

The Truth about Heaven



Manfred E. Kober, Th.D.

The Truth about Heaven



Manfred E. Kober, Th.D.

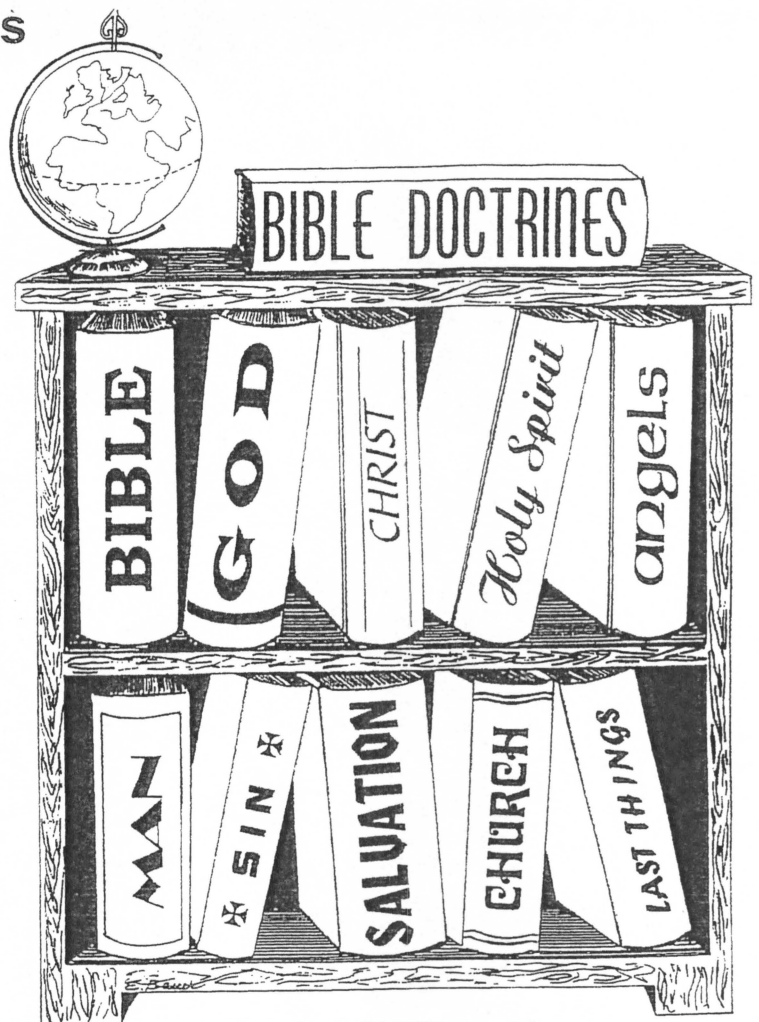
The Truth About Heaven

TABLE OF CONTENTS

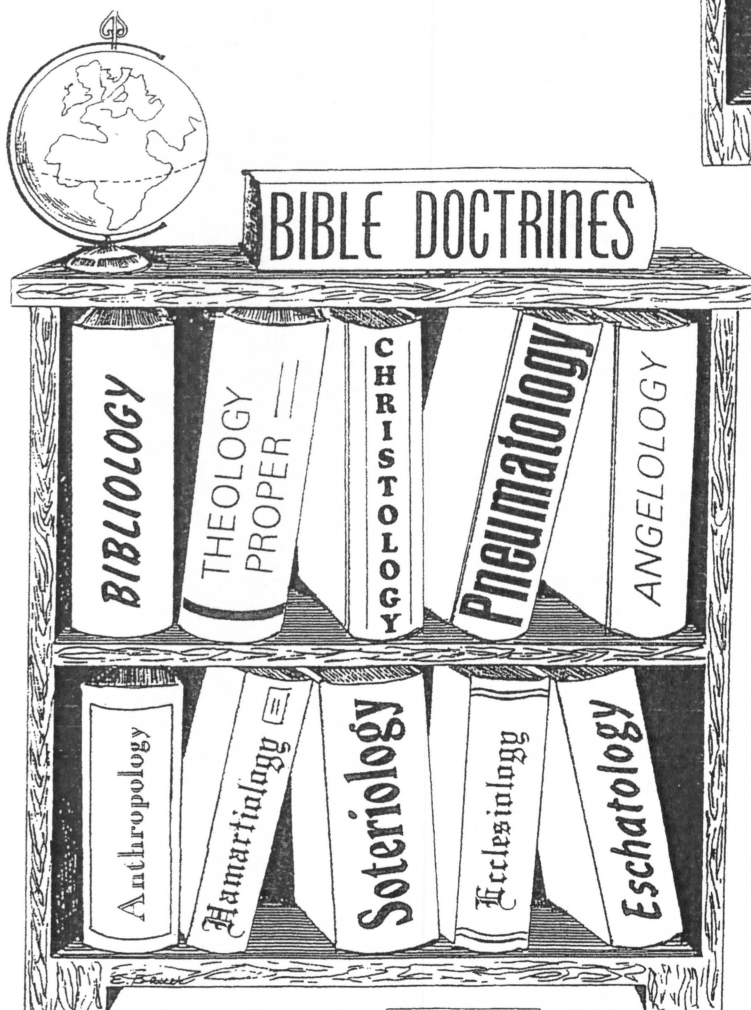
1. The Importance of a Study of the Subject of Heaven	4
2. The Contemporary Controversy about Heaven	8
3. The Repudiation of the Idea of Heaven.....	9
4. Benjamin Franklin and Prayer at the Commencement of the USA.....	17
5. The Biblical Concept of Heaven.....	20
6. The Divine Provision for Human Access to Heaven.....	28
7. The Assurance of the Believer's Salvation.....	38
8. The Security of the Believer's Salvation	39
9. What Happens to an Individual at Death?	50
10. Ten Steps from Earthly Sorrow to Heavenly Splendor	56
11. Hell: The Place of Eternal Punishment	67
12. The Believer's Intermediate Body	77
13. The Occupants of Heaven	92
14. Are there Objects in Heaven?	107
15. Do Animals Go to Heaven?.....	117
16. What Will We Be Doing for All Eternity?.....	119
17. What Do We Know about the New Jerusalem?	129
18. Poem: <i>Getting Old</i>	140
19. Seven Reasons Spurgeon Longed for Heaven	141
20. The Problems with those So-Called Trips to Heaven	142
21. Heaven and Hymnody	143
22. Bibliography of Some Recent Books on Heaven	144

10 Major Bible Doctrines

Bibliology	The doctrine of Scripture
Theology Proper	The doctrine of God
Christology	The doctrine of the Son of God
Pneumatology	The doctrine of the Holy Spirit
Anthropology	The doctrine of mankind
Harmartiology	The doctrine of sin
Soteriology	The doctrine of salvation
Angelology	The doctrine of angels
Ecclesiology	The doctrine of the church
Eschatology	The doctrine of things to come



Manfred E. Kober, Th.D.



Manfred E. Kober, Th.D.



Eschatology is the doctrine of

**Things to Come or
Last Things**

therefore, our study of

**Heaven and
The New Jerusalem**

Is the study of the final things of the last things!

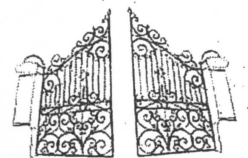
The Truth about Heaven

DOCTRINE SEMINAR, Winter 2023

with Manfred E. Kober, Th.D.

TENTATIVE SEMINAR SCHEDULE

Tue., Jan. 31	1	A.	An Introduction to the Biblical Doctrine of Heaven
		B.	The Importance of the Study of Heaven
Tue., Feb. 7	2	A.	The Biblical Concept of Heaven
		B.	The Contemporary Denials and Distortions of Heaven
Tue., Feb. 14	3	A.	The Individual's Access to Heaven
		B.	The Believer's Assurance of Heaven
Tue., Feb. 21	4	A.	Biblical Information Concerning the Death of Believers & Unbelievers
		B.	The Transition of Believers to Heaven
Tue., Feb. 28	5	A.	The Awful Destiny of Those Missing Heaven
		B.	The Eternality of Human Existence
Tue., Mar. 7	6	A.	The Believer's Intermediate State
		B.	The Present Inhabitants of Heaven
Tue., Mar. 14	7	A.	The Angelic Presence in Heaven
		B.	Those Curious Visits to Heaven
Tue., Mar. 21	8	A.	The Occupation of the Redeemed in Heaven
		B.	The Inheritance and Rewards of the Believers in Heaven
Tue., Mar. 28	9	A.	The Concept of Heaven in Hymnody
		B.	The Idea of Heaven in Poetry
Tue., Apr. 4	10	A.	The New Heavens and New Earth
		B.	The Holy City, the Saints' Eternal Home



++The sessions will begin **January 31** and conclude on **April 4, 2023**, (although the final schedule may vary slightly because of your instructor's speaking engagements).

++We will meet informally and dress casually. We plan to have two different sessions each Tuesday night, the first beginning at **6:30 p.m.**, the second at **7:30 p.m.** We hope to dismiss promptly at **8:30 p.m.** (Some of you are traveling long distances). Between the two sessions we will enjoy a time of refreshments and fellowship. (It is rumored that this is the best part of the evening!)

++There are no scholastic or age requirements for the seminar. The only intellectual requirements are an open mind and a teachable spirit..

++ The minimal cost of the seminar will be **\$135**. This includes tuition and an extensive manual in a loose leaf binder, plus packet of relevant materials. The total amount of the tuition will be **due at the first class session, January 31, or you may mail it in early.**



++ With the start of our seminar so soon, perhaps you can let me know by phone or e-mail about your plans to come. Almost every student last semester expressed interest in studying **THE TRUTH ABOUT HEAVEN**. **Your early response will enable me to have printed manuals for everyone at the first session. Please inform your friends of this unique opportunity!**

++ Visitors are **always welcome** and **anyone** may sit in on our sessions. However, if you are able to let me know ahead of time, I can have a set of printed materials ready for our visitor(s). If you can help with the printing expenses for your guest's notes, it would be greatly appreciated.

DIRECTIONS: We will meet for ten Tuesday nights at the Fellowship Baptist Church, located at 1503 SE 6th Street in Des Moines (**Pastor Daniel Vance, phone 515-244-6767**). Take East 14th Street to Maury, the first major intersection south of the Capitol area. Turn west on Maury (a right turn if you come from the north), and go until Maury T's on SE 6th. Turn left or south and you will immediately cross the Des Moines River. The church is located on your left just beyond the river. We will meet in the fellowship hall.



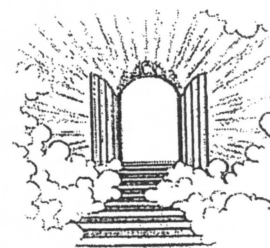
Please fill out this form and return it with your tuition on or before January 31.

I wish to enroll in the **Winter Seminar 2023** on **The Truth about Heaven**.

Name(s): _____

Street: _____ Town: _____ Zip _____

Phone: _____ E-mail: _____



Please make check out to **Dr. Manfred Kober** (515) 707-0071 MKober316@gmail.com

THE IMPORTANCE OF A STUDY OF THE SUBJECT OF HEAVEN

Manfred E. Kober, Th.D.



1. **Because it is ignored by the Reformers.**

The Reformers were more focused on showing the true way to heaven than on being concerned about the nature of heaven.

2. **Because it is deemphasized in Systematic Theologies.**

Most systematic theologies give infinitely more space to hell than to heaven. Noted Presbyterian theologian, William G. Shedd (1835-1894), in his *Dogmatic Theology*, assigns two pages to heaven and 87 pages to eternal punishment.

3. **Because it is denied by Modern Science.**

Modern science has made every effort to do away with the idea of a personal God and thus has no use for heaven or hell.

4. **Because it is distorted by major denominations.**

Most major denominations have slipped into liberalism. Their concept of heaven, as illustrated by men like Robert Schuller, involves a benevolent Father who would not turn anyone away from heaven's gate.

5. **Because it is twisted by the cults and -isms.**

The cults blithely ignore the biblical revelation on heaven and adhere to their founders' perverted view, e.g. Mormonism has believers as gods populate the stars and planets, and multiplied by the millions, for all eternity, totally ignoring the reference to our eternal home in the New Jerusalem on the New Earth, nowhere else.

6. **Because it is commercialized by supposed visitors to heaven.**

Over 100 books and videos relate accounts of individuals who travel to heaven and back. Their accounts contradict each other as well as the information given in the Bible. Some books in this genre are definitely fictional. Alex Malarkey, who co-wrote with his father in 2010 *The Boy Who Came Back from Heaven*, retracted his story in 2015 with the words, "I did not die. I did not go to heaven."

7. **Because it constitutes the ultimate Christian hope.**

The prospective glories of heaven should be continually and consciously part of the believer's life. The hope of heaven should motivate the believer in his thoughts and actions.

8. **Because it is anticipated by senior saints.**

The farther along life's journey the believer travels, the more his mind concentrates on the time when he is summoned by the Lord to his heavenly home.

9. **Because it is contemplated by grieving Christians.**

Those who have lost loved ones who died in the Lord see their grief greatly assuaged as they contemplate the ecstasy of their departed loved one and the blessed and confident hope of a joyful reunion, perhaps very soon, through death or the rapture. Maranatha!

10. **Because it is misrepresented by evangelical groups.**

Very few evangelicals make the distinction between the believer's residence in heaven, between death and the resurrection, and the eternal residence in the New Jerusalem, which descends out of heaven to the new earth (Rev. 21:1-3). Others conflate the conditions predicted for the Millennium with those of the eternal state (e.g. Isa. 11 & 65).

11. **Because it is missing in most Christian conversations.**

Heaven, our future abode, should be part of the believer's daily contemplation and conversation. And yet, can you recollect when you last conversed with someone about heaven? The more the believer knows about heaven, the greater will be his contemplation of that wonderful place.

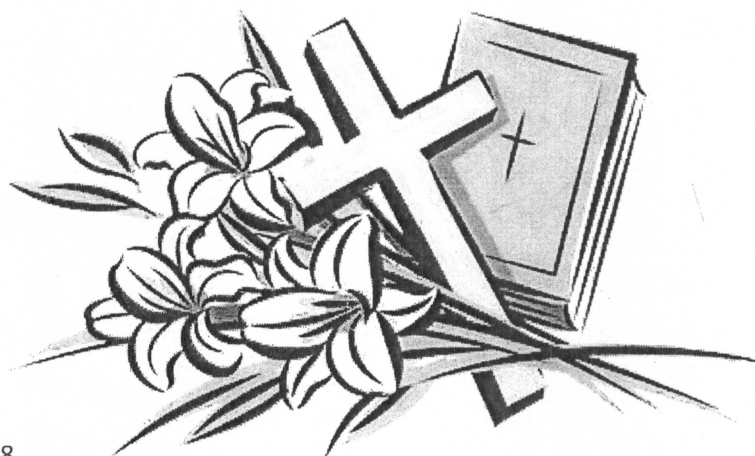
12. **Because it allows us to live in the calm of eternity now.**

The hope of heaven enables the saint to transcend the troubles of this evil world. The volume, *The Saints' Everlasting Rest*, (1650), by the Puritan theologian Richard Baxter stresses the beneficent contemplation of heaven now. This volume is considered to be the best on the subject of heaven (and can be downloaded for free).



OBITUARIES, *Des Moines Sunday Register*, January 8, 2023

Terry Lee Vokes, 70
Janet M. McMahon, approx. 70
Marjorie Akers, 75
Jack Maples, 85
Marjorie Moberly, 91
Lee Roy Stine, 87
Viola I. Stout, 88
Sharon Lee Overton, 86
Jason William Morrow, 53
Richard Benson, 66
Sharon McKinney, 79
Jody Shepard, 65
Michael M. Lydon, 79
Gary Keith Selover, 59
Jeannette Masear, 73
James Eugene Aller, 88
Mark W. Alexander, 67
Millie Kramer, 86
Marlayna L. Yeager, 67
Charlotte V. Smith, 98
Martha Martinson, 99
Martha Jane Nyemaster, 106
Deborah Lee Curtis, 71
Kristine Sue Geneser, 70
Tom McGarvey, 77
Anne Miller, 65
Lorrence "Larry" Fiscus, 82
Paul Edwin Wagner, 57
Judith Mohler, 78
Rev. Dr. C. Howard Wallace, 98
Grace Green-Dickerson, 100
Carole Peterson-Taylor, 66
Craig E. Wigton, 72
Mary "Dolly" Cameron, 93
Albert H. Graziano, 81



Average life span of Iowan in 2023 is: $2,747/35 = 78$ years

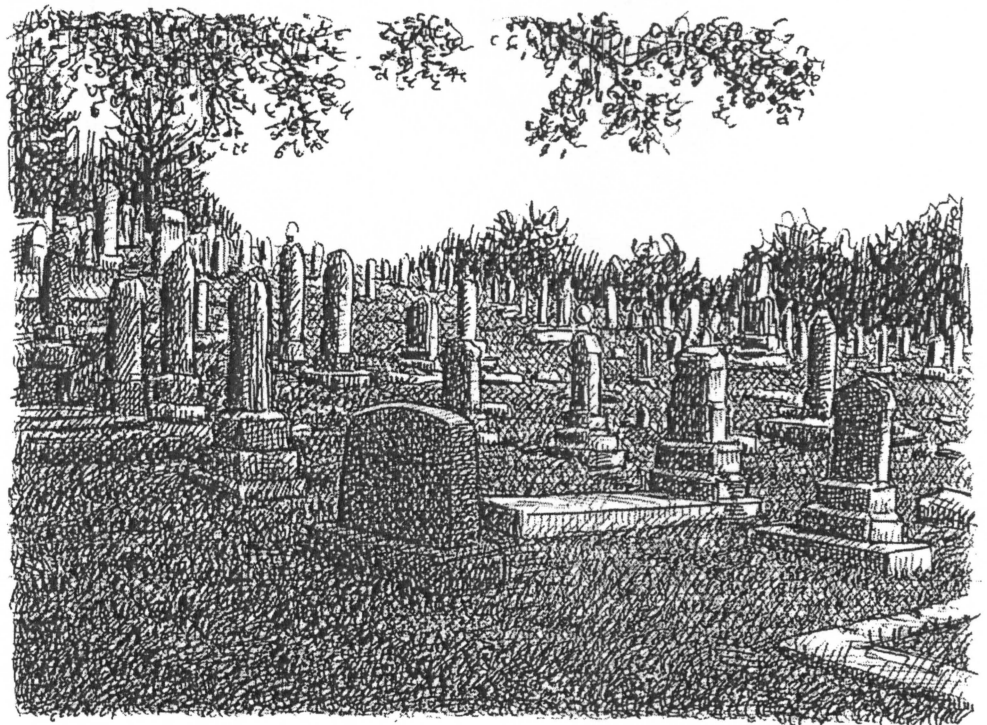
Men: 74.7 years

Women: 81.25 years

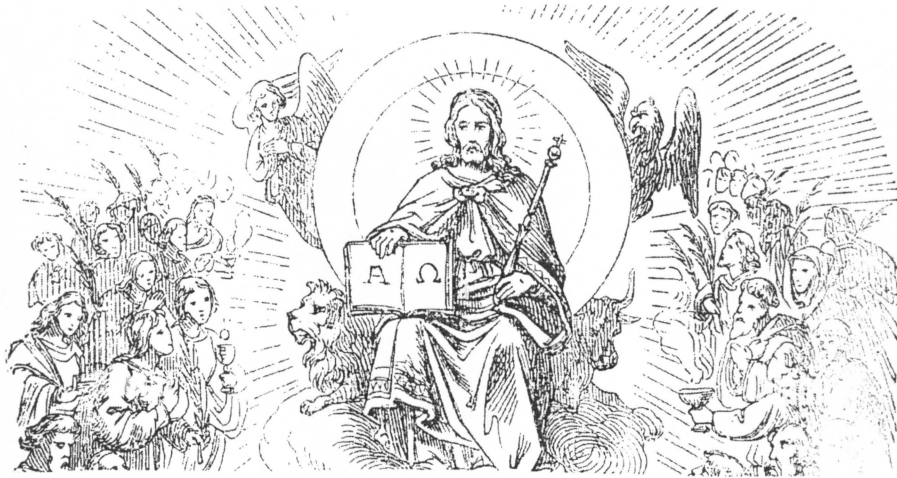
THE SAINTS FROM OUR DOCTRINE SEMINAR WHO
PRECEDED US TO GLORY:

*An important reason to
study the doctrine of heaven!*

1. *Richard DeBoese*
2. *Bruce Rittgers*
3. *Virginia Rittgers*
4. *Robert Prostime*
5. *Steven Walter*
6. *Norman Pawlewsky*
7. *Myrna Baird*
8. *Jim Douglass*
9. *Ray Rothfus*

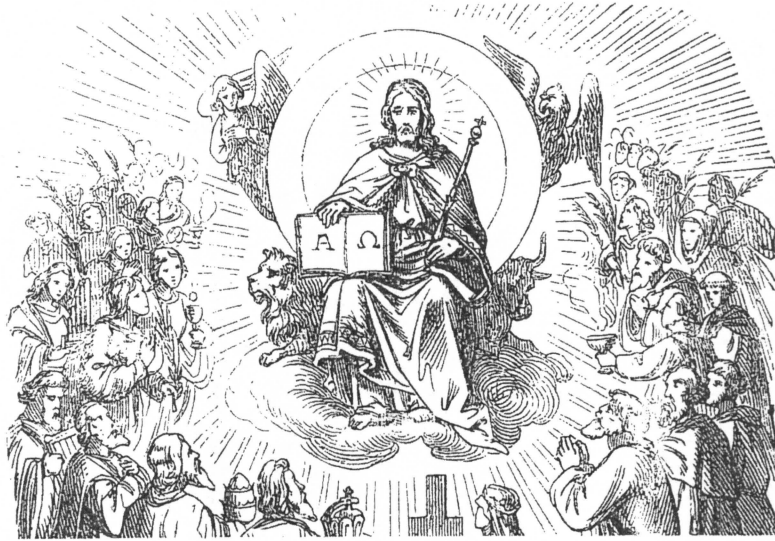


The Contemporary Controversy about Heaven



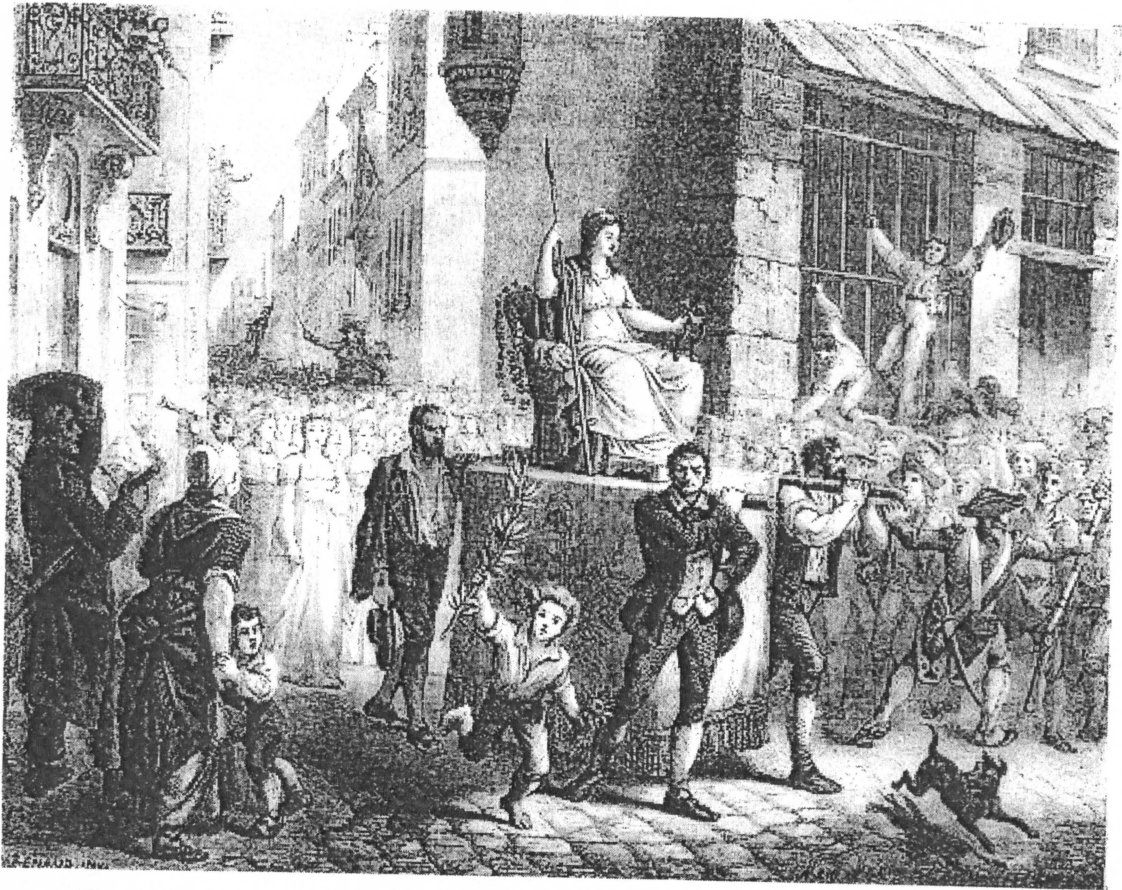
- 1. Heaven is _____ by the evolutionists and atheists.**
- 2. Heaven is _____ by the cults and isms.**
- 3. Heaven is _____ by liberal theologians.**
- 4. Heaven is _____ by existentialists like Bultmann.**
- 5. Heaven is _____ by evangelicals and fundamentalists.**
- 6. Heaven is _____ by bereaved believers.**
- 7. Heaven is _____ and thus _____ by clear biblical revelation.**

The Contemporary Controversy about Heaven



- 1. Heaven is denied by the evolutionists and atheists.**
- 2. Heaven is distorted by the cults and isms.**
- 3. Heaven is dismissed by liberal theologians.**
- 4. Heaven is demythologized by existentialists like Bultmann.**
- 5. Heaven is deemphasized by evangelicals and fundamentalists.**
- 6. Heaven is delighted in by bereaved believers.**
- 7. Heaven is disclosed and thus demanded by clear biblical revelation.**

The Repudiation of the Idea of Heaven



Procession of the Goddess of Reason by Henri Renard

The French Revolution resulted in abolishing all vestiges of Christianity in 1792 and the establishment of the Cult of Reason, which became France's state-sponsored atheistic religion.

THE REPUDIATION OF THE IDEA OF HEAVEN

Manfred E. Kober, Th.D.

INTRODUCTION

Ever since the truth of Christianity arrived on the scene, there has been a strong opposition to the Christian faith, undoubtedly prompted by Satan himself, that arch-enemy of God. Most scholars agree that the stream of opposition to biblical truth became a torrent through **the French Revolution** and influenced a great segment of the people of Europe.

1A. The French Revolution

The advancement of atheism and the deprecation of the idea of God and Heaven commenced on a large scale in France. On November 10, 1793, the revolutionary French Convention proclaimed the investiture of a goddess of reason and a new state-sponsored cult designed to replace Catholic Christianity. The deity's image was installed on the high altar of the Cathedral of Notre Dame in Paris.

On November 26, 1793, the Convention of the Commune outlawed all religions except the worship of reason. On May 9, 1794, the Convention, under the influence of Robespierre, declared the worship of the Supreme Being. This being, however, was not the God of the Bible but the false god of the deists. This god created the world, set its laws in motion and departed. This deity is no longer involved in the world; prayer to him is useless. Thus he is referred to as the "absentee landlord."

2A. German Philosophy

Two men, greatly influenced by the developments in France, passionately advocated an overthrow of biblical Christianity.

1b. Ludwig Feuerbach (1804-1872)

In his most important work, *The Essence of Christianity* (1891), Feuerbach states that God is nothing else than human; He is, so to speak, the outward projection of a human inward nature.



2b. Friedrich Nietzsche (1844-1900)

Nietzsche, in his famous work, *Also Sprach Zarathustra* (*Thus Spoke Zarathustra*), offers that the death of God must be followed by a long civilized piety and nihilism. Man will become the Übermensch ("Superman") who overcomes the notion of Christianity, God and the concept of Heaven. Nietzsche said that if there is a god, he could not bear not being one. Sadly, he ended up insane.



3A. Communism

1b. Karl Marx (1818-1883)

Marx considered religion as a bourgeois creation used for the exploitation and stupefaction of the working class. In his work *Critique Hegel's Philosophy of Right* (1843), Marx famously stated, "Religion is a sign of the oppressed creature, the feelings of a heartless world, just as it is the spirit of unspiritual conditions. It is the opium of the people."



2b. Vladimir Lenin (1870-1924)

Lenin shared the view of Marx that religion is the opiate of the people. This is what he wrote:



Religion teaches those who toil in poverty all their lives to be resigned and patient in this world, and consoles them with the hope of reward in heaven. As for those who live upon the labor of others, religion teaches them to be charitable in life, thus providing a cheap justification for their whole exploiting existence and selling them at a reasonable price, tickets to heavenly bliss. "Religion is the opium of the people." Religion is a kind of spiritual intoxicant, in which the slaves of the capital drown their humanity and blunt their desires for some sort of decent human existence (cited by Wilbur M. Smith, *The Biblical Doctrine of Heaven*, 18-19, 1976).

Marxism-Leninism and Communism, its successor, have pounded away at the idea of God and Heaven. Yuri Gagarin, Russian astronaut and first human launched into space on April 12, 1961, when he returned to earth is quoted as having said in a simple, Soviet-style message, "I looked and looked and looked and did not see God."

3b. Chinese Communism



The Communist Revolution in China in 1949 meant that almost overnight one-third of the world's population was put under the control of this satanically-inspired, ruthless, atheistic religion. The Free China News Agency estimates that the human toll of Mao's revolution amounted to a staggering 65 million deaths. Many of these victims were believers in the Lord Jesus Christ. Well known is the martyrdom of John and Betty Stam and Saddu Sundar Singh.

Today, of the world's 8 billion people, 1.44 billion Chinese are enslaved by a devilish dictatorship.

4A. Modern Science

The amazing discoveries in the area of astronomy have led both Christian and non-Christian writers to abandon the idea of a locality of Heaven.

- 1b. Alfred North Whitehead

Typical of the non-Christian standpoint are the comments of Alfred North Whitehead

The clash between religion and science which has relegated the earth to the position of a second-rate planet attached to a second-rate sun has been greatly to the benefit of the spirituality of religion by dispersing these medieval fancies of Hell and heaven in the sky (*Science and the Modern World*, 1927, 272).



- 2b. H. J. Patton

This former Professor of Moral Philosophy at Oxford University boldly states that “the gradual spread of the scientific outlook—and we all are affected by it—has tended not so much to refute religious belief, but rather to make it fade and wither” (*The Modern Predicament*, 1955, 104).

5A. Liberal Theologians

- 1b. Reinhold Niebuhr (1892-1971)

Niebuhr was professor and dean at the Union Theological Seminary in New York City. His *magnum opus* was *The Nature and Destiny of Man* (1943). Arthur Schlesinger describes Niebuhr as “the most influential American theologian in the twentieth century.”



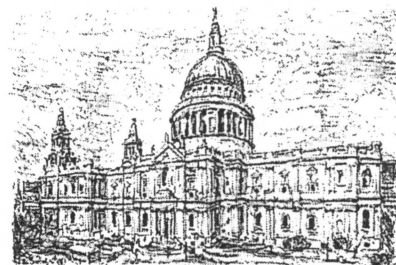
His exhaustive work, *The Nature and Destiny of Man*, is said to “have as its major theme the need for a synthesis of Renaissance and Reformation insights about the possibilities and limits of human existence, in light of Christian understanding of grace and forgiveness.” (This neo-orthodox double-talk does not bode well for the content of the book.) Despite the title including the destiny of man, there is no treatment of heaven in the volume. The only reference appears in a single sentence, which is a most regrettable statement, “It is unwise for Christians to claim any knowledge of either the furniture of heaven or the temperature of hell” (cited by Wilbur M. Smith, 12).

- 2b. William Ralph Inge (1860-1954)

Inge was priest in the Church of England and from 1911-1934 was the dean of the famous St. Paul’s Cathedral in London.



Although Inge had a wide following, he did not hesitate to deny the existence of Heaven. He stated that modern discoveries have torn to shreds the Christian map of the universe as “a three-storeyed building, consisting of heaven, the abode of God, the angels and beatified spirits; our earth; and the infernal regions, where the devil, his angels and lost souls are imprisoned and tormented” (*The Church in the World*, 1927, 156).





3b. Canon B. H. Streeter (1874-1937)

This Anglican theologian wrote widely on textual criticism. Although he would consider himself somewhat orthodox, he wrote flippantly about Heaven, "the heaven of Sunday School teaching or popular hymnology is a place which the plain man does not believe to exist, and which he would not want to go to when he died" (cited by Wilber M. Smith, 23).



4b. Dietrich Bonhoeffer (1906-1945)

While Bonhoeffer must be applauded for his stand against the atrocities of Hitler, he nonetheless espoused a radical, liberal theology. He was influenced by the liberal theologians of the day and enamored with Rudolf Bultmann and his demythologizing all supernatural elements of the Bible. In his well-known book, *The Cost of Discipleship* (1937), Bonhoeffer advocates a life of radical obedience to Christ. Sadly, Bonhoeffer's Christ never rose from the dead (see footnote in the English version of his book on page 230). Elsewhere, Bonhoeffer writes of a world, of age where we should practice a religionless Christianity and live as if God did not exist. Heaven and the hereafter have no place in Bonhoeffer's misguided theology.

5b. Rudolf Bultmann (1894-1976)

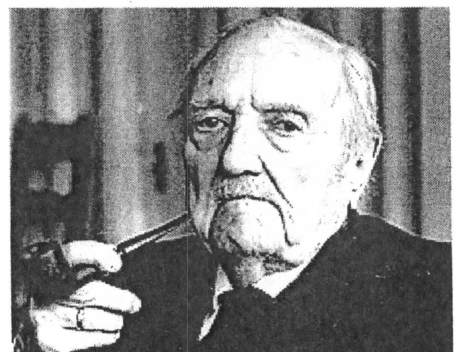
This German Lutheran theologian advocated an existential interpretation of the New Testament. In his hermeneutical approach, he demythologized everything that was supernatural. Modern man does not believe in the supernatural, thus the biblical myths need to be reinterpreted to get to the real truth which the text is attempting to convey.

Someone cleverly summarized the irony Bultmann's horrible hermeneutics:

*Hark the herald angels sing,
Bultmann is the latest thing;
At least they would if he had not
Demythologized the lot!*

Bultmann frequently speaks of the so-called repudiation of Heaven, thus is his famous work *Kerygma and Myth* he writes:

The concept of a Christ Who pre-existed as a heavenly being, and the corresponding concept of man's own translation to a heavenly world of light, in which the self is destined to receive the celestial vesture, a spiritual body, are to him not merely inapprehensible by any rational process, they are totally meaningless (cited by Wilbur M. Smith, 23).



CONCLUSION

1. The concept of Heaven has been held by Christians in every age.
2. If one denies Heaven, something else will have to take its place.
3. To defend the idea of Heaven to an unbelieving world is not necessary. Individuals need first of all faith in the Lord Jesus Christ.
4. A denial of the biblical teaching of Heaven forces an individual to adopt hermeneutical principles which are dangerous because it substitutes clear biblical truth with subjective concepts.
5. A denial of Heaven makes a mockery of the teachings of Christ. His words such as "Our Father who art in heaven" become meaningless or mythological. Christ is the incarnate Word. It does not bode well for an individual to ignore the words of the Savior. There is a Heaven to be gained and a Hell to be shunned. Only Christ can show the way to Heaven, because He himself is the WAY (Jn. 14:6).
6. If the place called Heaven is not real, large sections of our hymnals have to be removed and many songs left unsung.
7. As the believer confronts the attacks on Heaven from so many directions, only one course of action is open to him. He needs to close his ears to the denials of Heaven and open his eyes to the inspired Word of God.

Professor Ralph E. Knudsen has said it well, "Human existence demands heaven, Christian faith and experience apprehend heaven, and Christian revelation announces heaven" (*Theology in the New Testament*, 1964, 408).

Robert G. Ingersoll (1833-1899), was the most vocal opponent of Christianity in 19th century America. He was known as the "Great Agnostic." Actually, he was an atheist. He was probably heard by more people in his time than any other person in the USA. Although the son of a conservative pastor, Ingersoll's ambition was to dislodge Christianity from its place of influence in American society. Thousands attended his lectures during which he frequently blasphemed God and challenged God, if there be one, to strike him dead.

Near the end of his life, after all the poison he had disseminated throughout America, this notorious atheist expressed his perplexity about the future:

*Is there beyond the starless night, an endless day?
Is death the door that leads to light? We cannot say.
The tongueless secret lost in fate
We do not know, we hope and wait.*

The Bible which he so frequently criticized and ridiculed has the answer.
"Blessed is the man that maketh the Lord his trust" (Psalm 40:4a).

Robert G. Ingersoll

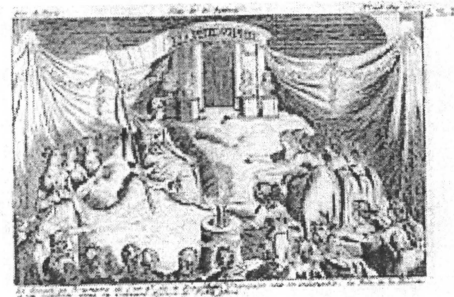


The programme of dechristianization waged against Catholicism, and eventually against all forms of Christianity, included:^{[14][15][2]}

- destruction of statues, plates and other iconography from places of worship
- destruction of crosses, bells and other external signs of worship
- the institution of revolutionary and civic cults, including the Cult of Reason and subsequently the Cult of the Supreme Being (spring 1794)
- the enactment of a law on 21 October 1793 making all nonjuring priests and all persons who harbored them liable to death on sight

An especially notable event that took place in the course of France's dechristianization was the Festival of Reason, which was held in Notre Dame Cathedral on 10 November 1793.

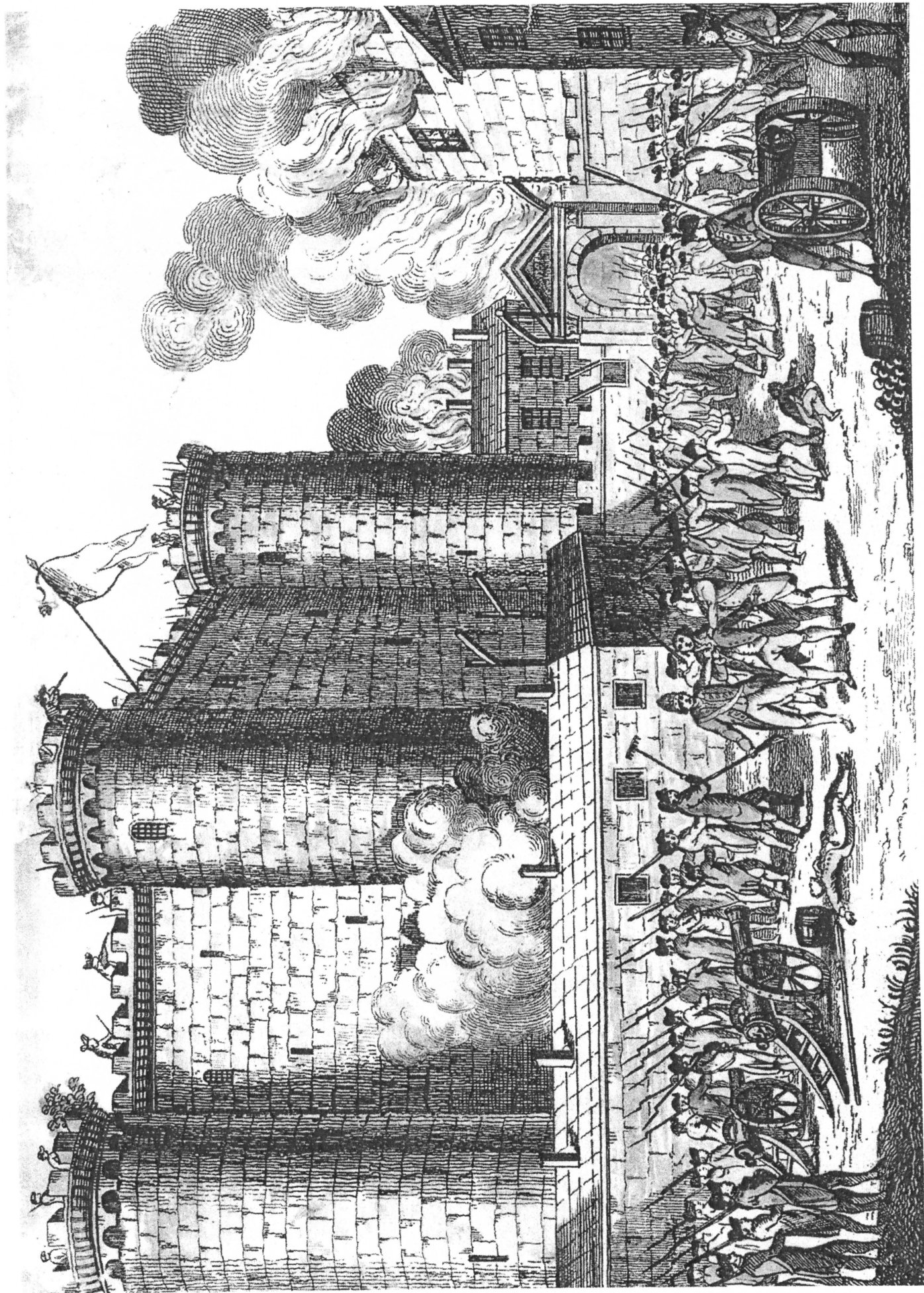
The dechristianization campaign can be seen as the logical extension^[16] of the materialist philosophies of some leaders of the Enlightenment such as Voltaire, while for others with more prosaic concerns it provided an opportunity to unleash resentments against the Catholic Church (in the spirit of conventional anti-clericalism) and its clergy.^[17]



Fête de la Raison ("Festival of Reason"), Notre Dame, Paris, 10 November 1793



Decreed	That religious worship shall be exercised as usual.
Ordered	That all Priests and Bishops performing Mass, be put to death immediately.
Decreed	That there is no God, nor any power superior to man; and that a throne be erected to Reason.
Ordered	That it be made known to the Public, that the Convention do believe in a Supreme Being, who is above all things.
Decreed	That death is an eternal sleep, and the idea of an hereafter ridiculous.
Decreed	That the French Nation is <i>free</i> , and every individual shall fully enjoy LIBERTY.
Decreed	That all persons shall enjoy full Liberty of Speech.
Ordered	That whoever finds fault with the proceedings of the Convention, be sent to the Revolutionary Tribunal—that is—put to death.
Ordered	That whoever talks of restoring Royalty as a branch of the Constitution, be put to death.
Ordered	That Great Britain be invaded, and the national flag hoisted on the Tower of London; and that the English be invited to follow the example of France, and destroy Royalty.
Decreed	That France is a brave, a generous, and a <i>humane</i> people; and that their wish is to make all mankind happy.

