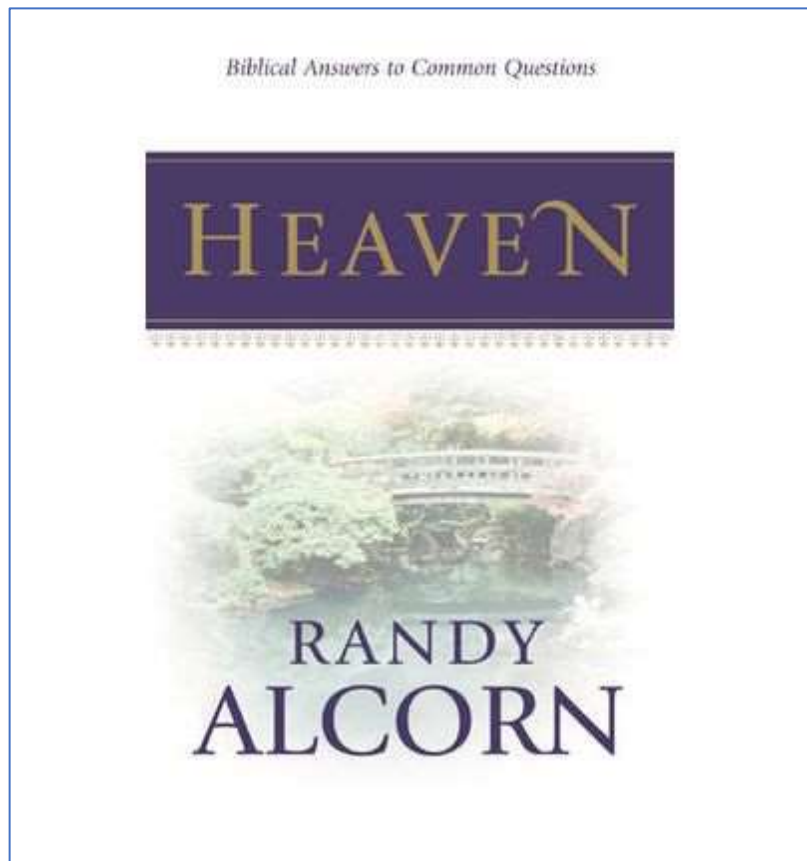
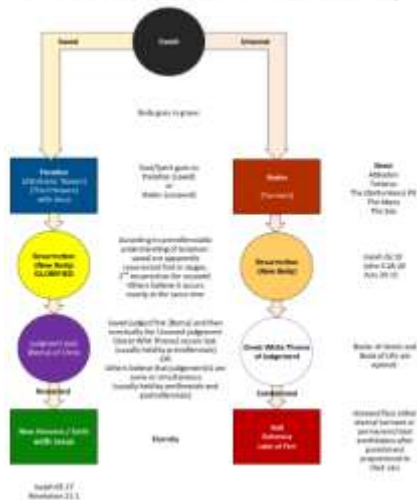


REFERENCE NOTES



What Occurs after We Die (from the Time of the Resurrection of Jesus Onward)



Based on the book, *Heaven*, by Randy Alcorn, with N.T. Wright and others on Heaven and Life after Death.

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NOTES: HEAVEN – based on the book, *Heaven*, by Randy Alcorn

12/15/17

[Preface/Disclaimer](#)

[Intro to Heaven](#)

[Heaven Video](#) by Randy Alcorn with PowerPoint and supporting resources

[Some Heaven Book Reviews \(and FYI: How Randy's Ministry \[EPM\] Began\)](#)

[Video \(#2\) by Randy Alcorn](#) re: C.S. Lewis on Heaven and New Earth: God's Eternal Remedy to the Problem of Evil and Suffering; also related article

[Charts from the Book](#) (Appendix)

[More Randy Alcorn and/or Heaven related resources](#) / [Case for Heaven](#)

[N.T. Wright related](#)

[Biblical Names of Heaven](#)

[Biblical Words Behind "Hell"](#) / [Paul's References to Hell](#) / [Jesus' References](#)

[Graphic of Heaven and Hell](#) (modified) and other Graphics

[What Occurs at Death](#) (from the time of the resurrection of Christ onward)

[New Heaven\(s\) and New Earth](#)

[Different Views on Heaven, Hell and Paradise, etc.](#) ([Intermediate State](#))

[Additional References](#) (Heaven, Hell, Sheol, Hades, Tartarus, etc.) / [Defenses](#)

[Views of Hell](#) / [Sites that don't believe in a traditional Hell of eternal torment/fire](#)

[Christian Perspectives on Who Goes to Heaven and Hell](#) (Chart)

Other Perspectives (Graphics): [Church of Christ](#) / [Roman Catholic](#) / [Mythology vs Catholicism](#) / [Mormon](#) / [LeHaye/Ice \(Pre-Trib\)](#)

[What is the First, Second and Third Heaven?](#) / [Two Resurrections?](#)

