Cor 15:24**)

A. How will the Lord return?

1. He will NOT come quietly (**2 Thes 1:7-8**) (**1 Thes 4:16**)

2. He will be visible to all (**Rev 1:7**)

3. He will come suddenly, without immediate warning (**2 Pet 3:10**)

B. When will He come?

1. Only God the Father will know (**Deut 29:29**)
(**Mk 13:32**)

2. The world's business will be going on as usual,
with many unprepared (**Mt. 24:37-39**)

3. We have been given fair warning (**Mt 24:44**)

C. Christ's language in **Matthew 24** is often misapplied (70
AD Theory believers). He carefully answered two different

questions from His apostles:

1. When will the overthrow of Jerusalem and the destruction of the temple occur? (**Mt 24:4-28**)

2. What shall be the sign of His return and the end of the world? (**Mt 24:36-51**)

3. (**Mt 24:29-35**) are transitional in nature

4. Jesus divided the future into two distinct periods in His response: (1) from the time of this discourse to the destruction of Jerusalem; (2) from this destruction to the His second coming and the end of the world.

D. What will happen when Jesus comes?

1. The world will end and the earth will be burned up with all the works it contains (**2 Pet 3:7-10**)

2. There will be the simultaneous resurrection of all mankind, both the good and the bad (**John 5:28-29**)

3. There will be the final judgment (**Mt 25:31-32**)

(Rev 20:11-12)

Chapter Sixteen - Will the body be raised?

History has shown us that man has always believed he was made to live in a higher and nobler existence than this earth-life. Why is there this universal longing for life beyond the grave?

A. Jesus taught the resurrection of the body (**John 5:28-29**)

B. The apostles taught the resurrection (**1 Cor 6:14**)

C. Old Testament writers mentioned the resurrection (**Psa 17:15**)

D. Only the body will be raised because only our body dies, our spirit, at physical death, goes to God (**Eccl 12:7**). Jesus will bring our spirits when He comes again (**1 Thes 4:14-16**)

E. Jesus' resurrection is pledge and proof of man's resurrection (**John 14:9**) (**John 11:25**)

F. The resurrection body will be different-This body will be s_____ for the eternal realm, retaining its identity, but greatly changed (*ugly caterpillar to beautiful butterfly*) Change does not destroy c_____. (*meaning?*)

G. Our resurrected body will be a glorious body (**1 Cor 15:42-44**) Our resurrected body will retain its id_____ and in_____ but will be the same only in the sense that it will have sprung from that buried body (*acorn > oak tree*)

1. Present body - corruptible, subject to death/decay;
future body - incorruptible, deathless, never decay

2. Present body - sown in dishonor, seat of passions and lusts; future body - glorious, deserving of honor and praise, purged of everything low and vile.

3. Present body - sown in weakness, liable to disease, sickness and death; future body - powerful, unfailing vigor, capable of unwearying activity.

4. Present body - sown a natural or animal body fitted for this life; future body - spiritual, suited for our spirit and the eternal realm

* The Bible does not describe the resurrection-body of unbelievers??

H. Our resurrected bodies will be like Christ's body (**Phil 3:21**)

I. It will be the same spirit or person that once dwelt in the earthly body that shall be in the raised body. We will rejoice to re-enter our old bodies, so completely repaired and highly improved-vigorous, incorruptible, and immortal. We shall never again fear pain, sorrow or death (*meditate on that!*)

Chapter Seventeen - What about the Judgment?

Some say "nothing is certain except death and taxes." We can add the Judgment to that phrase (**Rom 14:10-12**)

A. Absolute justice cannot exist in this world because those who write, interpret, and pass judgement on laws are imperfect in every aspect of their being. (**Gen 18:25**)

B. Christ will be the judge (**John 5:22**) (**Acts 17:31**)
(Mt 25:31-46)

C. Man will be judged by deeds, words, and thoughts (**Eccl 12:14**) (**Mt 12:36-37**)

D. Christ is the perfect judge (**John 2:24-25**) (**Heb 4:15**)

E. In reality, what will be judged on the Last Day, will be man's faith in Jesus Christ made known by his obedience to the Lord's will in accordance with his ability and opportunities (**Eph 2:8-9**) (**Mt 7:21-23**) (**Lk 12:48**)

F. All men will be judged impartially by God's Word (**Acts 10:34-35**) (**John 12:48**)

G. All should prepare now for the judgment (**Amos 4:12**)
(How?)

H. Judgment on the last day-Many people have misconceptions about the quality and timing of events relating to judgment and final reward or punishment:

1. Nowhere does the Bible state that the righteous will receive their eternal reward or the wicked their eternal punishment at death (**Heb 9:27**) (**Mt 16:27**)

2. The righteous will NOT enter into full realization of their everlasting joy immediately at death, independently of their resurrection-bodies. Before a man's spirit re-inhabits his glorified body, he remains in an imperfect condition incapable of experiencing salvation in the highest and fullest sense. The Bible always represents the final states of both good and evil as lying beyond the resurrection and judgment.