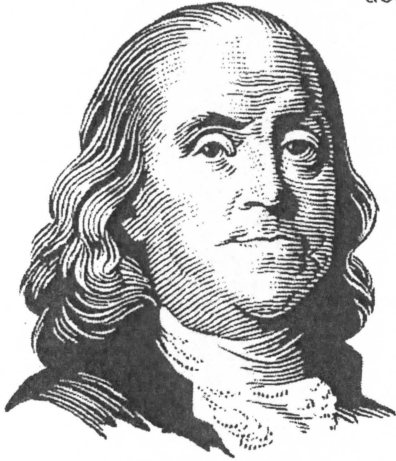


*What a contrast! Our nation acknowledged God from its very beginning.
At the same time, France abandoned the God of the Bible to worship idols.*

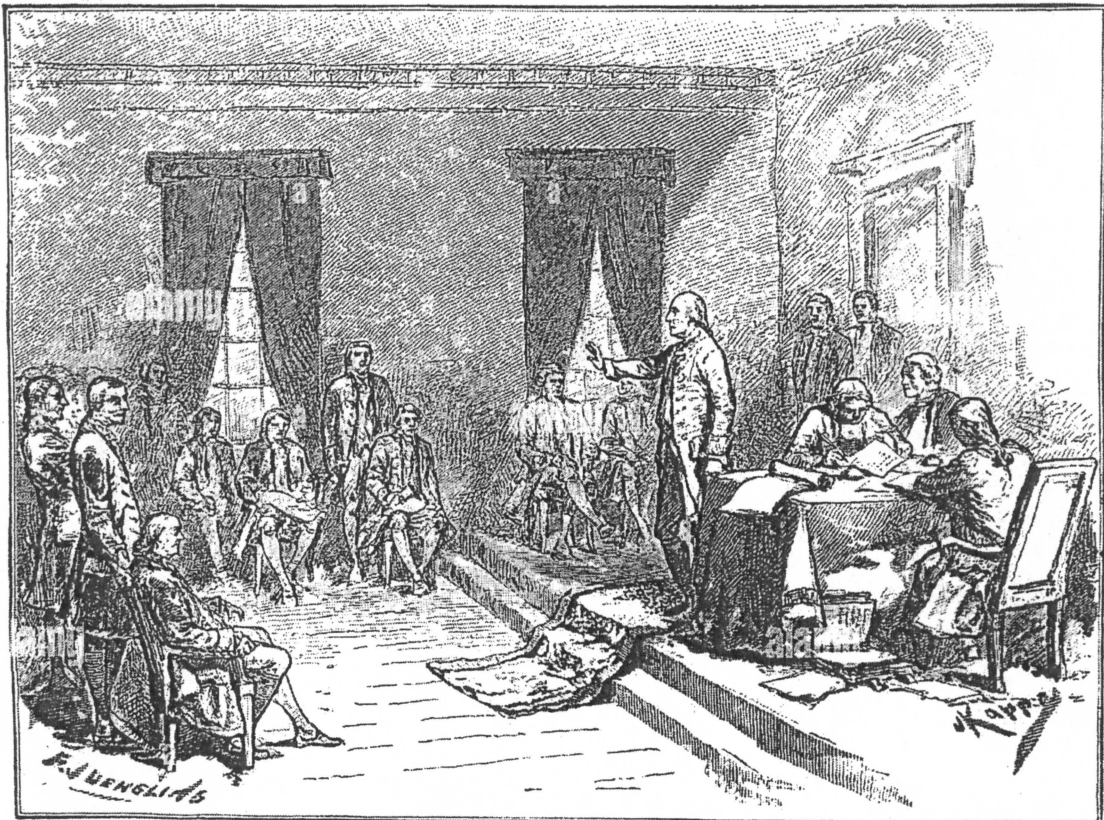
Benjamin Franklin

Constitutional Convention Address on Prayer

delivered Thursday, June 28, 1787, Philadelphia, PA



INDEPENDENCE HALL, PHILADELPHIA, WHERE THE DECLARATION OF INDEPENDENCE WAS ADOPTED



CONVENTION AT PHILADELPHIA, 1787.

Mr. President:

The small progress we have made after 4 or five weeks close attendance & continual reasonings with each other -- our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding. We indeed seem to **feel** our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics which having been formed with the seeds of their own dissolution now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances.

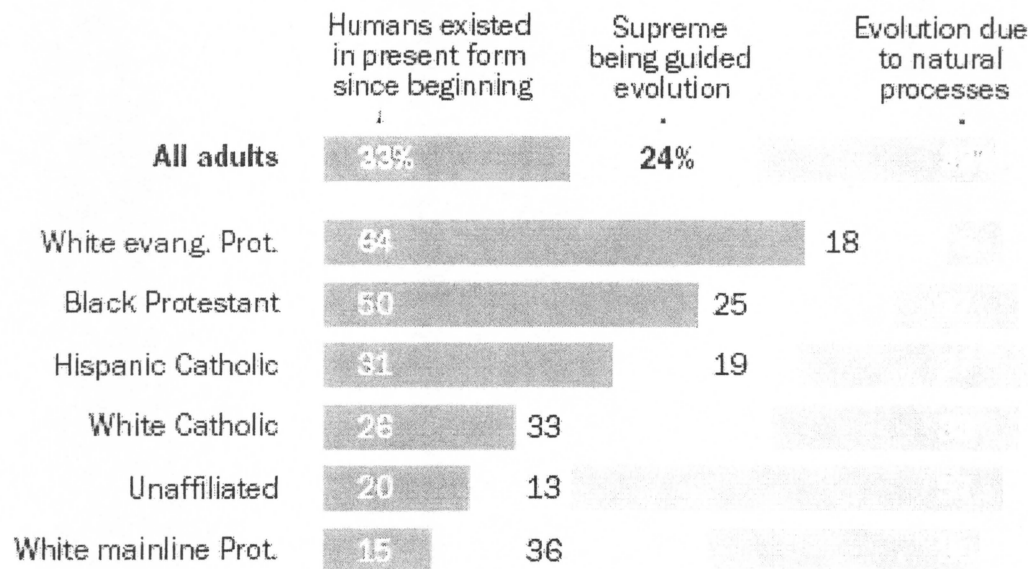
In this situation of this Assembly groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the contest with G. Britain, when we were sensible of danger we had daily prayer in this room for the Divine Protection. -- Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that we no longer need His assistance.

I have lived, Sir, a long time and the longer I live, the more convincing proofs I see of this truth -- that God governs in the affairs of men. And if a sparrow cannot fall to the ground without [H]is notice, is it probable that an empire can rise without [H]is aid? We have been assured, Sir, in the sacred writings that "except the Lord build they labor in vain that build it." I firmly believe this; and I also believe that without [H]is concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall be become a reproach and a bye word down to future age. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom, and leave it to chance, war, and conquest.

I therefore beg leave to move -- that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that service.

Views About Human Evolution, by Religion

% of U.S. adults saying that humans and other living things have existed in their present form since the beginning of time, or humans and other living things have evolved over time.



Source: Pew Research Center survey March 21-April 8, 2013. Q54-55. Those saying "don't know" are not shown. Whites and blacks are those who are non-Hispanic. Hispanics include those of any race.

PEW RESEARCH CENTER

Of all the major religious groups in the U.S., white evangelical Protestants are the most likely to reject evolution. Nearly two-thirds (64%) of white evangelicals say that humans and other living things have always existed in their present form, while roughly one-in-ten white evangelicals (8%) say that humans evolved through natural processes. On the other end of the spectrum are the unaffiliated, a majority of whom (57%) said they believe that life evolved through natural processes.

The rejection of evolution by most evangelicals is largely mirrored by their churches, such as the Southern Baptist Convention and the Lutheran Church-Missouri Synod, which explicitly reject evolutionary theory as being in conflict with what they see as biblical truth.

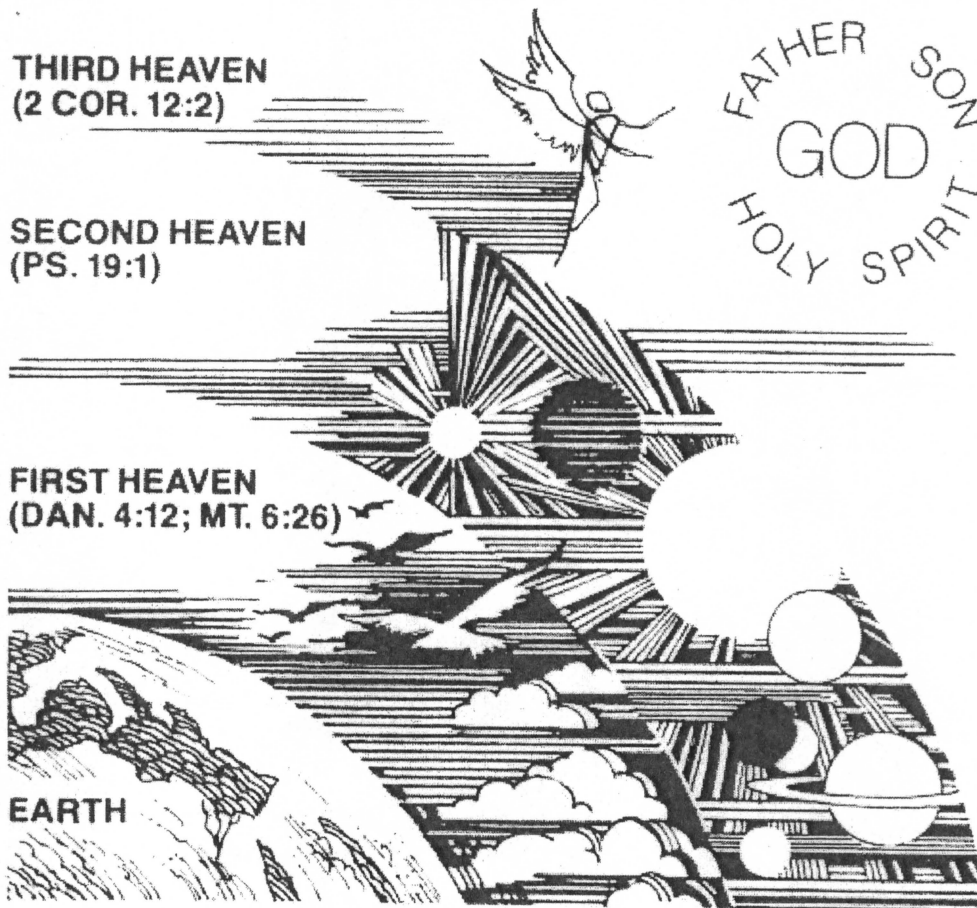
The Biblical Concept of Heaven

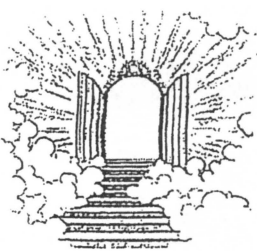
THIRD HEAVEN
(2 COR. 12:2)

SECOND HEAVEN
(PS. 19:1)

FIRST HEAVEN
(DAN. 4:12; MT. 6:26)

EARTH





THE BIBLICAL CONCEPT OF HEAVEN

Manfred E. Kober, Th.D.



1A. The Definition of Heaven:

The word *heaven* appears hundreds of times in the English Bible. In almost every case, it is the translation of the Hebrew word *shamayim* and the Greek word *ouranos*.

- 1b. The Hebrew term: *shamayim*

The Hebrew word literally means "the heights."

- 2b. The Greek word: *ouranos*

The Greek term has a slightly different meaning than that of the Hebrew word, referring to something that is "raised up."

- 3b. The English word: *heaven*

Based on the biblical terms for Heaven, the English word in its primary meaning is "that which is above." Heaven thus has reference to that area perpendicular from us, whether it is the air above us or space beyond.

Wilbur M. Smith shows the significance of the word *heaven* for man:

Thus, whenever man turns his eyes *from* that which is immediately *before* him, or that which is *under* his feet, he focuses his sight on the things that are *above* him. Whatever various meanings heaven might connote in the Scriptures, the very idea of that which is *above* carries with it generally the ethical concept of something high, as against that which is low, something noble rather than common, something of a celestial nature rather than a terrestrial or earthy (*The Biblical Doctrine of Heaven*, 27-28, italics in the original).

2A. The Divisions of Heaven:

The term *heaven* in the Old and New Testament may refer to one of three major realms:

- 1) the atmospheric heaven which is above us
- 2) the solar heaven which includes the entire universe
- 3) the third heaven, or heaven of heavens, the abode of God, the angels and departed saints

- 1b. The Scriptural support for three heavens:

2 Corinthians 12:2-4

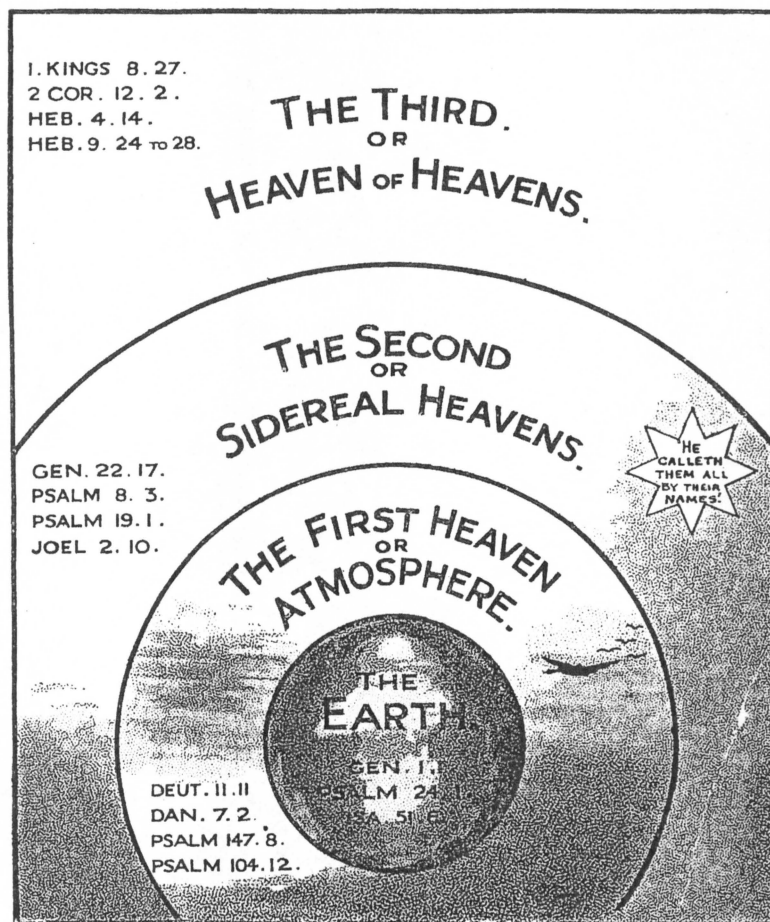
² I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the **third heaven**.

³ And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

⁴ How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

Heaven and Earth in the Light of Scripture.

The Heavens and the Earth.



To face page 192

DIAGRAM No. 17.

This is an attempt to illustrate the three heavens encircling the earth.

Firstly: The atmosphere, or heaven, always connected in Scripture with clouds, rain, wind, and the fowls.

Secondly: The starry heavens that to our minds are immeasurable, and beyond that:—

The heaven of heavens, where from the rainbow-circled throne of our God and the Lamb radiates the rule and reign of omnipotence.

THE FAITH AND THE BOOK

The Unity and Completeness of
The Divine Library in
its Construction and Message

By HENRY CLARK

First Heaven:

Psalm 104:12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

Psalm 147:8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Second Heaven:

Psalm 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained...

Psalm 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Third Heaven:

1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

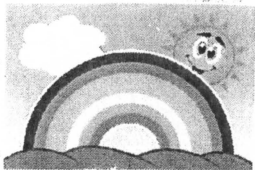
Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

2b. The Scriptural significance of the three heavens:

1c. The atmospheric heaven:

While the Scriptures make reference to phenomena in the atmospheric heavens which extends no higher than a few miles, the atmospheric heaven includes the various spheres surrounding the earth:

- **The troposphere extending some 20 miles above the earth
- **The stratosphere, some 20-30 miles beyond
- **The mesosphere is the space from 30-50 miles high
- **The ionosphere ranges from 50 to 300 miles high
- **The exosphere extends anywhere from 800 to 20,000 miles



The Scriptures phenomena is located in an area no higher than 10 miles above sea level. Thus we read of the clouds, rain, snow, frost and dew originating in heaven. We further read of the birds of heaven.

There are a few references to *aer* from which our English word *air* is derived. The Lord refers to the "fowl of the air" or "the birds of the air" (Mt. 6:26; 8:20, etc.). The word *aer* is used in Ephesians 2:2 in reference to Satan as "the prince of the power of the air" and in the famous Rapture passage of 1 Thessalonians

4:17 when at the Lord's return the believers are said to be caught up "to meet the Lord in the air."

The first heaven, then, is the atmospheric heaven, including the air we breathe, as well as the space that immediately surrounds the earth.

2c. The stellar heaven:

This use of the term heaven includes the sun, moon, stars and all the galaxies of the universe. Astronomers have estimated that the universe is comprised of 100 billion galaxies, each containing 100 billion stars. The Bible bears witness to the fact that the stars are so numerous "they cannot be numbered" (Jer. 33:22; Deut. 1:10; 28:62).

3c. The heaven of heavens:

The third heaven referred to in 2 Corinthians 12:2, is the abode of God. Abraham Smith has some incisive comments about that heaven as the abode of God:

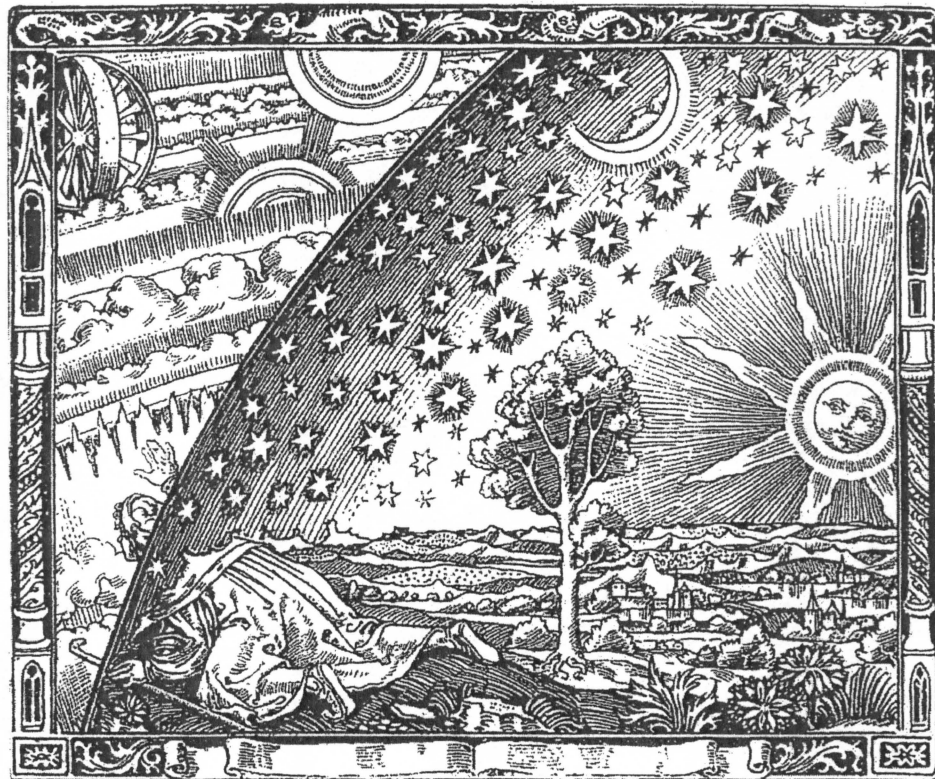
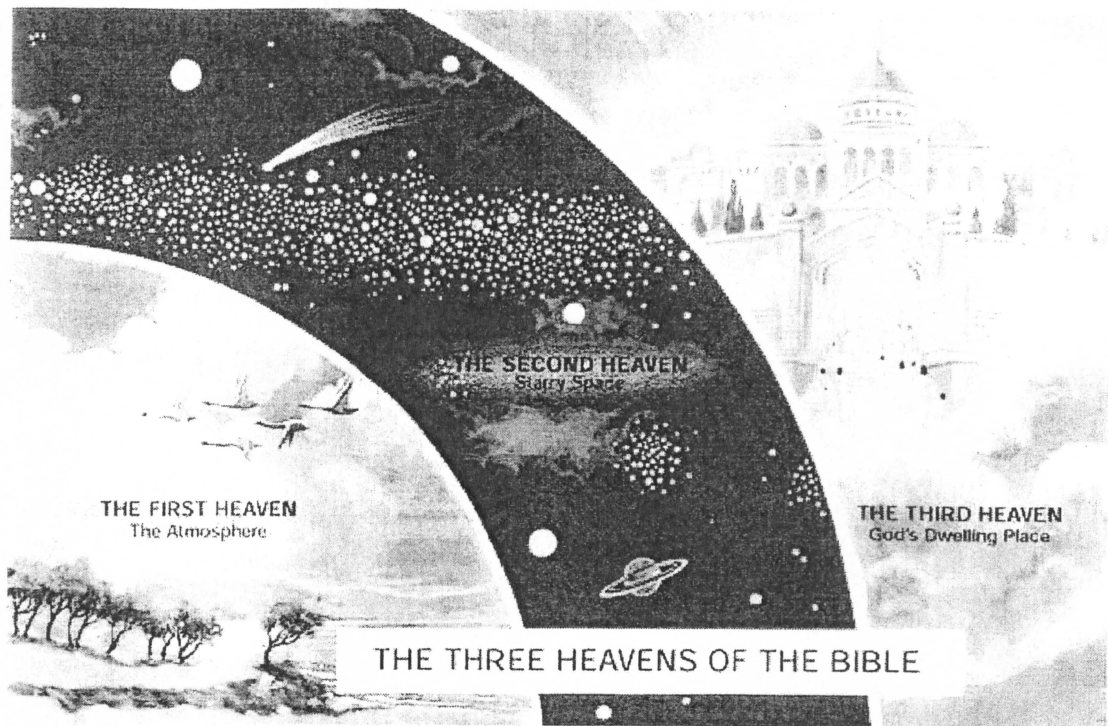
Even though we are told in the Scriptures that the "heaven of heavens cannot contain God" (1 Ki. 8:27; 2 Chron. 2:6), and that God is everywhere present, on the earth as well as in heaven (Deut. 4:39; Josh. 2:11), nevertheless, the same Scriptures clearly teach that God does dwell particularly in heaven, a place often designated as *His habitation*. . . 'for thus saith the high and lofty One that inhabiteth eternity, whose Name is holy: I dwell in the *high and holy* place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isaiah 57:15). 'Look down from heaven and behold from the *habitation of thy holiness and of thy glory*, where are thy seal and thy might acts? The yearning of thy heart and thy compassions are restrained toward me' (Isaiah 63:15; see also 66:1). (Wilbur M. Smith, 50 [italics in the original]).



Observations:

1. The Bible speaks of the existence of three heavens.
2. The third heaven has existed forever as the place of the manifest presence of God.
3. The two created heavens are for man's enjoyment and benefit (Psa. 8:5).
4. Since the fall of Adam and Eve, Satan is permitted to rule in the two created heavens. He is called "the ruler of this world" (Jn. 12:31), "the god of this age" (2 Cor. 4:4) and "the prince of the power of the air" (Eph. 2:2).
5. When Christ died on the cross, He defeated Satan (Jn. 12:31).
6. If we believe that Christ died for our sins, we will someday pass instantaneously through the first two heavens to be with the Triune God, with the angels and our loved ones in the third heaven.
7. The rule over God's creation, including the first two heavens, which Adam forfeited to Satan, will be restored to man under Messiah's rule in the Millennium (Psalm 8).

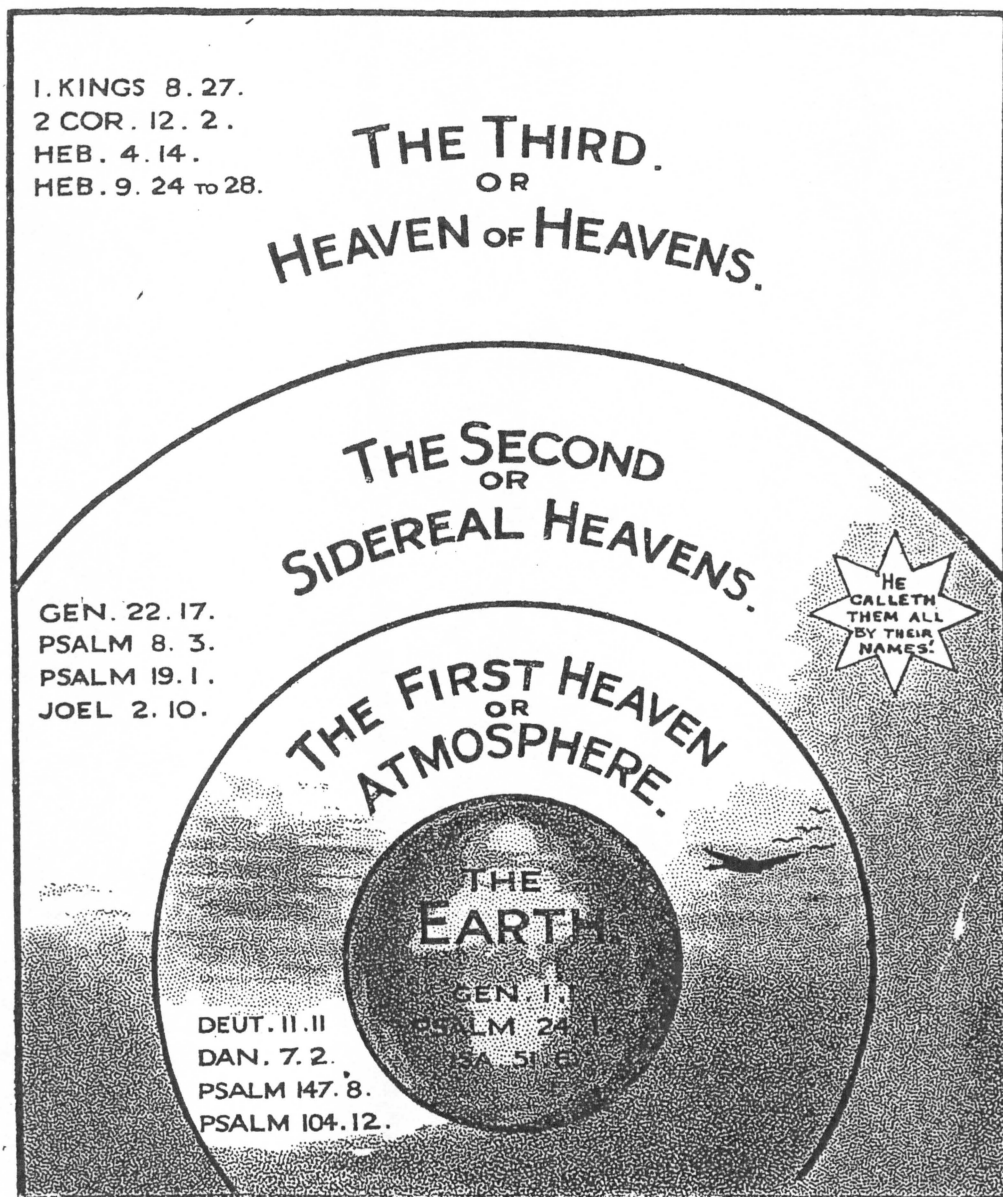
Heavens: – The 3 heavens



Shamayim (שָׁמַיִם), the Hebrew word for "heaven" (literally *heavens*, plural), denotes one component of the three-part cosmos, the other elements being *erets* (the earth) and *sheol* (the underworld). *Shamayim* is the dwelling place of God and other heavenly beings, *erets* is the home of the living, and *sheol* is the realm of the dead, including, in post-Hebrew Bible literature (including the Christian New Testament), the abode of the righteous dead.

Heaven and Earth in the Light of Scripture.

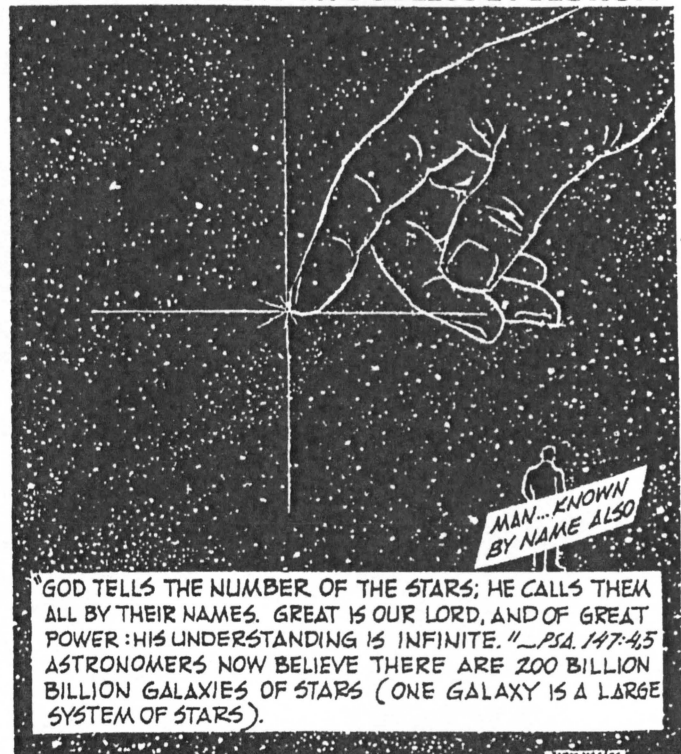
The Heavens and the Earth.



God and Creation



DIVINE CREATION VS. GODLESS EVOLUTION





The Human Problem Preventing Heaven
The Divine Provision Opening Heaven
The Personal Procurement Assuring Heaven

卅玖

THE INDIVIDUAL'S ACCESS TO HEAVEN

INTRODUCTION

The possibility of an individual eventually arriving in Heaven revolves around three theological issues:

1. The human problem: **sin**
2. The divine provision: **a Savior**
3. The personal procurement: **faith**

1A. The human problem: sin

The Scriptures clearly indicate that man has a serious sin problem. A definition of sin would be: "Sin is anything contrary to the character of God."



In ADAM'S Fall
We sinned all.

Heaven to find,
The Bible Mind.

Christ crucify'd
For sinners dy'd.

1b. The need for man's salvation:

1c. The racial need, or **the guilt of sin**:

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned.

2c. The natural need, or **the sin nature**:

Ps. 51:5 Behold, I was shapen in iniquity, and in sin did my mother conceive me.

3c. The personal need, or **the acts of sin**:

Rom. 3:23 For all have sinned, and come short of the glory of God.

4c. The dispensational need, or **the decree of sin**:

Rom. 3:9 What then? are we better than they? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin.

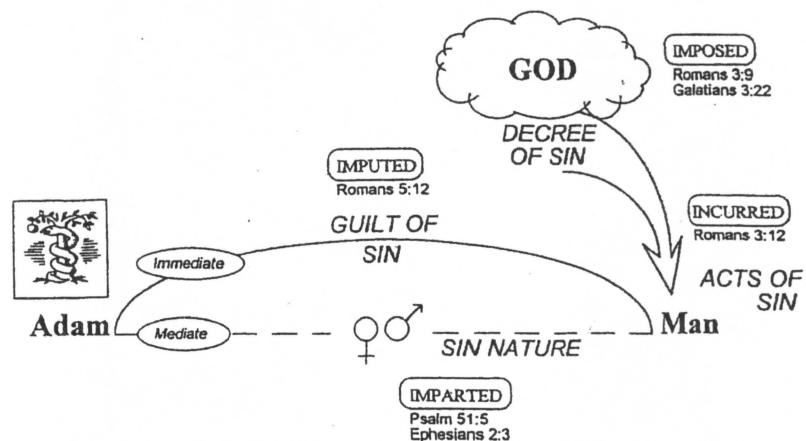
2b. The ultimate need: man is lost, separated from God and condemned.

Jn. 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Jn. 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son not see life; but the wrath of God abideth on him.



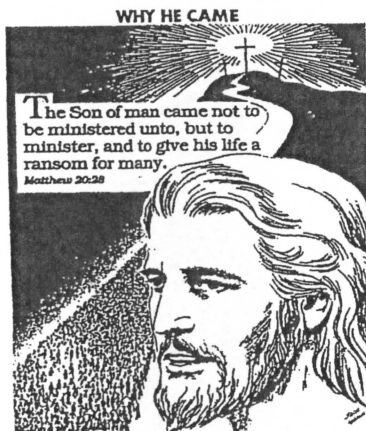
THE FOUR TYPES — OF SIN —



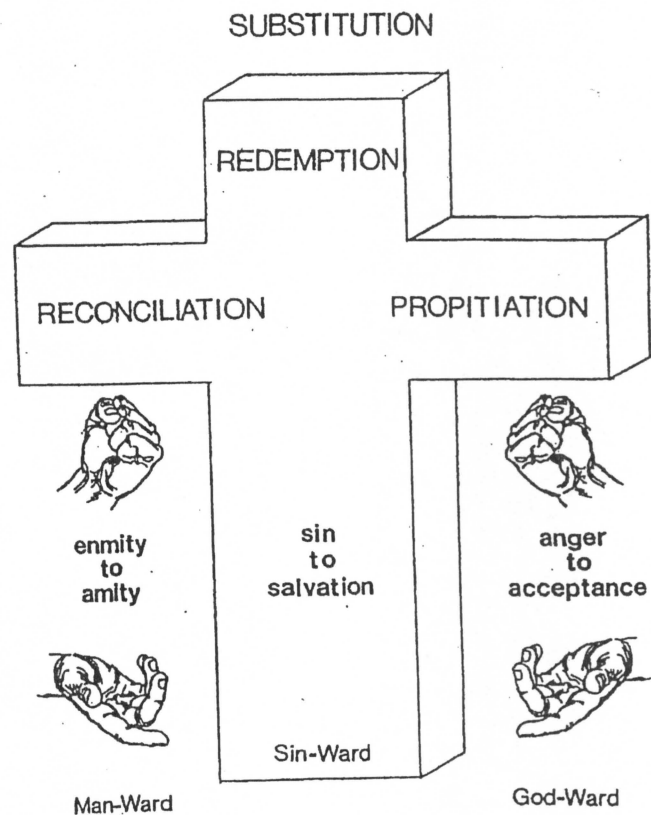
2A. The divine provision:

God's eternal plan to provide redemption for man (Rev. 13:8) included the death of Jesus Christ. Through His sacrifice on the cross, He accomplished a number of things which involve God, Himself, man, Satan and the universe. It would be well to consider the Savior's major accomplishments relating to the sinner's salvation:

Substitution
Redemption
Reconciliation
Propitiation



The Savior's Substitution Through Sacrifice



MK

1b. Substitution:

1c. The meaning: "Christ died in the place of sinners."

The benefit: Christ died in our place.

The Greek preposition *anti* that is used of Christ's death means very clearly "in the place of"

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for (*anti*, literally, in the place of) many.

Mk 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for (*anti*) many.

1 Tim. 2:6 Who gave himself a ransom for all, to be testified in due time.

2b. Redemption:

1c. The meaning: "The transaction whereby the sinner is purchased from the slave market of sin and set free."

2c. The aspects:

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross he suffered
From the curse to set me free.
Sing, oh, sing of my Redeemer,
With His blood He purchased me;
On the cross He sealed my pardon,
Paid the debt and made me free.

Ransom: man is saved **from** something, the slave market of sin.

Removal: man is saved **through** something, the payment of a price.

Release: man is saved **to** something, freedom and service for Christ.

Gal. 4:4-5 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵To redeem them that were under the law, that we might receive the adoption of sons.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

3b. Reconciliation:

1c. The meaning: "Man's state of alienation from God is changed so that he is now able to be saved."

In human relationships, both individuals need to be reconciled to each other. Soteriologically, it is man who needs to be reconciled to God.

2 Cor 5:19 To wit, that God was in Christ, **reconciling the world unto himself**, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Eph. 2:16 And that he might **reconcile both unto** God in one body by the cross, having slain the enmity thereby:

4b. Propitiation:

1c. The meaning: "The death of Christ fully satisfied all of God's righteous demands upon the sinner."

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 Jn. 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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

3A. The procurement:

How can an individual appropriate God's provision of salvation and extricate himself from his predicament? In other words, what must an individual do to be saved?

1b. The biblical requirement: faith

- 1c. The object of saving faith:
Faith is valid only if its object is valid.

The written Word of God:

Jn. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

The historical facts concerning Christ:

1 Thess 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures:

Christ as only Savior:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Jn. 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.



Salvation and God: The Heavenly Design for Salvation

The clear biblical teaching is that salvation is based on faith. Charles Ryrie correctly defines faith as..."confidence, trust, holding something as true."

Dr. Ryrie continues, "Certainly, faith must have some content. There must be confidence *about* something or *in* someone. To believe in Christ for salvation means to have confidence that He can remove the guilt of sin and give eternal life. It means to believe that He can solve the problem of sin which is what keeps a person out of heaven.

...The New Testament always says that salvation is through faith, not because of faith (Ephesians 2:8). Faith is the channel through which we receive God's gift of forgiveness and eternal life. God has arranged it so no one can ever boast, not even about his faith.. Does the New Testament use other words interchangeably with *believe*? Yes, it does. *Receive* is one (John 1:12); *call* is another (Romans 10:13). *Confess* is one (Romans 10:9, Hebrews 4:14); *ask* is another (John 4:10). *Come* is one (Revelation 22:17); *take* is another (Revelation 22:17). The person who asks or confesses or calls or receives or comes or takes, believes.

Of course, when one believes he commits to God. Commits what? His eternal destiny. . .So superior that He can remove sin" (*So Great Salvation*, New York: Victor Books, 1984, 118, 122-123 [italics in the original]).

.....

2c. The elements of genuine faith:

--knowledge
--assent
--trust



3c. The immediate blessing of salvation:

We become members of God's family.

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

As new believers in Christ, we now have a three-fold relationship to the family of God.

1d. By spiritual birth:

Jn. 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

2d. By adoption:

Gal. 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

3d. By marriage:

Rev. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

- (1) We are children by birth—we receive a divine nature
- (2) We are sons by adoption—we obtain divine rights
- (3) We are the bride of Christ by marriage—we experience divine affection

2b. The proper presentation of the Gospel:

Nothing is more important than the correct communication to the sinner what she or he has to do to be saved. Every individual born into the world is doomed to an eternal hell but Christ came to rescue the sinner by dying in his place. What exactly is the basic message we must convey to sinners? It need not be a profound theological statement, but can be expressed very simply. Sadly, many believers are unable to communicate the Gospel clearly.

3b. The basic essence of a legitimate Gospel presentation:

Saving faith is a response based upon proper motive and related to the proper person. The proper presentation of salvation must take into consideration these all-important factors:

--the recognition of the human need for salvation

--the realization of the divine provision of salvation

--the response of personal faith unto salvation

Nothing could be more important for the believer than to present the entire gospel in a clear fashion. This sample presentation in less than 25 words includes all three elements and in addition, a promise:

(1) the problem

Friend: you are a sinner

(2) the provision

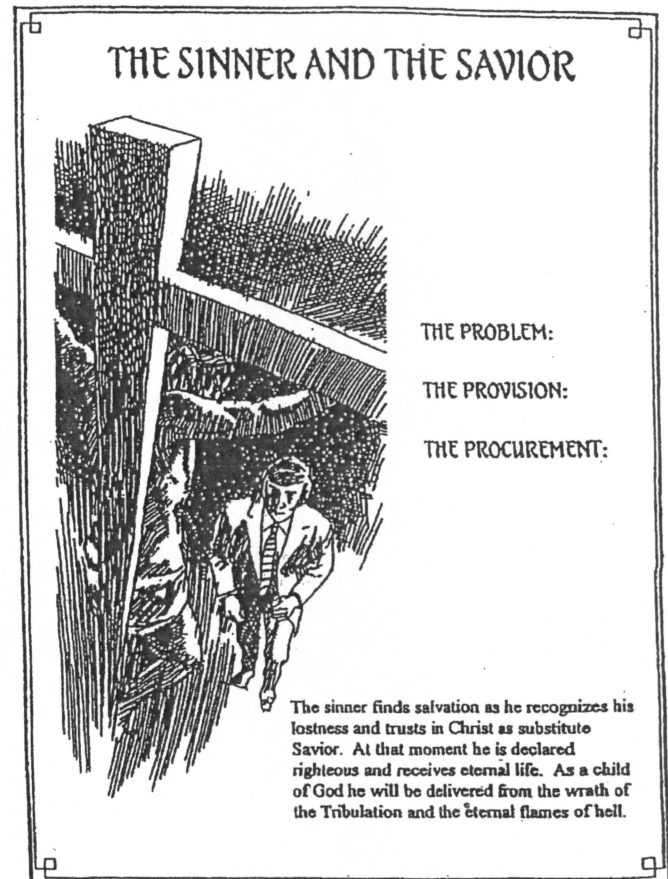
but Christ died for you and rose again.