[Two Judgements?](#) (Judgement Seat [Bema] of Christ / Great White Throne)

[Premillennial, Amillennial, Postmillennial](#) (Charts and Why Important to Know)

[Two Major Systems of Theology](#) (to which millennial views are connected)

[Where Did Jesus Go After He Died?](#) (also [Apostles' Creed: "Descended into hell"](#))

[23 Minutes in Hell – Bill Weise](#) (and additional experiences, including [Mary Neal](#))

[Extra-Biblical, Non-Biblical and Fictional Literature re: Heaven/Hell](#) / [Other Lit.](#)

[Body, Soul and/or Spirit?](#) / [The Treasure Principle](#) / [Misc.](#) / [End](#)

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Preface / Disclaimer and Change History:

Update 10/20/17

Added cover page and updated charts.

Update: 09/10/17 and 10/16/17

Made some minor edits/additions, and mention of separate **“Reference Notes – Paul and Romans”**.

Update: 08/17/17

I have provided some minor updates and corrections.

Unless I come across something which I feel is necessary to include, I'm done (as far as I can foresee) with any more [MAJOR] changes -- at least that's my plan! ☺

If you get a chance, it would be great to have suggestions of what can be added/expanded upon and/or better organized.

As I explained previously, this is basically a set of reference links/resources based around the general topic of Heaven (basically a bibliography with excerpts) so that I can reference as needed, with enough information to refresh my memory quickly without having to go online and activate a link (but it's there if I need it).

Hopefully, it will provide a resource for you to explore and aid in your discovery and further understanding of God, the Bible and the Good News we as Christians enjoy both now and heading on into eternity.

BTW, with taking into consideration the caveats provided in the corresponding note (“Problems with chart”), I'm still comfortable the graphic, [“Chart on Heaven and Hell”](#); the same goes for the chart, [“What Occurs after We Die”](#). (10/16/17: Updated/Colorized)

Update: 07/28/2017

This update is hopefully the last major one for these notes (unless serious errors are discovered OR suggestions are made for additional needed content).

When I first started compiling these notes/links/bibliography (or whatever you want to call it), I was just trying to ‘flush out’ the Bible's concepts of Heaven as presented in Randy Alcorn's book (and eventually Hell, final days, etc.) and record the information for later reference.

For some of the intermediate stages between our current physical death and our final eternal state in the New Heaven and New Earth, I felt that Randy Alcorn somewhat glosses over them – focusing on our death, intermediate state as believers and final eternal state in a new heaven and new earth.

After going through the process of compiling these notes, I now understand the wisdom of that approach to the topic of Heaven.

Going into more detail (which I'm glad I attempted) on the intermediate stages sends you down a seemingly endless ‘rabbit hole’ for which is difficult to work your way out. You end up knowing all the possible names of hell or parts of hell, its occupants, etc.; but there is not enough revelation in the Bible to be dogmatic about any specific interpretation and view, yet there is more than enough to allow a wide variety of opposing views and enthusiastic proponents of those views.

For example, I've included a [section on the "millennial" views](#) which have a direct bearing on understanding when Jesus returns, whether you have one or more resurrections, one or more judgements; and when they occur, etc. However, knowing these details is not necessary for the generally accepted belief that Jesus WILL return and that we that are saved in Jesus WILL be resurrected to a new heaven and new earth.

I've provided a general [chart](#) summarizing the basic stages that occur upon our death from the time that Jesus was resurrected onward. (I would appreciate constructive criticism to improve the chart, or anything else in the notes for that matter.)

A section on [Extra-Biblical, Non-Biblical and Fictional Literature](#) was added to cover some of the concepts that have crept into our collective understanding about heaven and hell and have influenced many notable people.

I acknowledge that this is still a rough set of notes that need much better organization.

However, I hope that in its present form it will provide resources that in some small way deepen your understanding of what we can look forward to the rest of our natural and eternal lives, help strengthen our confidence in the Bible, build our faith, and aid in our "Gospel Fluency."

07/07/2017

The following pages contain additional information about (or in some way related to) Heaven (and Hell) that I come across during my survey on this topic.

I am accumulating this information (excerpts, charts, graphics, links, etc.) as a resource for me to more easily access in the future (as a sort of bibliography with active links) and hopefully that it will be a help/time saver for others that want to explore and understand this topic on a more deeper/personal level.

My attempt is to highlight what I feel is the most valuable/helpful **to me** in developing my understanding of a Biblical topic, but to also better understand and appreciate all views/concepts/interpretations that are currently available (even those that are opposing or contradictory).

I'm hoping others find this useful -- that these resources will provide a varied and wide enough (and essential) set of resources from which to develop a better/fuller understanding and enable them to reach their own conclusions in which they will be confident.

For Paul and the early Christians, the hope they had which allowed them to persevere, grow in numbers, etc. was the Good News of Jesus Christ and the Hope of the resurrection and being with Jesus and the new earth/heavens to come. Let our hope be infused with the same understanding and enthusiasm.