Chapter Eighteen-When will the spirits leave Hades?

A. Christ has the keys-When Christ appeared to John on Patmos, He said, "I was dead, and behold, I am alive for evermore, and I have the keys of death and Hades" (**Rev 1:18**). This means that Jesus has the power over death (dead bodies) and Hades (over the spirits in their disembodied state). Jesus has this power because He conquered d_____ and S_____ (**2 Tim 1:10**) (**John 12:31**) Jesus will use this power at the end of time to raise all dead bodies and release all spirits from Hades. (**John 5:28-29**) (**Rev 20:13-14**)

B. The present state of all disembodied spirits is an incomplete or imperfect one (**Heb 11:39-40**)

C. Jesus will come for His disciples at the end of time when the righteous spirits have been released from Hades and re-inhabit their glorified bodies fit for heaven (**John 14:3**)

D. God's established order is that neither the righteous nor the wicked enter their final abode at d____. The Bible teaches that all people go to H____ at death and will remain there until the re_____ and j_____. This intermediate state is t_____, constituting neither the ultimate bliss of the saved nor the ultimate doom of the lost. Final reward or punishment cannot be rendered w_____ the reunion of body and spirit.

Chapter Nineteen - How are the righteous dead with the Lord?

This chapter will address the erroneous beliefs of some that today righteous souls go immediately to heaven at death. Hades exists today only for the wicked.

A. It is true that our character is formed in this life, but **2 Cor 5:10** clearly states that God will judge every man by his works and the influences he has exerted (**Rev 14:13**) "for

their works will follow with them.”

The design of the judgment is the public declaration of God's righteous judgment and the Lord has declared that all men will be present for this final judgment. *The Christian will be openly acknowledged in the Day of Judgment - just as he openly acknowledged Christ during his life* (**Mt 10:32-33**)

B. The righteous dead are happy with the Lord - (**2 Cor 5:8**)
The proper interpretation of this scripture is that the departing righteous person goes into the care and keeping of the Lord in Hades (Paradise) not that the spirit goes immediately to its eternal reward in heaven where Christ resides. Paul did not expect at death to go immediately to his eternal reward (**2 Tim 4:8**) “Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.” Peter in his Pentecost sermon said “for David did not ascend into the heavens” (**Acts 2:34**)

C. Paradise refers to heaven - (**2 Cor 12:2-4**) “know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. ³ And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—⁴ and he heard things that cannot be told, which man may not

utter.”

As we previously discussed, this Persian word primarily means “a garden, a pleasure garden, or a park.” The word is used in Scripture in three different senses:

1. The Garden of Eden - **Gen 2:8ff**
2. Place of rest for righteous spirits after death -
Lk 16:22
3. Heaven - **Rev 2:7**

D. Destruction of Jerusalem, A.D. 70 - Jesus came back and judged the world and since then righteous souls at their death go immediately to heaven.

There is no Scripture that support this theory. If it were true, God would bring them out of heaven, take them to judgment, then send them back to heaven, where they have been since the time of their death - God is not frivolous!

Chapter Twenty - What about the Millennium?

The word *premillennialism* (pre "before, mille "a thousand," annus "a year," ism "a belief") is used to designate the supposed reign of Christ for a thousand years on this earth before the end of time. Following the one thousand year period, Satan will be loosed for a little season. After Satan's brief release, the wicked will be judged, and that will be the end of time.

Hence, *premillennialism* is the doctrine that the second coming of Christ precedes the millennium, and the millennium means the thousand-year reign of Christ on this earth after His second coming.

Proof-Text? (**Rev 20:1-7**) "Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit^[a] and a great chain. ² And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, ³ and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. ⁴ Then I saw thrones, and seated on them were those

to whom the authority to judge was committed.

Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. ⁶ Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. ⁷ And when the thousand years are ended, Satan will be released from his prison"

*All reasonable scholars agree that the language of Revelation is highly figurative. To interpret certain verses as literal one must be completely certain that this interpretation does not conflict with any plain teaching in the Bible on that subject in question.

**The first rule for understanding seemingly difficult passages is to determine that any proposed interpretation is not in conflict*

with other clear passages on that subject.