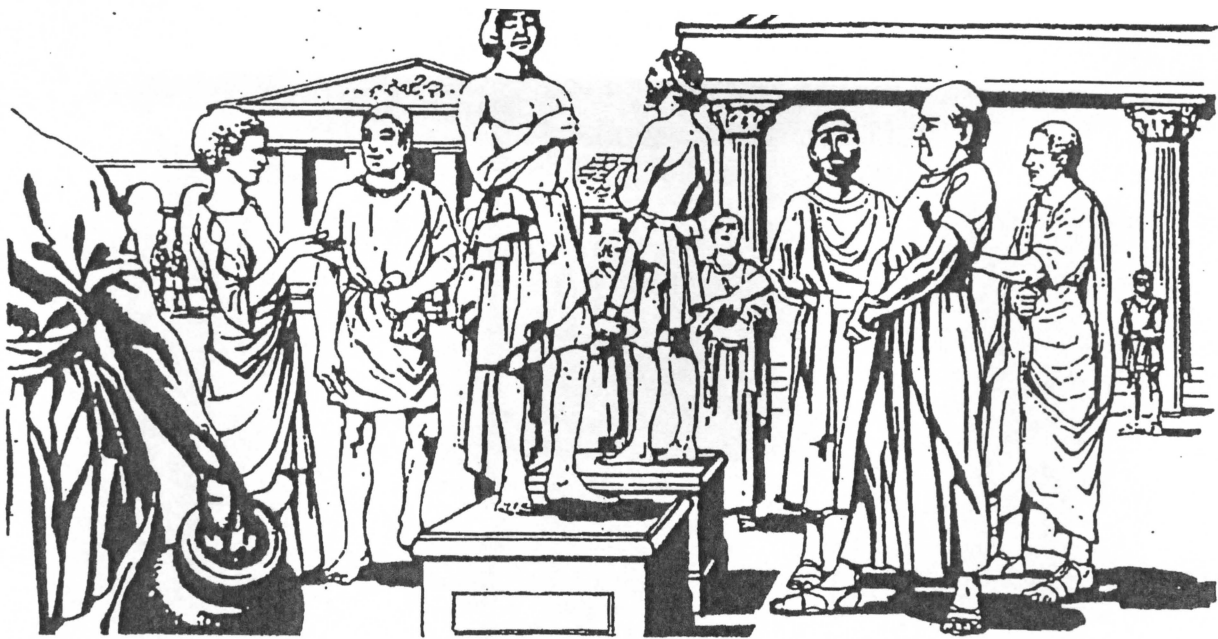
(3) the procurement

Trust Him now and

(4) the promise

He will save you eternally





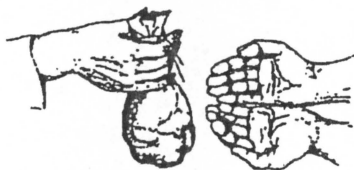
The Bible word '*redemption*' involves the picture of a slave who is 'bought back' or ransomed. The slave market, where men and women were bought and sold, was a familiar sight in the Roman world at the time of Jesus.

Alexander, Pat ed. *Ferdmans' Family Encyclopedia of the Bible*. England: Lion Publishing, 1978. p. 123.

RAMIFICATIONS OF REDEMPTION

RANSOM

agoradzo



1 Cor. 6:19-20

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

REMOVAL

exagoradzo



Gal. 3:13

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal. 4:4-5

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

RELEASE

lutroo



Tit. 2:14

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Pet. 1:18-19

18 Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot.



Prof. Manfred Kober, Th.D.
Faith Baptist Bible College &
Theological Seminary



think . . .

death of an ordinary man could accomplish nothing for anyone else, but the death of the spotless Son of God accomplished everything by paying the price for the sins of the whole world (John 1:29). Now because of what Christ has done on the cross you have been made savable, for the holiness of God has been satisfied by the death of His Son, Jesus Christ, so now think . . .

About Yourself.

God has made you savable but are you saved? If you can't truthfully say "yes", then listen to how you can be saved. *"Believe on the Lord Jesus Christ, and thou shalt be saved"* (Acts 16:31). That is all God asks you to do, and 150 times in the New Testament He offers salvation to you on the simple, single ground of believing that what Jesus Christ accomplished was done for you.

But, you say, surely there is something that I must do? What could you do, my friend, that would build up enough merit to make you presentable to a holy, infinitely righteous God? If you worked all your

About God.

Do you realize, dear friend, that God is absolutely holy and do you know what this means? It means that God cannot look upon sin, and that He, because of His holiness, can never take a sinner stained with sin to His spotless heaven. Since *"all have sinned, and come short of the glory of God"* (Romans 3:23) there is no possibility of our going to heaven as we are. God is righteous and just, and since He is, He must demand death as the penalty for sin, *"for the wages of sin is death"* (Romans 6:23). You cannot escape these truths about God; but, thank God, there is another side to the picture, so won't you with me think . . .

About Christ.

The Lord Jesus Christ was sent to this earth by God's love to die on the cross for your sins. God's love was so great that it could not rest until He had paid the full price for your sins even though it meant the death of His own Son. The

life, still your sin, yes, even one sin, would be enough to keep you out of heaven. The Bible says that *"by grace are ye saved through faith . . . not of works"* (Ephesians 2:8, 9).

God is satisfied with what Christ did on the cross in payment for your sin. The question is, are you satisfied? Oh, think earnestly about this question, and if you are not absolutely certain that you are saved, make it certain in your own heart right now by simply accepting the salvation which God has provided in the Person of the Lord Jesus Christ. Trust Him now as your Saviour. *"Him that cometh to me I will in no wise cast out"* (John 6:37).

Charles C. Ryrie

Reprinted with permission
ORDER FROM:

Manfred E. Kober
(515) 270-2080
1-800-247-3456

THE GOSPEL IN A NUTSHELL.

THE best text in the Bible" is a strong claim to make for any one of the 31,173 verses of the grand old Book, but if a census of born-again persons were taken as to their second-birthday text, without doubt **John 3. 16** would be pre-eminent. Why? Because it puts the Gospel in a nutshell, and teems with wonders! Here are seven of them:—

1. **"For God,"** telling us of **ALMIGHTY AUTHORITY**. Beyond the authority of Papal bulls or ecclesiastical decrees, beyond the song of angels or the sayings of men, this message of love comes fresh from the bosom of God through the lips of Jesus, the Son of God, rolling the hearer back, not upon the thoughts of man's mind or imaginations of man's heart, but upon the "Word of Him who is, and was, and is to come—the Almighty."

2. **"So Loved the world,"** revealing the **MIGHTIEST MOTIVE**. Had it said, "God *so created* the world," in looking at even the sin-marred specimens of His handiwork we might have said, "God is great." Had it read, "God *so hated* the world," in looking at the sin abounding on every hand we could only have said, "God is just"; but in looking at Calvary's Cross we see the mightiest motive—"God *so loved*." And how much did He love? Well, the Lord Jesus Himself, speaking in the clearest and most expressive language ever used, failed to find a word even in the Greek to express the extent of God's love to sinful men, so He just used that limitless word, "**so —**." Do you wonder the question is asked, "How shall we escape if we neglect *so great salvation*?" (Heb. 2. 3).

3. **"That He gave His only-begotten Son"**—the **GREATEST GIFT** ever given! Had He parted with Michael the Archangel, or a legion of angels, we might well have praised His Name for ever, but, wonder of all wonders! God, the God of Heaven, gave up "His only-begotten Son," "the Darling" of His bosom, to the death of the Cross in order to save my soul from the "everlasting burnings." The *best* of heaven given for the *worst* of earth. Wonderful love!

4. **"That whosoever,"** boldly proclaiming, in all climes and in all times, the **WIDEST WELCOME**. Had it mentioned names—John Brown, Thomas Jones, or your name—there might have

been a debate as to which was the correct individual, but as "God is not willing that any should perish," He invites "*whosoever*"—you, me, or anybody else. You may never be invited to any of the Courts of earth, but there is a Royal invite to the Marriage Supper of the Lamb in the Courts of Glory. O that blessed "*whosoever*," it means me!

5. **"Believeth in Him,"** pointing to the **EASIEST ESCAPE**. Most unconverted minds think that salvation is hard to get, harder to keep, and hardest of all to recover if lost. The truth is, "it is *hard* to kick against the pricks" in life, hard to die "without hope," and hardest of all to be lost for ever "without mercy." On the contrary, it is easy to be saved (*look, hear, believe, come, take*, are all easy actions), easier to keep saved, for "the Lord is my keeper," and no danger of losing an "eternal salvation." Imagine yonder patient in the infirmary, paralysed right and left sides, from head to foot. If

the way to Heaven is pray or pay, do or go, live or give, he is lost! Yet without moving a muscle, if he *believes in his heart* he is saved by Heaven's easy, artless, unencumbered plan—"Believe and live" (Acts 16. 31).

6. **"Should not perish,"** giving assurance of **DIVINE DELIVERANCE**. Every unbeliever is in danger of perishing eternally. Every believer has the Divine assurance that, come what may—adversity or prosperity, life or death, things present or to come—he shall "**never perish**."

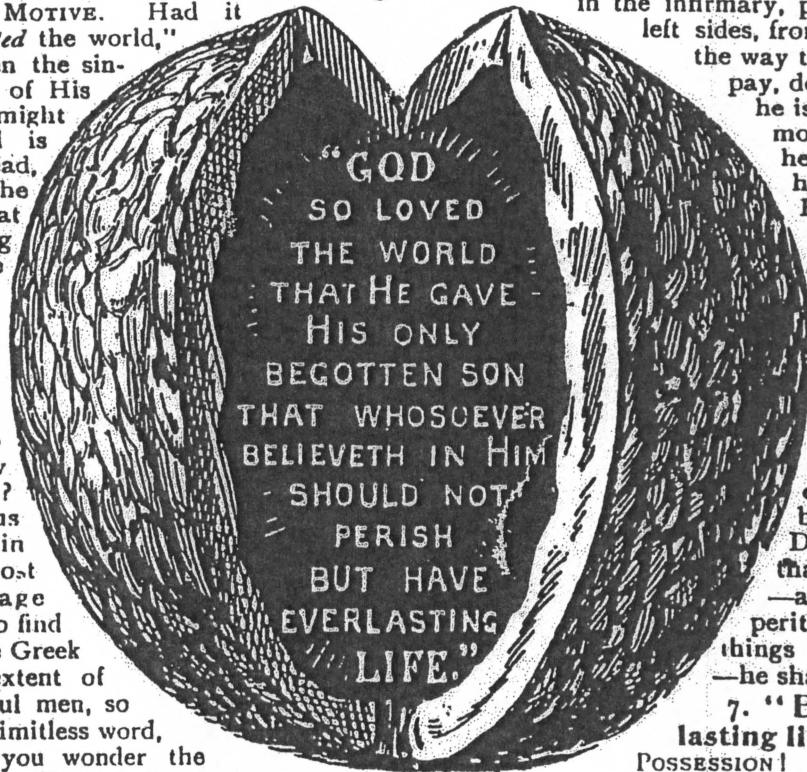
7. **"But have everlasting life."** O **PRICELESS POSSESSION!** The most highly-favoured woman in all the world can

only boast of an Empire on which the sun never sets, yet she must die and leave it all; whilst the humblest believer in Christ can look forward to that Empire where the sun never rises, as it is not needed, for "the Lamb is the light thereof." His possession is one which no worm can destroy, no rust can rot, no thief can steal, nor moth corrupt; it is *Everlasting Life*!

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

May the Holy Spirit engrave these twenty-five golden words of Gospel grace upon each heart for time and for eternity.

HyP.



The Assurance and Security of the Believer

Manfred E. Kober, Th.D.

1A. Assurance of the Saint:

Assurance is the knowledge that one's sins are forgiven and that eternal life is a present possession.

1b. The problem of assurance:

1c. Christian doubts:

Every believer is saved and secure but not every believer is sure.

2c. Cultic denials:

"The believer's assurance of pardon for his sins is a vain and ungodly confidence"

Council of Trent, 1546—Roman Catholic response to the Reformation.

2b. The possibility of assurance:

Job 19:25 "I know that my redeemer liveth. . ."

Rom. 8:38-39 "For I am persuaded that [nothing] shall separate me from the love of God."

1 John 5:13 "These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life . . ."

Assurity is based on the word of God – some believers -- what man knows

Security is based on the work of God – all believers – what God does

3b. The proof of assurance:

1c. The evidential reason from good works:

Js. 2:14-26 (v. 17 "Even so faith, if it has not works, is dead.")

1 John 3:7-14 (v. 14 "We know we have passed from death unto life, because we love the brethren")

2c. The internal witness of the Spirit:

Rom. 8:16 "The Spirit itself beareth witness with our spirit, that we are the children of God."

Heb. 10:14-15 "For by one offering he hath perfected forever them that are sanctified. Wherefore the Holy Ghost also is a witness to us: for after that he He had said before."

3c. The explicit promise of the Son of God:

John 5:24 "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life."

Jn. 6:37-40 V. 40 "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

4c. The external testimony of the Word:

1 Jn. 5:11 "And this is the record that God hath given to us is eternal life, and this life is in his Son."

Acts 13:39; 1 Jn. 5:13; Heb. 10:22




If the blood of Christ makes us *secure* in our salvation, the Word of God makes us *sure* of our salvation.

2A. The Perseverance of the Savior:

(See the diagram indicating the efforts of the blessed Trinity assuring the believer's eternal security.)

THE SOVEREIGN GOD AND ETERNAL SECURITY

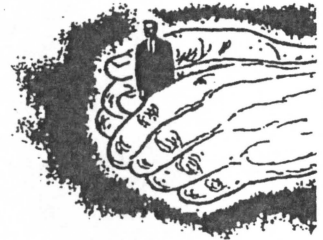
(SIX SUPPORTS FOR THE SINNER'S SECURE SALVATION)

MEMBER OF THE GODHEAD	THE WORK	SCRIPTURAL SUPPORT
THE FATHER 	THE FATHER'S PLAN THE FATHER'S POWER	<p>"... called according to his promise. For whom he did foreknow, he also did predestinate... Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Romans 8:28b-30</p> <p>Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:5</p>
THE SON 	THE SON'S PRAYER THE SON'S PROMISE	<p>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24 (Rom. 8:34)</p> <p>And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10:28-29</p>
THE HOLY SPIRIT 	THE EARNEST OF THE SPIRIT THE SEALING BY THE SPIRIT	<p>"...ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13b-14</p> <p>And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30</p> <p>Who hath also sealed us, and given the earnest of the Spirit in our hearts. 1 Cor. 1:22</p>

Salvation and Eternity: God's Heroic Determination for Man's Security

1A. The Central Question:

Can a true believer ever lose his salvation by either Sinning or ceasing to believe or in any other way?



2A. The Historical Problem:

1b. The teachings of Calvin:

John Calvin (1509-1564), the Swiss Reformer, emphasized in his teaching the sovereignty of God. His followers set up the so-called 5 points of Calvinism or **T-U-L-I-P**:

1. Total depravity
2. Unconditional Election
3. Limited Atonement
4. Irresistible Grace
5. Perseverance of the Saints



In his famous *Institutes of the Christian Religion* (1536) he systematized biblical truth and taught forcefully the perseverance of the saints. The Westminster Confession of Faith expresses clearly the Calvinistic viewpoint: "they whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved" (Chapter XVII, Section 1).

2b. The teachings of Arminius:

James Arminius (1560-1609) was trained in strict Reformed theology, but he weakened in his position while a professor at the University of Leiden in Holland. His system, known as Arminianism, taught that man is not totally depraved, that he cooperates with God in salvation and that a believer may lose his salvation. Arminius admitted: "I never taught that a true believer can either totally or finally fall away from the faith and perish; yet I will not conceal that there are passages of Scripture which seem to me to wear this aspect" (*Works*, I:254).

3A. The Contemporary Denials:

1b. The Roman Catholic position:

Mortal sin removes man from grace. Salvation depends on continued obedience.

2b. The Lutheran position:

Salvation is contingent upon man's continued activity of faith.

3b. The Arminian position:

Salvation depends on man's will to believe and his good works. Since man generates the faith to salvation, if he ceases to believe, he loses his salvation. (For an illustration of the Arminian position, see the last page of this outline.)

4A. The Crucial Distinction:

1b. Assurance:

Assurance is what man knows.

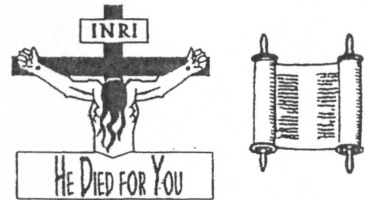
Every believer is saved, but not everyone is sure; every believer is secure, but not sure.

2b. Security:

Security is based upon what God does.

To put it differently:

- - security is based on the *work* of God: the blood of Christ.
- - assurance is based on the *word* of God: belief in Christ.



The Council of Trent (1546) declared that "The believer's assurance of pardon for his sins is a vain and ungodly confidence."

Cardinal Bellamy called assurance "a prime error of the heretics."

3b. Scriptures:

1c. Saints in the OT:

Job knew he was saved:

Job 19:25-26 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

2c. Saints in the NT:

John said we could be sure of our salvation:

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

5A. The Biblical Proof:

Basically security is based on the grace of God and the fact that eternal life is a gift and it is eternal. When a person believes in Christ, he is brought into a relationship with the Godhead that assures his salvation is secure. Of course, this is true only of born again people. There are those who profess but do not possess life. Sometimes we can make a reasonably sure judgment as to whether an individual only professes or actually possesses eternal life. Sometimes we cannot. But the regenerated person's salvation is secure because of that relationship to God which he has through faith (Charles C. Ryrie, *Basic Theology*, 1986, 330).



Abundant proof may be adduced from the Scriptures for eternal security. We will be selective for the sake of time and space. We will highlight two works by each member of the Trinity which guarantee our salvation.

1b. The work of God the Father:

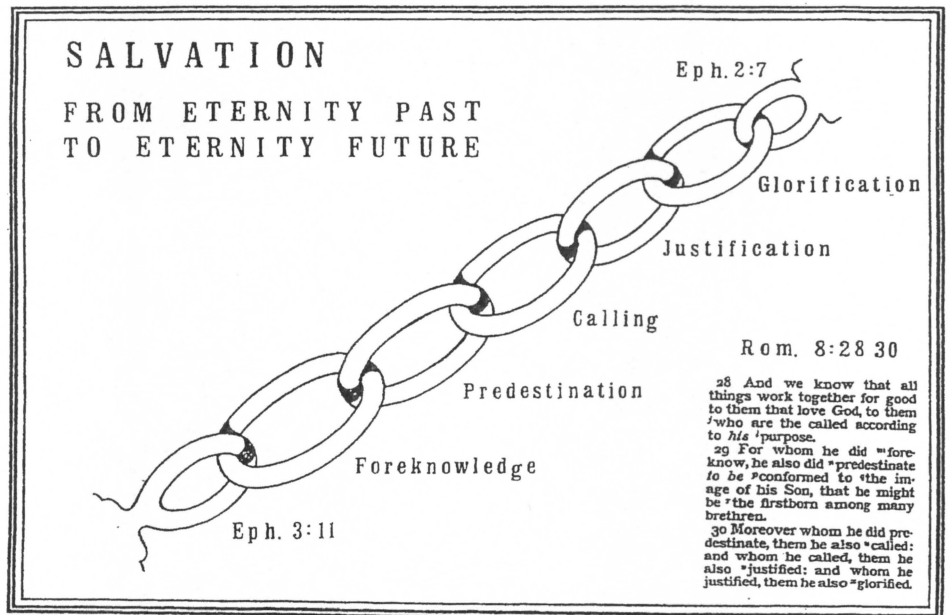
1c. The purpose of the Father:

It is God's purpose to glorify those whom He has made the special objects of His favor.

1d. The span of salvation:

It is interesting to note that one of the key passages on eternal security, Romans 8, commences with **no condemnation** and concludes with **no separation**.

Romans 8:28-30 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.



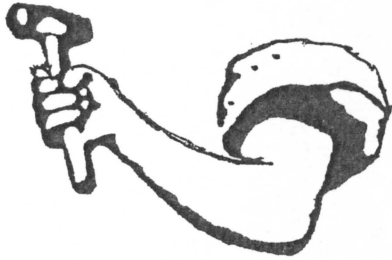
2d. The strength of security:

Romans 8:31-39 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died,

yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- 1e. There is no chance that God is against us: v. 31.
- 2e. There is no charge because God is the justifier: vs. 33-34.
- 3e. There is no change in God's love: vs. 35-39.

2c. The power of the Father:



While "the perseverance of the saints" emphasizes man's part, it is actually God who perseveres. His infinite power keeps the believers secure.

1d. The power:

1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

2d. The promise:

Even if the time should come in a Christian's life that he can no longer believe, God's promise is clear.

2 Timothy 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Other passages speak equally forcefully about God's keeping power. Jude says that "he is able to keep you from falling" (v. 24) and Matthew 18:14 teaches that God is not willing that even one should perish. The syllogism would be thus:

God is able to keep us (Jude 24).

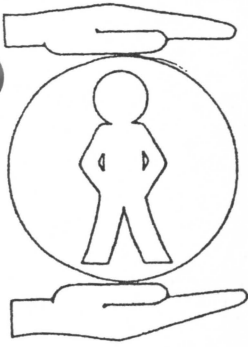
God wants to keep us (Matt. 18:14)

Therefore God will keep us (Perry Lassiter, *Once Saved. . . Always Saved*, p. 34).

2b. The work of Christ the Son:

1c. The promise of the Son:

Perhaps the strongest proof-text for eternal security is John 10:28-29.



And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Our Lord said that we are secure in His hand as well as in the Father's hand and that no one can remove the believer from the safe position. The "no one" would apply to the individual himself. An old, sweet Christian saint was asked whether she was not afraid that she might some day slip out of the Father's hand. "No," she replied, "because I am part of His hand."

2c. The prayer of the Son:



A two-fold aspect of Christ's prayer assures us of our salvation. Christ in his intercession prays in a preventive ministry (John 17) and in his advocacy prays in a curative ministry (1 John 2:1). Dr. Ryrie has well stated the case for the intercession of the Son:

"His prayer in chapter 17 illustrates the preventive aspect. There He prayed that we might be kept from the evil one (v. 15), that we would be sanctified (v. 17), that we would be united (v. 21), that we would be in heaven with Him (v. 24), and that we might behold His glory (v. 24). Because of His unceasing intercession for us He is able to save us completely and eternally (Heb. 7:25)." (*Basic Theology*, p. 331).

In verse 24, Christ prays that we would be with Him in heaven. In John 11:42 Christ assures us that His prayers are always heard by the Father. All prayer prayed in the will of God will be answered by the Father. The Son always prayed in the will of God, therefore, this prayer, that we will be with Him forever in glory will surely be answered.

Christ secured our salvation by His provision on the cross. When He cried, "It is finished" (John 19:30) He meant His death paid for sin in full. All we can do is accept His salvation, but we cannot add to His salvation. But Christ also secured our salvation, as we have seen by His prayers.

Hebrews 7:24-25 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

As the unchanging and unchangeable Priest, Christ is praying for us. Therefore, He can save us to the uttermost—that is completely, totally, eternally!

3b. The work of the Holy Spirit:

Every believer has residing in him the Holy Spirit. Christ promised that He would abide with us forever (John 14:16). Two ministries of the Spirit especially relate to our eternal security, the earnest and the sealing of the Spirit.

**Shall
NEVER
Perish**

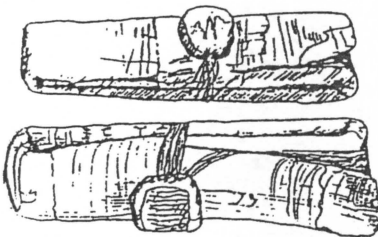
1c. The earnest of the Spirit (2 Cor. 1:22; 5:5; Eph. 1:14)

Charles Ryrie stresses well the significance of the earnest in relation to the believer's security:



The principal idea in the earnest is pledge. The presence of the Holy Spirit in the believer's heart is the pledged guarantee on the part of God that he will receive all the promised future blessings of his salvation. The fact that God gives the earnest of the Spirit binds Him to complete fully the salvation which He has begun in the heart. Even in human affairs, once earnest money has been given, the purchaser is pledged to go through with a transaction. What a sure guarantee is the presence of the Spirit, God's earnest, that He will never fail any of His promises connected with our salvation! (*The Holy Spirit*, 26)

2c. The sealing of the Spirit:



Ephesians 1:13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2 Corinthians 1:21-22 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Lewis Sperry Chafer, commenting on these two passages, observes:

Nothing could be more final than this. The Spirit Himself is the seal. His blessed presence in every true child of God is the divine mark of ownership, purpose and destiny. The Spirit Who was sent to abide in us will not withdraw. He may be grieved, or quenched (resisted), but He abides. This He does as the divine guaranty that there shall be no failure in any purpose of God and the sealed one will reach his eternal glory and the eternal blessedness of 'the day of redemption.' (*Salvation*, 125)

6A. The Sinning Believer:

The Bible teaches eternal security, but sometimes a problem arises with this teaching. Some individuals get the impression that they can sin with impunity and immunity.

Dr. Lewis Sperry Chafer, founder and first president of Dallas Theological Seminary, in his excellent little volume on salvation, asks the question, "Does not the doctrine of security license people to sin?"

His response to that frequently asked question is worth repeating: Biblically, No; Experimentally, No. There is no greater incentive to holiness of life than to know one's own eternal position in Christ Jesus. It is, according to the Bible, God's superlative appeal for true Christian living. To the question, "Shall

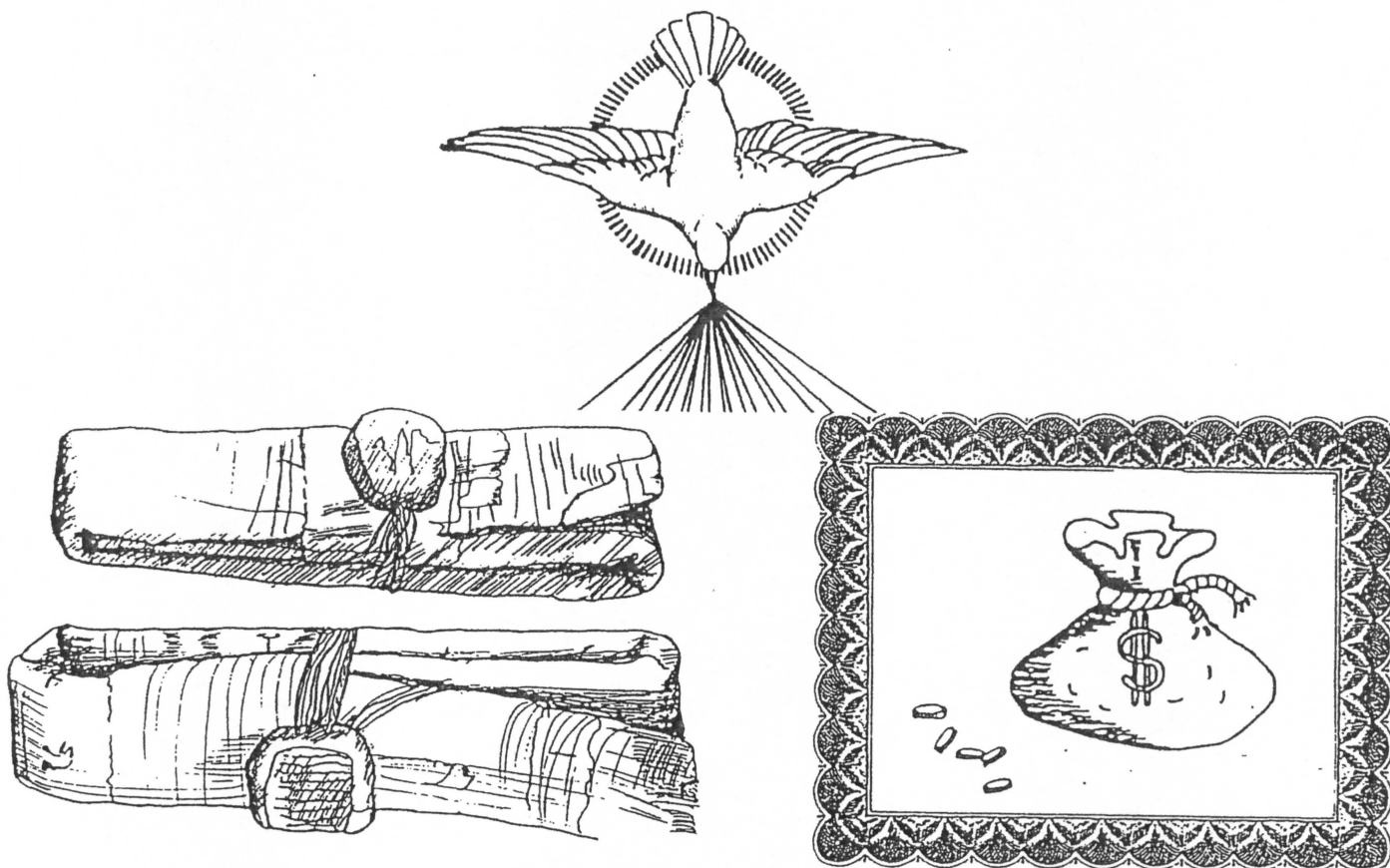
we continue in sin that grace may abound?" the unregenerate would answer "yes"; for that would be the voice of the fallen nature: but the regenerate will answer, "God forbid." To claim that teaching the doctrine of security will license people to sin is to ignore the mighty revelations of the believer's positions and the effect of these upon the life. It is to ignore the fact of the new divine nature which indwells each child of God. It is to ignore the new dispositions and tendencies flowing out of that new life. It is to ignore the imparted energy of God, "for it is God which worketh in you both to will and to do of his good pleasure." It is to challenge every revelation concerning God's plan of dealing with His child. (Salvation: A Clear Doctrinal Analysis, Grand Rapids: Zondervan, 1982, 81).

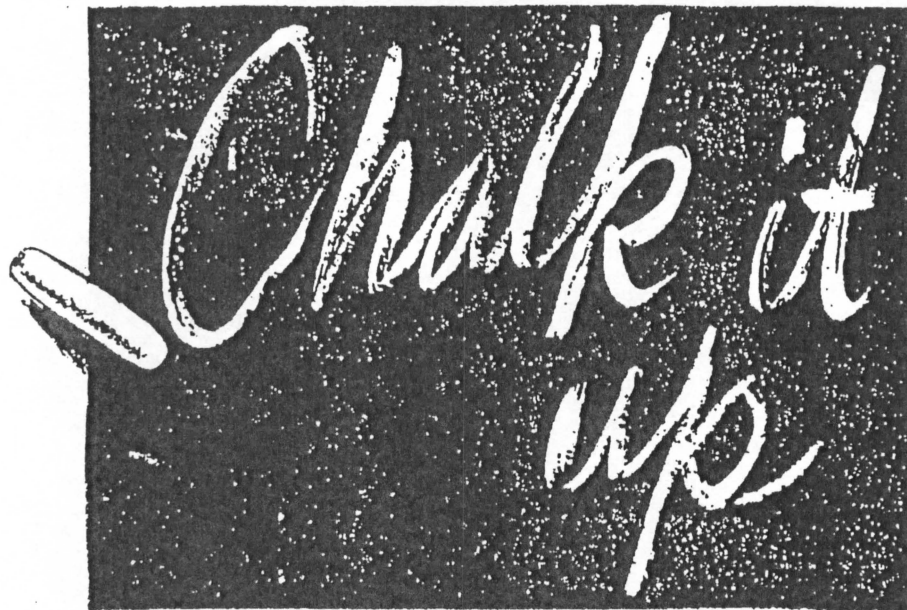
The Word of God is clear that a believer will never lose his salvation, but if he persists in sinning he will lose much nonetheless:

- 1b. He can lose fellowship (1 John 1).
- 2b. He can lose joy (Ps. 51:12).
- 3b. He can lose rewards (1 Cor. 3:11-12).
- 4b. He can lose his health (1 Cor. 11:30).
- 5b. He can lose his life (1 Cor. 11:30).

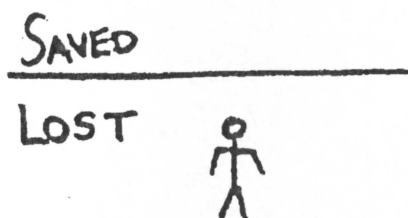
(G. Michael Cocoris, "The Doctrine of Eternal Security," *Biblical Research Monthly*, April/May 1982, 10.)

A believer cannot lose his salvation but that is not an endorsement or an encouragement to sin. Sin will lose fellowship but not relationship, rewards but not redemption.

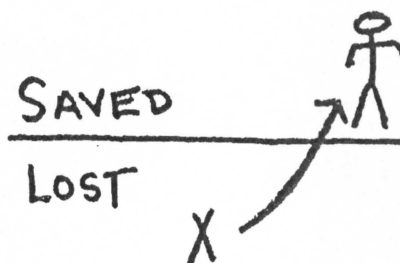




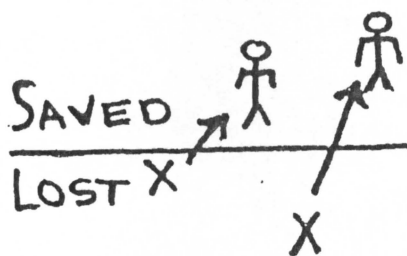
An Arminian illustration,
both unbiblical and illogical,
that a saved individual can
lose his salvation



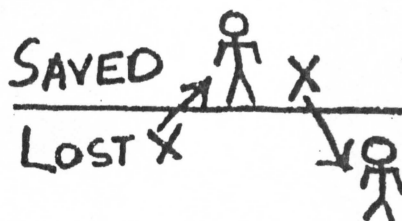
Idea 1: Each person in the world
is lost apart from Christ.



Idea 2: The "new birth" experience
is the crossing of the line from
"lost" to "saved."



Idea 3: For some people the change
is less conspicuous than for others.



Idea 4: A line that can be crossed
can also be recrossed



NATIONAL SUNDAY SCHOOL DEPARTMENT
ASSEMBLIES OF GOD • SPRINGFIELD, MISSOURI 65802

The Absurdity of Rejecting Eternal Security

If a man could lose his salvation, the following would have to happen....

1. He would have to perish, which Christ said could never happen (John 10:28).
2. Christ would have to cast him out, which He promised never to do (John 6:37).
3. Christ would have to leave him, which He said He would never do (Heb. 13:5).
4. God would have to break the salvation "chain" of Romans 8:29-30 which clearly declares that every justified person will be glorified (that is, will enjoy final salvation).
5. The Holy Spirit would have to leave him, which is impossible since he is sealed unto the day of redemption (Eph. 4:30).
6. He would have to be unsanctified (1 Cor. 1:2; 6:11).
7. He would have to be unwashed (1 Cor. 6:11).
8. He would have to be unjustified (1 Cor. 6:11).
9. He would have to be unredeemed (Tit. 2:14; 1 Pet. 1:18-19).
10. He would have to be unsealed (Eph. 1:13-14).
11. He would have to be unbaptized and somehow removed from the body of Christ (1 Cor. 12:13).
12. He would have to be excommunicated from the body of Christ so that he is no longer a member of His body, of His flesh and of His bones (Eph. 5:30).
13. He would have to become un-chosen (Eph. 1:4).
14. He would have to forfeit the gift of eternal life (John 10:28).
15. He would have to cease being a sheep in Christ's flock (John 10:27-28).
16. God would have to break His promise of Philip-
pians 1:6 and not complete the great work which He began in him when he believed.
17. He who had passed from death unto life would then have to pass from life unto death (John 5:24).
18. He would have to come into judgment, even though God promised him this would never happen (John 5:24; Rom. 8:1).
19. He would have to die spiritually, even though Christ promised him this would never happen (John 11:26).
20. He would have to be plucked out of God's hand which Christ promised would never happen (John 10:28-29).
21. He would have to prevent God from accom-
plishing His will (John 6:40) and Christ would have to break His promise to raise him up at the last day (John 6:40).
22. God would have to disown him as His child (John 1:12; 1 John 3:1).
23. God would have to break His promise of 1 Co-
rinthians 11:32 (that the believer will be chastened as a child but not judged with the world).
24. He, who was once a child of the devil but who became a child of God, would have to then go back to being a child of the devil, a transition which is never contemplated in Scripture (compare 1 John 3:10).
25. He who was born into God's family would some-
how have to become unborn, a Biblical absurdity (John 1:13).
26. The Holy Spirit would have to leave him, even though Christ promised the Spirit would abide with him forever (John 14:16).
27. God's power would have to fail and God would have to be unsuccessful at keeping the believer safe all the way to his final salvation (1 Peter 1:5).
28. Something would have to separate him from the love of God, which God promised would never happen (Rom. 8:35-39).
29. God would have to be against him, even though God said that He is for him (Rom. 8:31-34).
30. Christ would have to stop interceding for him (Heb. 7:25; Rom. 8:34 and compare Luke 22:32).
31. Christ would have to stop being his Advocate (1 John 2:1).
32. Christ's prayer and promise that God would keep His believers would have to fail (John 17:11).
33. Christ would have to break His promise that He

will be with him in heaven (John 14:1-5; 17:24).

34. Christ's promise that all things will work together for good would have to fail (Rom. 8:28).

35. God's great purpose to conform him to the image of His Son would have to fail (Rom. 8:28-29).

36. God would have to remember His sins and iniquities once more, something He promised never to do (Heb. 8:12; 10:17).

37. God would have to allow him to experience the second death (the lake of fire), something which Christ promised would never happen (Rev. 2:11).

38. God would have to allow his name to be blotted out of the book of life, something which Christ promised would never happen (Rev. 3:5).

39. God would have to break His promise to never impute sin to the one who is justified (Rom. 4:8).

40. He who was blessed by God by faith (Eph. 1:3) would have to be removed from the place of blessing and be under God's curse (1 Cor. 16:22).

41. The child of God would have to become a child of wrath (Eph. 2:3).

42. He who was quickened would have to be deadened (Eph. 2:1,5).

43. He who was healed would have to become unhealed (1 Pet. 2:24).

44. He who was reconciled to God would have to become at enmity with God once again (2 Cor. 5:18-19; Col. 1:20).

45. He who was made nigh by the blood of Christ would have to become alienated from Him (Eph. 2:13).

46. He who was delivered from so great a death would have to be given back over to so great a death (2 Cor. 1:10).

47. He who became an heir of God would have to be disinherited (Rom. 8:17; Tit. 3:7).

48. He who became rich would have to become spiritually poor once again (2 Cor. 8:9).

49. He who became a new creature would have to

become uncreated (2 Cor. 5:17; Eph. 2:10).

50. He who was seated in heavenly places would have to lose his seat (Eph. 2:6).

51. He who was positioned in Christ (2 Cor. 5:17) would have to lose his position.

52. He who was called unto eternal glory would have to be uncalled (2 Pet. 5:10).

53. He who was a stone in God's building would have to be removed from that structure (Eph. 2:20-22; 1 Pet. 2:5).

54. Christ would have to lose part of His bride (Eph. 5:27).

55. He would have to be un-identified with Christ in His death and resurrection (Romans 6).

56. He would have to lose his citizenship in heaven (Phil. 3:20).

57. He would have to be un-preserved (Jude 1).

58. God, who promised to keep him from falling would have to allow him to fall and fail to present him faultless (Jude 24).

59. His reservation in heaven (an inheritance "reserved in heaven") would have to fail or become invalid (1 Peter 1:4).

60. God would have to reverse or strip him of his status as being part of chosen race, a kingly priesthood, a holy nation, a people for a possession of His, and throw him back into darkness and out of His wonderful light (1 Peter 2:9).

61. He would have to be snuffed out as a child of light in the Lord (Eph. 5:8).

62. The Father would have to undo His work of making him fit for sharing the portion of the saints in light, and untranslate him out of the kingdom of the Son of his love, and deliver him back into the authority of darkness (Col. 1:12-13).

63. Christ would have to shut his eyes closed again, turn him back into darkness and the power of Satan, unforgive his sins, take back the inheritance He gave him, and un-sanctifying him (Acts 26:18).

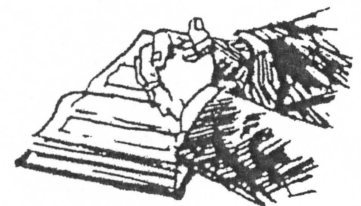
(Note: These are in no particular order.)

THE MIDDLETOWN BIBLE CHURCH

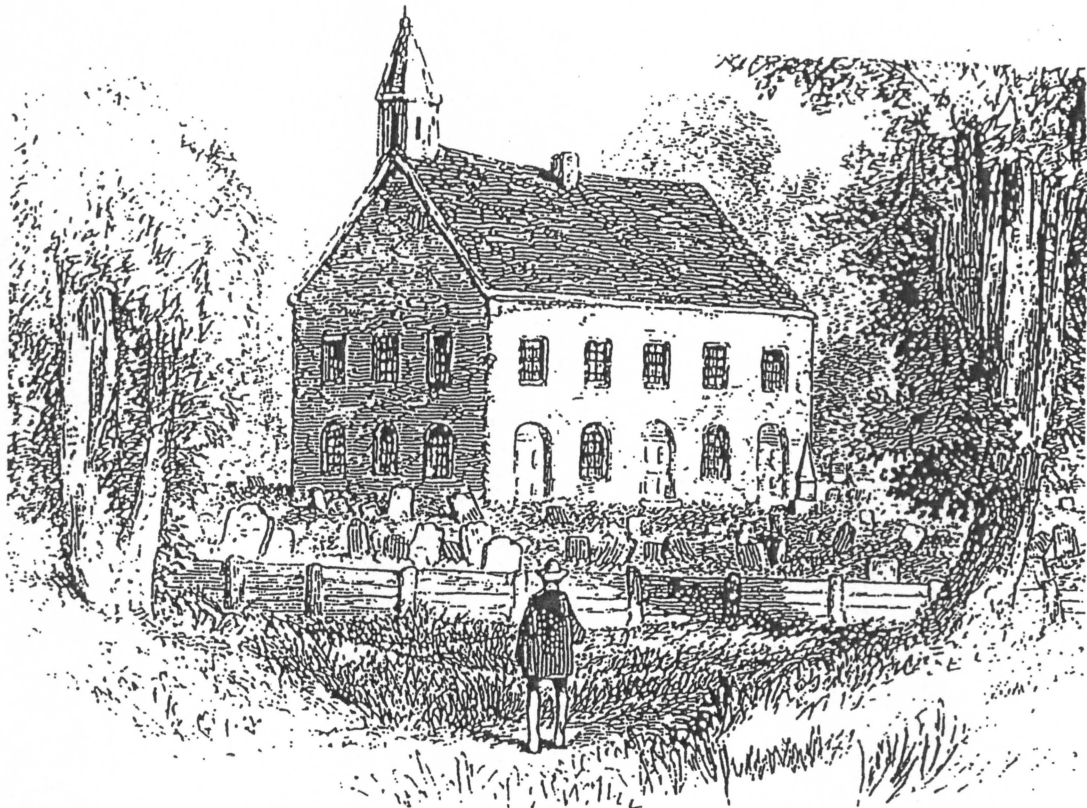
349 East Street, Middletown CT 06457

Phone: (860) 346-0907

www.middletownbiblechurch.org



What Happens to an Individual at Death?