A. What Revelation 20 does not teach:

1. The Scripture does not mention the second coming of Christ. **(v.1)** *"I saw an angel coming down out of heaven"*

2. The Scripture does not mention a bodily resurrection. **(v.4)** *"I saw the souls"*, not bodies. (remember "souls" has different meanings in Scripture depending on the context in which the word is used)

3. The Scripture does not mention a reign on earth. **(v.4)** *"I saw thrones, and they sat upon them.. and they lived and reigned with Christ a thousand years."* John did not say they lived and reigned with Christ ON THE EARTH a thousand years. The phrase, " on the earth" is not even in the text.

4. The Scripture does not mention all the righteous. **(v.4)** *"souls of them that had been beheaded"*

5. The Scripture does not mention Christ on earth. There is no statement that Christ is on earth or any Scripture which teaches that Christ will ever set foot on the earth again.

6. The Scripture does not mention Jerusalem as the capital city, with Christ as King.

7. The Scripture does not mention the length of Christ's reign, only that the souls of martyrs lived and reigned with Christ a thousand years.

8. The entire book of Revelation abounds with symbols **(Rev 1:1)** "The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and *signified (sign-i-fied) it* by His angel to His servant John," Premillennialists insist upon a literal interpretation ONLY when it is useful to maintain their theory.

B. The theory contradicts the Bible

1. Two bodily resurrections - the theory makes two future bodily resurrections, separated by a thousand years. The Bible teaches but one resurrection of all souls **(John 5:28-29)** "Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹ and come out, those who have done good to the resurrection of life, and those who have done

evil to the resurrection of judgment.”

2. Righteous raised a thousand years before the last day, whereas the Scriptures teach that the righteous will be raised at “the last day.” (**John 6:40**) “For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

3. A future earthly kingdom - The kingdom of Christ will, at some point in the future, be on earth. The church and the kingdom of Christ on earth are one in the same (**Mt 16:18-19**) “Upon this rock I will build my church..I will give unto thee the keys to the kingdom of heaven” Both started at the same time - Pentecost.

Premillennialism makes Christ king over a material kingdom, not a spiritual kingdom as shown in Scripture (**John 18:36**) “Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”

C. Summary

1. Satan is bound by the influence of God's Word.

People are free to obey Christ if they so desire. Satan is limited in his power to persecute Christians and influence non-Christians, but he does persecute some today. (**Mt 12:29**)

2. There is no time between the resurrection of the

righteous at the last day and the resurrection and judgment of the wicked. (**2 Thes 1:7**)

3. There are no multiple comings of the Lord. In all

passages referring to the Lord's second coming, the event is always singular-coming, not comings. There is just one future personal coming of Christ (**Heb 9:28**)

Chapter Twenty-one - What about the battle of Armageddon?

Premillennialists believe this battle will take place just before the second phase of the second coming of Christ and when He comes He will end the battle and set up His universal

material kingdom.

There is no evidence that this language is anything but symbolic indicating that in the final struggle the forces of good will prevail.

We are well aware that the church is locked in a life-and-death spiritual struggle with Satan **(2 Cor 10:3-5)**

Victory is assured **(Rev 17:14) (Rev 12:11)**

Chapter Twenty-two - What about the Jews?

Premillennialists usually advocate the return of the Jews to P_____ and their conversion to Christianity just prior to the Lord's coming and the end of time. Is this what the Bible teaches?

A. The Jews have returned to Palestine

1. God promised the land of C_____ to the Jews **(Gen 12:7; 13:15)**

2. God delivered on that promise **(Joshua 21:43,45)**

3. God's promise was plainly c_____ **(Deut 4:25-27)**

4. Israel sinned and were removed from the land (**2 Kings 17:1-23**)

5. God promised Israel would return to their land (**Jere 30:1-3**)

6. God's promise was fulfilled when the Jews returned from their A_____ and B_____ captivity (**Ezra 1:1-4**)

7. There are now no unfulfilled p_____ for the Jews of any future temporal blessings in Palestine or any other country (**Jere 19:11**)

8. The establishment of the state of Israel in 1948 was NOT the fulfillment of any Biblical prophecy and it did not include all of Palestine. The Jews have no d_____ right to Palestine today.

B. True Israelites Today

1. God no longer deals with Jews as a "c_____ p_____", but as individuals to whom salvation is offered by faith in Christ.

2. God's children in this Christian Age are not f_____ Israelites, but s_____ Israelites, regardless of race or color. (**Rom 10:11-13**)

3. Paul identified the house of Israel today (**Phil 3:3; Rom 9:6-7; Gal 3:7**)

4. **Rom 11:26** "And so all Israel will be saved.." NKJV. The ESV translation is a more accurate rendering "And in this way all Israel will be saved.." ESV. The only way Israel can be saved is to accept Christ individually through a living, obedient faith.