Manfred E. Kober, Th.D.

What Happens to an Individual at Death?

Manfred E. Kober, Th.D.

In our modern society death is practically banished from human consciousness. When an answer is given by someone apart from biblical revelation, the view generally lacks any scriptural support. Who has not heard of the widely held view that the individual at the moment of death feels a deep inner peace? Then there follows a sensation of floating up through a tunnel towards a brilliant light. There the person is welcomed by angels and a guide who accompany the departed into a beautiful kingdom.

This view was popularized by the Swiss-American researcher on death and dying, Elizabeth Kübler-Ross, and propagated in dozens of her popular books. One of her best-known studies is entitled *The Tunnel and the Light: Essential Insights on Living and Dying* (1999). Her conclusions are based on case studies of so-called Near Death Experiences (NDE's) in which dying people report mystical sensation before being resuscitated. Dr. Kübler-Ross observes that once we have passed through the tunnel we are embraced by light, "call 'Cosmic Consciousness' which most people in our western hemisphere call 'Christ' or 'God' or 'Love' or 'Light' (p.93). After this "we no longer have the need for a physical form. [We will] resume again the form that we had before we were born and the form we will have in eternity between life times, and the form we will have when we merge with the Source, with God, when we have finished our destiny" (p. 94).



Some observations are in order. First, the good doctor seems to dabble in oriental mysticism with her view of human preexistence, reincarnation, our existing as entities without bodies until we are absorbed forever by God. Furthermore, not until some years later does she acknowledge that the individuals in her research were not really dead. Also, it should be added that many doctors explain these vision of NDE's as a result of a lack of oxygen in the human brain.

The strange tales of resuscitated people—even some by evangelical Christians who claim to have been in heaven—cannot be the basis of Christian belief and hope. Finally, Kübler-Ross ignores the many studies done documenting the individual's fright and horror as death approaches. A quick search of the internet will help locate studies such as the one by the science writer of the British *Telegraph* entitled "Patients Near Death See Visions of Hell."

The only dependable information concerning the individual's experience at the time of death is God's inspired Word. It is a sure guide in life, death and the hereafter.

The dictionary defines death as "a permanent cessation of all vital functions: the end of life" (*Webster's Seventh Collegiate Dictionary*). Death for humans involves basically separation. The moment of death the material and immaterial of the individual separate.

This is true for believers and unbelievers. However, this is the only similarity between their destinies.

Erwin Lutzer has stated the matter well:

One minute after you slip behind the parted curtain, you will either be enjoying a personal welcome from Christ or catching your first glimpse of gloom as you have never known it. Either way, your future will be irrevocably fixed and eternally unchangeable (*One Minute after You Die*. Chicago: Moody Press, 1997, 9)

1A. The Death of the Believer.

1b. The place of the believers after death:

At the moment of death the believer in his immaterial state (soul, spirit, heart etc., that is, the true individual) is summoned immediately into the presence of the Lord. The Scriptures do not leave room for some kind of passage through a tunnel.

Paul teaches the glorious truth, "Absent from the body. . . present with the Lord (2. Cor. 5:8). Paul assures the believer that his destiny is "to depart and be with Christ" (Phil. 1:23). The place is called "the third heaven," (2. Cor. 12:1), "paradise" (2. Cor. 12:4) and the "Father's house" (John 14:2).

Before the death of Christ the saints went to a place called "Abraham's bosom" (Luke 16:22). Apparently when Christ ascended after his death and resurrection, He took the saints in that location with him. This would have included every believer since Adam and Eve. Now they wait for the rest of the saints to join them and the completion of their eternal home, the New Jerusalem (John 14:3; Rev. 21:1-22:5).

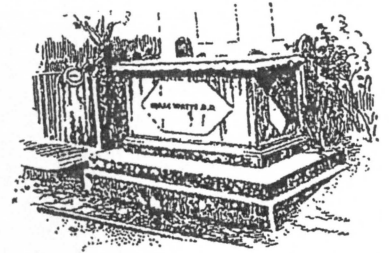


2b. The provisions for the believer at the moment of death.

Many Bible students see evidence that each believer, at the moment of death, will receive a temporary or intermediate body (2. Cor. 5:8). While his earthly body is placed in the ground, said to be sleeping and awaiting its resurrection at the time of the Rapture (1. Thess. 4:14-16), the temporary body will permit the individual to express himself in fellowship and worship.

It should be remembered that when poor and sick Lazarus died, he had a body, as observed by the rich man in hell. The latter asked that Lazarus place his finger in water and place a drop on the rich man's tongue, because of his excruciating torment (Luke 16:24). It may further be

rightly inferred from Scripture that the believer, like Lazarus, will be accompanied by angels—perhaps his guardian angels—into the presence of the Lord. What a blessing to realize that this long journey, which will barely take an instant, we will not have to make alone!



2A. The Death of the Unbeliever:

1b. The place of the unbeliever after death:

The decision where we spent eternity is made in this life. For the unbeliever the destiny is hell or more correctly, *hades*, the unseen world where unbelievers are punished.

The writer to the Hebrews warns that “it is appointed unto men once to die but after this the judgment” (Heb. 9:27). There is no purgatory, no being embraced by light, but utter darkness and endless torment in hell where the fire will not be quenched (Mk. 9:43-48). There is no second chance for unbelievers to be saved, nor are any of them able to appear to their loved ones (Lk 16:31).

The rich man in hell, like Lazarus in paradise, has a temporary body. Since he has a tongue (Lk. 16:24) that presupposes a mouth, a head and a body. The final resurrection of unbeliever’s body will be at the Great White Throne Judgment at the end of the Millennial Kingdom (Rev. 20:11-15). This body will be suited to the everlasting punishment in the Lake of Fire awaiting Satan, his demons and all the unbelievers.

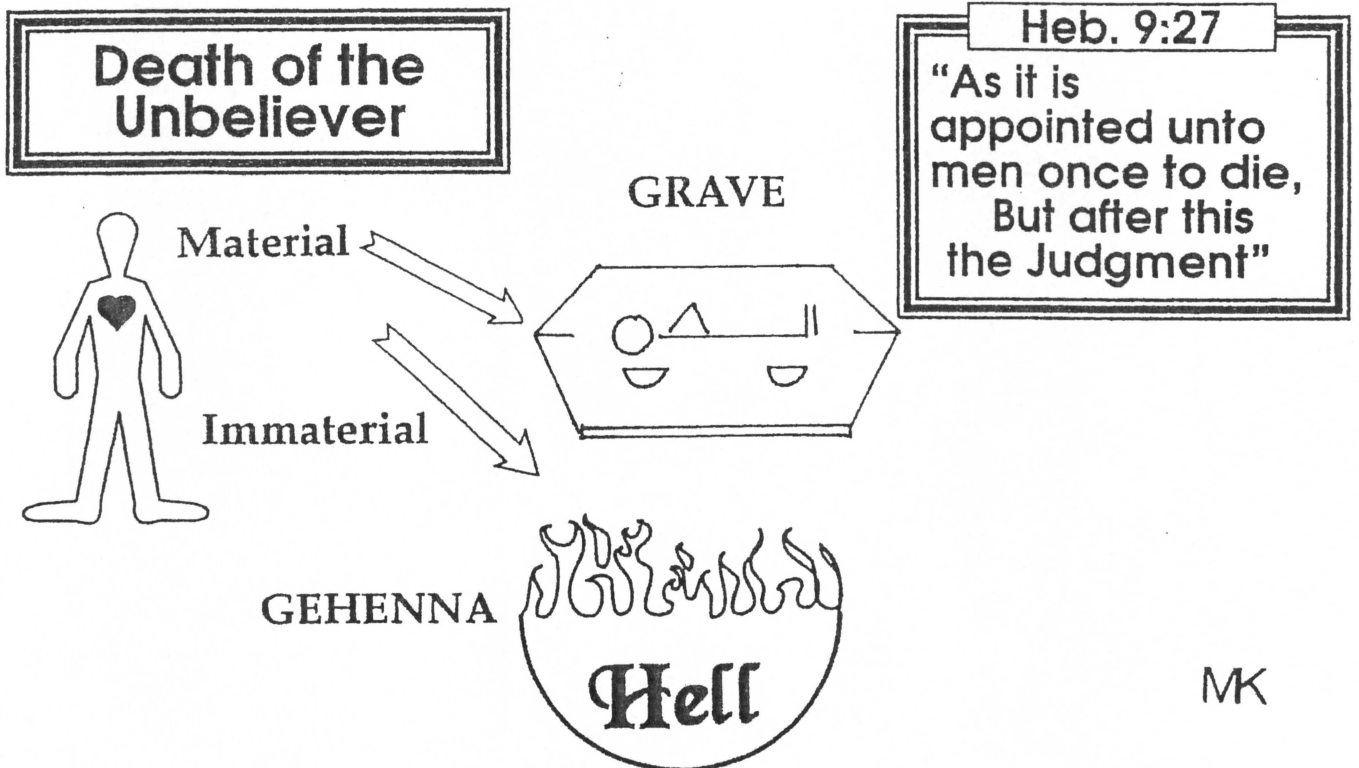
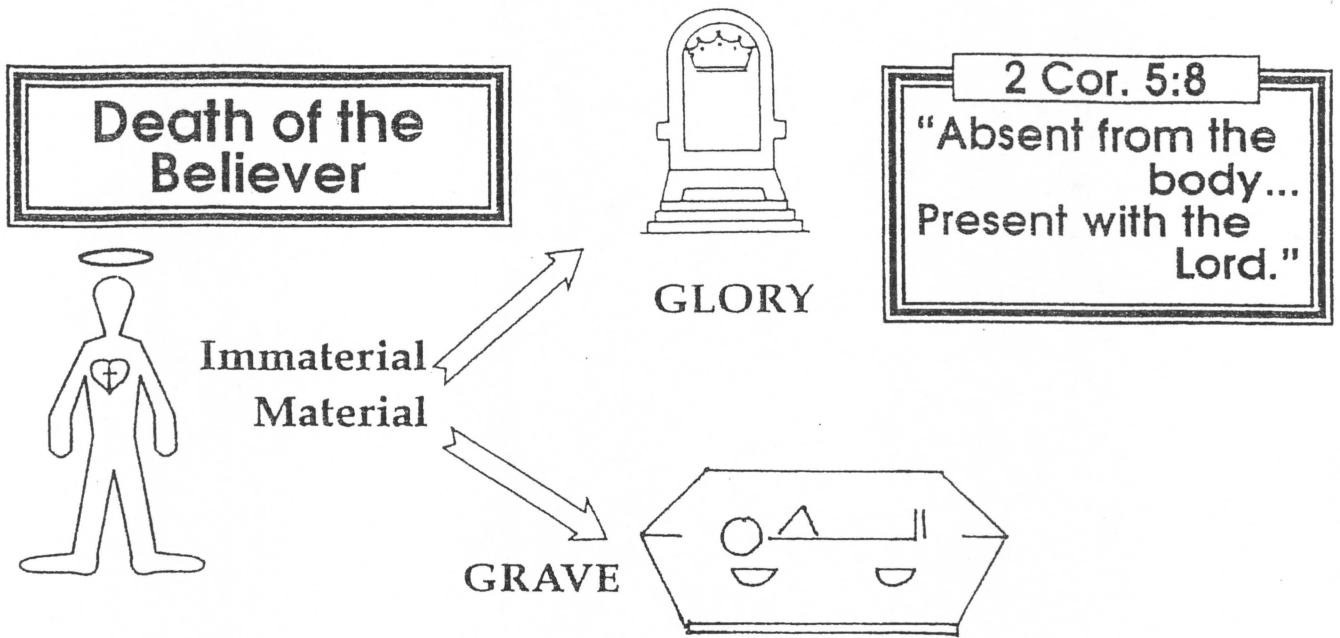
Neither is it possible for the living to communicate with the dead. Any contact that appears to be with the nether world is through demon spirits.

2b. The provision for the unbeliever before death:



With all the bad news for the future of the unbelievers, it is only proper to conclude with good news. Hell with its torments was never prepared for man but for the devil and his angels (Mt. 25:41). For fallen mankind God the Father sent a Savior. When Jesus Christ died on the cross in our place He tasted “death for every man” (Heb. 2:9). The gift of salvation is extended to every individual. When a person accepts Christ as Savior, at that moment, he becomes eternally a child of God. The Holy Spirit encourages ever unsaved individual reading these lines to make that decision today (Heb.3:15) so that at the time of death he can join the other saints in God’s eternal rest (Heb. 4:9).

Death for Saints and Sinners



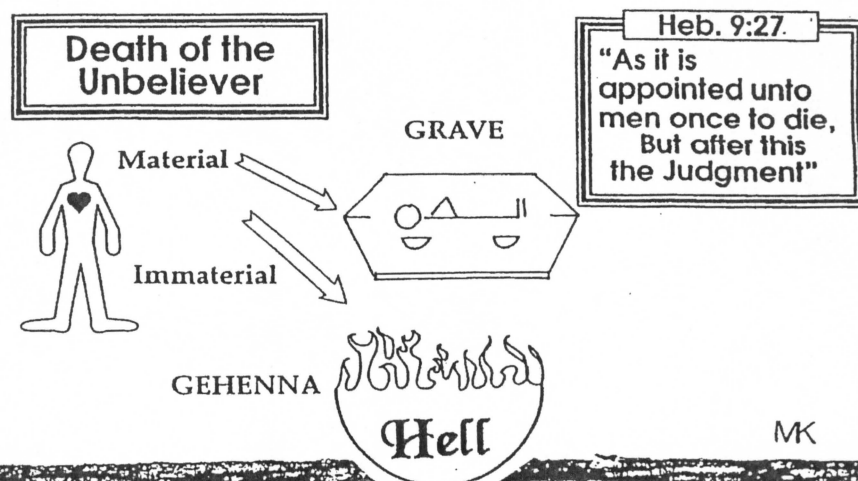
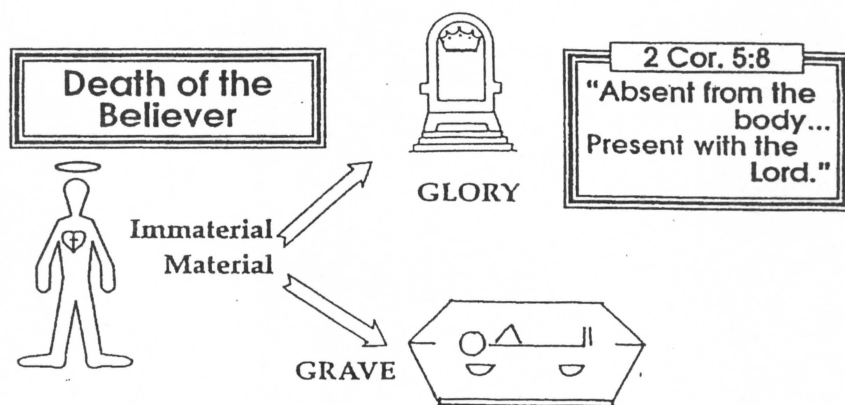
MK

Than · ã · tol · ð · gy

the branch of knowledge dealing with
the dying and the bereaved



Death for Saints and Sinners



TEN STEPS
FROM EARTHLY SORROW
TO HEAVENLY SPLENDOR



LAZARUS CARRIED TO HEAVEN.

TEN STEPS FROM EARTHLY SORROW TO HEAVENLY SPLENDOR OR THE TRIUMPHANT TRANSITION TO OUR HEAVENLY HOME

Manfred E. Kober, Th.D.

INTRODUCTION

It is a matter of great comfort and consolation that when a believer faces death, he can know that death has lost its terror. The Apostle Paul expresses it by the frequently quoted questions and consoling answer:

1 Cor. 15:55-57 O death, where is thy sting? O grave, where is thy victory? ⁵⁶ The sting of death is sin; and the strength of sin is the law. ⁵⁷ But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Someone has explained the experience of a saint at the moment of death thusly, that for the believer death is not like being run over by a truck but by the shadow of a truck. As the believer leaves this life for a fleeting, but only a fleeting, moment, death casts a shadow on him. And then he is surrounded by heavenly light and an experience of bliss totally unknown in his earthly existence.

The believer's transition from his earthly life to his eternal abode may be described in several discernible steps. While there is no clear biblical statement about some of these aspects of our transition to glory, by implication and inference from biblical passages, we are afforded a measure of certainty as to what transpires between the saint's departure in death and his arrival in heaven.

1A. THE AFFECTION OF OUR HEAVENLY FATHER'S HEART:

The Psalmist reveals to the believer an amazing truth when he writes:

Psalm 116:15 Precious in the sight of the Lord is the death of his saints.

The word "precious" (*yaqar*) means "highly prized, highly valued" or "rare." The standard Hebrew lexicon by Brown-Driver-Briggs (BDB) lists the word's various usages:

1 *precious*:

a. *costly*, of יקרֹת, *costly building-stones* 1 Kings 5:31; 1 Kings 7:9,10,11 compare מִסָּד מִסָּד מִסָּד יִקְרָת מִסָּד יִקְרָת מִסָּד Isaiah 28:16 a costly corner (-stone) of a foundation, — on construct see Da^{Synt.} § 28, R. 3, 6; הוֹן יִקְרָ *costly wealth* Proverbs 1:13; Proverbs 12:27; הוֹן יִקְרָ וְנָעִים Proverbs 24:1.

b. *precious, highly valued*: נָפֶשׁ יִקְרָה Proverbs 6:26 *precious life*; opposed to זולל Jeremiah 15:19 (of choice elements of character); יִקְרָ בְּעֵינַי Psalm 116:15; יִקְרָה הִיא מִפְּנֵי Proverbs 3:15 *she (wisdom) is more precious than rubies* (see also

c); *prized*, of יִחֲסֵד Psalm 36:8; = substantive בָּנוֹת מְלָכִים בְּיִקְרוֹתֶיךָ Psalm 45:10 *king's daughters are among thy precious (= dear) ones*.

Psalm 116:15 thus indicates that the death of the believer is not incidental. Allen P. Ross, in his superb commentary on the Psalms, explains that the term “precious” indicates that God does not treat the deaths of saints with indifference—they are highly valued by Him. He cares so deeply for the lives of the saints that He allows no one to die apart from His plan or without His approval (Volume III, 430).



Charles Haddon Spurgeon, known as “The Prince of Preachers,” wrote a six-volume commentary on the Psalms, known as *The Treasury of David*. With the skill of an exegete and the heart of a pastor, he writes on this passage.

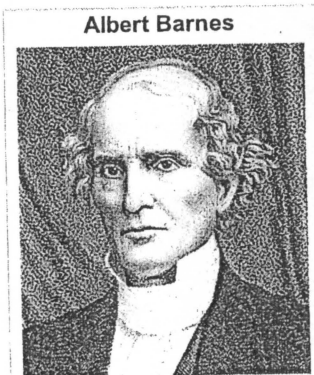
They [the saints] shall not die prematurely; they shall be immortal till their work is done; and when their time shall come to die, then their deaths shall be precious. The Lord watches over their dying beds, smooths their pillows, sustains their hearts, and receives their souls. Those who are redeemed with precious blood are so dear to God that even their deaths are precious to him.

This key passage, showing God’s interest in the death of believers, is similar to Psalm 72:14

“... Precious shall be their blood in his sight.”

It seems appropriate to cite one more commentary on the passage. Albert Barnes, in his *Barnes’ Notes on the Bible* writes incisively:

The idea here is, that the death of saints is an object of value; that God regards it as of importance; that it is connected with his great plans, and that there are great purposes to be accomplished by it. The idea here seems to be that the death of a good man is in itself of so much importance, and so connected with the glory of God and the accomplishment of his purposes, that he will not cause it to take place except in circumstances, at times, and in a manner, which will best secure those ends. The particular thought in the mind of the psalmist seems to have been that as he had been preserved when he was apparently so near to death, it must have been because God saw that the death of one of his friends was a matter of so much importance that it should occur only when the most good could be effected by it, and when the ends of life had been accomplished; that God would not decide on this hastily, or without the best reasons; and that, therefore, he had interposed to lengthen out his life still longer. Still, there is a general truth implied here, to wit, that the act of removing a good man from the world is, so to speak, an act of deep deliberation on the part of God; that good, and sometimes great, end are to be accomplished by it; and that, therefore, God regards it with special interest.



2A. THE ASCENT TO OUR HEAVENLY HOME:

While the experience from earthly life to eternal life in heaven takes but a fleeting moment, it is well to consider separately some of the provisions the Lord has in store for us.

1b. The Lord of life concludes the life of the believer.

As noted by commentators above, when the believer reaches the end of his life, it is by the design of a sovereign God, the loving heavenly Father.

There is a natural reluctance even among believers to faith death. The inborn desire for self-preservation makes it difficult to look forward to the time of departure from this life, our environment and our loved ones. Our heavenly Father knows about our anxieties and fears and always gives us the enablement to face hardships and difficulties. It is wonderful to realize that the Lord is with us in a special way at the time of death and delights to have His blood-bought child with Him in Heaven. Two main developments take place at the divinely-ordained moment of death. Death is defined as “a permanent cessation of all vital functions; the end of life” (*Webster’s Seventh New Collegiate Dictionary*). Every function in the person ceases.

2b. Man’s immaterial facets separate from his physical body.

We know through divine revelation that for the believer to be absent from the body is to be present with the Lord (2 Cor. 5:8). Sadly, the unbeliever faces immediate judgment (“**And as it is appointed unto men once to die, but after this the judgment.**” Heb. 9:27). At death, the body of the individual has ceased all functions but the true person, whether believer or unbeliever, departs with his spirit, soul, heart, mind, conscience, etc., to a different location.

3b. The believer’s immaterial facets are clothed immediately in a temporary, at first invisible, body.

Christ’s account of Lazarus and the rich man in Luke 16 is a historical narrative, containing references to the historical persons of Abraham and Moses and an individual by the name of Lazarus. In none of Christ’s parables does He refer to an actual historical person, nor does He give personal names to individuals. Thus, when we read the account, we are confronted with actual individuals. Lazarus is in Abraham’s bosom and the rich man in hell, soon after their death. The rich man, an unbeliever, has a body (as suggested by his “tongue;” Luke 16:24) and Lazarus, a godly individual, likewise has a body (as indicated by his “finger;” Luke 16:24).

4b. The angels bring believers to the third heaven.

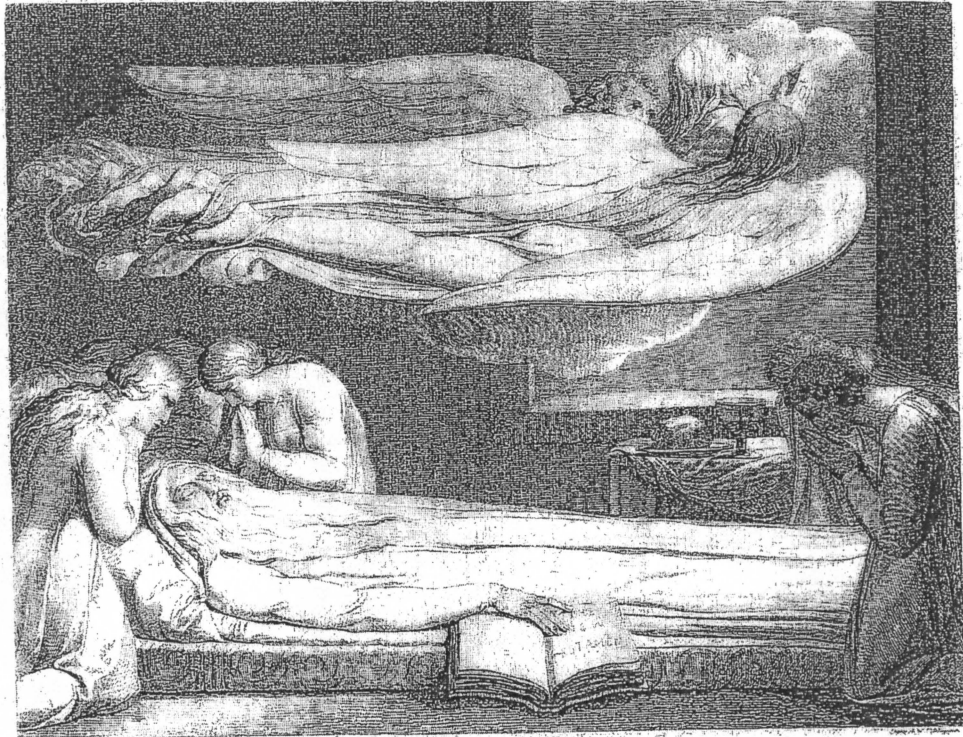
In the account of Lazarus and the rich man, angels carried Lazarus to Abraham’s bosom or paradise, which apparently is located now in the third heaven (2 Cor. 12:2-4).

As to the angelic actions, a very descriptive word is used. They literally “lifted up and carried” (*apofero*) Lazarus. If this happened to one of the lesser Old Testament saints, how much more do angels have a significant part in conducting members of the Bride of Christ to glory?

While the distance from here to glory is infinitely far, the time involved is infinitesimally brief. We are in glory in a fleeting moment (“absent from the body [immediately] with the Lord,” 2. Cor. 5:8; “to depart and to [immediately] be with Christ,” Phil. 1:23). Even

before the nurse in the hospital closes the eyes of our earthly body left behind, we will gaze upon the splendors of Heaven!

God selects angels as our travel companions, perhaps our earthly guardian angels. Their task is two-fold. They present us perfectly sanctified to our Savior and they protect us as we pass through Satan's domain. Until the middle of the Tribulation he is "the prince of the power of the air" (Rev. 12:1-4). Who knows what demonic devices he might otherwise employ to prevent us from reaching our delightful destination!



Angels escort a believer in his intermediate body to the Third Heaven.

5b. The Savior welcomes the believer in the third heaven.

When Stephen, the first martyr, was stoned, he was afforded a glimpse into the Third Heaven, where the Savior left His throne and stood in a welcoming posture, to embrace Stephen just a short while later. Dr. Luke records the riveting scene:

Acts 7:54-58 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵ But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶ And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. ⁵⁷ Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ⁵⁸ And cast him out of the city, and stoned him . . .

The blood-bought believer, like Stephen, may likewise expect a personal welcome by the Savior in Heaven” who has loved us with an everlasting love (Jer. 31:3) and who for the joy that was set before him, endured the painful execution on the cross (Heb. 12:2). He shed His blood for the believer’s redemption and now welcomes the saint to glory as a member of His Bride.

6b. The believer is shown his living quarters in Heaven.

The night before His crucifixion, the Savior assured his troubled disciples that while He would depart, it was for a good reason. He would go to the Father’s House and prepare their eternal home. Then He would return. The immediate event referenced will occur when our eternal home is complete and the Savior returns for His own. He will summon the living believers who will not experience death but will be transformed in a moment and raptured to His presence in the air. This is also true of each believer who dies before the rapture. The angels will gently carry him, in a fleeting moment of time, to the Savior in Heaven Who, after a warm and personal welcome, will perhaps have some angelic being show him his eternal living quarters. Christ promised ample space for the saints when He said, **“in my father’s house are many mansions”** (John 14:2, literally, “living quarters or condominiums”). Since spirits do not occupy any space, they have no need for living quarters. The fact that Christ spoke of our residence in Heaven further suggests for the believer a physical body beyond this life.

7b. We will instantaneously recognize our loved ones and the saints who have gone before.

If your parents were believers, you will recognize them from afar. We also will instantaneously recognize saints of generations ago and from biblical times. If that were not true, we would spend half an eternity introducing ourselves to that vast company. Just during the first part of the Tribulation, an innumerable company of martyrs is summoned to Heaven. ,

8b. We will enjoy blessed fellowship and with the saints, the angels and the Triune God.

The heavenly creatures are often pictured in fellowship, worship and service in Heaven. So, for example, in Revelation 5 we see various groups joining in worship which includes singing (Rev. 5:8-14).

--the twenty-four elders who most likely represent the Church (v. 8)

Rev. 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

How do we become acquainted with all of these fellow saints? The Scriptures are silent on the topic, but it appears that instant recognition is the most probable reason. It must be remembered that Christ’s disciples on the Mount of Transfiguration in the year A.D. 32 instantaneously identified two individuals whom they had never met and who lived centuries before: Moses (1560-1440 B.C.) and Elijah (c. 900- c. 849 B.C.).

--myriads of angels (v. 11) -- possibly numbering 404 million, if the number is literal

--the four beasts, who may represent higher angelic creatures (v. 8)

--“every creature which is on earth and in heaven” (v. 13)

9b. We will jointly worship and glorify the Triune God.

Our worship and singing has salvation as its main theme:

Rev. 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Worship and adoration are described thusly:

Rev. 5:12-13 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

¹³ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

A similar description is given of the Tribulation martyrs in:

Rev. 7:9-12 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. ¹¹ And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, ¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

10b. The saints will enjoy physical provisions promised and provided to them.

When the saint arrives in Heaven, it will be in a perfect, holy environment, void of all the evils, sins and inequities of this world. The newly arrived saint will be supremely happy in his new surroundings. Yet, to heighten the delight of believers, the Lord promises numerous physical blessings. While in our intermediate or final resurrection body, we will not have any need for food or sustenance the saints have the solemn promise of the Holy Spirit in Revelation 2:7.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The Lord will personally serve us food and drink:

Rev. 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CONCLUSION

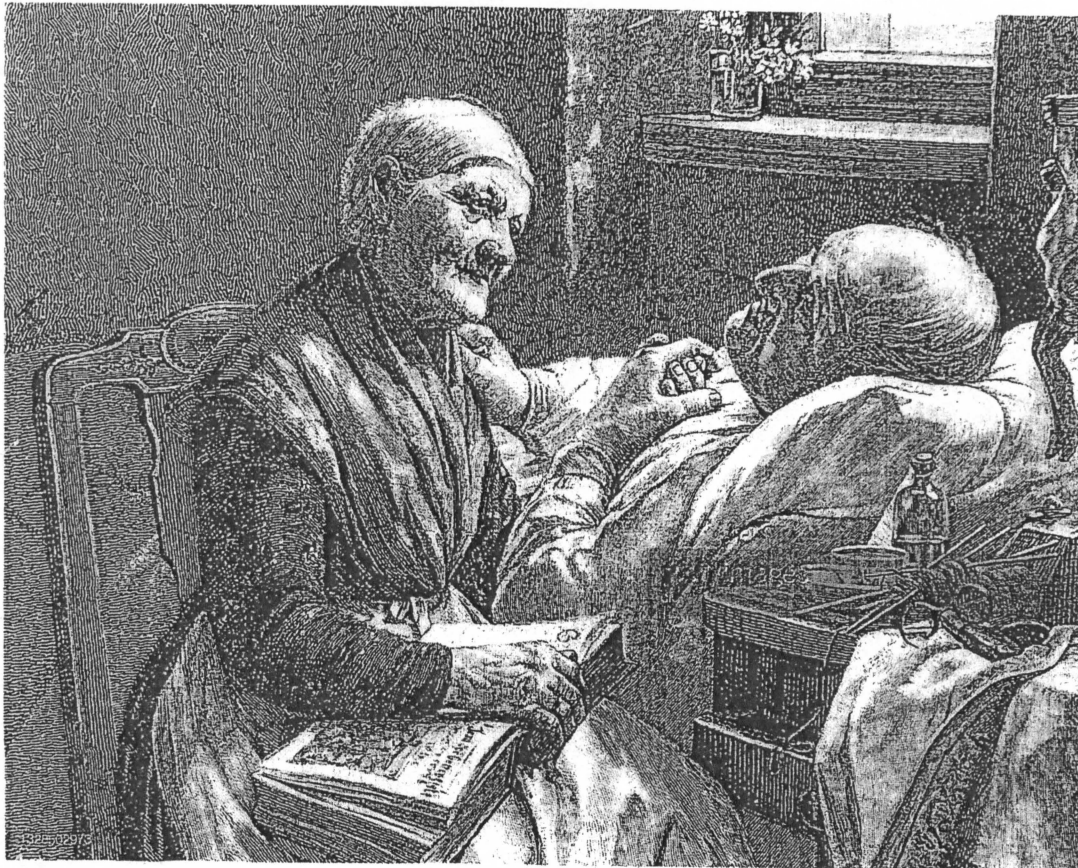
God's plan as revealed for the believer's transition from earth to Heaven involves a number of extraordinary details. The saint's spiritual and physical provisions continue after this life throughout eternity. Somehow, Paul's observation in Romans 8:32 takes on a new meaning:

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

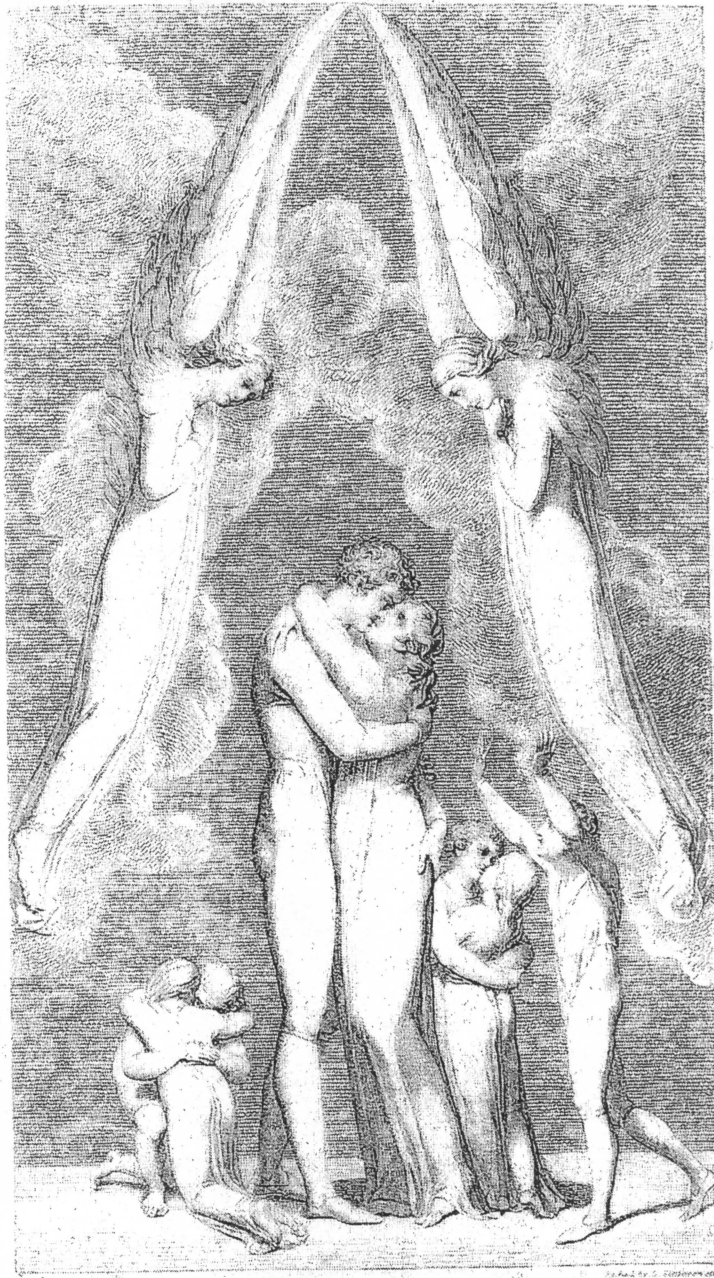
In light of the promised food and drink and abundant physical provisions, it may not be too far amiss to anticipate that when believers arrive in Glory, there will welcome drinks. I like to think that mine will be orange juice.

Grandmother reads the Bible to her dying husband -

Illustration from 19th century.



*Undoubtedly, this godly old couple is prepared
to have the husband summoned to Heaven.*



The meeting of a Family in Heaven

Engraved by W. Blair Blake from the original painting by W. Blair Blake

"The Meeting of a Family in Heaven": in The Grave. William. Blair Blake

A family reunited in Heaven.

SANCTIFICATION IN ITS FOUR STAGES

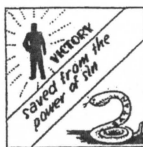
PREPARATORY
SANCTIFICATION
2 THESS. 2:13



POSITIONAL
SANCTIFICATION
1 COR. 1:2 cf. 6:11



PROGRESSIVE
SANCTIFICATION
1 PETER 1:16

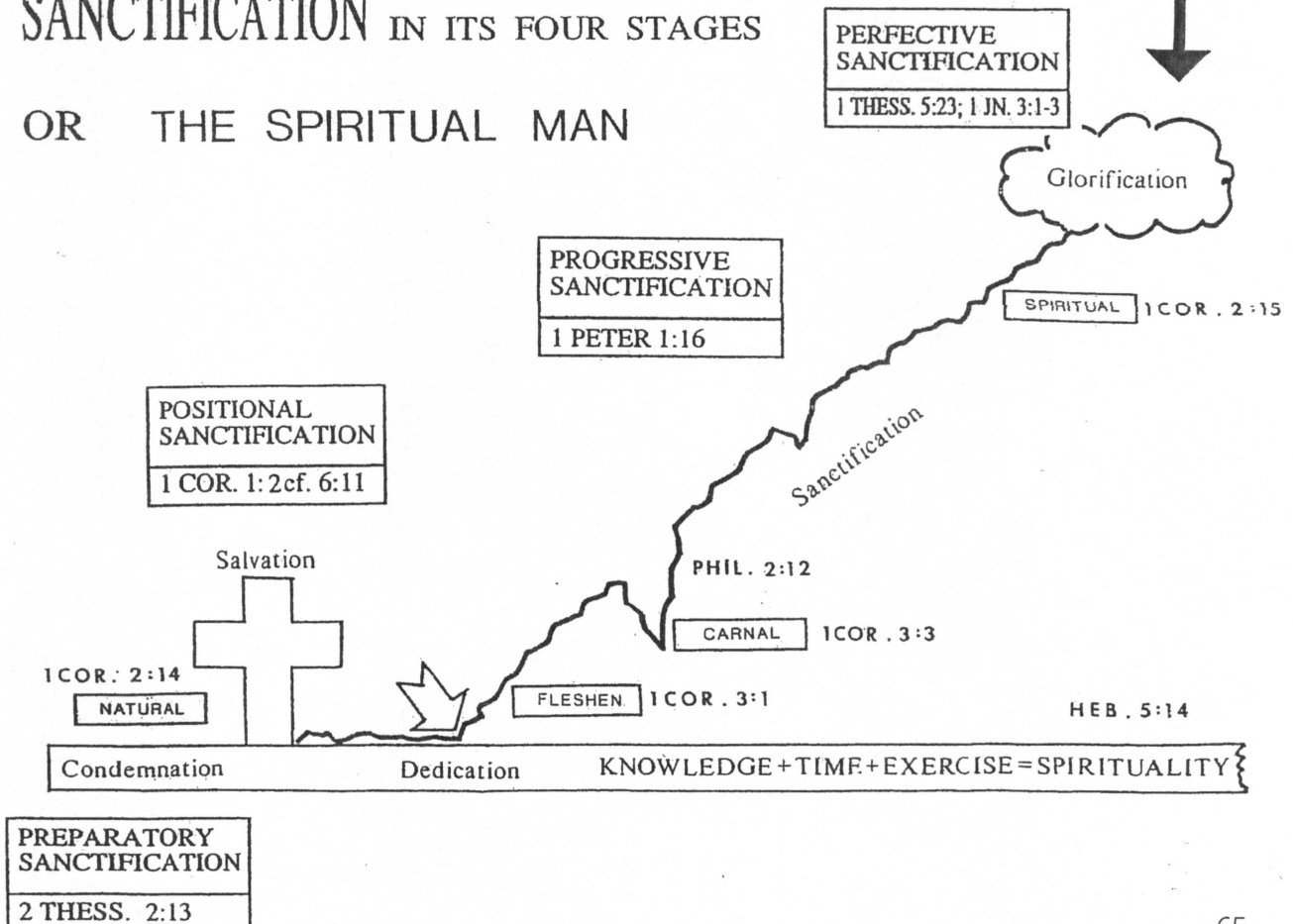


PERFECTIVE
SANCTIFICATION
1 THESS. 5:23; 1 JN. 3:1-3

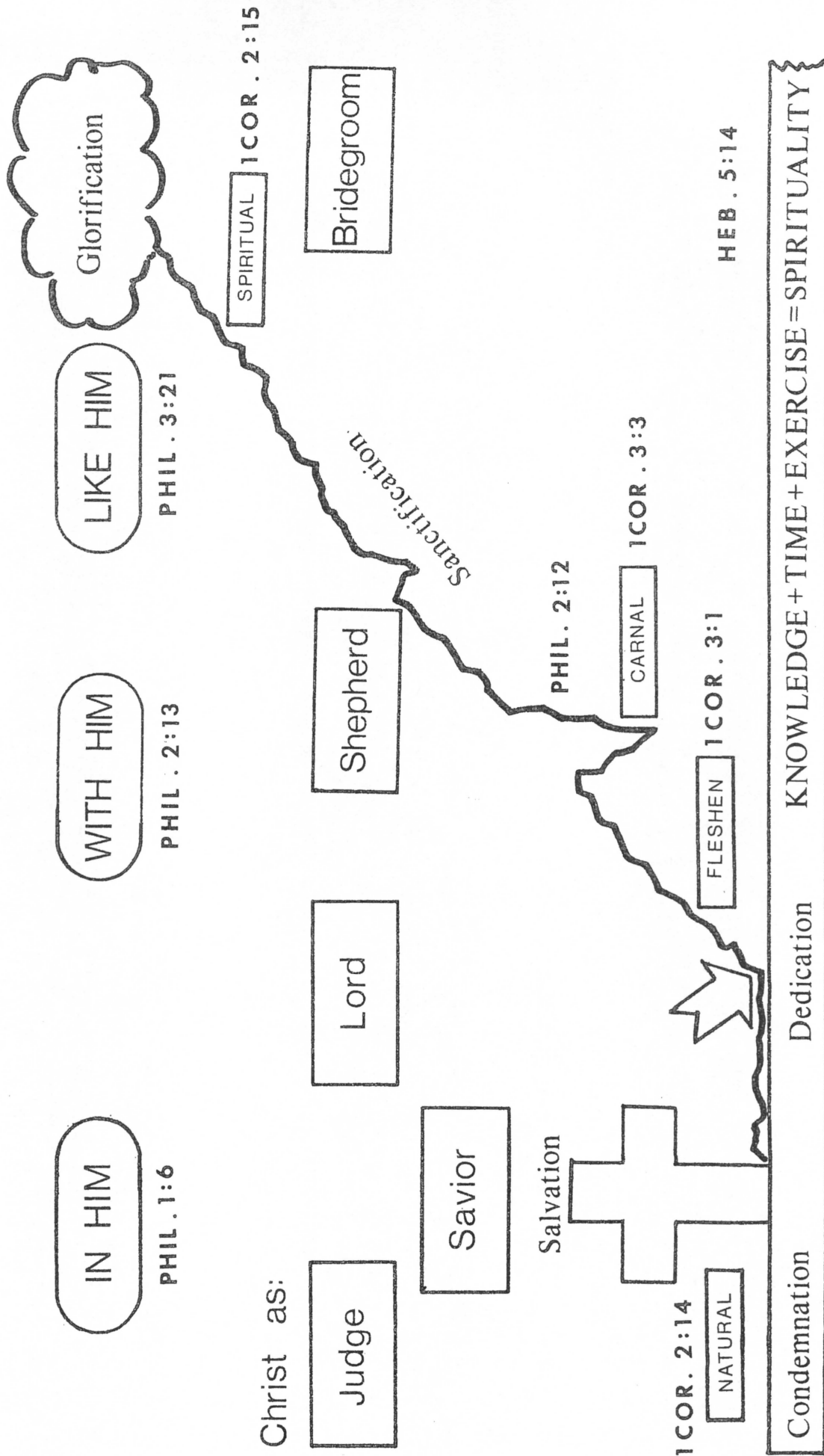


The believer apparently
experiences total
sanctification or
glorification at the
moment of death.