Chapter Twenty-Three - Will Hell be Eternal Punishment?

Final retribution begins on the 1____ day, and not at death or in death. The wicked, in body and soul, will be sent to hell after Judgment (**Mt. 10:28**) (**John 5:28-29**). This is the second death (**Rev 20:14**), the first being the separation of b____ and s_____ at physical death.

A. Great suffering in hell - (**Mt 5:22**) (**Mt 13:49-50**) Eternal punishment for the wicked is a prominent doctrine of C_____ Himself. Anyone who asserts the wicked will not be punished

slanders the Word of God!

B. Suffering for the wicked begins immediately after death (Lk 16:19-31) but eternal punishment in hell (Gehenna) follows man's final sentence at judgment (Rev 14:11)

C. Eternal - Punishment of the wicked will last exactly as long as the hardness of the heart (Mt 25:46) The same Greek word "aionios" meaning unending or age-lasting is used to describe both groups.

D. Others speak - Paul (2 Thes 1:9); Daniel (Dan 12:2); Jude (Jude 7,13); and Peter (2 Pet 2:13)

E. Valley of Hinnom - Gehenna at first literally referred to a valley southeast of Jerusalem where refuse burned continuously (2 Chron 28:3) This valley contained dry and wet refuse; the dry burned incessantly and the wet (discarded meat, rags, etc.) seethed with indescribable worms (Mk 9:47-49) This is figurative language used by Christ. There will be no literal body to be affected by fire or worms in hell, but one's mental faculties will be retained. The fire depicts the intensity and suffering from the soul's sense of wrong. Surely no human

language can describe the horrors that will be in hell!

F. The inhabitants of hell - Hell was not originally intended for man (**Mt 25:41**) but the occupants will be the wicked of all ages. When man chooses to violate d____ l__, he must suffer the consequences (**Ezk 18:20**)

G. A loving God - (**1 John 4:8**) A just God - (**Gen 18:25**) There is no contradiction between the love of God and the wrath of God (**Rom 11:22**) If God did not punish the wicked, His love for us would be meaningless and His required obedience hypocritical.

H. Everyone will reap what he sows - (**Gal 6:7-8**) God is no r_____ of p_____ (**Acts 10:34**) if some are eternally lost it will be the doom they have deliberately chosen in spite of God's warnings to save them from it. Man's d_____ in eternity will result from his c_____ made in this life. He will go to hell of his own accord, and because his character is suited for that place (**Acts 1:25**) A soul in love with sin can find no restful place in a holy heaven. The quality of character will be the same after death as it was before.

I. Sin must be punished - Every law has its penalty, else it is no law. If God failed to punish those whom He has said He would punish, we would have no assurance He will bless those whom He has said he would bless.

J. There will be a day of r_____ for every transgressor of God's law (**Jude 14-15**) (**2 Thes 1:7-9**)

K. The fear of hell - God intended fear to be a factor in inhibiting sin (**Rom 2:4-5**) God would have all men to be saved and come to a knowledge of the truth (**1 Tim 2:4**), but if one is determined to go to hell, God will not stop him.

L. Degrees of punishment - Scriptures teach this principle:

1. Each person will be rewarded according to his w_____. Misery in the future world is always represented as a direct result and consequence of this life. This life and the future life are connected like c_____ and e_____ - like sowing and reaping (**Rom 2:5-11**) (**2 Cor 5:10**)

At judgment man will have a different body but he will be the same being-retaining consciousness of all that he participated in while here on earth. Just as sinners on earth are not equal in character, neither will they be in hell.

2. Jesus talked about "greater condemnation" (**Mk 12:38-40**) The word "greater" is comparative; greater condemnation means more s_____ p_____. There is a difference between not knowing God's law and knowing it and not obeying it. (**Acts 17:30**) (**Num 15:27-31**) Degrees of punishment, due to greater or lesser opportunities to know the truth is suggested by Christ in His analogy of the two servants (**Lk 12:47-48**) Jesus makes another comparison in (**Mt 10:14-15**) "And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. ¹⁵ Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town." The phrase "more bearable" means "more easily borne."

M. How long eternity? The time from creation to the end of the world is a mere f_____ of e_____, a break between eternity past and eternity future. Soon-God only knows when-time will be no more, and only eternity will remain. (*meditate on that!*)

Chapter Twenty-four - Will the wicked be annihilated?