SANCTIFICATION IN ITS FOUR STAGES OR THE SPIRITUAL MAN



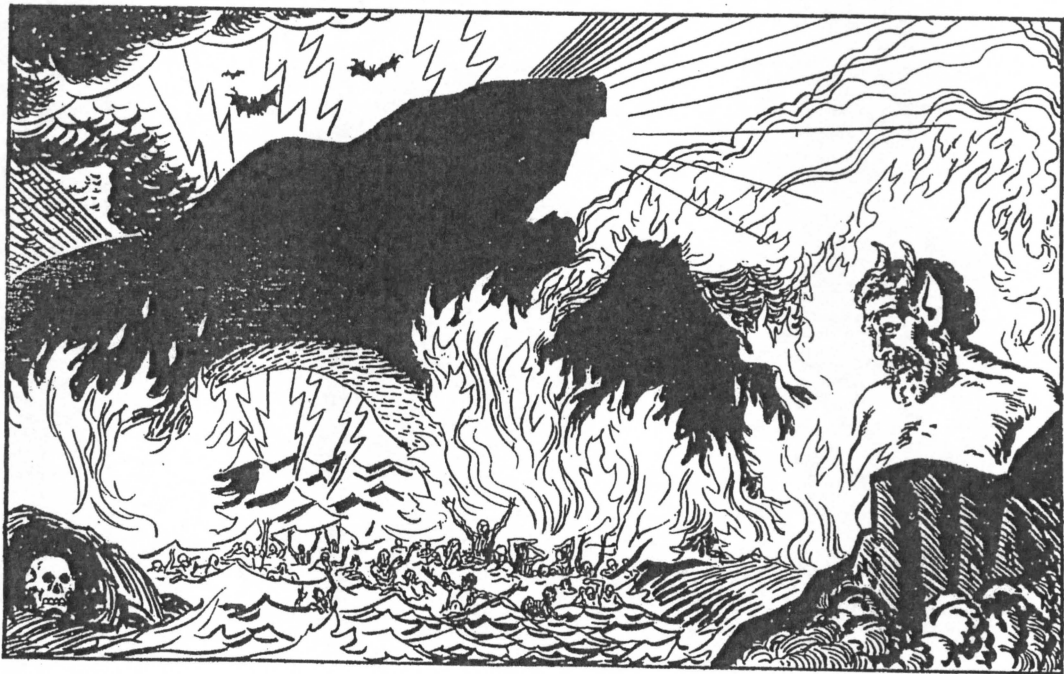
THE SPIRITUAL MAN



Manfred E. Kober, Th.D.

HELL: The Place of Eternal Punishment
for
Satan, Demons and Unrepentant Sinners

The Torments of Hell



HELL:

ITS CERTAINTY AND CONDITIONS

Manfred E. Kober,

1A. THE PROMINENCE OF HELL:

1b. The Doubt in Modern Theology:

2b. The Doctrine in The Inspired Scriptures:

1c. "Hell" is used 31 times in the O.T. (KJV), each time it is a translation of the Hebrew Sheol. Sheol is also translated 31 times as "grave" and 3 times as "pit."

2c. "Hell" is used 22 times in the N.T. (KJV).

1d. Ten times it is a translation of Hades.

2d. Once it is a translation of Tartarus: 2 Peter 2:4

3d. Eleven times it is a translation of Gehenna.

3c. Gehenna alone is correctly translated as hell. With one exception (James 3:6), the word is used only in the synoptics (Mt., Mk., Lk.), and then only by Christ. While Sheol and Hades are general terms for the grave, hell speaks of the place of punishment.

4c. The knowledge of hell comes almost exclusively from the teachings of Christ
The idea of a hell to be shunned and a heaven to be gained is not some superstitious development but Scriptural doctrine, clearly and frequently taught by our Savior.

2A. THE PURPOSE OF HELL: MT. 25:41

1b. The Denizens of Hell:

1c. Hell is a designed place for the devil and his demons.

2c. Hell is the designated place for the unsaved, though not originally designed for them.

2b. The Design of Hell:

1c. Sin while committed in time, offends the infinite majesty and holiness of God and thus partakes of an infinite character and demands infinite punishment.

2c. Hell is for unremedied, unrepentant, unredeemed sin and involves fallen angels and fallen men.

3A. THE PLACE OF HELL:

1b. The Designations of Hell:

1c. Sheol: שְׁאוֹל from שָׁוַה -- "to make hollow" The English word hell and

the German word Hölle are derived from the Teutonic word hell = a hollow, thus the German word Höhle = cave. Sheol is thus a vast subterranean resting place which is the common receptacle of the dead.

- 1d. Grave: Genesis 37:35; Job 14:13
- 2d. Hell, the opposite of heaven: Amos 9:2; Job 11:8
- 3d. The place of sorrow: Psm. 18:5; 116:3
- 4d. The place of torment: Psm. 9:17

2c. Hades: αἵδεσ from αἴδω, i.e., that which is unseen or, the unseen place of the departed dead.

3c. Gehenna: This refers to the Valley of Hinnom SW of Jerusalem where notorious child sacrifices were offered to the god Moloch by Ahaz (2 Chron. 28:3) and Manasseh (33:6). Later it became the Valley of Refuge where a perpetual fire was burned to prevent the valley from being totally contaminated.

4c. Tartarus: 2 Peter 2:4--apparently a subdivision of Gehenna where some fallen angels are chained forever.

5c. Pit: Numbers 16:33

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

6c. Abyss: Luke 8:31

Conclusion: Neither Sheol nor Hades ("grave") are ever used in a good sense but always with a connotation of terror.

2b. The Divisions of Hell:

1c. Before the death of Christ, hell appears to have been a realm in the earth, with a deep gulf separating the righteous from the wicked.

1d. The wicked descended into the earth: Numbers 16:33
(The sons of Korah went down into the pit.)

2d. The righteous descended into the earth:
Ephesians 4:9 Christ descended to the lowest parts (but may simply be a reference to His coming from heaven to earth).
1 Peter 3:19 Christ preached to the spirits in prison (phulakē).

3d. The compartment for the righteous involves rest (paradise; Lk. 23:43) and fellowship (Abraham's bosom; Lk. 16:22).

2c. After the ascension of Christ, the righteous are in the third heaven, enjoying the presence of the Lord.

2 Cor. 12:1-4 Paul was raptured into the third heaven.

2 Cor. 5:8 Souls who are absent from the body are present with the Lord.

Rev. 7:9 The redeemed are seen in the third heaven.

3b. The Destiny of Hell:

1c. Hell (Sheol and Hades) is the temporary state between death and resurrection for believer and unbeliever.

2c. At Christ's ascension, the redeemed left the heart of the earth and ascended to the third heaven (the "harrowing of hades" , though many reject the two compartment view).

3c. At the conclusion of the millennium the compartment for the wicked is absorbed by the Lake of Fire, Rev. 20:14-15

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

4A. THE PICTURE OF HELL: LK. 16:19-31

Luke 16:19-31

1b. Abilities:

- 1c. Seeing: v. 23
The wicked are able to see the righteous but the righteous evidently are unable to see the torment of the wicked.
- 2c. Speaking: v. 24ff
- 3c. Remembering: v. 28
His past condition: v. 25
His former relatives: v. 28

2b. Agony:

- 1c. Physical agony:
V. 23: "In torment"
V. 24: "I am tormented"
V. 25: "You are tormented"
Note: The only thing on which the rich man and Abraham agree is that the rich man is in agony.
- 2c. Mental anguish:
V. 28: "I have 5 brethren"

3b. Attitude:

- 1c. Regret: He wants Lazarus, v. 23
- 2c. Remorse: For his brother's fate
Note: In hell, misery does not love company.
There is no fellowship in hell:
1 John 1:3; Mt. 8:11
There is no light in hell:
John 1:3; Mt. 8:12
The unsaved dead remember the unsaved living and do not want them to come to them.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Mt. 8:12

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

5A. THE PUNISHMENT OF HELL:

1b. It is physical: The rich man's first request, to have his tongue cooled.
Mt. 8:12; 22:13--"weeping, wailing, gnashing of teeth"

2b. It is psychological: The rich man's second request.
His despair
His brothers' dilemma
Lazarus' delight, v. 25 "He is comforted"

3b. It is proportionate:

Mt. 10:14-15

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Go-mor'-rha in the day of judgment, than for that city.

Mt. 11:22-24

22 But I say unto you, It shall be more tolerable for Tyre and Si'-don at the day of judgment, than for you.

23 And thou, Ca-per'-na-um, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

4b. It is perpetual:

The parallel passage,
Mt. 18:8-9 speaks of
"the eternal fire" in
"hell fire."

The idea of the worm and
the fire are taken from
Isaiah 66:24

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Mk. 9:43-48

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

If the believer's presence with God is eternal, so is the unbeliever's separation from God and his punishment: the same word is used in the same passage for the destiny for both the righteous and the wicked:

Mt. 25:46

The decision concerning one's eternal
destiny in the presence of God or in
torments in hell is made in this life.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

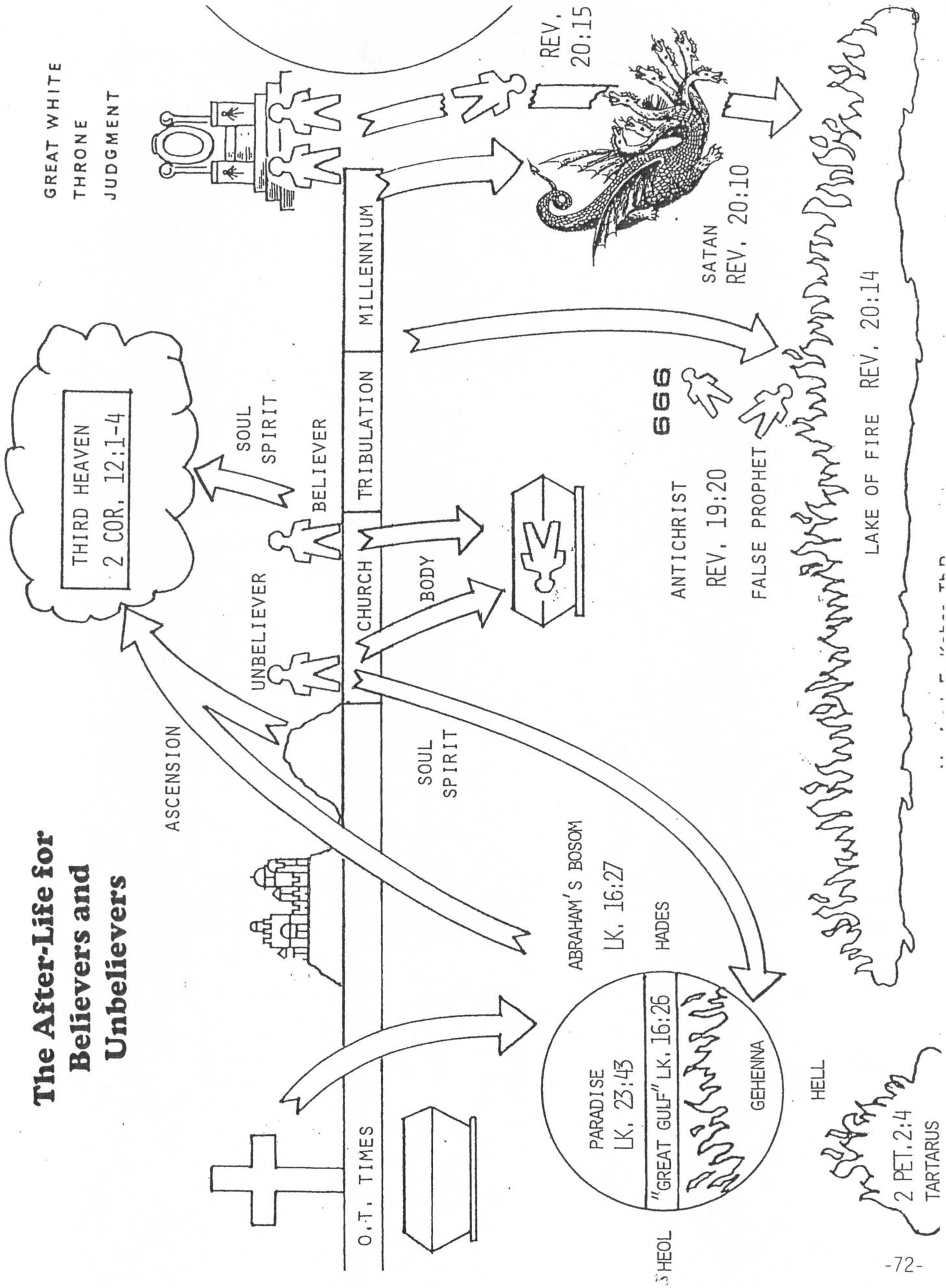
"Today if ye will hear his voice, harden not
your hearts." (Heb. 4:7)

"Let us therefore fear, lest a promise being left us of entering into His
rest, any of you should seem to come short of it." (Heb. 4:1)

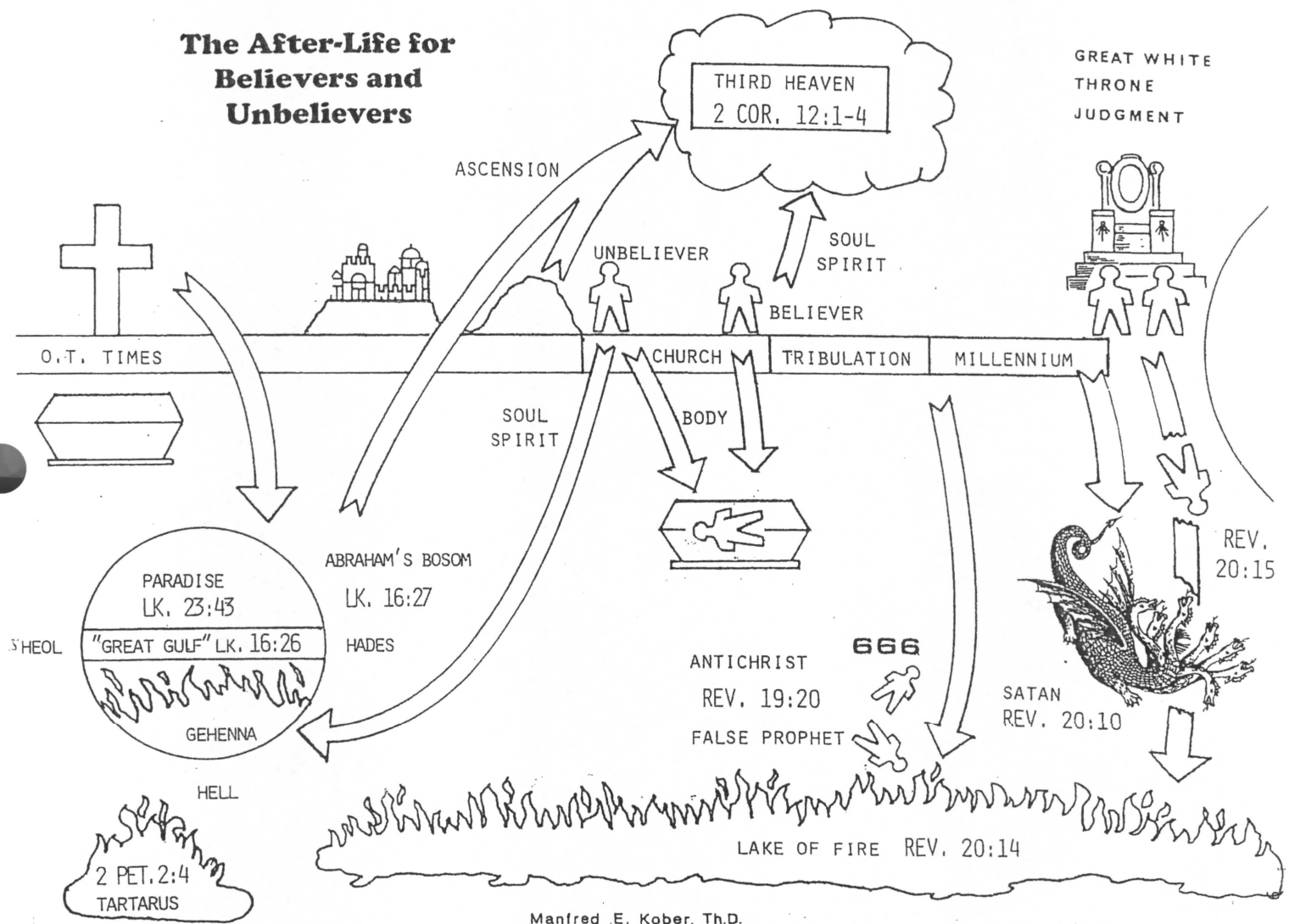
"Knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5:11)

The After-Life for Believers and Unbelievers

GREAT WHITE
THRONE
JUDGMENT



The After-Life for Believers and Unbelievers



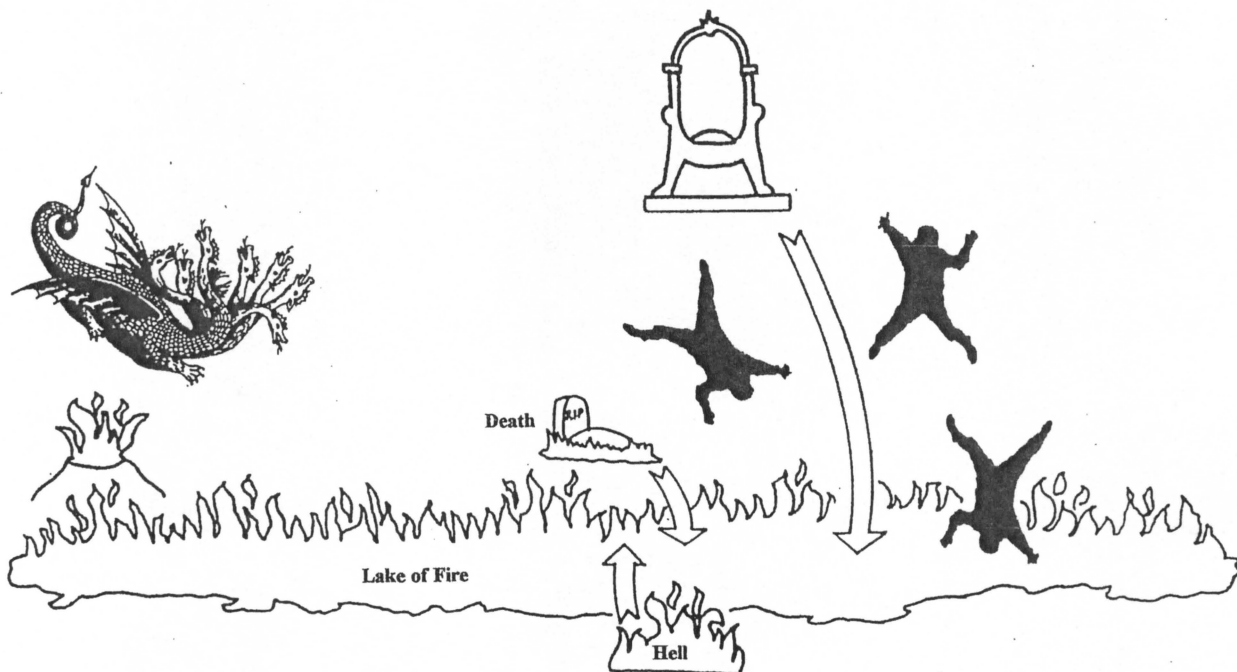
Manfred E. Kober, Th.D.

The Torments of Hell



Rev. 20:14-15

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."



It is very difficult, if not impossible, to conceive of untold millions suffering conscious, physical torment forever and ever. The excerpts from Dr. Sprague's sermon on Rev. 20:11 are worth noting and pondering.

NATIONAL PREACHER.

No. 12.

NEW-YORK, MAY, 1831.

Vol. 5.

SERMON CII.

BY WILLIAM B. SPRAGUE, D. D.

ALBANY, N. Y.

THE PROBABILITY OF PERDITION INFERRED FROM PRESENT IMPENITENCE.

REVELATION, xx. 11.—*He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still.*

THERE is a depth of meaning in the descriptions which the Bible has given of the final condition of the ungodly, which the boldest human mind is utterly inadequate to fathom. There is the most fearful imagery employed on this subject which lies within the compass of human language. There is weeping, and wailing, and gnashing of teeth. There is the smoke of the torment that ascendeth up for ever and ever. There is the worm that always gnaws and never dies. There is the pit over which hangs the blackness of darkness. There is the resurrection of damnation, and the lifting up the eyes in torment, and the being trampled under foot by Jehovah in his righteous indignation. I say that in this imagery there is a depth of meaning which we cannot fathom; but this circumstance renders it not the less but the more dreadful; for the implication manifestly is, that the woes which are to constitute the portion of the ungodly, and which are to break upon them in an everlasting storm, are really out of the bounds of our present conceptions; that no one can know all that is implied in the loss of the soul, until he learns it by experience.

THAT the statement now made will generally be assented to by this congregation, even by that part of it who are not professedly the followers of Christ, I cannot entertain a doubt; and if each individual were interrogated as to the fact whether he really believes what the Bible has said on this subject, I should expect, at least in nearly every case, to receive an affirmative answer. Why then, I am ready to ask, this entire unconcern which prevails in so many minds in respect to the salvation of the soul? If there be a fearful hell before the ungodly, wherefore is it that the ungodly do not fear it? How is it that these probationers for eternity, who, in acknowledging the truth of the Bible, acknowledge that they are themselves exposed to an eternal perdition, are afterwards apparently as much at ease, and move about in circles of levity with as entire thoughtlessness, as if they were really only the creatures of a day? I

will tell you the solution of this; it is that they do not after all expect to perish. They have some loose calculation in their own minds that at some period or other they shall become religious: the precise time may be or it may not be determined upon; but at all events it is to precede their entrance into eternity. I doubt not, my friends, that all of you who are conscious that this great work is yet upon your hands, are at this moment precisely in this condition; fully intending to wake up and attend to it before you die. But it is my business, in this discourse, to attempt to show you that this will probably prove to be a delusion; in the language of my text, that those of you who are unjust now will be unjust still; that those who are filthy now will be filthy still; in other words, that the fact that an individual is at this moment putting off religion, furnishes ground for a strong probability that that individual will perish.

I know, my friends, that this may seem to many among you a startling doctrine; and really it is so: but if I can prove to you that it is true, I hope you will not refuse to look at it seriously. May I not hope, too, that each one will bear for himself; and if the argument should be sound, that each of you, as I pass along, will bring home to his own conscience the appalling reflection, "this proves that, humanly speaking, the chances are in favor of my destruction; that it is fearfully probable that death will to me prove the gate of a dark and wretched eternity!"

I say then, that the fact that any of you are at this moment putting off religion, furnishes ground for a strong probability that you will perish. Listen, and see if it is not so.

1. For, in the first place, you can never expect that any better adapted means will be used for your salvation than have been used already.

Look back upon your life, and see how God has been dealing with you. Many of you were in infancy dandled on the knee of piety; were brought to the altars of God for baptism; were instructed and counselled to fear God, by the lips of parental affection; and were privileged to come morning and evening to the domestic altar. All of you have, from your earliest years, had access to the word of God, in which the path to heaven is so clearly marked out that the wayfarer, though a fool, need not mistake. You have also enjoyed the privileges of the Sabbath and of the sanctuary; have heard from the pulpit, in instances almost innumerable, the most solemn appeals and the most tender exhortations; have listened while the prayers of God's people have been going up as a cloud of incense towards heaven; have frequently witnessed the celebration of that most impressive ordinance in which are represented the love and the death of Christ; and have had the obligations to join in this celebration tenderly urged upon you. Most of you, I have no doubt, have passed through scenes of special religious attention, in which many around you, and not improbably some of your near friends, have been the subjects of renewing grace; seasons in which the path to heaven was thronged by inquiring multitudes, and

the gates of immortal life seemed to be thrown wide open. Moreover, God has dealt with you variously in the ordinary course of his providence; on the one hand, has poured mercies innumerable into your cup, and on the other, has blasted your fond hopes, has caused your dwellings to be hung in mourning, and brought you, by sickness, it may be, to the very margin of the grave. And with all these means he has been constantly offering you his Holy Spirit; and when you have bid this Divine agent depart from you, he has whispered in your ear in accents of kindness, "why will ye die?"

Now I ask, when do you expect that any other or better means will be used for your salvation than have been used already? When can you expect that the invitations of the gospel will be urged upon you with more persuasive tenderness than they have been in years that are past? What will there be in the administration of the ordinance of the supper to impress you with the love of Christ hereafter, which there has not always been hitherto? What effect will the sight of others pressing into the kingdom be likely to exert upon you in coming years which it has not exerted already? And wherefore should you look for any different effect from mercies and afflictions than you have already experienced? All these are the means of God's own appointment for bringing sinners to repentance: these means you have hitherto enjoyed, and by your own confession they have not accomplished their object. Suppose you should enjoy them to your dying day, where is the ground for concluding that they will hereafter be more effectual? If they have done nothing for you up to this hour, when you have enjoyed them under the most favorable circumstances, is it not rash to hope that they will do more for you hereafter, when your circumstances will, in all probability, have become far less favorable? I speak as to wise men: judge ye.

2. Another consideration to prove the truth of our doctrine is, that *probably in respect to most of you, the greater part of life is already past.*

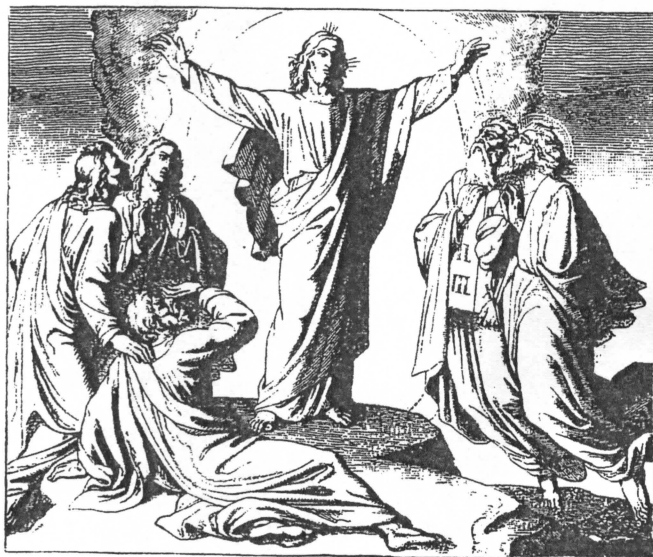
It will be acknowledged, on all hands, that life is the only period of probation; that whatever is done to secure the salvation of the soul must be done on this side the grave. The average length of human life is estimated, I believe, at twenty-eight years; of course an individual who has lived fourteen years, has reached half-way to the average limit of man's probation; and if he has passed that period, he has entered upon the latter half of the whole space (estimating it on the common principles of human calculation) which God has given him to prepare for eternity. But, lest it should be said that this is an unfair estimate, as the greater number of conversions do not take place under fourteen, we will substitute the age of twenty; and this, surely, is more favorable than facts will warrant, for not only is it considerably beyond half of the whole period, but it includes the season in which the number of conversions is far greater than during any other portion of life. You, then, who lived to the age of twenty strangers to religion, will probably go to the grave strangers to it; because you have lived out more than half the common

probability where some temporal good only is to be secured, or some temporal evil averted, and build an argument on the same degree of probability for the utter neglect of your soul's salvation? If your case were absolutely hopeless, why then indeed there would be nothing to be done, and there would be no motive to attempt any thing; but so long as there were even a ray of hope, you would stand convicted of madness in not waking to effort; for the loss on the one hand, and the gain on the other, defy all the powers of human calculation.

There is another thing here to be considered: it is that notwithstanding the chances according to all the rules of legitimate calculation are against any individual sinner being converted, yet we do know that many will be converted, though we cannot designate them; and here is a ground for encouragement. Let it be remembered also that notwithstanding the truth of our doctrine, yet the reason why it is true, is not that men are doomed to perdition by an arbitrary decree that has no respect to their own character; (*that* were a perversion of the true doctrine of providence;) but because they choose death, or the course which leads to death, rather than life, when life and death are both set before them. The probability, then, that you will perish, results not from the fact that you cannot be saved, but that you will not be saved; that you will continue till you die to reject the offers of eternal life.

And now, beloved hearers, if I do not mistake, the subject on which we have been meditating, has, as it respects some of you, raised a conflict between your judgment and conscience on the one hand, and your inclinations on the other. On the one hand, you cannot resist the conviction that these things are so; that the probability is decidedly in favor of your being doomed to an eternal communion with the wallings of the lost; and reason tells you that this is an appalling consideration. On the other hand, you shrink from the effort necessary to escape this tremendous doom,—and there is the plea of business, and the plea of pleasure, and the plea of carnal apathy, all united in favor of some future more convenient season. In this conflict shall reason or feeling be triumphant? In respect to most of you I have reason to fear that it will be the latter; and to every such case I may appeal for a further confirmation of the truth of what you have heard. Such a course will prove that you can still hold out against warnings and exhortations; that you can practically determine, even after this subject has been brought distinctly before you, that you will still stifle conscience and insult Jehovah. In short, it will be an important item in that evidence which proves that you are probably to suffer forever. We shall expect to hear of you again, not indeed perhaps plunging into gross excess, but losing yourself in the haunts of thoughtlessness or in the whirl of business, apparently and really unmindful that you are in the least jeopardy. But there are those among us who will look upon you with an eye of compassion; who will wish we could lay hold of you and save you from perdition; who, when we think of you with respect and kindness, will feel our hearts throb and sink at the reflection that you are probably to have your portion among the lost. I have said, you may refuse to look at this subject now, but the day is coming when it will urge itself upon you, and you will not be able to turn away from it. When sickness shall have taken you out of the ranks of pleasure and business, when death with its clustering horrors shall look you in the face, and show you his mandate, and point you to the door of the pit; and one step farther onward—when the everlasting abyss opens beneath the eye, and the sound of wailing ascends from it, and the storm and the lightning of God's wrath are blazing and raging over it,—Oh tell me, how

THE BELIEVER'S INTERMEDIATE BODY



THE TRANSFIGURATION.



LAZARUS CARRIED TO HEAVEN.

Manfred E. Kober, Th.D.

The Chronology of the Resurrection

1A. The Fact of the Resurrection:

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . .28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

1b. Every individual who was born and died will be resurrected.

2b. The agent of the resurrection is Jesus Christ.

A **resurrection** involves the restitution of the former body which has perished into a new body suited for eternal existence. The resurrection of Lazarus was, in fact, a **resuscitation**.

2A. The Two Types of Resurrection:

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

1b. The first resurrection is the resurrection of life (Rev. 20:5-6).

2b. The second resurrection is the resurrection of damnation.

3A. The Stages of the Resurrections:

1b. The first resurrection:

1c. The resurrection of Jesus Christ—in A.D.32: Luke 24:46; 1 Cor. 15:1-11

2c. The Jerusalem saints—at the time of Christ's resurrection: Mt. 27:51-53

3c. The Church Age saints—at the Rapture: 1 Thess. 4:16

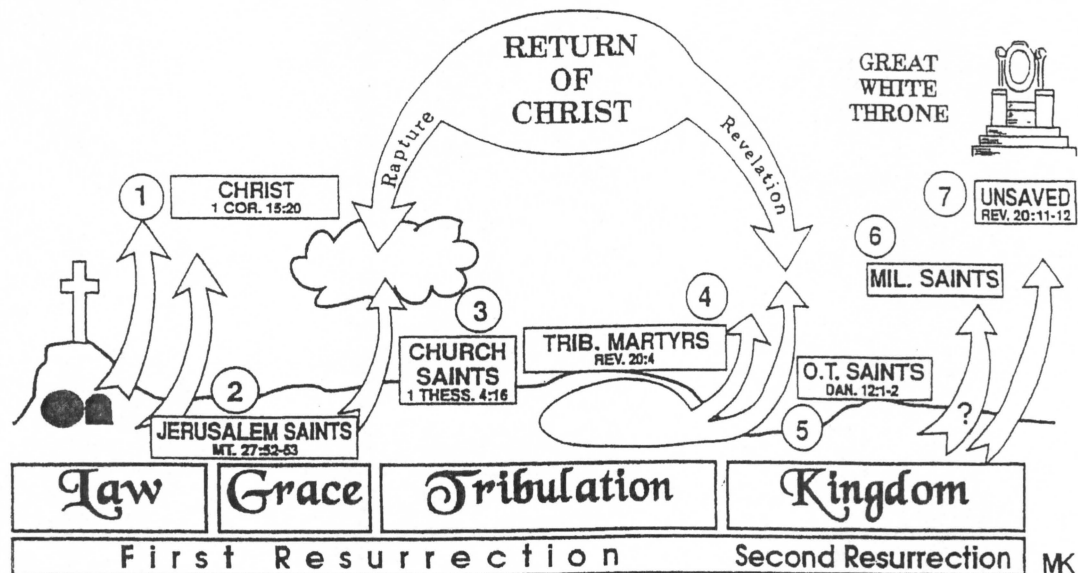
4c. The OT saints—at the Second Advent: Dan. 12:1-2

5c. The Tribulation martyrs—at the Second Advent: Rev. 20:4

2b. The second resurrection—at the end of the Millennium: Rev. 20:11-15

The Great White Throne Judgment is a judgment of all the unbelieving dead. It occurs at the end of the Millennium and is based on works in order to show that the punishment is deserved and how severe it should be (Rev. 20:12). Of course, the unsaved people are in this judgment because they rejected Christ as their Savior while they were alive.

The Resurrection unto LIFE and DAMNATION



Preliminary Considerations

The Nature of Man

- 1A. The Defense of the Inseparable Nature of Man:
Man has a body, soul, spirit, heart, mind, conscience and other immaterial capacities.
- 2A. The Demand for an Intermediate Body:
For man to function properly and to communicate with those around him, he needs a body.
- 3A. The Differences about an Intermediate Body:
 - 1b. Ignoring the issue:
Many theologians make no reference to the condition of an individual in the intermediate state.
 - 2b. The Roman Catholic Church espouses the unbiblical notion that all individuals suffer consciously and physically in purgatory for a period of time.
 - 3b. Many evangelicals either ignore or deny the possibility of an intermediate body.

Typical are Loraine Boettner's comments. He calls the intermediate state a state of imperfection: "This imperfection consists, first of all, in that the spirit is without a body, which for the human species is an abnormal condition. The body, with its organs of sense, is the instrument through which we make contact with the physical world. As long as the disembodied state continues the soul has, so far as we know, no instrument by which it can make contact with the physical world or communicate with the individuals here." (Loraine Boettner, *Immortality*, 1989, 95)

Boettner's view represents the position of most evangelical theologians: "The life of man thus falls not into two stages, as it is so often assumed, but into three. First, is the stage from birth until death, which is life in the present world and in the natural body; second, life between death and the resurrection, in the intermediate state, which is life without the body; and, third, life in the resurrection body, which is the final and eternal state. (*Ibid.*, 96)

Respected Southern Baptist theologian Gregg R. Allison, in an incisive article entitled "Four Theses Concerning Human Embodiment," cogently argues that human existence necessitates embodiment, but then, paradoxically, rejects the idea of a body in the intermediate state. Thus he speaks of "the strangeness of the disembodiment in the intermediate state." He further observes that "Physical death is the temporary separation of people from their body, so the intermediate state is an abnormal condition of disembodiment. At the return of Christ and its corollary event of bodily resurrection, people will be re-embodied and remain so for all eternity" (*The Southern Baptist Journal of Theology* 23.2 [2019], p.157, 173).



The Human Body's Three Stages

The Three Facets of Man's Existence:



This Earthly Life

The Intermediate State

The Eternal State

Earthly, physical body in this life	Heavenly, physical, temporary body for the intermediate state	Resurrected and glorified old earthly body for all eternity
-------------------------------------	---	---

Given at Conception

Given at Death

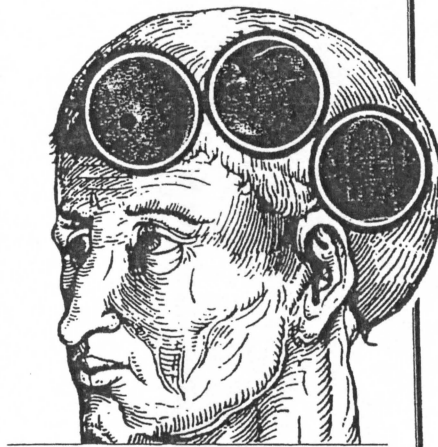
Church Age Saints:
At the Rapture

O.T. Saints and Tribulation Martyrs:
At the Second Advent

The Unsaved of All the Ages: (unglorified bodies)
At the Great White Throne

THE STAGES OF THE HUMAN BODY

1. THE FORMATION OF THE BODY
2. THE MATURATION OF THE BODY
3. THE DETERIORATION OF THE BODY
4. THE DIVESTATION OF THE BODY
5. THE DISSOLUTION OF THE BODY
6. THE SUBSTITUTION OF AN INTERMEDIATE BODY
7. THE RESURRECTION OF THE BODY



ZIGGY

MR. ZIGGY... YOUR BODY SEEMS TO BE REJECTING YOU !!



Manfred E. Kober, Th.D.



Holzschnitt um 1480.

Will We Have An Intermediate Body After Death?

INTRODUCTION: What constitutes man's existence between death and the resurrection? Will he be bodiless, an unclothed spirit, or will he exist in a temporary, intermediate body? What is the nature of that body?

1A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM THE CONSTITUTION OF MAN

1b. The unity of man:

Scripture refers to man as having not just a body and mind, conscience, will, etc. Trying to classify all that constitutes man into two or three categories causes too many problems. Man must be thought of as a unit. Lacking any one element the existence is no longer man. Therefore, to exist as man in any environment or state of being, he must have a body whether it be physical, intermediate, or glorified.

2b. The function of man:

Man is composed of material and immaterial. The immaterial gives life to and directs the material. Without the material the immaterial can no longer function. The immaterial gives expression only through the material.

3b. The nature of man:

"We need to remember that the whole nature of man is redeemed and shall be up in glory. Man consists not only of spirit, but also of body and soul. He owns a personality, possesses a will, desires, capacity to love and be loved. . . There must be all the things necessary for a full and complete existence" (N. A. Woychuck, "Life in Heaven," *Bibliotheca Sacra*, October/December 1950).

2A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM SCRIPTURE:

1b. The intimation of the Old Testament concerning the intermediate body

1c. The general teaching:

The Old Testament affirms the conscious form of the intermediate state:
Gen. 37:35; 2 Sam. 12:23; Prov. 1:12, 12:28; Isa. 14:10; Ezek. 32:21;
1 Sam. 28, Eccl. 12:7

2c. The central passage: 1 Samuel 28

1 Sam 28:12, 15, 16, 19, 20. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. . . And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?... Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.



SAUL AND THE WITCH OF ENDOR.

1d. Presuppositions:

- 1e. It was Samuel who appeared, rather than a spirit:
 - The terror of the medium, who expected a spirit to come but instead saw Samuel.
 - Samuel talked directly with Saul.
 - The prophecy of Samuel was fulfilled the next day.
- 2e. Samuel appeared in the intermediate state:
 - The final resurrection had not taken place.
 - He was brought up directly from Sheol: "why hast thou disquieted me to bring me up!"
 - Samuel's physical resurrection will be with the rest of the O.T. saints at the second advent of Christ (Dan. 12:1-2).

2d. Contribution:

- 1e. The body had supernatural characteristics, for the witch said, "I see gods (elohim) ascending out of the earth," referring to Samuel.
- 2e. The body of Samuel was physical, recognizable and therefore had distinguishable similarities to his earthly condition. He was seen as an old man, clothed in accordance with his office of a prophet, features which were easily discernible by Saul.
- 3e. There was extended physical and vocal contact sustained between Saul and Samuel.
- 4e. According to 1 Samuel 28, the person in the intermediate state possesses a visible, physical (type) body, which makes possible physical, visual and vocal contact.

Saul bei der Wahrsagerin zu Endor.



I. Samuelis. Kap. 28, Vers 7—18.

2b. The New Testament revelation concerning the intermediate body:

The issue on the Sermon on the Mount, Matthew 5-7, as well as Matthew 17 on the transfiguration, centers on the future kingdom period and not on the intermediate state. On the other hand, the passage in Mark 12, dealing with the question of marriage in heaven, clearly concerns the post-resurrection state. Several passages offer insight into the intermediate state; the clearest one is Luke 16:19-31 which offers concise teaching both on the intermediate body and its relationship to the intermediate state.

1c. The account of the rich man and Lazarus: Luke 16:19-31

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



LAZARUS CARRIED TO HEAVEN.

1d. Presuppositions:

- 1e. Christ's parables have correspondence to historic events, factual reality and real persons.
- 2e. Sound doctrine can be illustrated by parabolic truth.
- 3e. Dives (the rich man) and Lazarus were real persons who died, and the picture painted by Christ is that of the intermediate state and the intermediate body.

2d. Support for the historicity of the incident:

The account of Dives and Lazarus appears to be of historical nature:

- 1e. It is never called a parable.
- 2e. It starts with certainty, "tis."
- 3e. It names one of the characters, "Lazarus."
- 4e. Christ referred to a historical person, "Abraham," in his conversation with Dives.
- 5e. The early church favored this view.
- 6e. The account possesses definite characters, "five brothers."
- 7e. The vividness of the account supports this.

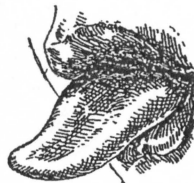
3d. Contribution:

- 1e. There is life both for the lost and saved beyond the grave.
- 2e. This after-life is lived in a conscious state as seen in the expression of the rich man.
- 3e. There is an eternal separation of the lost and saved.
- 4e. The intermediate body is vividly set forth for both saved and unsaved (Lazarus' possession of a finger implies that he also has an arm, a torso and a body. Dives' tongue implies that he has a mouth, a head and a body).

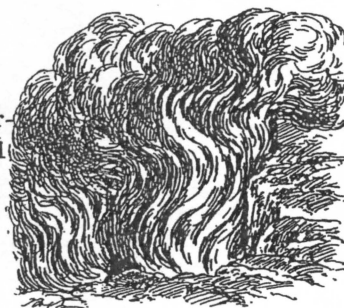
And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may



and
cool
my



for I
am tor-
mented
in
this



- 5e. The lost will carry with them memories of their earthly experience.
- 6e. Between death and resurrection men see, feel, talk and remember (Lazarus, as an O.T. saint, will be resurrected at the second advent. Dives, as an unbeliever, will be resurrected with all the unbelievers of all the ages at the Great White Throne Judgment [Rev. 20]).

Das Gleichnis von dem reichen Manne und dem armen Lazarus.



Ev. Luc. Kap. 16, Vers 19—31.

4d. Conclusion:

The account of Luke 16 is the first conclusive argument in the progress of revelation from our Lord's lips regarding the existence of the nature of the intermediate body and the intermediate state. This body admits of a physical recognizable form which partakes of sight, feeling, speech and memory. This verifies the intimations of prior references such as Samuel conversing with King Saul.

3c. The appearance of Moses and Elijah on the Mount of Transfiguration:
Luke 9:27-36 (Mt. 17:1-8; Mk 9:2-8)



THE TRANSFIGURATION.

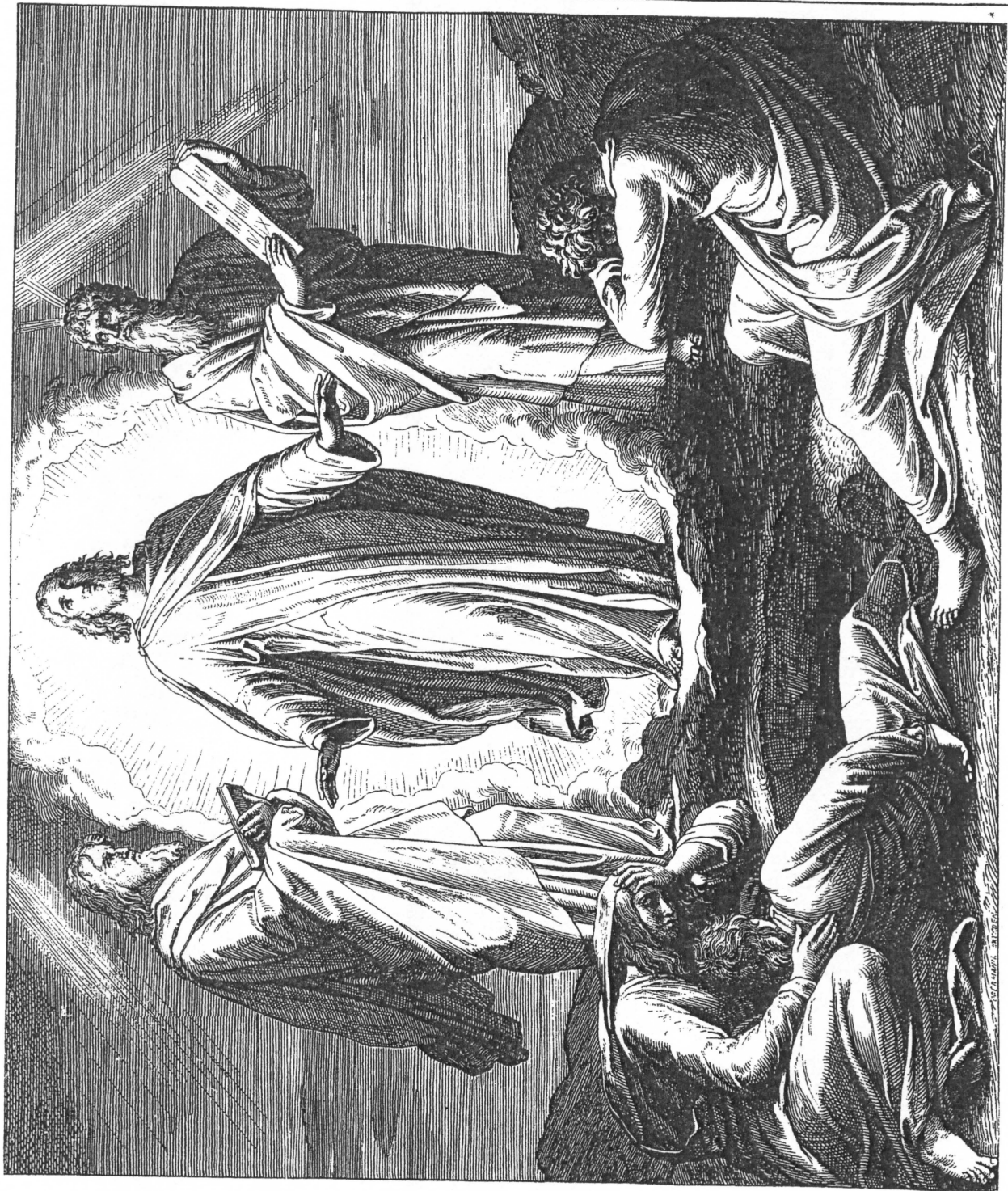
But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

1d. Moses represented the Law, Elijah the prophets. They conversed with Jesus concerning His "Exodus," Luke 9:31. The Exodus is not just a reference to His death, burial and resurrection, but also to His ascension to heaven.

2d. The physical nature of Moses and Elijah:

Peter, James and John probably intuitively recognized the two individuals who made a sudden and startling appearance from the intermediate state. The fact that Peter suggested tabernacles be built indicates his perception of them being physical beings, in need of shelter. Mt. Hermon, where the transfiguration took place, has an elevation of 9,000 feet. Even if they were on a lower spur of the

Die Verkürzung Jesu.



mountain, the temperatures would still be inclement. Peter attempted to prolong the marvelous experience of witnessing this exchange between Christ and these two Old Testament saints. He gave no thought for his own comfort but was interested only in giving a safe and protected environment to those who came to encourage Christ concerning the suffering and ascension which lay ahead.

4c. The teaching of 2 Corinthians 5:1-6:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

1d. Presuppositions:

- 1e. The passage is to be interpreted normally.
- 2e. The body spoken of is the intermediate body.

2d. Support:

- 1e. This view has ancient as well as modern supporters—Ephraem, Herveius, Aquinas, Hodge, Stanley, Tasker, Pinter.
- 2e. This passage fits the scheme of the progress of revelation.
- 3e. The force of the passage indicates this "we know. . .we have. . ."
- 4e. The account accepts Paul's earnest groanings and desires as genuine and attainable because God has provided an intermediate body that **"we shall not be found naked."**
- 5e. It is more consistent in its anthropology: there is a body for now, a body for the future, and a body for the intermediate state.
- 6e. Arguments made by some that this is the resurrection body, rather than the intermediate body, do not nullify the existence of and reference to an intermediate body in Scripture. The passage asserts that this body is prepared by God, it is from heaven, and has existed from past eternity.
- 7e. Even the opponents of the intermediate body acknowledge that the language argues for a body after death, (e.g. Plummer).
- 8e. Lewis Sperry Chafer remarks:
 "The thought here expressed is that the redeemed do not desire a disembodied state, which state is inevitable if there be no intermediate body. The body described in this passage is said to be 'from heaven,' rather than from the grave. Being of heavenly origins, it belongs to those realities which are eternal.



That it belongs to things eternal does not require that it be employed forever. Certainly, the final body of glory is secured only at the coming of Christ. And, as certainly, the body of 2 Corinthians 5:1-8 is provided that there may be no moment of disembodiment. These two facts seem to compel the conclusion that there is an intermediate body." (*Systematic Theology Vol. II*, p. 156)

5c. The dead saints in heaven in Revelation 6:9-11:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.



- 1d. Presuppositions:
This is not the Church in heaven, but the intermediate state for Tribulation saints.
- 2d. Support:
Many premillennial, pretribulational, dispensational commentators agree on this view.
- 3d. Conclusions:
The intermediate body is in a visible, bodily form in which the souls of the redeemed vocalize prayer and praise, remember their martyrdom, and occupy space. The fact that they wear white robes indicates the physical nature of their bodies.

Support for the Believer's Intermediate Body

The Case of Samuel	1. Samuel 28	Samuel appears to Saul in a physical, recognizable body
The Situation of Dives	Luke 16:19-31	The rich man in hell suffered physical pain, arguing for a body
The Condition of Lazarus	Luke 16:19-31	Lazarus in Paradise, long before his resurrection, has a body
Moses and Elijah at the Transfiguration	Lk. 19:27-36	They appeared as recognizable, physical beings, in need of shelter
Paul's Prayer for a Body	2. Cor. 5:1-6	Paul desired a body after death rather than a disembodied state
The Tribulation Martyrs in Heaven	Rev. 6:9-11	The saints' wearing of white robes argues for a physical body



The Occupants of Heaven

The Triune God

The Angelic Host

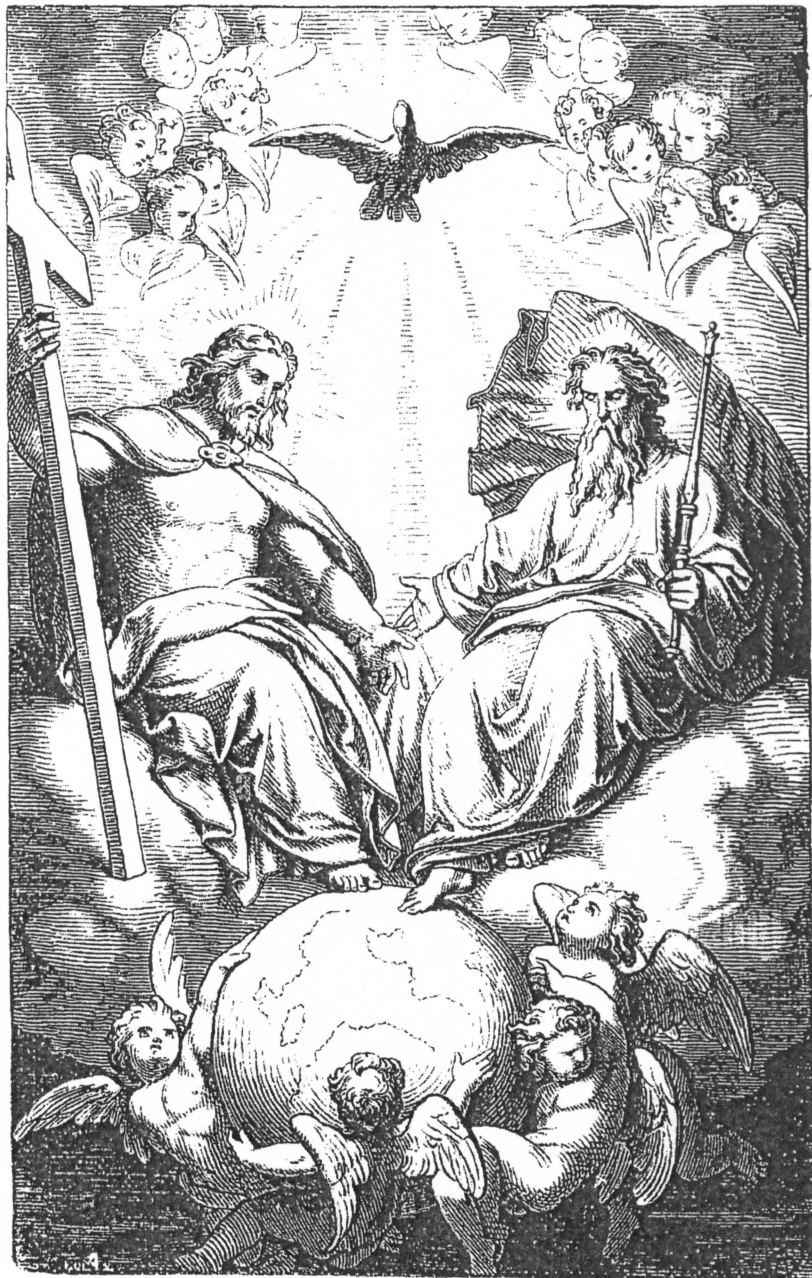
Old Testament Saints

Church Age Saints

Infants and Children



The Triune God



THE TRIUNE GOD IN HEAVEN

While we are taught in the Word of God that the “heaven of heavens” cannot contain God (1 Ki. 8:27; 2 Chron. 2:6) and that God is everywhere present, on earth as well as in Heaven (Deut. 5:39; Josh. 2:11), nevertheless, the same Word of God clearly teaches that God does specifically dwell in Heaven, also designated as “His habitation” (Psa. 68:5).

Theologically, we speak of the location where God especially reveals Himself, as His manifest presence.

The two most comprehensive texts concerning God’s abode in Heaven are found at the end of Isaiah’s prophecy:

Isa. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I **dwell** in the **high and holy place**, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isa. 63:15 (cf. 66:1) Look down from heaven, and behold from the **habitation of thy holiness and of thy glory**: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

Since eternity past, God has manifest Himself in that celestial place. This realm was apparently shared with the angels after their creation. If their residence is in the second heaven, then they definitely had access to the third heaven since their creation. When God created the earth and the first and second heaven for man’s benefit, time and space were brought into existence. When one takes the creation account in Genesis 1 literally, as the realistic descriptions and the grammatical laws necessitate, one is led to the conclusion that while the Third Heaven has always existed, the first and second heavens in their present form came about around 10,000 B.C.

The activity of the triune God in Heaven can be summarized thusly:

1. Rest from creation
2. Rule over the universe
3. Receiving glory and adoration

If it is asked how there are three distinct persons in the Godhead and yet there is only one God, it can be answered that we are dealing with three infinite personal entities. While this may be an imperfect illustration, infinity + infinity + infinity = infinity. This can be expressed thusly in a mathematical formula

$$\infty + \infty + \infty = \infty$$

The Angelic Host

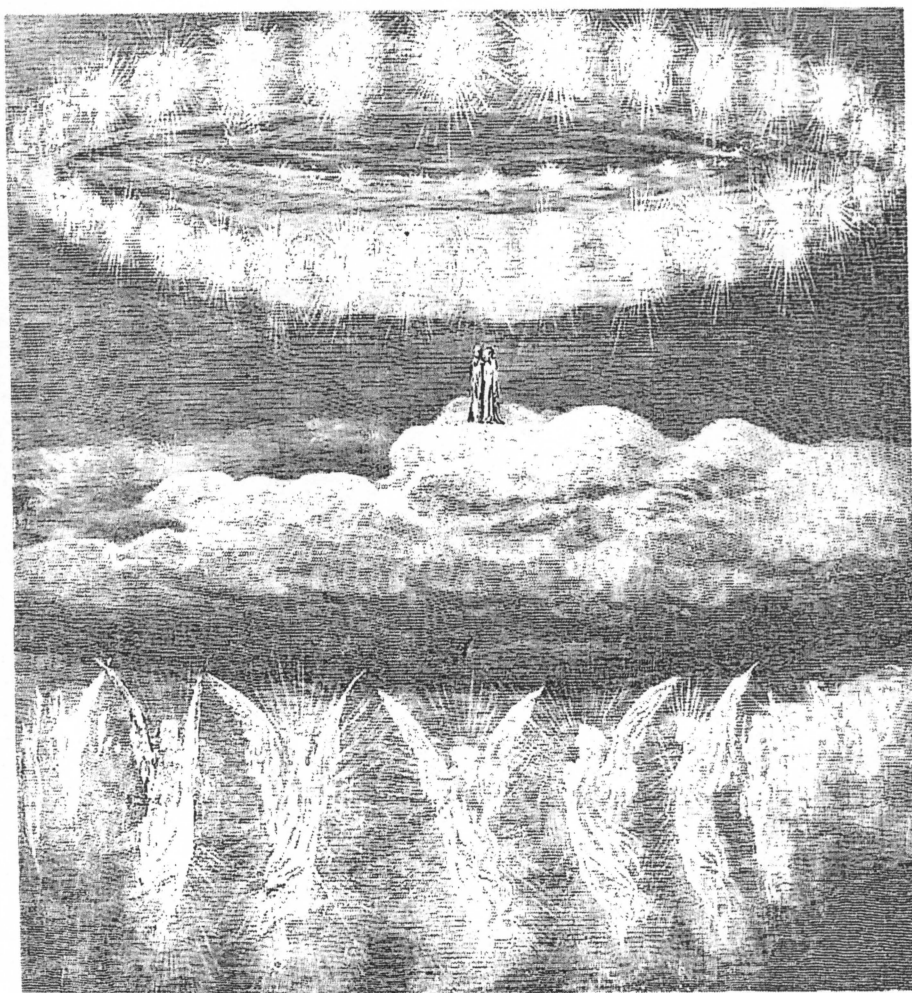


THE ANGELIC HOST

The creation of angels predates the creation of the earth. The angels responded with exuberance and joy as they observed the Creator-God at work. It is impossible to calculate how long that holy company has existed. But the holy angels have, ever since their creation, been active on behalf of God to do His bidding. This seems to be especially true during this dispensation.

As the writer of Hebrews asks in 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The angelic abode appears to be the second heaven, with free access to the Third Heaven and the first heaven and earth. The place of origin for them is clearly stated by Paul in Galatians 1:8 ("Though we or an angel from heaven . . .") and by Luke in his Gospel where he speaks of "the heavenly host" (2:13) and the angels "going away from them into heaven" (2:15).



The Creation of Angels

Job 38:6-7

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

Angels were created at a point in time prior to the six days of creation of Genesis 1. Time began with their creation but since the date of their creation is unknown, it is best to say that angels were created in dateless past.

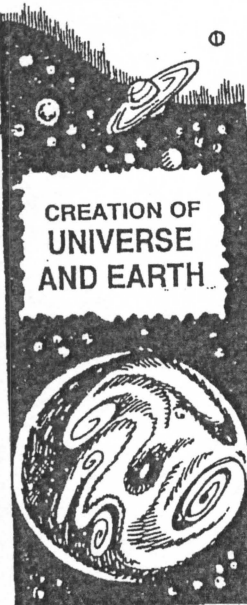
GOD'S CREATION AND RECREATION

CREATION OF
ANGELS

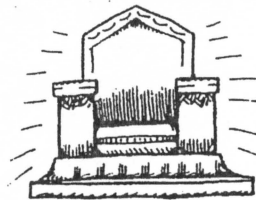


DATELESS
JOB 38:6-7
COL. 1:16

CREATION OF
UNIVERSE
AND EARTH



DATELESS
JOHN 1:3
COL. 1:16
HEB. 11:3



RECREATION AND
RESTORATION
OF EARTH

JUDGMENT UPON
SATANIC HOST
AND EARTH



REBELLION OF
SATAN AND
ANGELS

DATELESS
IS. 14:9-14
EZ. 28:12-15



DATELESS
IS. 45:18
JER. 4:23:23-26



10,000 B.C.
GEN. 1-2



FLOOD

5,000 B.C.

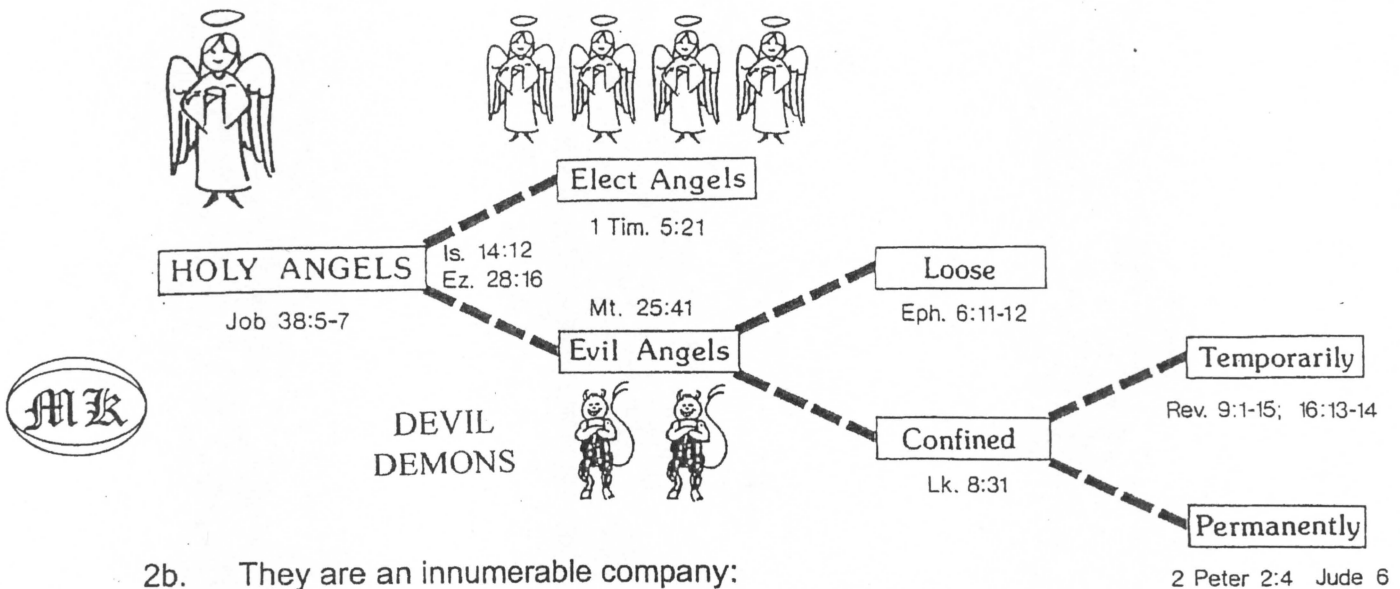


Their creation has certain implications namely, there are no baby angels. All angels are of the same age. Furthermore, angels are a company not a race. Humans are related, angels are not.

The Division of Angels

The Spirit World

1b. The divisions:



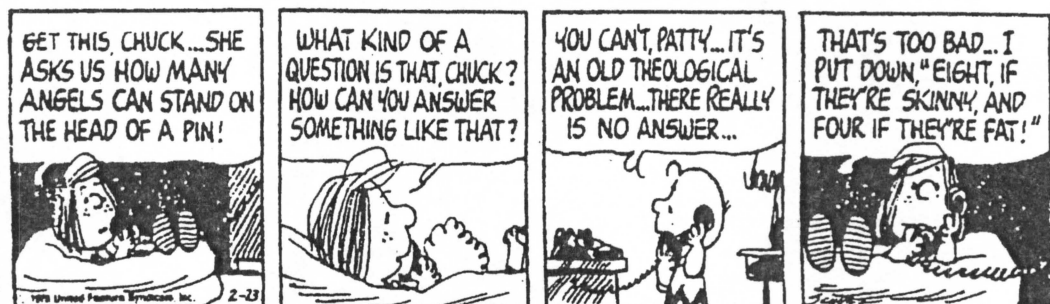
2b. They are an innumerable company:

Heb. 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

Rev. 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

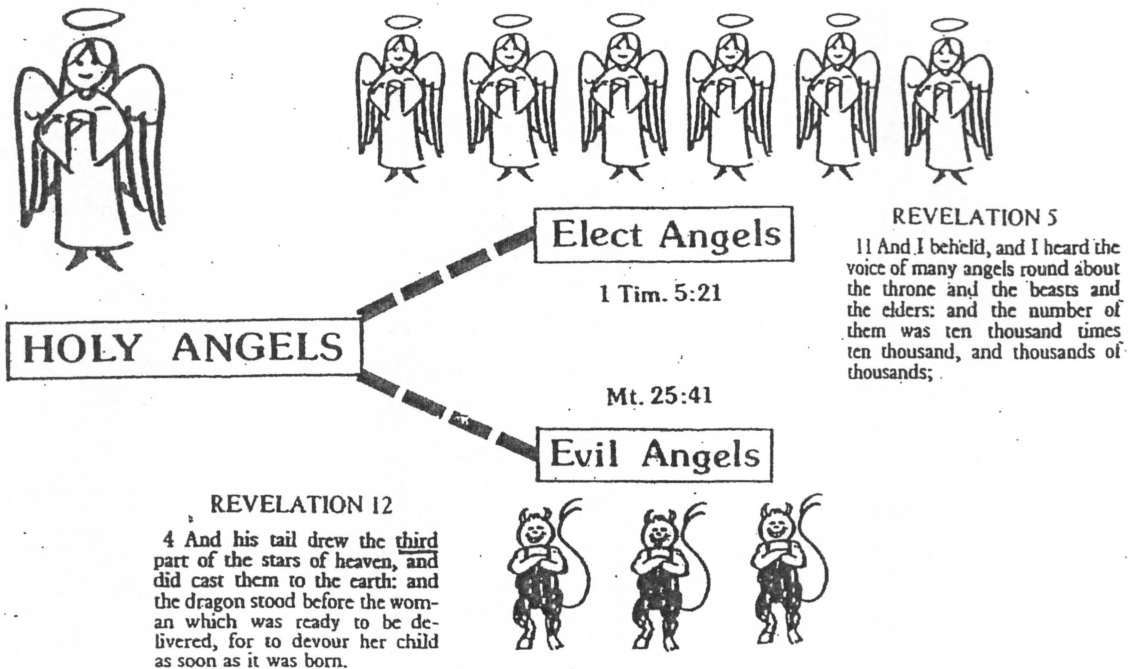
Revelation 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

If the number of presently unfallen angels according to Rev. 5:11 is to be taken literally as approximately 400 million (actually 404 million) and one-third of the original angels fell with Satan, then the original number of angels must have been at least 600 million. It appears that presently the unfallen angels outnumber the demons 2:1.



The Spirit World

Angelic Arithmetic



Angelic Arithmetic

Myriad: 10,000

Chilia: 1,000

Myriads: at least 20,000

Chilias: at least 2000

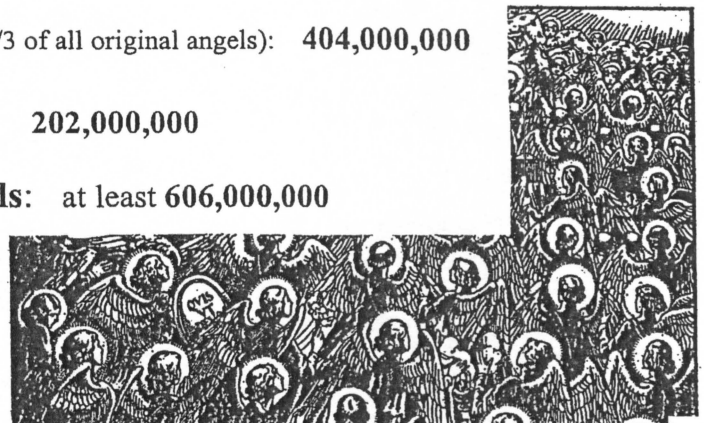
$20,000 \times 20,000 = 400,000,000$

$2000 \times 2000 = 4,000,000$

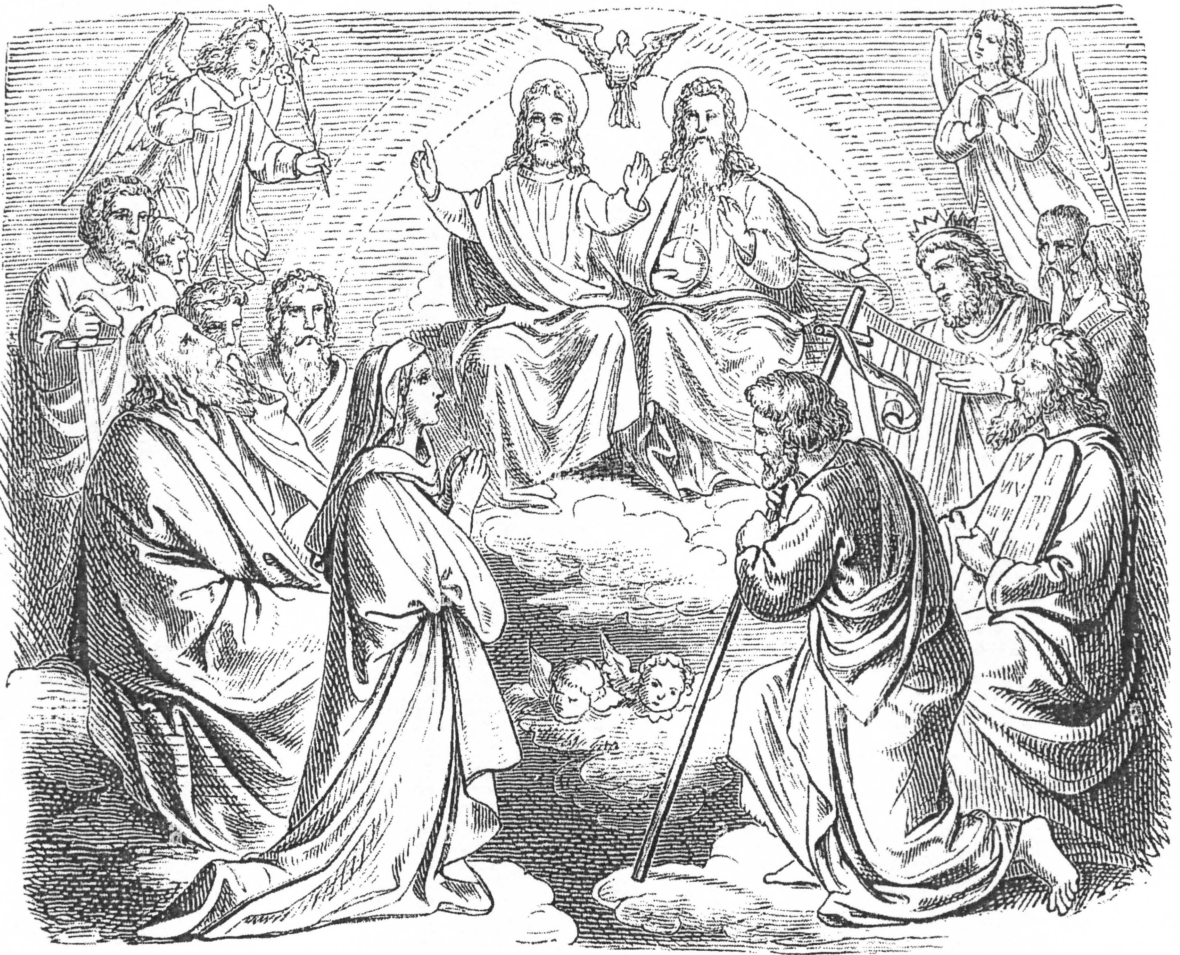
Total number of **holy angels** (2/3 of all original angels): **404,000,000**

Total number of **fallen angels**: **202,000,000**

Total number of **original angels**: at least **606,000,000**



Old Testament Saints



THE OLD TESTAMENT SAINTS

Strictly speaking, any believer who died between Adam and Eve (around 10,000 B.C.) and the time of Christ's ascension to Heaven, after His resurrection (A.D. 32), went to a place designated as "Paradise," apparently located somewhere in the middle of the earth.

It will be recalled that when Saul consulted the witch at Endor and asked her to summon Samuel, she saw Samuel "**ascending** out of the earth" (1 Sam.28:13). There Samuel appeared to Saul in his recognizable intermediate body. He rebuked Saul with the question, "Why has thou disquieted me, **to bring me up?**" (v. 15).

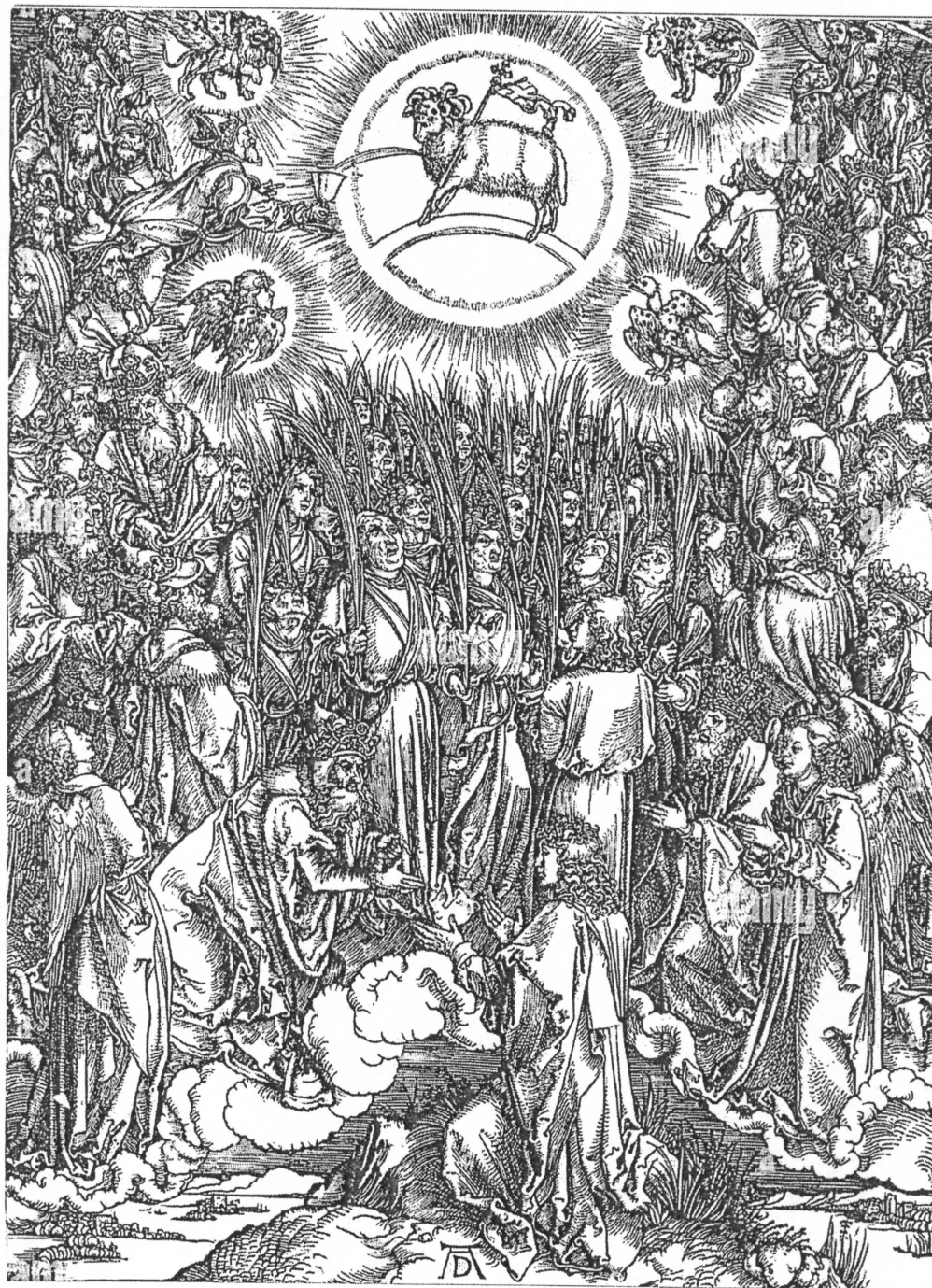
When poor Lazarus died, he went to Paradise, then called Abraham's Bosom (Luke 16:27). Furthermore, at His crucifixion the Savior promised the believing thief, "Today thou shalt be with me in paradise" (Luke 23:45). Prior to the ascension of Christ, the departed believers did not **ascend but descended** to Paradise. The one major exception seems to have been the prophet Elijah, who **went up** by a whirlwind into Heaven (2 Ki. 2:11). Perhaps the faithful prophet had an audience with God above before joining all the other saints in Paradise below.

The Old Testament saints who departed from this earth would share these activities:

1. Rest from all their labors
2. Rejoicing in the Triune God
3. Rehearsing God's goodness and grace



Church Age Saints



CHURCH AGE BELIEVERS

Unlike all the godly dead before them, the departed saints of the Church Age ascend immediately to the Third Heaven or Paradise, where they join the Old Testament saints and myriads of angels in praise, adoration and worship of the sovereign Savior.

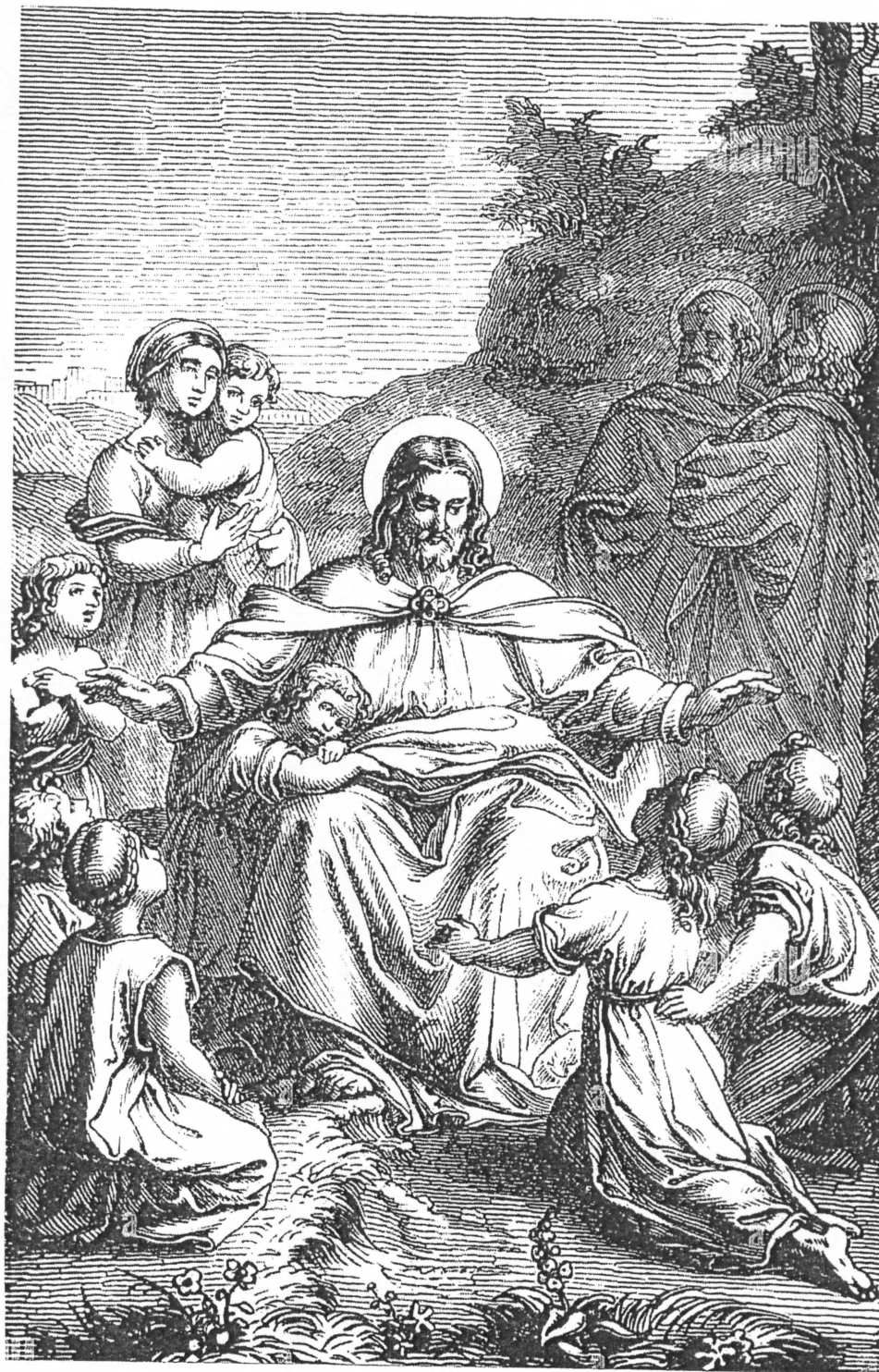
As one author succinctly states:

They will partake of a common felicity. Their enjoyment will doubtless be very much heightened by friendship, in their confiding intercourse with each other. We must, however, separate all earthly imperfections from our conceptions of their heavenly society. But that we shall there recognize our former friends, and shall be then associates with them, was uniformly believed by all antiquity. And when we call to mind the affectionate manner in which Christ soothed His disciples by the assurance that they should thereafter see Him again, should be with Him, and enjoy personal intercourse and friendship with Him in that place to which He was going (John 14:3 cf. 1 Pet. 1:8), we may gather just ground for this belief. Paul, indeed, says expressly that we shall be with Christ in the company with our friends who died before (1 Thess. 4:17); and this presupposed that we shall recognize them and have intercourse with them, as with Christ himself (M'Clintock and Strong, *Cyclopaedia of Biblical Theological and Ecclesiastical Literature*, "Heaven," Vol. IV, 127).

Several authors on the topic of Heaven suggest that the bliss of Heaven would be heightening of the joys on earth. If our pets give us pleasure here, they will most certainly delight us in glory. It is suggested that pictures drawn by our grandchildren and placed on our refrigerators may well give us lasting pleasure in Heaven. This implies that what is delightful on earth will still be special to us in Heaven. It is important to read carefully what one writer says about the difference between enjoyment on earth and enjoyment in Heaven:

Man, indeed, usually conceives the joys of heaven to be the same as, or at least to resemble, the pleasures of this world; and each one hopes to obtain the certainly, and to enjoy in full measure beyond the grave, that which he holds dear upon earth—thus favorite employments or particular delights which he ardently longs for here, of which he can seldom or never enjoy in this world, or in the enjoyment of which he is never fully satisfied. But one who reflects soberly on the subject will readily see that **the happiness of heaven must be a very different thing from earthly happiness**. In this world the highest pleasures of which our nature is capable satiate by their continuance and soon lose their power of giving positive enjoyment. This alone is sufficient to show **that the bliss of the future world must be of an entirely different kind from what is called earthly joy** and happiness, if we are to be there *truly* happy, and happy *forever*. But since we can have no distinct conception of these joys which never have been and never will be experienced by us here in their full extent, we have, of course, no words in human language to express them, and cannot therefore expect any clear description of them even in the holy Scriptures (*Ibid.*, 125, bold emphasis added).