Annihilationists believe those in Christ will be saved and become immortal, but the wicked will cease to be (be annihilated) both in body and spirit at the resurrection and judgment. This theory, although comforting to the wicked, must be rejected as false for a number of reasons:

A. Death is not non-existence -

1. As we have previously studied, death means a p_____ or s_____ separation

2. (**Gen 2:17**) The "death" threatened here was spiritual, loss of God's favor and it fell on the transgressors that day.

3. The terms *life* and *death* are used metaphorically in the Bible to indicate conditions of existence.

4. Eternal life is NOT a s_____ for immortality; it is a "gift from God" to those who already have a conscious, eternal existence and it can never be possessed by the wicked (**Rom 6:23**)

5. L_____ death involves separation of soul and body; figuratively, death involves separation of the individual from God, and the s_____ death means eternal separation from the fullness of joy which those in possession of eternal life experience in heaven

6. The second death, is a symbolic way of speaking of eternal p_____, it does not mean eternal non-existence

7. Since only the body dies in a literal sense, death of the soul in hell can be affirmed only in a m_____ and f_____ sense.

B. Eternal punishment -

1. Suggests the idea of suffering while there is a living being to feel it. Pain and suffering implies a c_____ subject, and if the person does not exist, he cannot be punished.

2. The same Greek word, "aionios" is used to describe the joys of the righteous and the torments of the wicked, yet no one argues that the blessedness of the righteous will cease after a

term of years, because the Bible declares it is eternal.

3. Annihilationists consider the sinner's non-existence to be eternal punishment because it continues forever. It cannot be punishment since the wicked are not conscious to endure it.

4. The Lord affirmed that the misery of the wicked will be as d_____ as the joys of the righteous (**Mt 25:46**)

C. Degrees of punishment - As we have previously studied, the Bible clearly teaches there will be degrees of punishment for the wicked. The annihilated could not experience weeping, wailing and gnashing of teeth. If annihilation was the eternal punishment, the wicked have little to fear after the judgment.

D. According to annihilationists there is no difference between the state of the sinner at physical death and after the resurrection. If this is the case a wicked spirit would be blotted out of existence at death then brought back into existence at the resurrection only to be blotted out of existence again at the judgment. God is not the author of confusion (**1 Cor 14:33**)

E. Righteous punished - Annihilationists consign the souls of the righteous to the same non-existence at death, awaiting the resurrection, as the wicked will suffer after the final judgment. Lazarus and the Rich Man would surely disagree (**Lk 16**)

F. Encourages unrighteous living - Sinners know everyone is going to die, if they will, at some point in the future, simply "cease to be" what positive or negative incentive do they have to live a righteous life here on earth? (**1 Cor 15:32**) Christ stated in **Mt 26:24** that because of the terrible doom awaiting Judas it would have been better if he had not been born. If he will simply cease to exist after death his future condition is no different than his condition before he was born.

G. Wicked burned up - Annihilationists misinterpret **Malachi 4:1-3** to mean "burned up" equates with being put out of existence. Our souls are not combustible material that God's wrath will decompose to punish us. According to the First Law of Thermodynamics burning annihilates nothing, but merely changes its elemental form and it continues to exist.

H. Other figures of speech - Annihilationists misinterpret words such as *hewn down, devoured, consumed, destroyed, perish, cut off, damned,* and *lost* to support their theory. None of these words denote annihilation. (**Ex 10:7**) KJV; (**Job 19:10**) KJV; (**Gal 5:15**) KJV.

Chapter Twenty-five - Will infants be lost?

A. Not born in sin - The theory of "original sin" states that all children are born with the taint of Adam's sin through inheritance and because of this depravity all infants should be baptized as soon as soon as possible. The Bible in no way teaches such falsehood:

1. (**Ezk 18:20**) *"The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."*

2. Sin is an a__ (**1 John 3:4**) (**Isa 59:2**) (**Eph 2:1**)

3. Although men inherit the c_____ of Adam's sin -

physical death - they do not inherit sin. (**1 Cor 15:22**)

4. The Scriptures clearly teach that infants are born pure and innocent (**Mt 19:14**) KJV

B. Infant baptism? - According to Scripture, baptism must be preceded by t_____, h_____, f_____, r_____, and c_____ of faith in Christ as the Son of God.

1. Making disciples requires teaching (**Mt 28:19**) Infants are excluded from obedience to this command because they are incapable of grasping spiritual concepts

2. Being taught requires the ability to understand what is heard (**Acts 18:8**) Infants are not capable of understanding sounds they hear.

3. Faith is a requirement for baptism (**Mk 16:15-16**) Infants do not have the ability to believe

4. The lost must turn away from their sins (repent) prior to Scriptural baptism (**Acts 2:38**) Infants cannot repent for they have not sinned

5. Confession of one's belief that Jesus Christ is the Son of God is a prerequisite to baptism (**Acts 8:36-37**) (**Rom 10:10**)
Infants obviously cannot confess their belief.