Infants and Children



INFANTS AND CHILDREN

One category of individuals, undoubtedly comprising a large percentage of the redeemed in Heaven, are children. During the ages of human history, the infant mortality rate has been high. Do the souls of dead children go to Heaven? Do the souls of aborted fetuses go to Heaven? Those are important questions!

In the USA alone, since the Roe v. Wade law was passed in 1973, a staggering number of fetuses have been aborted. The total number, by 2022, according to the Guttmacher Institute, is **63,459,781**.

The Bible is clear that a fetus is known to the Lord from the time of conception (Psa. 139:13-16). Several key biblical passages speak specifically about the death of infants. In 2 Samuel 12, we find the record of David's affair with Bathsheba, another man's wife. David was informed by the prophet Nathan that the child produced by that union would die. David prayed and fasted, asking the Lord to avert His judgment. When the child died, David arose, ceased fasting and ate.

David was asked about his strange behavior. His response, recorded in 2 Samuel 12:23, was this: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

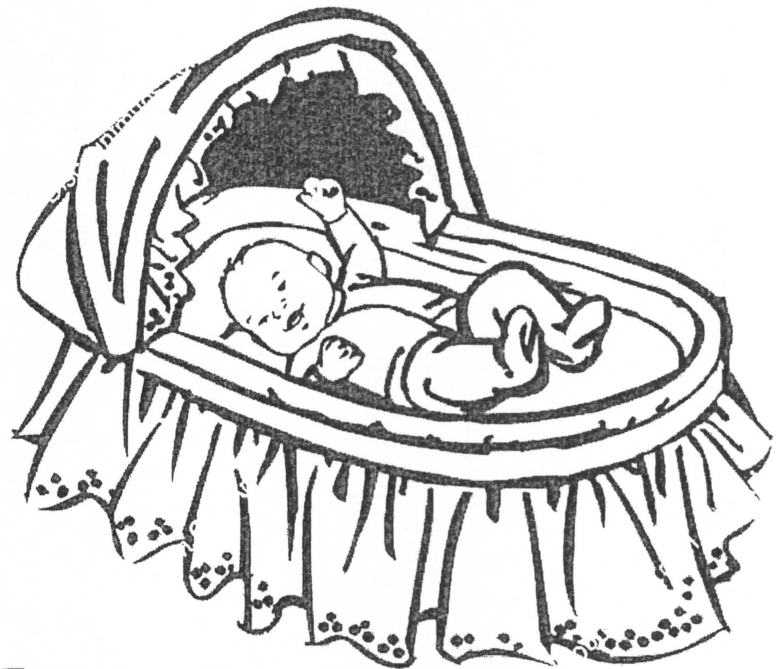
In these words, David expressed his assurance that if the child did not come back to earth, that David would be with the child in Paradise someday. It is clear from this passage that infants who die are residents of Heaven.

While faith is the means by which an individual appropriates salvation (Eph. 2:8, 9), for children this prerequisite seems to be waived and salvation is directly applied. Christ tasted death for every man (Heb. 2:9). While during conception the sin nature is transmitted to the individual, in the case of aborted fetuses and young children, Christ paid the penalty for every sin and every aspect of sin of every individual. The issue of salvation after the cross is no longer human sin but the Son. Fetuses, infants and young children have not rejected the Son. God in His graciousness and mercy (Psa. 136:26; 147:17) applies the sacrifice of His Son to the very young. Christ's death was sufficient to cover the sins of the whole world (1 Jn. 2:2). Many millions of aborted babies and children who died in early life are enjoying the glory of Heaven as they fellowship with the Triune God, the angels and glorified saints.

Interestingly, the Bible is silent on the intriguing question of the mental and physical maturity of these children in Heaven, in their intermediate and then final resurrection bodies. Here we dare not speculate, but may rest assured that the One who does all things well (Mark 7:37), makes it possible for these little ones to fully enjoy their heavenly, to fellowship with the saints and angels and to sing praises to their Savior. Did He not say of the children whom He blessed, "Of such is the kingdom of heaven" (Mt. 19:14)?

Abortion statistics

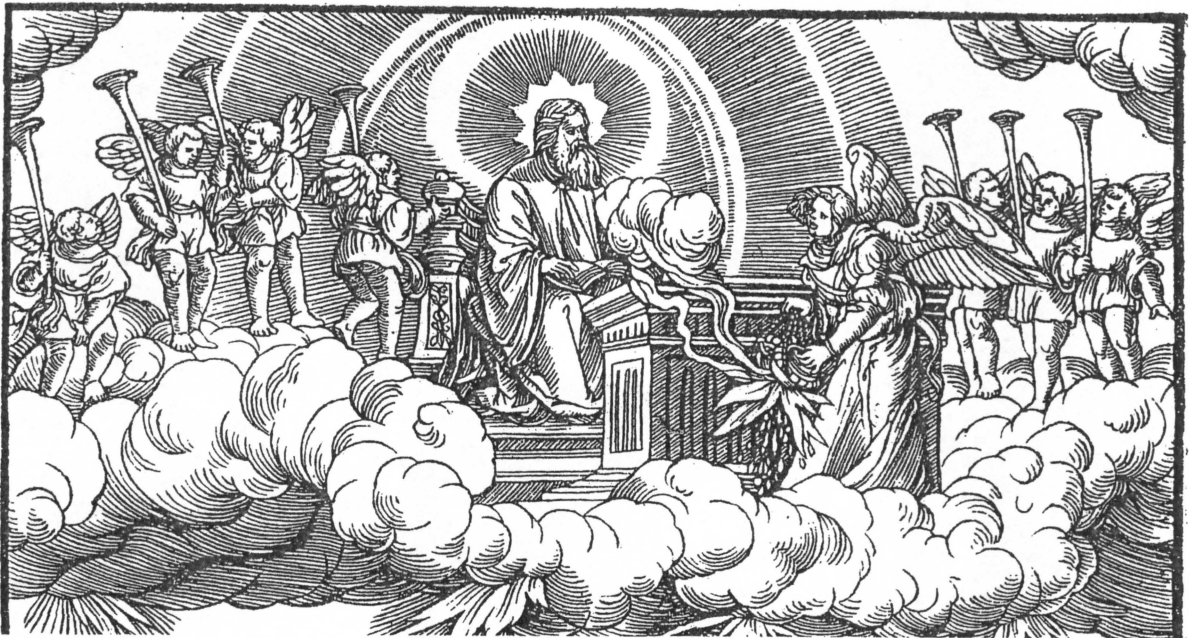
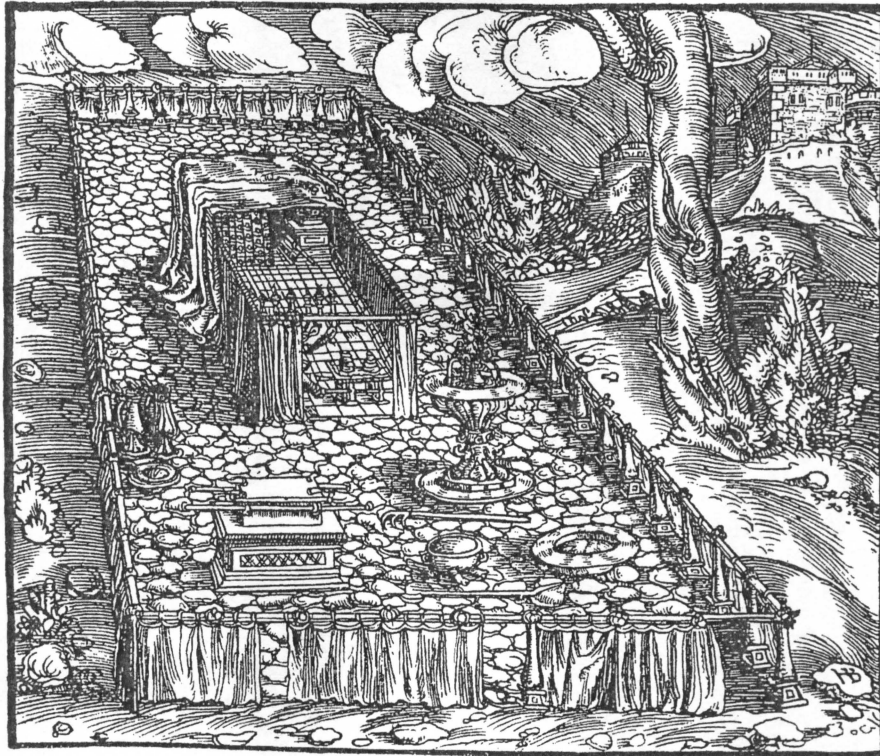
- 1 in 4 women have had an abortion
- Only 1.5% of abortions are due to rape and incest
- In 2015, approximately 35% of all pregnancies in New York City ended in abortion (CDC)
- For African American women in NYC, more abortions happen than babies born



Abortion facts

- As of 2019 - New York abortion law now allows for abortions all the way to **full-term!**
- There are nearly **1,000,000 abortions per year** on average (and that's just ones reported!)
- Planned Parenthood is the nation's largest abortion provider
- A child's heart beats at 21 days. It is audible at 8-10 weeks gestation

THE OBJECTS IN HEAVEN
OR
ARE THERE MATERIAL OBJECTS OR STRUCTURES IN HEAVEN?



THE OBJECTS IN HEAVEN

OR

ARE THERE MATERIAL OBJECTS OR STRUCTURES IN HEAVEN?

1A. THE STRUCTURES IN HEAVEN

Although not everyone subscribes to the idea that there are physical structures in Heaven, it is an unavoidable conclusion from the biblical data, that there are physical objects in Heaven. One man, over 170 years ago, correctly summarized the situation. An extensive quotation seems to be in order:

It is plainly declared in scripture that heaven is a locality. It is called a place. "I go to prepare a PLACE for you." The Savior says further, that when this place is prepared he will come again and receive us to himself, that where he is we may be also. Here's a reference to place; WHERE he is we shall be together in the same locality, and that to behold his glory and to see him face to face.

It could not be a suitable abode for the saints, if it were not a local, material heaven. The saints will have bodies. Spirits may, for aught we know, exist differently; but the saints, having bodies, must have material dwelling-places, because they are material. Can the abode of these bodies be less tangible than the bodies themselves? Certainly not. They cannot be suspended in air, or float in space eternally! Though the bodies of the saints will be in some respects, no doubt, greatly changed—for we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trump—and they will be spiritualized in a way now unknown to us, but they will be bodies still. "There is a spiritual body." Job felt confident that he should in his flesh see God. A human being consists of soul and body, the one material and the other immaterial, these two united make the man, and they must therefore be united again in the future world, if the man is to retain his nature. Hence we read, that they that are in their graves shall come forth, and that our vile bodies, as well as our souls, shall come under the transforming power of Christ's resurrection-life, and be fashioned like unto his glorious body . . . Whatever will be the refinement of this immortal man,—but raised in honor, in power, in incorruption, in spirituality, yet it is a body, and must therefore have a local platform, a physical substrata, for its future habitation (*Heaven; or, An Earnest and Scriptural Inquiry into the Abode of the Sainted Dead*, Philadelphia, 1849, 34-35, [emphasis in the original]).

It is sound interpretation to conclude that there are physical beings and physical structures in Heaven.

1b. The tabernacle:

There are repeated references to the fact that when Moses was told to construct the tabernacle in the wilderness, he was shown a pattern or a proto-type in Heaven (Ex 25:9; 26:30; 27:8; Heb. 8:5).

Ex. 25:9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

God told Moses to build the tabernacle “according to the pattern shown to thee in the mount” (Heb. 8:5).

What is certain that what Moses saw was a tangible and material pattern. Moses did not fashion the candlestick after the luminous presence of Christ in Heaven, Who is the light of the world. This is what the candlestick in the tabernacle typified. What Moses saw in Heaven was the drawing of a candlestick or an actual full-scale model.

Sadly, John MacArthur spiritualizes that heavenly tabernacle:

This does not mean that there are actual buildings in heaven which were copied in the tabernacle, but rather that the heavenly realities were adequately symbolized and represented in the earthly tabernacle model (*The MacArthur Study Bible*, note on Hebrews 8:5).

2b. The thrones:

Heaven contains at least two thrones. God the Father is seated on His throne and on His right hand is seated our Savior, interceding for us. Christ is in His physical resurrection body but presumably He is seated, not in mid-air, but on a physical throne.

In Hebrews 8:1, 2 we find a clear reference to that throne. Soon after the Rapture, we catch a glimpse of 24 elders seated on the thrones in Heaven:

Rev. 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

While these individuals are not specifically identified, the 24 elders most likely represent the Church Age saints who are reigning with Christ (Rev. 2:21-22; 5:10, 24; Mat. 19:28; Luke 22:30). They are in their intermediate bodies, seated on literal thrones, as are the Father and the Son (Rev. 3:21).

3b. The temple:

The word “temple” is used repeatedly of God’s abode in the heavens. David writes the following after his victory over the Philistines:

2 Sam. 22:7 In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

John writes in Revelation 11:19 of a spectacular vision of the temple in Heaven:

Rev. 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

While it is possible to spiritualize the temple vision in Heaven, nonetheless in the vision there are pictured physical individuals, possessing physical bodies and seated on physical thrones, it is best to suggest that some kind of physical glorious temple-like structure exists in Heaven.

4b. The heavenly Jerusalem:

The saints' eternal home is being prepared by the Savior in Heaven. Apparently, when the fashioning of the city is completed, the Lord will summon the Bride to her heavenly home.

After the Millennial Kingdom, the city descends out of Heaven to the New Earth (Rev. 21:1-3). John describes the heavenly Jerusalem as a city of enormous dimensions. He describes the foundations, walls, gates, streets, a river and trees. Much of the city might well already exist in Heaven. Each gate of the city is fashioned of a beautiful pearl:

Rev 21:21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

If these details of the city are spiritualized, what, one may ask, is a spiritual pearl?

2A. THE SCENERY OF HEAVEN

For additional details of our eternal home, we may scrutinize the text with keen observation.

It is well-known that there are three major steps in Bible study:

- Observation: what is here?
- Interpretation: what does it mean?
- Application: what does it mean to me?

One can observe that most Bible studies or expository messages are very strong on application, weak on interpretation and even weaker on observation. It might be helpful in our study of Heaven to observe, with Rudyard Kipling's *Six Honest Serving Men*, what important details the biblical text of Revelation 7-8 yields.

Editorial: "Six Honest Serving Men"

August 18, 2019
By
RICHARD CRAVY
in EDITORIAL



One of the most significant lessons I have learned about interpreting and teaching the Bible is captured in a small poem written by Rudyard Kipling (1865-1936). This is not to say that Kipling was specifically writing about the Scriptures at all. Rather, he had begun his career as a journalist, and continued to intermittently work that craft even though he became famous for his books, short stories and poetry.

Since God chose to reveal Himself and His will to us through the seemingly ordinary means of human language and writing, it makes sense that we can understand that revelation using the same principles with which we seek to discern other communications in human language.

I Keep Six Honest Serving Men

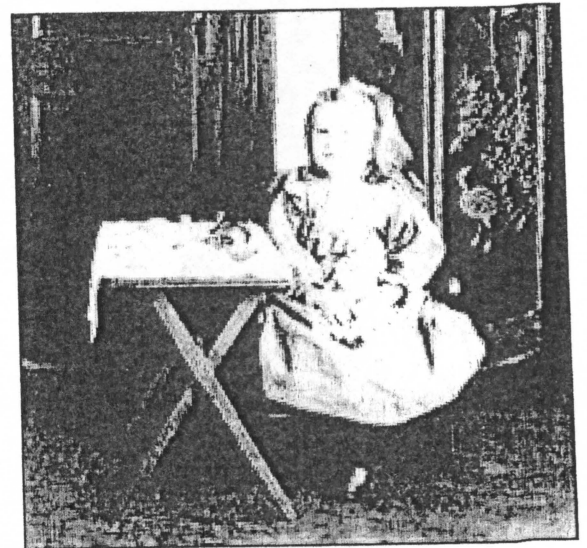
I KEEP six honest serving-men
 (They taught me all I knew);
 Their names are What and Why and When
 And How and Where and Who.
 I send them over land and sea,
 I send them east and west;
 But after they have worked for me,
 I give them all a rest.

I let them rest from nine till five,
 For I am busy then,
 As well as breakfast, lunch, and tea,
 For they are hungry men.
 But different folk have different views;
 I know a person small—
 She keeps ten million serving-men,
 Who get no rest at all!

She sends'em abroad on her own affairs,
 From the second she opens her eyes—
 One million Hows, two million Wheres,
 And seven million Whys!

Rudyard Kipling

Source: Rudyard Kipling, *Just So Stories* [a](#) (1902)



A good description of the tools of a journalist which Kipling was when he began writing.
 Written as part of the Just So Stories.
 The person small is a reference to his daughter Josephine and her inquisitiveness.

A Short Comment

I Keep Six Honest Serving Men talks about curiosity, and the willingness to continuously learn. The Six Honest Serving Men are the questions What, Why, When, How, Where and Who that are constantly asked to ensure understanding. These questions are sent in all directions, touching every topic. But then they are put to rest, and apparently not used at work: *I Let them rest from nine till five / For I am busy then*. Work, apparently, does not demand curiosity, rather busyness.

However, there is someone who has many more of these serving-men, a small child that asks “millions” of questions, never being allowed any rest. The sense of wonder of a child, and her curiosity, can be seen here *from the second she opens her eyes*.

Rev. 7:9-17 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and PALMS IN THEIR HANDS;

¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

¹¹ And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

¹⁴ And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

¹⁷ For the Lamb which is in the midst of the throne SHALL FEED [SHEPHERD] THEM, and shall LEAD THEM UNTO LIVING FOUNTAINS OF WATERS: and God shall wipe away all tears from their eyes.

1b. Who?

A great multitude of saved individuals stand before the throne in Heaven. With them are the angels and the 24 elders.

2b. Where?

The multitude stands before the throne of the Father and the throne of Christ in Heaven.

3b. When?

The vision relates to the situation part-way through the Great Tribulation.

4b. How?

During the tribulation period, people from every national and geographical group will be saved. Most likely the scene in Heaven shows the worldwide martyred multitude. Most likely they were saved through the ministry of the 144,000.

5b. Why?

The redeemed worship God and serve Him day and night.

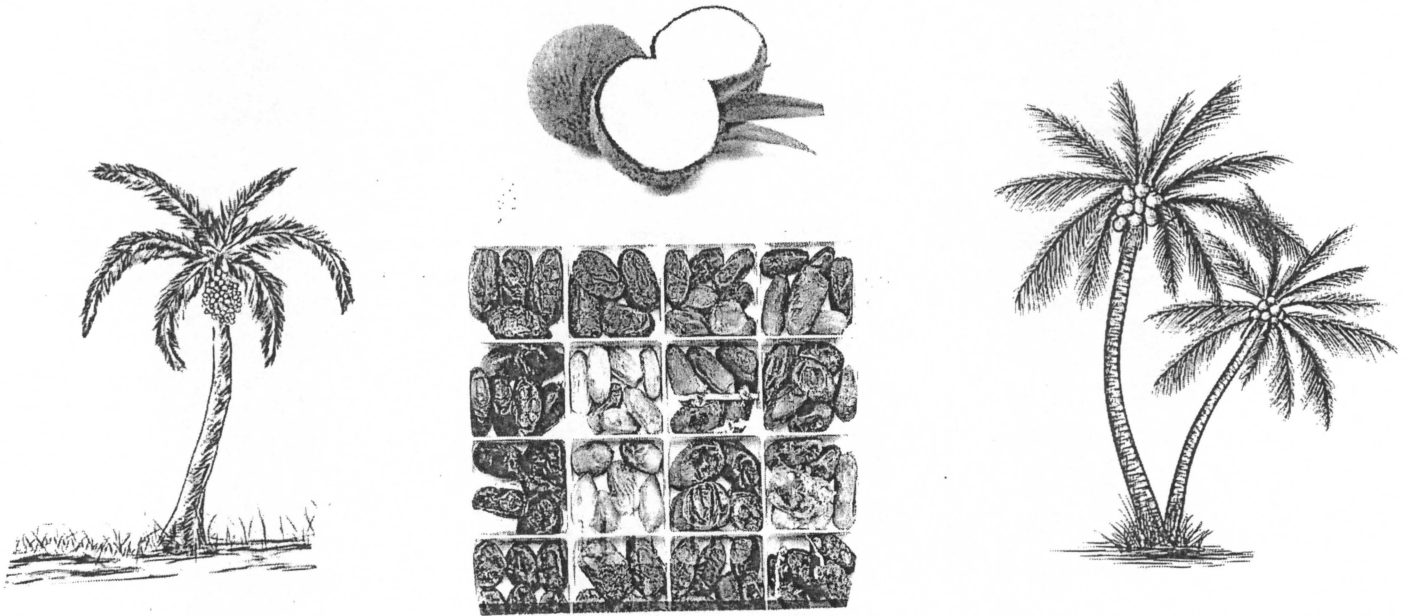
6b. What?

- 1c. We have here a host of glorified saints carrying palm branches.
--Either the dead brought them with them to Heaven
--or—the branches were created in Heaven
--or—there are palm trees in Heaven from which the branches were taken.

The latter explanation seems to be the best.

2c. Palm trees:

If there are palm trees, they most likely resemble palm trees on earth.



--There are over 100 varieties of coconut palm trees

--There are over 200 different date palm trees.

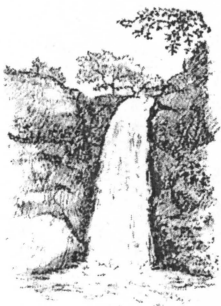
3c. Food

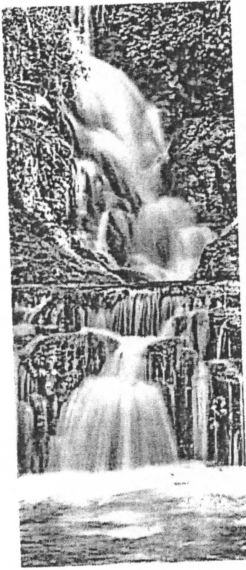
The saints will be able to eat in their intermediate and resurrected bodies:
Rev. 17:17 For the Lamb . . . shall feed them. What a glorious prospect! What might that food be? Since there appears to be actual palm trees in Heaven—both coconut palms as well as date palms—the saints might well enjoy the luscious fruits. If the variety of the trees approximates that of the trees on earth, we may enjoy the fruit from some 100 different coconut trees and over 200 different date palm trees.

4c. Drink

Rev. 17:17 [He] shall lead them unto living fountains of waters.

It may be asked whether these are real fountains. Indeed they are! The same word for fountain is used for earthly fountains which are polluted by a star called Wormwood (Rev. 8:11). If those fountains on earth are actual water fountains, so are the ones in Heaven. The juxtaposition of the fountains is remarkable: **the saints in Heaven are refreshed by the fountains. The sinners on earth are repulsed by the fountains.** While we imagine Heaven to be a





sterilized, holy place with streets of gold and pearly gates, we ignore the details of Scripture.

Thus close observation permits us to conclude that there are palm trees in Heaven, with a great variety of fruit. Situated in the New Jerusalem, and perhaps already existing separately, is the tree of life with a different fruit each month (Rev. 22:1-5), undoubtedly numerous in number, to refresh the multitude of glorified saints.

There is an oblique reference to drink in Paradise. In the account of the Rich Man and Lazarus, the latter is seen reclining in Abraham's Bosom (Lk. 16:22-23). Lazarus, a recent arrival in Paradise, is seen reclining at a banqueting table in the immediate proximity of Abraham where he is afforded a place of honor and dignity.

The rich man observes the banqueting scene and requests some water (Lk. 16:24), obviously one of the beverages at the festive meal.



In fact, Heaven is designated as Paradise. The word, derived from the Persian language, means "a beautiful garden, watered, with lush and varied foliage." Putting all these details together, we may conclude that Heaven is a lush garden, offering spiritual and physical delight to the saints.

Harbaugh shows the similarities between the earthly and heavenly paradise:

If such was Eden, created by God Himself as a fit abode for holy beings, and adapted by His own hands to their purest and highest joys, why should we consider it gross to think of similar scenery in Heaven? Similar—yes, for Paradise on earth is a type of Paradise above; and it must needs be that the pattern of heavenly things on earth, should have some similarity to their substance in Heaven (*Heaven*, 41).

Several authors on books about Heaven suggest that in Paradise we will enjoy the company of animals, especially our pets, whom we loved dearly on this earth. These individuals, like Randy Alcorn and Paul Enns, err in their interpretation of certain passages like Isaiah 11 and 65. The harmony among ferocious animals led by a little child is predicted for the millennial earth, when the curse will be lifted from creation.

While it is true that the Lord and His saints will descend to earth on horseback at the Second Advent, concluding the tribulation (Rev. 19:11, 14), there is nothing to suggest that we will mount these horses already in the Third Heaven.

It seems that Heaven is a lot more beautiful than we can imagine, with natural and supernatural wonders awaiting our arrival. Are you sure of Heaven as your future home?





Heaven as envisioned by European artists and poets
(illustration in a book of poetry by Heinrich Heine)

Tuesday, September 2, 1997

Subject: Do animals go to heaven?

Dear Dr. Ryrie: I am a high school Young Life leader. A girl who is an animal rights advocate has asked me these questions: "Do animals go to heaven since they cannot choose salvations?" and "God created all things with equal love, including animals, so why have I always been told that people are more important to God than animals?" I was speechless so I just told her that I would get back to her on that. So I'm asking you what the answers are to these questions. – Christine C.

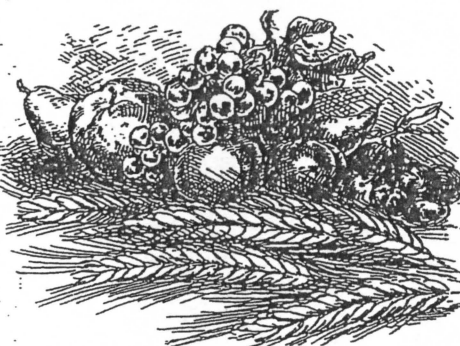
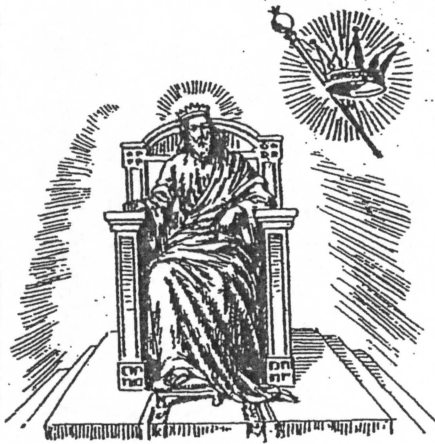
Dear Christine: To my knowledge, there is no record of animals being in heaven, past, present or future. God created animals as part of the original creation which He pronounced as good. They do serve purposes in nature even in the fallen state of this world. For one thing, God gave animals and fish for people to eat after the flood of Noah's time (Gen. 9:2-3). But people are more important to God, for Christ died for human beings, not animals. Animals disobey and need to be punished sometimes, so I presume there is no atonement for their sins as there is for ours. We also know that heaven is a perfect place, with or without animals.

Do our pets go to heaven?

The Bible does not give any explicit teaching on whether pets/animals have "souls" or whether pets/animals will be in heaven. However, we can use general biblical principles to develop some clarity on the subject. The Bible states that both man (Genesis 2:7) and animals (Genesis 1:30; 6:17; 7:15, 22) have the "breath of life"; that is, both man and animals are living beings. The primary difference between human beings and animals is that humanity is made in the image and likeness of God (Genesis 1:26-27), while animals are not. Being made in the image and likeness of God means that human beings are like God, capable of spirituality, with mind, emotion, and will, and they have a part of their being that continues after death. If pets/animals do have a "soul" or immaterial aspect, it must therefore be of a different and lesser "quality." This difference possibly means that pet/animal "souls" do not continue in existence after death.

Another factor to consider regarding whether pets will be heaven is that animals are a part of God's creative process in Genesis. God created the animals and said they were good (Genesis 1:25). Therefore, there is no reason why there could not be pets / animals on the new earth (Revelation 21:1). There will most definitely be animals during the millennial kingdom (Isaiah 11:6; 65:25). It is impossible to say definitively whether some of these animals might be the pets we had while here on earth. We do know that God is just and that when we get to heaven we will find ourselves in complete agreement with His decision on this issue, whatever it may be.

What Will We Be Doing for All Eternity?

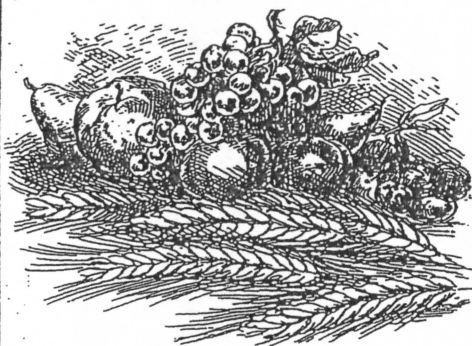


What Will We Be Doing for All Eternity?



Our Eternal Activity

- 1. Serving the Savior*
- 2. Ruling the World*
- 3. Judging the Angels*
- 4. Enjoying Fellowship*
- 5. Offering Worship*
- 6. Singing Praise*
- 7. Entering Rest*



WHAT WILL WE BE DOING FOR ALL ETERNITY?

Manfred E. Kober, Th.D.

I remember vividly my naïve anticipation of heaven as a child. Somehow I believed that I would be standing before God's throne, waving for all eternity palm branches and saying, "Glory, hallelujah!" Though I desired to be with Christ, such routine activity seemed to me rather boring.

The scriptural statements are sparse concerning the believer's occupation in the eternal state. Nevertheless, several activities are stated or implied, activities which should enhance our anticipation of eternity.

1. Serving the Savior

a. The privilege of service:

John reveals that in our eternal home, the heavenly Jerusalem, "his servants shall serve him," literally, "His slaves will keep on serving Him" (Rev. 22:3). The church age believers, who have been made kings and priests unto God" (Rev. 1:6) will serve Christ in a priestly and royal function.

b. The pattern for service:

As in the present dispensation angels are God's servants to the saints (Heb. 1:14), so for all eternity it will be the saints' privilege to serve the Savior. Whatever that service might imply, one can be certain that it will be interesting and worthwhile activity.

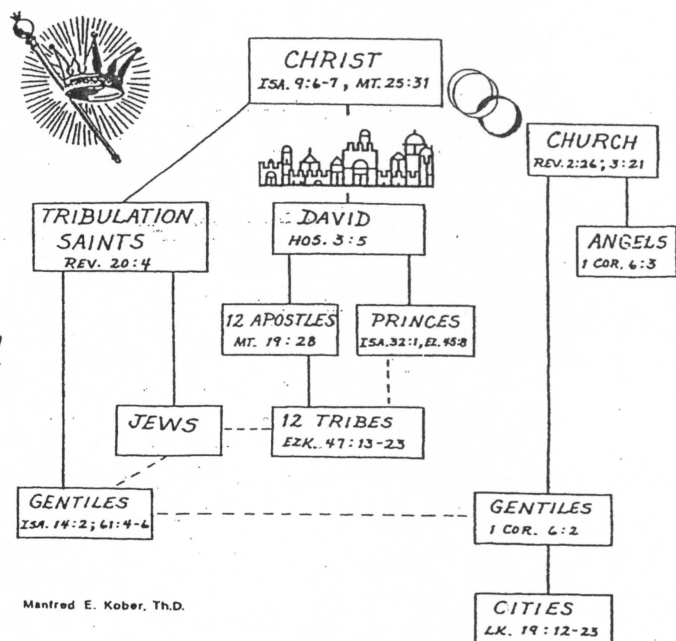
2. Ruling the World

a. Appointments to every believer:

John further suggests that the climaxing privilege of God's slaves is to share in the eternal reign of Christ, "for they shall reign for ever and ever" (Rev. 22:5). Already in the millennial kingdom we will rule with Christ (Rev. 20:4, 6--and that includes carnal believers such as the Corinthians, 1 Cor. 6:2). This is the eventual fulfillment of God's command to rule over all creatures and creation (Gen. 1:26).

The diagram shows tentatively the chain of authority for the Millennium.

The Monarch And His Millennial Managers



Manfred E. Kober, Th.D.

b. Areas of responsibility:

Greater faithfulness will be rewarded with greater responsibility. In the parable of the pounds, the Savior indicated that some servants would rule over ten cities, some over five (Luke 19:17-19). As mentioned above, this rule includes royal and priestly activity, for the saints in heaven praise God, saying, [thou] "hast made us unto our God kings and priests: we shall reign over the earth" (Rev. 5:10). This authority might be expanded in the eternal state as we rule with Christ over the nations (Rev. 21:26, 22:2) and possibly the vast galaxies of the new universe.

3. Judging Angels

a. Supervision of angels in the millennium and eternal state:

According to the Apostle Paul, every believer will share in Christ's rule and in the judgment of angels: "Do ye not know that saints shall judge the world? . . . Know ye not that we shall judge angels?" (1. Cor. 6:2-3). This somewhat ambiguous reference may relate to the administration of angels in their service both to the Savior and His Bride in future eons.

b. Sentencing of evil angels at the Great White Throne Judgment: Some see the reference to judgment as the believer's involvement in judging Satan and the demons at the climactic judgment immediately after the millennium (Rev. 20:12-15). After the marriage of the Lamb in heaven, the Bride apparently will accompany the Bridegroom wherever He is and will assist Him in His activities.



4. Enjoying Fellowship

a. Companionship of saints, angels and the triune God:

Paul intimated the unbroken and intimate fellowship the believer will enjoy with his Savior from the moment of his death (1 Thess. 4:14) and the rapture (4:17, "and so shall we ever be with the Lord"). Furthermore, that blessed fellowship includes fellowship with the triune God (Rev. 20:3-4), the holy angels and the saints of all the ages (Heb. 12:22-23). Being totally sanctified in his body, soul and spirit (1. Thess. 5:23), the believer's individual idiosyncrasies will longer affect harmonious fellowship but each one of us will be a paragon of perfection. As someone has wryly remarked, *"To dwell with saints we love above, that will be glory! To dwell below with those we know. . .well, that's another story!"*

The Lord might well grant us the opportunity to ask Him and the biblical writers about matters that always have intrigued us. The question is, will we care then who wrote the Epistle to the Hebrews, who were the sons of God in Genesis 6 or how Noah celebrated his 900th birthday?

It is impossible to imagine the delight of fellowship with our beloved relatives and friends who have gone before and lengthy conversations with individuals like Noah, Job and Abraham, as well as Deborah, Esther and Mary.



before and lengthy conversations with individuals like Noah, Job and Abraham, as well as Deborah, Esther and Mary.



b. Consumption of paradisiacal food:

In this life fellowship frequently involves food. Will that which enhances fellowship in this life be absent from the believer's experience in the future state? Even here the prophetic word affords a very satisfactory answer. God's provision for a variety of food on the tree of life and the pure water in the river of life (Rev. 22:1-5) will serve more than esthetic purposes. Undoubtedly, these viands are designated to be refreshment for the redeemed. The Holy Spirit made the promise that he "that overcometh I will give to eat of the tree of life" (Rev. 2:7). That includes every believer, because John defines an overcomer as one who "believes that Jesus is the Son of God" (1. John 5:5). Indeed, this future fellowship is one of the benefits of our salvation.



5. Offering Worship

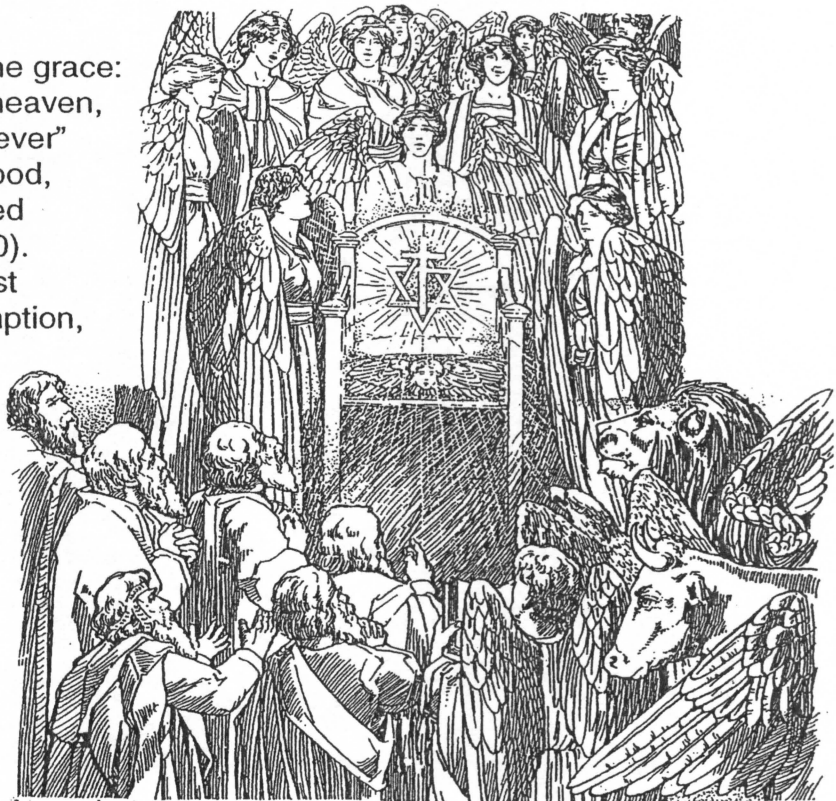
a. The adoration of the Lamb:

In eternity to come, the saints will join the twenty-four elders who bow before the throne and the throng pictured in heaven who say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

b. The acknowledgement of divine grace:
The theme of the worshipping saints in heaven, which will rise to "the Lamb forever and ever" (Rev. 5:13), focuses on Christ's shed blood, His gracious redemption and underserved honor bestowed on His own (Rev. 5:9-10). As the saints fully understand what Christ has done for their and the world's redemption, they will be filled with wonder and adore Him in worship.

6. Singing Praise

a. The effects of Spirit-control:
If the filling of the Spirit today is evidenced by "psalms and hymns and spiritual songs" (Eph. 5:19), the believer in the eternal state, fully glorified (Rom 8:30) and completely



controlled by the Spirit, will join the heavenly chorus of angels and redeemed. The singing of the redeemed of the tribulation (Rev. 5:9) will undoubtedly continue in future ages.







b. The expression of adoration in song:
As the angels sang at creation (Job 38:6-7) and at the incarnation (Luke 2:13-14), they undoubtedly will sing at the consummation. The saints will join them and sing ever new songs (Isa. 42:10). The songs of heaven will be an expression of worship. Since true worship is in spirit and in truth (John 4:24), all future songs will be spiritual in nature rather than carnal in their appeal, as certain songs are today. Furthermore, all songs will be theologically sound in content (according to doctrinal truth), something one could only wish were true this side of glory.

7. Entering Rest

a. The distinctions of rest:

The biblical concept of rest involves inactivity but cessation of a certain type of activity. A final rest is promised to believers. The writer to the Hebrews speaks of **the Creator's rest** (4:4), **Canaan's rest** (3:18, 4:5), **Christ's rest** (4:3), and also of a future **Creation's or Heaven's rest**, because "there remaineth therefore a rest for the people of God" (4:9).

THE REST IN HEBREWS 3 - 4				
	CREATOR'S	CANAAN'S	CHRIST'S	CREATION'S (HEAVEN'S)
REFERENCE	4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.	3:18 And to whom sware he that they should not enter into his rest, but to them that believe not?	4:3a For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest:	4:9 There remaineth therefore a rest to the people of God.
TIME	PERPETUAL	PAST	PRESENT	PROSPECTIVE
SOURCE	WORK OF GOD	TYPE OF CHRIST	DEATH OF CHRIST	PRESENCE OF CHRIST
RELATIONSHIP	PREFIGURES ALL OTHER RESTS	PATTERNED AFTER CREATOR'S REST	POSSESSED BY FAITH	PERFECTED IN THE FUTURE
RELEVANCY	GOD	O.T. SAINTS	N.T. SAINTS	O.T. AND N.T. SAINTS
				

b. The delights of the eternal rest:

What glorious anticipation that after the conflicts, controversies and confusion of this life and after the satanic strategy against the Savior and the saints at the end of the millennium (Rev. 20:7-10), the believer will enjoy his unending, undisturbed rest from sin and Satan. The rest of heaven is not a passive one but an existence filled with unending delight. J. Edmonson writes about heaven as a happy place. *"Two things are found in heaven which cannot fail to make its inhabitants happy: the first is, the absence of all evil; and the second is, the presence of all good. The one prevents sorrow; and the other brings fullness of joy"* (*The Home Beyond or Views of Heaven* [1885], 366).

Indeed our gracious God has prepared a glorious future for believers. If you know Jesus Christ as personal Savior, these blessed prospects are part of your salvation experience, involving indescribable future felicity.

THE HEAVENLY REST.

THERE is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
'T is found above, in heaven.

There is a soft, a downy bed,
'T is fair as breath of even;
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose — in heaven.

There is a home for weary souls
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear but heaven.

There, faith lifts up her cheerful eye,
To brighter prospects given;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene in heaven.

There, fragrant flowers, immortal, bloom,
And joys supreme are given;
There, rays divine disperse the gloom:
Beyond the confines of the tomb
Appears the dawn of heaven.

WILLIAM BINGHAM TAPPAN.

1822, 1846.

A Library of Religious Poetry,
Philip Schaff and Arthur Gilman, eds.
(1881), 945.

THE SAINTS' EVERLASTING REST

by Richard Baxter, 1652

(A paraphrase and abridgment by Robert E. Baxter)

"There remains therefore a **rest** to the people of God."
Hebrews 4:9



CHAP. X.

The Saint's Rest is not to be expected on Earth.