6. Only the lost need to be saved. Little children are not lost, they are s___, and have no need to be baptized.

7. Scriptures such as **Acts 16:15, 32-33** are often cited as proof that infants were baptized; but adherents make the unproven assumption that the "households" of Lydia and the Jailer contained small children.

C. Sprinkling infants is not baptism -

1. This act is unscriptural, baptism is a burial and resurrection (immersion) (**Rom 6:4; Col 2:12; Acts 8:38-39**)

2. Baptism is for (unto) remission of sins only to a penitent (remorseful, regretful, ashamed) (**Acts 2:38; 22:16**)

3. Approval of the practice by uninspired men does not make right (**Mt 15:9**)

4. The church has no right to 1_____ doctrine; the church is to obey the King (**Mt 28:19**) and Christ nowhere authorizes infant baptism.

5. Sinners are cleansed by the blood of Christ through the grace of God (**1 John 1:7; 2:2; Eph 2:8; Titus 3:4-5**) when they comply with the terms of pardon (**1 Pet 3:20-21**)

D. When Accountable? - The Bible does not set the age of a person's accountability. This depends on several factors including home and church training and mental ability. The Scriptures teach that one's obedience must be "from the heart" (**Rom 6:17; John 6:45**) Therefore, until children reach the age of sensibility or accountability and sin against God, they have no need to be baptized. Where there is no accountability, there is no responsibility (including the mentally incompetent.) For an infant to pass from this life into the next in purity and innocence is sweetness unsurpassed. (meditate on this!)

E. David's faith - (**2 Sam 12:23**) When parents of a lost infant contemplate the spiritual and physical dangers with which this world is engulfed, they can be grateful their little ones were

freed from such things.

Chapter Twenty-six - What is Heaven like?

A. Heaven is a place - it does not have a p_____ location but it is somewhere in the region of God's creation, a place where His throne is located (**Deut 26:15**). Abraham, while in Canaan, looked forward to future happiness in the permanent home of the righteous (**Heb 11:10,16**). Heaven is a place, not a myth (**John 14:2**). Heaven is a real place (**John 14:3**) and its inhabitants are real people in glorified resurrected and changed bodies.

B. Heaven is also a condition - Instead of thinking of heaven as a place to go, we should think of it as something we have to be; a state or condition of our h_____. There will be no heaven for those whose heaven does not begin first within their souls. (**Mt 5:8**). Heaven is only for the righteous (**Rev 21:27; 20:15**).

Mankind must prepare for heaven while they are living on earth by letting heaven get into them here before they can get into heaven there. Heaven is only for those who p_____ their love to the Lord by developing a Christ-like c_____. Therefore, our eternal destiny depends upon our character; only the pure in heart will enjoy God's fellowship in heaven.

C. Not all in heaven (**I Cor 6:9-10**) - All will say they want to enjoy heaven after they die, but they do not want to be h_____ -m_____ while on earth (want cake and ...) (**Heb 12:14**) KJV. Who will be in heaven? God, Christ, the Holy Spirit, holy angels, redeemed and infants. (**Mt 25:34,46**)

D. Types of heaven - Names such as Eden, Canaan, and Jerusalem are used by the Holy Spirit to describe heaven because they were originally important to man. They are used as f_____ of s_____ to help f_____ man envision the i_____ beauties of heaven. Eden was a Paradise (place of pleasure) lost, while heaven will be a Paradise gained (**Rev 2:7; 22:1-2**). Canaan was a land "flowing with milk and honey" but Abraham desired a "better country" (**Heb 11:16**). After Israel settled in Canaan, Jerusalem became the chief place in the land where God was worshipped. John wrote of heaven as a glorious and holy city (**Rev 21:1-22:5**).

E. New heaven and new earth - Those who believe after Judgment some of the redeemed will live forever on this physical earth have clearly misinterpreted Bible teaching on heaven. (**Mt 5:18; 2 Peter 3:10**)KJV. One of the fundamental rules of Biblical Hermeneutics is that difficult verses are to be studied in light of other clear scriptures on the same topic or subject. Therefore, **Rev 21:1-2** must be interpreted based on the plain teaching of Matthew and Peter concerning the fate of our physical earth. The "first heaven and the first earth" refer to the physical universe. The terms "new heaven and new earth" are used to contrast the new, spiritual creation with the old physical creation. The term "new earth" was used by earlier writers to describe a dramatic change in the order of things (**Isa 65:17; 66:22**) John was using terms familiar to his readers (**Gen 1:1**). The Holy Spirit used the terms "new heaven and "new earth" to assure Christians that, when this present universe is removed, there will still be a suitable environment in which they can exist and function.

F. Why in symbols? -How can a s_____ place be described to an audience who has only known a m_____ existence? Man is limited in his capacity to understand heaven because he has no frame of reference (describe the beauties and delights of a tropical region to one who has only known snow and ice?) All unseen states must be presented through the medium of what is seen and understood. (Illustration of blind child seeing for the first time)

G. Eternal life in heaven - Eternal life means so much more than just eternal e_____. It will be a life of abounding joy and happiness; perfect peace. While for the righteous dead, Hades will be a time of blissful rest, heaven will be eternal active living in service, worship and fellowship with God and the saved.

H. The walls of the eternal city - They represent security and protection from the wicked; no enemy can ever touch the saved again. The gates represent entrance with free admission to all the redeemed from every generation and corner of the earth.

I. Worship in heaven - There will be no temple in the city because the whole city will be a place to meet and worship God. We will offer praise to God forever (**Rev 14:2**)

J. Serve in heaven - Although heaven is a place of rest (**Job 3:17; Heb 4:9**) it will not be a place of in_____. (**Rev 7:15; 22:3**)

K. Mysteries made clear - All God's j_____ will be made known and things will be seen in an entirely different light (**Rom 8:28; 2 Cor 4:17**)

L. Degrees in heaven - As there are different degrees of happiness of the saints on earth; there will be different degrees of honor and happiness in heaven. Those who suffer much and endure hardness as good soldiers of Christ should receive a corresponding reward by being highly glorified with Him. The saint who has been less useful will be happy; but his happiness, although to him eternal and full, will not be as intense. This difference of happiness among the righteous will spring from the different capacities of their souls and not from things external. Heaven will be alike to all, and yet on account of their various capacities, all will not be alike in heaven. (**Heb 5:12-14**).

Inasmuch as the saints are far from being equal in grace and happiness in the kingdom of God in this life, so the different degrees of suffering and service rendered on earth will determine the different degrees of glory in heaven. Do you think we will enjoy heaven as much as the apostle Paul?

M. God is no respecter of persons - This is true (**Rom 2:11**) but He is a respecter of works and character (**2 Cor 5:10; Rev 20:12**). Every scripture which declares that God will render to all according to their works indicates different degrees of reward in heaven. Rewards in heaven will be equal in the sense that each saved person will be filled with good; but rewards will vary, in the sense that the capacity of one will be greater than that of another. Each redeemed child of God will receive as great a measure of reward as he deserves and is prepared for. (**Rev 7:13-17**)

N. Face-to-face with Christ - Perhaps the crowning glory of heaven will be to see the blessed Savior face-to-face (**Isa 33:17; 1 John 3:2; Psa 17:15; John 17:24**) It is not the place so much as the company that will make heaven so beautiful. This is heaven - to be forever with the Lord, and all the saved (**1 Thes 4:17**)

O. The way to heaven - (**John 14:6; Mt 7:21; Rev 2:10; 22:14**) It is through faith in Christ - an obedient, living, active faith in the Son of God that one finally reaches the everlasting abode of the righteous.

P. Conclusion - Eternal life is a free gift from God (**Rom 6:23**) but the Father offers salvation through Christ upon condition of obedience to the gospel; such obedience does not p_____ salvation. Salvation has been provided to all as a free gift from God; it is up to us to comply with the conditions set forth in the gospel in order to obtain that free gift. Jesus Christ is "the author of eternal salvation to all them that obey Him" (**Heb 5:9; 1 Pet 1:22**).

Paul declared that he was "in hope of eternal life" (**Titus 1:2**). Hope is made up of d_____ and ex_____; one does not hope for that which he already has (**Rom 8:24-25**). The faithful child of God has eternal life in prospect, in promise, but not in realization. This reward will be given to the faithful children of God at the consummation of all things at the final judgment. Then the righteous will go away to eternal life (**Mt 25:46; Mk 10:29-30**)

Chapter Twenty-seven - What about future recognition?

Although the Bible does not speak directly on this subject, many passages of Scriptures seem to imply that we will recognize each other in heaven.

A. Arguments for future recognition -

1. Christians through the ages have yearned for f_____ recognition of loved ones. Many believe these feelings are p_____ of their fulfillment. Our loved ones are linked to us by ties of memory and affection. Love is e_____; we love the dead even as the living. God would hardly have put this yearning in the hearts of His people if it were never to be gratified.