§ 1. In order to shew the sin and folly of expecting rest here, § 2. (I.) the reasonableness of present afflictions is considered; § 3. (1.) that they are the way to rest, § 4. (2.) keep us from mistaking our rest, § 5. (3.) from losing our way to it, § 6. (4.) quicken our pace towards it, § 7. (5.) chiefly incommode our flesh, § 8, 9. and (6.) under them the sweetest foretastes of rest are often enjoyed; § 10. (II.) How unreasonable to rest in present enjoyments; § 11. (1.) that 'tis idolatry; § 12. (2.) that it contradicts God's end in giving them; § 13. (3.) is the way to have them refused, withdrawn, or embittered; § 14. (4.) that to be suffered to take up our rest here is the greatest curse; § 15. (5.) that it is seeking rest where it is not. § 16 (6.) that the creatures without God, would aggravate our misery. § 17. (7.) and all this is confirmed by experience. § 18. The Author laments that this is nevertheless a most common sin. § 19-23 (III.) How unreasonable our unwillingness to die, and possess the saint's rest, is largely considered. § 24. The Author apologizes for saying so much on this last head.

§ 1. **W**E are not yet come to our resting place. Doth it remain? How great then is our sin and folly to seek and expect it here? Where shall we find the Christian that deserves not this reproof? We would all have continual prosperity, because it is easy and pleasing to the flesh; but we consider not the unreasonableness of such desires. And when we enjoy convenient houses, goods, lands, and revenues? or the necessary means God hath appointed for our spiritual good; we seek rest in these enjoyments. Whether we are in an afflicted, or prosperous state, it is apparent, we exceedingly make the creature our rest. Do we not desire creature enjoyments more violently, when we want them, than we desire God himself? Do we not delight more in the possession of them, than in the enjoyment of God? And if we lose them, doth it not trouble us more than our loss of God? Is it not enough, that they are refreshing helps in our way to heaven, but they must also be made our heaven itself? Christian reader, I would as willingly make thee sensible of this sin, as of any sin in the world, if I could tell how to do it; for the Lord's greatest quarrel with us is in this point. In order to this, I most earnestly beseech thee to consider,—the reasonableness of present afflictions,—and the unreasonableness of resting in present enjoyments;—as also of our unwillingness to die, that we may possess eternal rest.

{181}

§ 2. (I.) To shew the reasonableness of present afflictions, consider,—they are the way to rest;—they keep us from mistaking our rest,—and from losing our way to it;—they quicken our pace towards it;—they chiefly incommode our flesh;—and under them God's people have often the sweetest foretastes of their rest.

§ 3. (1.) Consider, that labor and trouble are the common way to rest, both in the course of nature and grace. Can there possibly be rest without weariness? Do you not travel and toil first, and rest after? The day for labor is first, and then follows the night for rest. Why should we desire the course of grace to be perverted, any more than the course of nature? It is an established decree, *that we must through much tribulation enter into the kingdom of God.*^[298] And that *if we suffer, we shall also reign with Christ.*^[299] And what are we that God's statutes should be reversed for our pleasure?

[298] Acts xiv, 22.

[299] 2 Timothy ii, 12.

§ 4. (2.) Afflictions are exceeding useful to us, to keep us from mistaking our rest. A Christian's motion towards heaven is voluntary, and not constrained. Those means therefore are most profitable, which help his understanding and will. The most dangerous mistake of our souls is, to take the creature for God, and earth for heaven. What warm, affectionate, eager thoughts have we of the world, till afflictions cool and moderate them? Afflictions speak convincingly, and will be heard when preachers cannot. Many a poor Christian is sometimes bending his thoughts to wealth, or flesh pleasing, or applause; and so loses his relish of Christ, and the joy above; till God break in upon his riches, or children, or conscience, or health, and break down his mountain which he thought so strong: And then, when he lieth in Manasseh's fetters; or is fastened to his bed with pining sickness, the world is nothing, and heaven is something. If our dear Lord did not put these thorns under our head, we should sleep out our lives, and lose our glory. {182}

§ 5. (3.) Afflictions, are also God's most effectual means to keep us from losing our way to our rest. Without this hedge of thorns, on the right hand, and left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it? When we grow wanton, or worldly, or proud, how doth sickness, or other affliction, reduce us? Every Christian, as well as Luther, may call affliction one of his best schoolmasters; and with David may say, *Before I was afflicted, I went astray; but now have I kept thy word.* [300] Many thousand recovered sinners may cry, "O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted!" Not only the *green pastures*, and *still waters*, but *the rod and staff, they comfort us*. Though the word and Spirit do the main work, yet suffering so unbolts the door of the heart, that the word hath easier entrance.

[300] Psalm cxix, 67.

§ 6. (4.) Afflictions likewise serve to quicken our pace in the way to our rest. It were well if mere love would prevail with us, and that we were rather drawn to heaven, than driven. But seeing our hearts are so bad, that mercy will not do it; it is better be put on with the sharpest scourge, than loiter, like the *foolish virgins*, till *the door is shut*. O what difference is there, betwixt our prayers in health, and in sickness; betwixt our repentings in prosperity and adversity! Alas! if we did not sometime feel the spur, what a slow pace would most of us hold towards heaven? Since our vile natures require it, why should we be unwilling that God should do us good by sharp means? Judge, Christian, whether thou dost not go more watchfully and speedily in the way to heaven, in thy sufferings, than in thy more pleasing and prosperous state. {183}

§ 7. (5.) Consider further, it is but the flesh that is chiefly troubled and grieved by affliction. In most of our sufferings the soul is free, unless we ourselves wilfully afflict it. "Why then, O my soul, dost thou side with this flesh, and complain, as it complaineth? It should be thy work to *keep it under, and bring it into subjection*, and if God do it for thee, shouldst thou be discontented? Hath not the pleasing of it been the cause of almost all thy spiritual sorrows? Why then may not the displeasing of it further thy joys? Must not *Paul and Silas sing*, because *their feet are in the stocks*? Their spirits were not imprisoned. Ah, unworthy soul! is this thy thanks to God for preferring thee so far before thy body? When it is rotting in the grave, thou shalt be a companion of the perfected spirits of the just. In the mean time, hast thou not consolation which the flesh knows not of? Murmur not then at God's dealings with thy body; if it were not for want of love to thee, he would not have dealt so by all his saints. Never expect thy flesh should truly expound the meaning of the rod. It will call love, hatred; and say, God is destroying, when he is saving. It is the suffering party, and therefore not fit to be the judge." Could we once believe God, and judge of his dealings by his word, and by their usefulness to our souls, and reference to our rest, and could we stop our ears against all the clamors of the flesh, then we should have a truer judgment of our afflictions.

§ 8. (6.) Once more consider, God seldom gives his people so sweet a foretaste of their future rest, as in their deep afflictions. He keeps his most precious cordials for the time of our greatest faintings and dangers. He gives them, when he knows they are needed, and will be valued: and when he is sure to be thanked for them, and his people rejoiced by them. Especially when our

sufferings are more directly for his cause, then he seldom fails to sweeten the bitter cup. The martyrs have possessed the highest joys. When did Christ preach such comforts to his disciples, as when *their hearts were sorrowful* at his departure? When did he appear among them, and say, *Peace be unto you*, but when they were shut up for fear of the Jews? When did Stephen *see heaven opened*, but when he was giving up his life for the testimony of Jesus? Is not that our best state, wherein we have most of God? Why else do we desire to come to heaven? If we look for a heaven of fleshly delights, we shall find ourselves mistaken. Conclude then, that affliction is not so bad a state for a saint in his way to rest. Are we wiser than God? Doth he not know what is good for us as well as we? Or is he not as careful of our good, as we are of our own? Woe to us, if he were not much more so! and if he did not love us better, than we love either him, or ourselves!

{184}

§9. Say not, "I could bear any other affliction but this." If God had afflicted thee where thou canst bear it, thy idol would neither have been discovered, nor removed. Neither say, "If God would deliver me out of it, I could be content to bear it." Is it nothing that he hath promised it *shall work for thy good*? Is it not enough that thou art sure to be delivered at death? Nor let it be said, "If my affliction did not disable me for duty, I could bear it." It doth not disable thee for that duty which tendeth for thy own personal benefit, but is the greatest quickening help thou canst expect. As for thy duty to others, it is not thy duty when God disables thee. Perhaps thou wilt say, "The godly are my afflictors: if it were ungodly men, I could easily bear it." Whoever is the instrument, the affliction is from God, and the deserving cause thyself; and is it not better to look more to God and thyself? Didst thou not know that the best men are still sinful in part? Do not plead, "If I had but that consolation, which you say God reserveth for suffering times, I should suffer more contentedly; but I do not perceive any such thing." The more you suffer for righteousness' sake, the more of this blessing you may expect; and the more you suffer for your own evil doing, the longer it will be before that sweetness comes. Are not the comforts you desire, neglected or resisted? Have your afflictions wrought kindly with you, and fitted you for comfort? It is not mere suffering that prepares you for comfort, but the success and fruit of sufferings upon your hearts.

{185}

§ 10. (II.) To shew the unreasonableness of resting in present enjoyments, consider,—it is idolizing them;—it contradicts God's end in giving them;—it is the way to have them refused, withdrawn, or embittered;—to be suffered to take up our rest here, is the greatest curse;—it is seeking rest where it is not to be found;—the creatures, without God, would aggravate our misery;—and to confirm all this, we may consult our own and others' experience.

§ 11. (1.) It is gross idolatry to make any creature or means our rest. To be the rest of the soul, is God's own prerogative. As it is apparent idolatry to place our rest in riches or honors; so it is but a more refined idolatry to take up our rest in excellent means of grace. How ill must our dear Lord take it, when we give him cause to complain as he did of our fellow idolaters, *My people have been lost sheep, they have forgotten their resting place?*^[301] "My people can find rest in any thing, rather than in me. They can delight in one another, but not in me. They can rejoice in my creatures and ordinances, but not in me. Yea, in their very labors and duties they seek for rest, but not in me. They had rather be any where, than be with me. Are these their gods? Have these redeemed them? Will these be better to them, than I have been, or than I would be?" If yourselves have a wife, a husband, a son, that had rather be any where than in your company, and be never so merry as when furthest from you, would you not take it ill? So must our God needs do.

[301] Jeremiah 1, 6.

§ 12. (2.) You contradict the end of God in giving these enjoyments. He gave them to help thee to him, and dost thou take up with them in his stead? He gave them to be refreshments in thy journey, and wouldst thou dwell in thy inn, and go no further? It may be said of all our comforts and ordinances, as it is said of the Israelites, *The ark of the covenant of the Lord went before them, to search out a resting place for them.*^[302] So do all God's mercies here. They are not that rest; as John professed *he was not the Christ*; but they are *voices crying in this wilderness*, to bid us *prepare, for the kingdom of God*, our true rest is at hand. Therefore, to rest here, were to turn all mercies contrary to their own ends, and to our own advantages, and to destroy ourselves with that which should help us.

{186}

§ 13. (3.) It is the way to cause God, either to deny the mercies we ask, or take from us those we enjoy, or at least embitter them to us. God is no where so jealous as here. If you had a servant, whom your wife loved better than yourself, would you not take it ill of such a wife, and rid your house of such a servant? So, if the Lord see you begin to settle in the world, and say, "Here I will rest?" no wonder if he soon in his jealousy unsettle you. If he love you, no wonder if he take that from you with which he sees you are destroying yourselves. It hath long been my observation of many, that when they have attempted great works, and have just finished them; or have aimed at great things in the world, and have just obtained them; or have lived in much trouble, and have just overcome it; and begin to look on their condition with content, and rest in it; they are then usually near to death or ruin. When a man is once at this language, *Soul, take thy ease*; the next news usually is, *Thou fool, this night*, or this month, or this year, *thy soul shall he required, and then whose shall these things be*? What house is there where this fool dwelleth not? Let you and I consider, whether it be not our own case? Many a servant of God hath been destroyed from the earth, by being over-valued and over-loved. I am persuaded, our discontents and murmurings are not so provoking to God, nor so destructive to the sinner, as our too sweet enjoying, and resting in, a pleasing state. If God hath crossed you in wife, children, goods, friends, either by taking them away, or the comfort of them; try whether this be not the cause: For wheresoever your desires stop, and you say, "Now I am well;" that condition you make your God, and engage the jealousy of God against it. Whether you be friends to God or enemies, you can never expect that God should suffer you quietly to enjoy your idols.

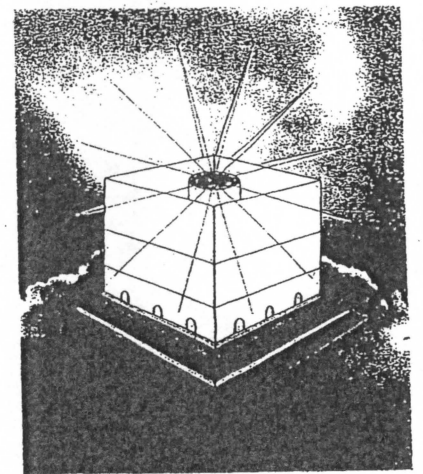
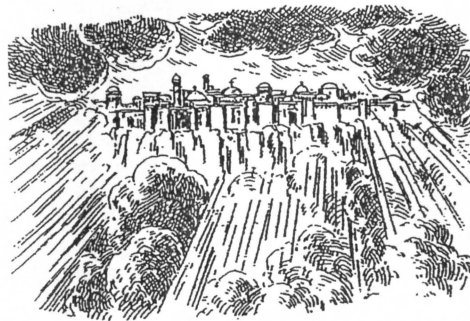
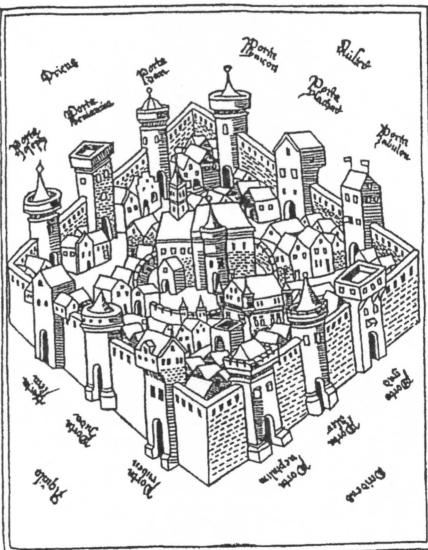
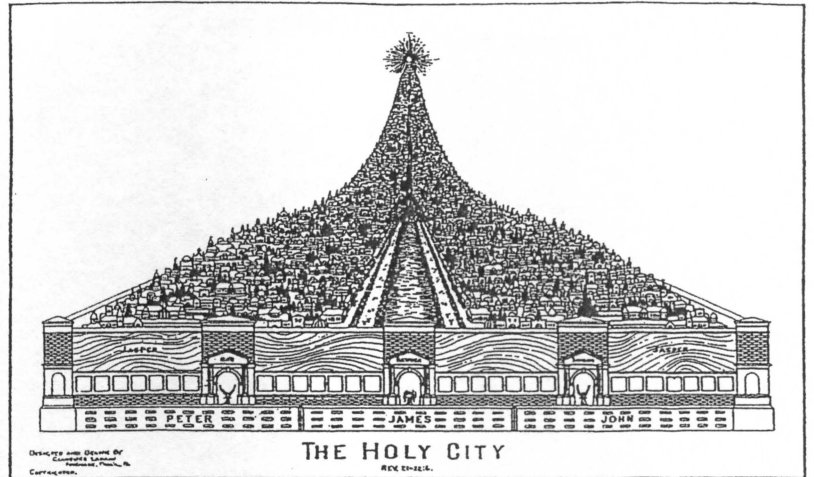
{187}

§ 14. (4.) Should God suffer you to take up your rest here, it is one of the greatest curses that could befall you. It were better never to have a day of ease in the world; for then weariness might make you seek after the true rest. But if you are suffered to sit down and rest here, a restless wretch you will be through all eternity. To *have their portion in this life*, is the lot of the most miserable, perishing sinners. Doth it become Christians then to expect so much here? Our rest is our heaven; and where we take our rest, there we make our heaven. And wouldst thou have but such a heaven as this?

§ 15. (5.) It is seeking rest where it is not to be found. Your labor will be lost, and, if you proceed, your soul's eternal rest too. Our rest is only in the full obtaining of our ultimate end. But that is not to be expected in this life; neither is rest therefore to be expected here. Is God to be enjoyed in the best church here, as he is in heaven? How little of God the saints enjoy under the best means, let their own complainings testify. Poor comforters are the best ordinances, without God. Should a traveller take up his rest in the way? No, because his home is his journey's end. When you have all that creatures and means can afford, have you that which you believed, prayed, suffered for? I think you dare not say so. We are like little children strayed from home, and God is now fetching us home, and we are ready to turn into any house, stay and play with every thing in our way, and sit down on every green bank, and much ado there is to get us home. We are also in the midst of our labors and dangers; and is there any resting here? What painful work doth lie upon our hands? Look to our brethren, to our souls, and to God; and what a deal of work, in respect to each of these, doth lie before us? And can we rest in the midst of all our labors? Indeed we may rest on earth, as *the ark* is said to have *rested in the midst of Jordan*; a short and small rest. Or as Abraham desired the *Angels to turn in, and rest themselves* in his tent, where they would have been loth to have taken up their dwelling. Should Israel have fixed their rest in the wilderness, among serpents, and enemies, and weariness, and famine? Should Noah have made the ark his home, and have been loth to come forth when *the waters were assuaged*? Should the mariner choose his dwelling on the sea, and settle his rest in the midst of rocks, and sands, and raging tempests? Should a soldier rest in the thickest of his enemies? And are not Christians such travellers, such mariners, such soldiers? Have you not fears within, and troubles without? Are we not in continual dangers? We cannot eat, drink, sleep, labor, pray, hear, converse, but in the midst of snares; and shall we sit down and rest here? O Christian, follow thy work, look to thy dangers, and hold on to the end, win the field, and come off the ground, before thou think of a settled rest. Whenever thou talkest of rest on earth, it is like *Peter on the mount*, thou knowest *not what thou sayest*. If, instead of telling the converted thief, *this day shalt thou be with me in*

{188}

What Do We Know About the New Jerusalem?



Manfred E. Kober, Th.D.

WHAT DO WE KNOW ABOUT THE NEW JERUSALEM?

Manfred E. Kober, Th.D.

The believer's hope is a celestial city Christ is preparing as the eternal home for His Bride, the Church. Instead of being burdened with the cares of this life the believer would do well to focus on his glorious future home.



1. The Disclosure of the City: John 14:1-6

a. The climactic announcement by Christ:

On the night before His crucifixion Christ revealed to His troubled disciples that He would depart, prepare a place for them in heaven ("the Father's house") and return to take His own to that place. This is the first biblical reference to the rapture.

b. The current activity of Christ:

While the Bridegroom is absent from His Bride, He is preparing for her a holy habitation for her eternal enjoyment. The place being prepared by the Savior is described in Revelation 21-22 as a glorious city, the New Jerusalem. It took the Savior six days to create the universe and the world. He has been working on our eternal home for almost 2000 years. What a magnificent place that must be!

2. The Desire for the City: Heb. 11:10, 16

a. Patriarchal anticipation of a celestial city.

Abraham, living about 2000 B.C., in faith "looked for a city which has foundations, whose builder and maker is God." As the architect and builder, God not only designed the city but built it as well. Though Canaan was promised to Abraham, he lived in it not as owner but as resident alien. His hope was in a city with permanent foundations in contrast to the temporary abodes on earth.



b. Personal acquaintance with the divine designer.

It is not known when this revelation of a future heavenly home was given to the Patriarchs; but in faith, they longed to leave their temporary tents for the celestial city and their endless travels to enter the city of eternal rest. Their firm faith in God was rewarded by Him "Who is not ashamed to be called their friend for He has prepared for them a city" (v. 16). The writer to the Hebrews refers to the city as the **prophetic anticipation** of the Patriarchs (11:16), the **prospective abode**

of the redeemed (12:22) and the **present aspiration** of the saint (13:14). How can the believer "seek [a permanent city] to come," if he knows nothing of the city?

3. The Description of the City: Rev 21-22

a. The exquisite beauty of the city:



The final chapters of the Revelation provide a description of a city of exquisite beauty, "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" (21:11).

The following description pictures the "holy city, the New Jerusalem" (21:1) as a gigantic jewel radiating the glory of God and a beautiful setting for God's grace to be manifest in those who have trusted in Him. There are those interpreters who would spiritualize the city, who say "there never was, is not now, and never will be such as city" (Homer Hailey, *Revelation*, 412). It is an actual city with a material existence. While there are symbolic aspects to the city and much transcends human understanding, it is best to accept the details of its description at face value. There is a city with streets of gold and gates made of giant jewels.

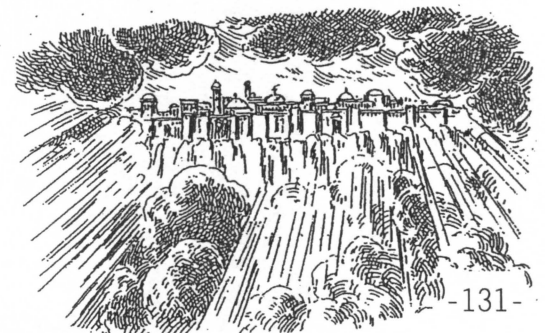
b. The extraordinary dimensions of the city:

The city is laid out as a square (literally, "four-cornered.") "The length and the breadth and the heights of it are equal" (21:16). The dimensions, translated into modern terms, are about 1500 miles. It is perhaps best to understand the city as being in the shape of a pyramid, similar to the way Clarence Larkin has pictured it (see below). The dimensions of the city stagger the mind. The land area covered by the city would be in comparison the distance from the Pacific to the Mississippi River or from New York to Houston. Robert Thomas correctly notes, "A city 1500 miles high and 1500 miles on each side is no more unimaginable than a pearl large enough to serve as a city-gate or gold that is as transparent as glass" (*Revelation 8-22*, 467).

4. The Descent of the City: Rev. 21:1-10; Rev. 3:12

a. The foretold descend of the city: Rev. 21:1-2

The city will descend from heaven after the millennium when John sees "a new heaven and new earth" (v. 1). If the new heaven, earth and sea are literal, so must be the new city. In contrast to the harlot woman who appears in spiritual Babylon for everlasting destruction (ch. 17), the Bride, the Lamb's wife appears in this new city for eternal blessedness.



b. The future dwelling of the Godhead: Rev. 21:3

The stupendous truth is that "the tabernacle of God is with men." God Himself "will dwell with them" (v. 3). Five times this truth is emphasized in this verse. God makes His tabernacle with men, reminiscent of the Shekinah glory that filled the tabernacle in the wilderness. The condition of estrangement between God and man, caused by human sin, has ended. As in Paradise, God can dwell again with men. It is a blessed truth, though difficult to grasp, that the saints will not spend eternity with God in heaven, but rather, God will spend eternity with His own on the new earth. What a marvelous condescension

5. The Designations for the City: Heb. 12:22

a. The varied designations for the heavenly city:

The writer to the Hebrews speaks of the city as "Mount Zion, and. . . the city of the living God, the heavenly Jerusalem." Paul speaks of it as the Jerusalem above (Gal. 4:26). The resurrected Lord speaks to the church at Philadelphia of "the city of my God, which is the new Jerusalem" (Rev. 3:12). Our eternal home is described with an impressive list of designations:

- (1) Mount Zion, Heb. 12:22
- (2) City of the Living God, Heb. 12:22
- (3) Heavenly Jerusalem, Heb. 12:22
- (4) Jerusalem from above, Gal. 4:26
- (5) City of my God, Rev. 3:12
- (6) The New Jerusalem, Rev. 3:12: 21:2
- (7) The Holy City, Rev. 21:2, 10 (cf. Is. 52:1)
- (8) The Bride, Rev. 21:2, 9
- (9) A Continuing City, Heb. 13:14
- (10) Father's House, Jn. 14:2
- (11) Paradise of God, Rev. 2:7



ירושלם

b. The vital denotation of the term "Jerusalem"

The oldest known form, Uru-sa-lim, has been commonly regarded as meaning "city of peace." At the time of Abraham apparently the name was shortened to Salem = peace (Gen. 14:18, cf. Ps. 76:2). The name yerushalem, in the N.T. as Hierousalem or Hierosoluma, appears to point to the peace which someday will spread from the millennial city to the whole earth. The name Jerusalem further witnesses to the presence of God (Mic. 4:1-3), to authority (Throne of David) and Worship (Temple of Solomon). Someone has well observed, "It is one of the ironies of history that a city which in its long history has seen so little peace and for whose possession rivers of blood have been shed should have such a possible meaning for its name" (ISBE, III, 1960, 1596.)

The earthly Jerusalem will live up to its name in the Millennium, with the presence of the Prince of Peace. Thus it will become a type of the heavenly Jerusalem.



6. The Dwellers of the City: Heb. 12: 22-24



a. The primary design of the city:

In fashioning the heavenly Jerusalem, the Savior is primarily fulfilling His promise to the church in John 14:3, "I go to prepare a place for you." This is why the city is described as a bride adorned for her husband . . . the Lamb's wife" (Rev. 21:2, 9). The term bride therefore refers to both the church and her abode. The city as the bride expresses God's intimate relationship with it as well as His fellowship with the redeemed in the city.

Dear Friend, if you have accepted Jesus Christ as your personal Savior, the new city will be your eternal home!

b. The principal denizens of the city: Heb. 12:22-24

The inhabitants of the city are listed as "an innumerable company of angels, the general assembly and church of the firstborn. . . and to God the Judge of all, and to the spirits of just men made perfect and to Jesus the mediator of the new covenant." The various companies can be listed thusly:

- 1) The holy angels—"myriads of angels"
- 2) The church—"the assembly and church of the firstborn"
- 3) The redeemed of all the ages—"the spirits of just men made perfect"
- 4) God the Father—"God the Judge of all"
- 5) Christ the Son—"Jesus the mediator of the new covenant"
- 6) The Holy Spirit

While the Holy Spirit is not mentioned separately, He indwells church age believers permanently. Christ promised them that the Spirit would abide with them forever (Jn. 14:16). Since the Church will be there, so will be the Holy Spirit.

The New Jerusalem will thus be the eternal home of the holy angels, church age saints, the triune God and the redeemed of all the ages.



7. The Delights of the New City: Rev. 22:1-5

a. Abundant provisions for human enjoyment:

Our eternal home will be a place of paradisiacal perfection, free of the curse (v. 3) and all darkness (v. 5). Jesus will be there, abundantly providing light and life. We will be refreshed by water from the river of life, "clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). We will have access to the "tree of life which bare twelve manner of fruits, and yielded her fruit every month" (v. 2)

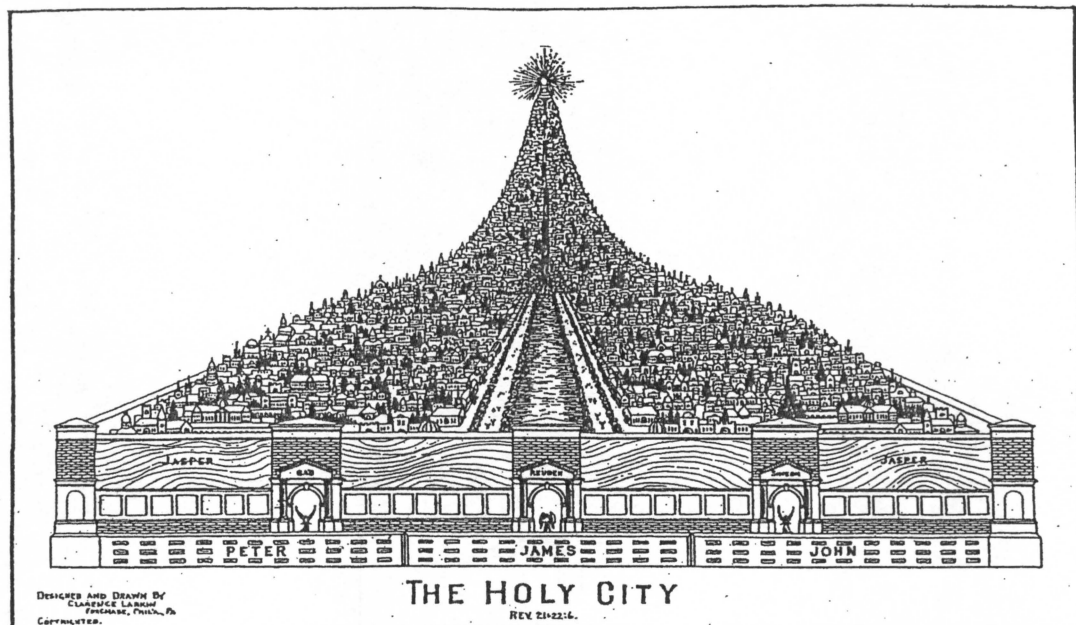
b. Absolute perfection of a holy environment:

The believer, far from pursuing a pedantic eternal routine, will be engaged in rewarding spiritual activity. Two words summarize this activity: service and sovereignty. Our ministry is described thus, "his servants shall serve him . . . and they shall reign for ever and ever" (v. 3, 5). As glorified beings, we will have the privilege of assisting a holy Savior in a perfect environment, free of the encumbrances of sin and enticements of Satan.

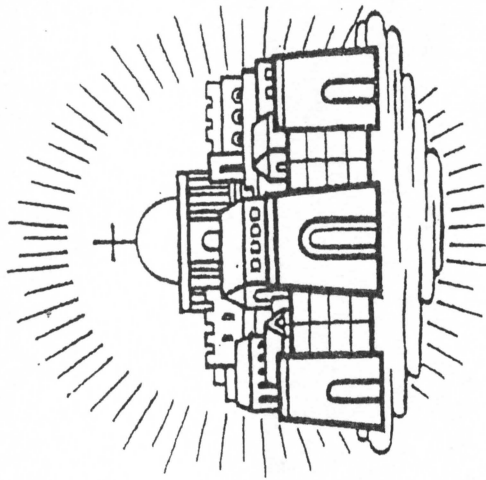
The grateful believer concurs with Dr. Ryrie's fitting remarks, "This is complete exaltation and perfect exultation" (Ryrie, *Revelation* [1996], 67).

In anticipation of such a glorious future, one blessing stands out far above any other. **We shall see His face** (v. 4). Eternally we will be in the presence of the One who calls us His Bride. He who redeemed us and resurrected us, regards as His is prized and privileged possession as we cherish His closeness and companionship. Well has the songwriter expressed the believer's blessedness:

*Just to be near the dear Lord I adore,
Will through the ages be glory for me.
Oh that will be, glory for me.
When by His grace I shall look on His face,
That will be glory for me!*



The New Jerusalem in the Epistle to the Hebrews



The Perfect Architect of the City

Heb. 11:10

For he looked for a **city** which hath foundations, whose builder and maker is God.

The Prophetic Anticipation of the City

Heb. 11:16

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a **city**.

The Prospective Abode in the City

Heb. 12:22-23

But ye are come unto mount Sion, and unto the **city** of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

The Present Aspirations for the City

Heb. 13:14

For here have we no continuing **city**, but we seek one to come.



The Faith of Abraham

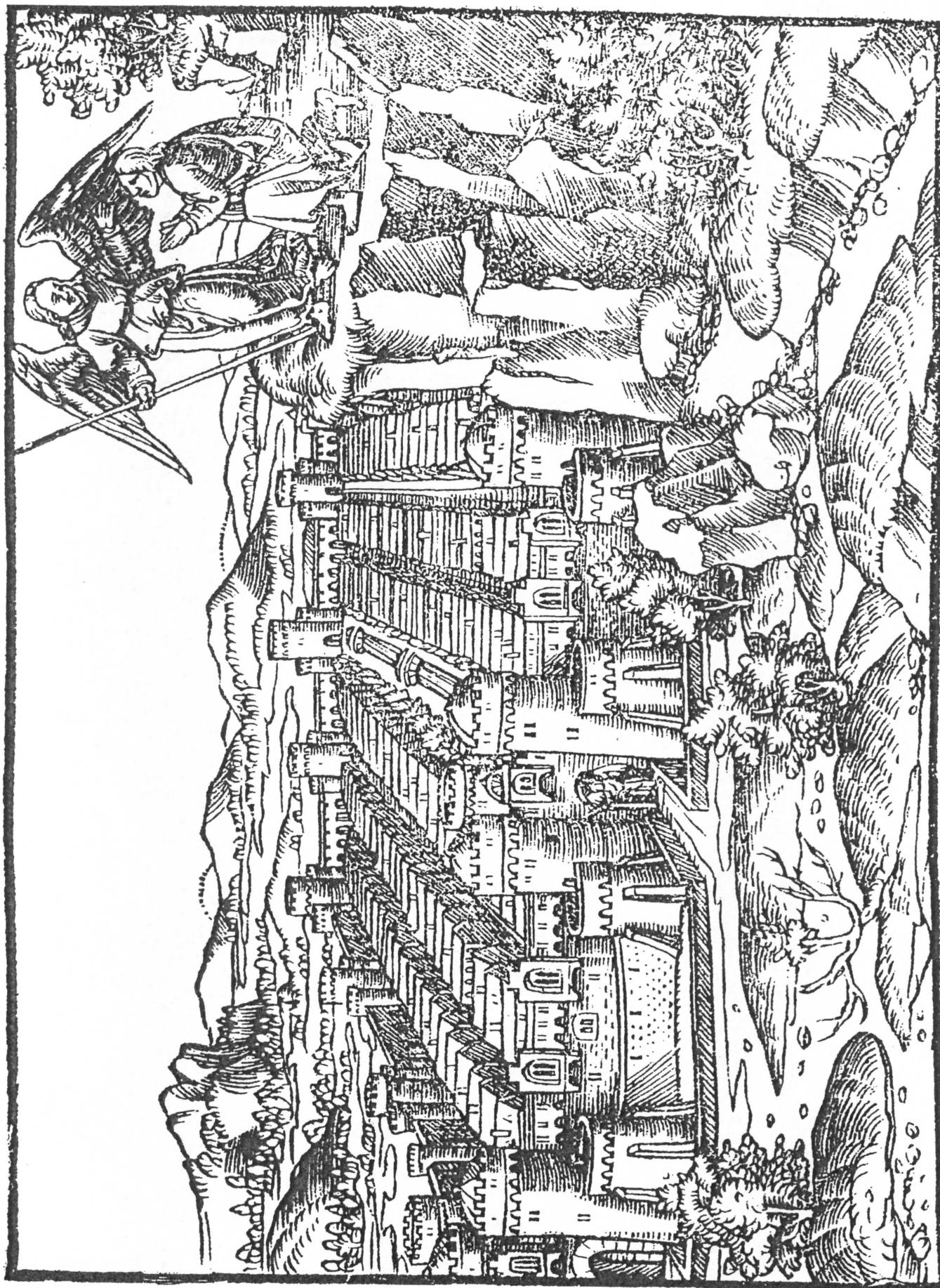
“He looked for a city which hath foundations,
whose builder and maker is God” (Heb. 11:10)



THE PATRIARCHS:

**Wherefore God is not ashamed to be called their
God: for he hath prepared for them a city.**

Hebrews 11:16



Johannes erblickt das neue Jerusalem.



John is shown the descending heavenly Jerusalem, the eternal home of the church, adorned as a beautiful bride.

Offenbarung Johannis. Kap. 21, Vers 1-7.

Getting Old

You tell me I am getting old,
I tell you, that's not so.
The "house" I live in is worn out,
And that, of course, I know.

It's been in use a long, long while,
It's weathered many a gale;
I'm really not surprised you think,
It's getting somewhat frail.

The color's changing on the roof,
The window's getting dim,
The wall's a bit transparent,
And looking rather thin.

The foundation's not so steady,
As once it used to be;
My "house" is getting shaky,
But my "house" - it isn't me.

My few short years can't make me old,
I feel I'm in my youth;
Eternity lies just ahead,
A life of joy and truth.

You only see the outside,
Which is all that most folks see.
You tell me that I am getting old?
You've mixed my "house" with me!

by Dora Johnson



SEVEN REASONS SPURGEON LONGED FOR HEAVEN

Here are seven reasons Spurgeon longed for Heaven, and why you can long for Heaven, too.



1. Jesus Christ is there.

"There cannot be heaven without Christ. He is the sum total of bliss; the fountain from which heaven flows, the element of which heaven is composed. Christ is heaven and heaven is Christ."

"Oh, to think of heaven without Christ! It is the same thing as thinking of hell."

2. Family and friends are there.

"I believe that heaven is a fellowship of the saints, and that we shall know one another there."

"We should see so many there we did not expect to see."

3. Christian heroes are there.

"I reckon on meeting David, whose psalms have so often cheered my soul. I long to meet with Martin Luther and Calvin, and to have the power of seeing such men as Whitefield and Wesley, and walking and talking with them in the golden streets."

"Heaven has been the beloved theme of God's sons and will be 'till time shall end."

4. Perfect holiness is there.

"I must frankly confess that of all my expectations of heaven, I will cheerfully renounce ten thousand things if I can but know that I shall have perfect holiness . . . If we shall have that, surely we shall have everything."

5. Safety and security are there.

"The rougher the voyage the more the mariners long for port, and heaven become more and more 'a desired haven,' as our trials multiply."

6. Rewards for faithfulness are there.

"There is a crown there which nobody's head but yours can ever wear. There is a seat in which none but yourself can sit. There is a harp that will be silent till your fingers strike its strings. There is a robe, made for you, which no one else can wear."

"Heaven at any price is well secured."

"The head may be crowned with thorny troubles now, but it shall wear a starry crown ere long; thy hand may be filled with cares—it shall sweep the strings of the harp of heaven soon."

7. Marriage is there.

"In heaven they marry not, but are as the angels of God; yet there is this one marvelous exception to the rule, for in heaven Christ and His Church shall celebrate their joyous nuptials."

Problems with Reports of Visits to Heaven



1. Descriptions of heaven are full of fanciful features.
2. The accounts lack transcendent or breathtaking descriptions.
3. The reports contradict each other, straining the reader's credulity.
4. What Paul saw and heard in heaven was not lawful for him to utter.
5. The descriptions are trite and not verifiable.
6. Altered states of mind may be opened to demonic influence.
7. The accounts omit references to sin and a clear gospel presentation.



HEAVEN AND HYMNODY

1. There are many scriptural songs about Heaven.
2. Numerous songs about Heaven employ hyperbole or poetic license.
(E.g. "On Jordan's stormy banks I stand and cast a wistful eye . . .")
3. A number of songs on Heaven, as on other biblical themes, contain doctrinal error.
4. The conscientious Bible student will abstain from singing unbiblical truths.
5. It is no less a serious error to sing heresy than to speak or teach heresy.
6. Doctrinal error in a song can generally be avoided by changing a word, altering a line, or skipping a verse.
("And Can It Be" v. 2, instead of "emptied Himself of all but love," sing "emptied Himself because of love.")
7. Songs that are irremediably unbiblical should be avoided (e.g. "Lead On, O King Eternal," with its postmillennial chorus, "Through deeds of love and kindness, Thy heavenly kingdom come." The kingdom comes with the total destruction of millions of soldiers by Christ at His Second Advent [Rev. 19:15, 21; Zech. 14:12 ff.]).
8. Most songs about Heaven do not differentiate from the Third Heaven and the heavenly Jerusalem.
9. The heavenly Jerusalem is apparently still under construction and will descend to this earth after the Millennium (Rev. 21:1-3).
10. Certain songs should be avoided because of their problematic philosophy or self-centered theology (e.g. "I've Got a Mansion Just over the Hilltop." The person who sings this song demands a mansion, "I want a gold one that's silver lined," and then repeats, "I want a mansion, a harp and a crown." How different the individual singing "Oh that will be glory for me," who demands nothing and is satisfied by observing, "just to be near the dear Lord I adore, will through the ages be glory for me.")

MKober

On Jordan's Stormy Banks

REFRAIN D. S.

I am bound for the promised land, . . . I am bound for the promised land;
prom-ised land,

Shall We Gather at the River?

491

ROBERT LOWRY

ROBERT LOWRY

1. Shall we gath-er at the riv - er, Where bright an-gel feet have trod;
2. On the bos-om of the riv - er, Where the Sav-ior-King we own,
3. Ere we reach the shin-ing riv - er, Lay we ev-'ry bur-den down;
4. Soon we'll reach the shin-ing riv - er, Soon our pil-grim-age will cease;

O That Will Be Glory

Charles H. Gabriel
Tune: Glory Song

1. When all my la-bors and tria - ls are o'er, And I am safe on that beau - ti - ful shore,
2. When, by the gift of His in - fi-nite grace, I am ac-cord-ed in hea - ven a place,
3. Friends will be there I have loved long a - go; Joy like a ri - ver a-round me will flow;

5

Just to be near the dear Lord I a - dore, Will through the ag-es be glo-ry for me.
Just to be there and to look on His face, Will through the ag-es be glo-ry for me.
Yet just a smile from my Sav-ior, I know, Will through the ag-es be glo-ry for me.

9 Refrain

O that will be glo-ry for me, Glo-ry for me; glo-ry for
O that will be glo-ry for me, Glo-ry for me, glo-ry for me;

13

me;
When by His grace I shall look on His face, That will be glo-ry, be glo-ry for me.

CONTEMPORARY WORKS ON HEAVEN

Alcorn, Randy. ***Heaven***. Tyndale House Publishers, 2004, 516pp.

Mostly biblically grounded, with spurts of imagination and wishful thinking which lack scriptural support.

Couch, Mal and Lacy. ***Heaven Our Eternal Home***. Springfield, MO: 21st Century Press, 2006, 69pp.

Enns, Paul. ***Heaven Revealed***. Moody, 2011, 200 pp.

A passionate treatment of heaven, occasioned by the unexpected death of his wife. Like Alcorn, Enns manifests a vivid imagination and sees little difference between the Millennium and the eternal state. Will we really build homes, raise livestock or go fishing in Heaven?

Hart, John. ***Fifty Things You Need to Know about Heaven***. Bethany House Publishers, 2014, 144pp.

Jeffress, Robert. ***A Place Called Heaven***. Baker Books, 2017, 256pp.

Jeremiah, David. ***Revealing the Mysteries of Heaven***. San Diego, CA: Turning Point for God, 2020, 412pp.

Lutzer, Erwin. ***One Minute after You Die***. Moody, 2007, 192pp.

"One minute after you die you will either be elated or will be terrified.
And it will be too late to reroute your travel plans."

MacArthur, John. ***The Glory of Heaven***. Wheaton, IL: Crossway, 2013, 224pp.

Smith, Wilbur M. ***The Biblical Doctrine of Heaven***. Moody, 1968. 317 pp.

Possibly the best volume on Heaven in the English language. Smith normally read everything in print on the subject about which he wrote. Like the works by **Merrill F. Unger**, **John F. Walvoord** and **Charles C. Ryrie**, it would be worthwhile for you to acquire all of Smith' books.