2. M_____ and personal i_____, which are the essential elements of future recognition, will be retained in the future life. In the judgment day each person stands there in his own distinctive character, having full re_____ of this life (**Mt 25:34-46**). The state after the resurrection, therefore, is one in which there is preserved the individuality of each person and a memory of his past life, even though he will be in a different body. In Hades, the rich man was told, "Son, remember.." (**Lk**

16:25)

Even the idea of rewards in the future life for deeds done in this life implies the memory of such deeds. **(Rev 5:9-10)**

The souls John saw under the alter retained their memory **(Rev 6:9-10)**

3. The Bible indicates future recognition by taking this doctrine for granted.

a. Jesus taught the so _____ of the heavenly state under the figure of a feast **(Mt 8:11) (John 14:2-3)**

b. Jesus presented heaven to John as a c___, implying community and fellowship **(Rev 21)**. Every true idea of the eternal home for the redeemed stresses fellowship with God, Christ, the Holy Spirit, angels, and all the saved. This will be one of the chief privileges of eternal blessedness.

4. Future recognition is intimated by John's experience on the isle of Patmos **(Rev 1:13)** KJV. John knew the person looked like Jesus; the Lord possessed a glorified likeness of what He was on earth

5. The transfiguration scene, in which Moses and Elijah re-appeared on earth and talked with Christ in the presence of Peter, James and John, implies that Moses and Elijah recognized each other, that both recognized Christ, and that the three apostles recognized them as Moses and Elijah. (**Mt 17:1-5**)

6. David took comfort in the physical death of his child knowing he would see him again in the afterlife. (**2 Sam 12:23**). What comfort could David find in the thought that he would go to his child, if that child would never be known to him on the other side of death?

7. Paul said he would be happy in heaven to know that those he converted had remained faithful and would be among the saved. (**Phil 2:14-16**) If he did not recognize them, how could he be proud of them?

8. Christ promised the dying thief on the cross that "Today you will be with me in Paradise" (**Lk 23:43**) Indicating future recognition in the afterlife. The rich man recognized two persons in Hades; Lazarus and the Abraham (**Lk 16:23**).

The Scriptures teach that the impressions of this life are faithfully pre_____ and are capable of being reproduced in the next life.

B. Arguments against future recognition -

1. How can memory continue if the brain is dissolved? Our brain tissue is constantly being re_____, but we retain our memory. It is better to say that memory is a function of the mind and it is merely expressed by the brain in this life. The mind is immortal.

2. How can spirits r_____ each other when both are formless and featureless? This question is based on the assumption that spirit-beings are formless and invisible. The saved in heaven will be real people, formal and visible. Our glorified bodies will be incorruptible, powerful, immortal, and spiritual (**1 Cor 15:42-54**) Body and soul will constitute glorified humanity in heaven.

3. Bodily changes in death and resurrection will make future recognition highly improbable, if not impossible. The Scriptures intimate that the redeemed will retain all those marks and characteristics of in _____ by which they were known and distinguished. An aged mother and her grown son fondly remember each other from the days of his youth and her young adulthood although neither look anything like then now.

4. Since there will be no marriage relationship in heaven this means personal recognition must cease. Christ did not say former husbands and wives would not be ac _____ with each other in heaven. It is not the re _____ of this relationship that is to be obliterated, but simply that the earthly relation itself is not to be continued in heaven.

5. Future recognition would mean that we would remember missing friends and relatives bringing s _____ in heaven. The answer to this objection is that God has promised that the redeemed in heaven would be perfectly happy and He can make it so, for He is in _____ in power and mercy. (**Rev 21:4**)

Furthermore, the redeemed in heaven will then realize that God has done right with all mankind and submit to His decree. Aaron understood this principle when God took his sons Nadab and Abihu (**Lev 10:1-3**). As Abraham said "Shall not the Judge of all the earth do right?" (**Gen 18:25**)

Moreover, the sufferings of the wicked and unremorseful will be known by the Lord and His angels (**Rev 14:10**), yet God, Christ, the Holy Spirit, and the angels will still be happy in heaven while knowing that some are damned forever. Who has loved those souls more than the Savior? If the just punishment of the wicked and unfaithful children of God does not pain God, it will not pain those redeemed. (**2 Pet 2:20-22**) Surely no one wants to be lost because a relative is lost. The rich man in torment did not want any of his brothers to come to that place of suffering (**Lk 16:27-28**).

A Source of Consolation - We have the blessed hope in knowing that we will meet one another again and live forever in heaven with the Lord (**1 Thes 4:17-18**). We have only a hint of the pleasures that await us beyond the grave (**1 John 3:2**) (**Deut 29:29**). Our separation will be b_____ and the reunion glorious because we will meet again never to part. This hope should be a

source of great comfort in our times of bereavement.