P.S. I'm not implying that this is an exhaustive survey nor all inclusive. In fact, if anyone has additional information and/or other perspectives they would like to share that will add to our understanding of our eternal life – I would love to include it here for all to benefit.

Ideally we can flush out what we can generally agree is a reasonable and Biblically focused and Biblically sound understanding of Heaven, Hell and our eternal life with Christ.

Note: This is a 'second cut' at assembling and organizing this information. As you will observe, more organization still needs to be performed.

Additional DISCLAIMER:

I included references to Christians who claim having experienced vivid visions of being in Hell and/or Heaven (anywhere from 23 minutes to several hours).

The experiences/visions are presented [here](#) because several acquaintances enthusiastically suggested them to me when I shared about being in a study on Heaven.

While these experiences are interesting, even fascinating, and can be a source of warning and/or encouragement to others; they are NOT presented to you in any way as the equivalent of Biblical truth.

It's impossible to be objective about someone else's strongly subjective personal experiences, except to compare against scripture with discernment from the Holy Spirit. Like the saying, "Please drive responsively!", please view and listen responsibly and critically.

Do Good People Go to Heaven?

Check out this sermon by Charlie Boyd
(of [Fellowship Greenville](#)) for the answer
(part of his "[Romans](#)" series):

<https://fellowshipgreenville.org/page/461?Item=1239>

(with video, audio, notes)

NOTE: For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and others) related resources, see my separate "[Reference Notes on Paul and Romans](#)"

Intro to HEAVEN, by [Randy Alcorn](#)

I thought I understood heaven well enough to "get by", but I looked back over my studies and notes and realized I really knew more about Hell: i.e., Sheol/Hades, Gehenna, Tartarus, etc.

Then I was told about the book, "Heaven", by Randy Alcorn.

Since I hadn't read the book, as others may have done, I felt I needed to at least get a little background on it.

In the process of search for introductory information about the book, I came across a few links of reviews, and resources [all free] that have helped me begin to understand Randy's perspectives/positions on heaven...

Randy Alcorn video (with PowerPoint presentation slides in pdf) of Breakout Session he gave at The Gospel Coalition conference in 2015 [this is a good introductory overview/refresher for anyone interested in what Randy's perspectives are about heaven and our life/body before and after we die. His topic is in terms of "Continuity and Discontinuity" which will make sense when you listen to the video.]...

Here is his corresponding web page with [youtube video](#) of his Breakout Session presentation along with the PowerPoint links; plus more resources including videos and downloadable appendices from the book, related topics and more:

<http://www.epm.org/resources/2015/Apr/14/alcorntgc/>

BTW, here's the downloadable Book Discussion Guide from the publisher:

http://files.tyndale.com/thpdata/BookGuides/guides/79428_guide.pdf

And a Student Manual on Heaven that draws heavily from the book as well as C.S. Lewis, etc.

http://www.worldimpactla.org/pdf/TUMI_lite/Heaven_Student_Manual.pdf

<http://sbcommunity.org/wp-content/uploads/2015/02/Heaven.pdf>

Also, a PowerPoint (as pdf) from a presentation by a pastor on heaven and hell

https://ronaldw.files.wordpress.com/2007/07/heaven_and_hell-the_series.pdf

Reviews:

Here are a couple of reviews that provide some different perspectives on the book:

This one points out some weaknesses, but is mainly positive and is a good summary:
http://www.lamblion.com/files/publications/blog/blog_Heaven-By-Randy-Alcorn.pdf [PDF]

These two is more critical about its [perceived by the reviewer] weaknesses:
<https://www.douglasjacoby.com/q-a-1163-randy-alcorn-s-heaven/>

http://www.affcrit.com/pdfs/2005/01/05_01_br.pdf [PDF] (<http://www.affcrit.com/>)

FYI:

How Randy Alcorn's Ministry, "Eternal Perspective Ministries", Began
<http://www.epm.org/blog/2010/Aug/23/how-did-eternal-perspective-ministries-begin-part->

Part 2:
<http://www.epm.org/blog/2010/Aug/26/how-did-eternal-perspective-ministries-begin-2>

Randy Alcorn's Top 5 Books on Heaven (actually 6)
http://churchleaders.com/pastors/pastor-blogs/154037-randy_alcorn_my_top_five_books_on_heaven.html

Here's another video by Randy Alcorn:

C.S. Lewis on Heaven and the New Earth: God's Eternal Remedy to the Problem of Evil and Suffering

<https://www.youtube.com/watch?v=gs5VzPK8rw0>

(It begins with Randy's background and how he came to know the Lord [interesting] and how he was first introduced to C.S. Lewis and Lewis' background [again, interesting])

See also by Randy Alcorn:

Banished from Humanity

C.S. Lewis and the Doctrine of Hell



<http://www.desiringgod.org/articles/banished-from-humanity>

For more C.S. Lewis resources,
see my Reference Notes on [Mere Christianity – C.S. Lewis](#)

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Charts from his book, Heaven...

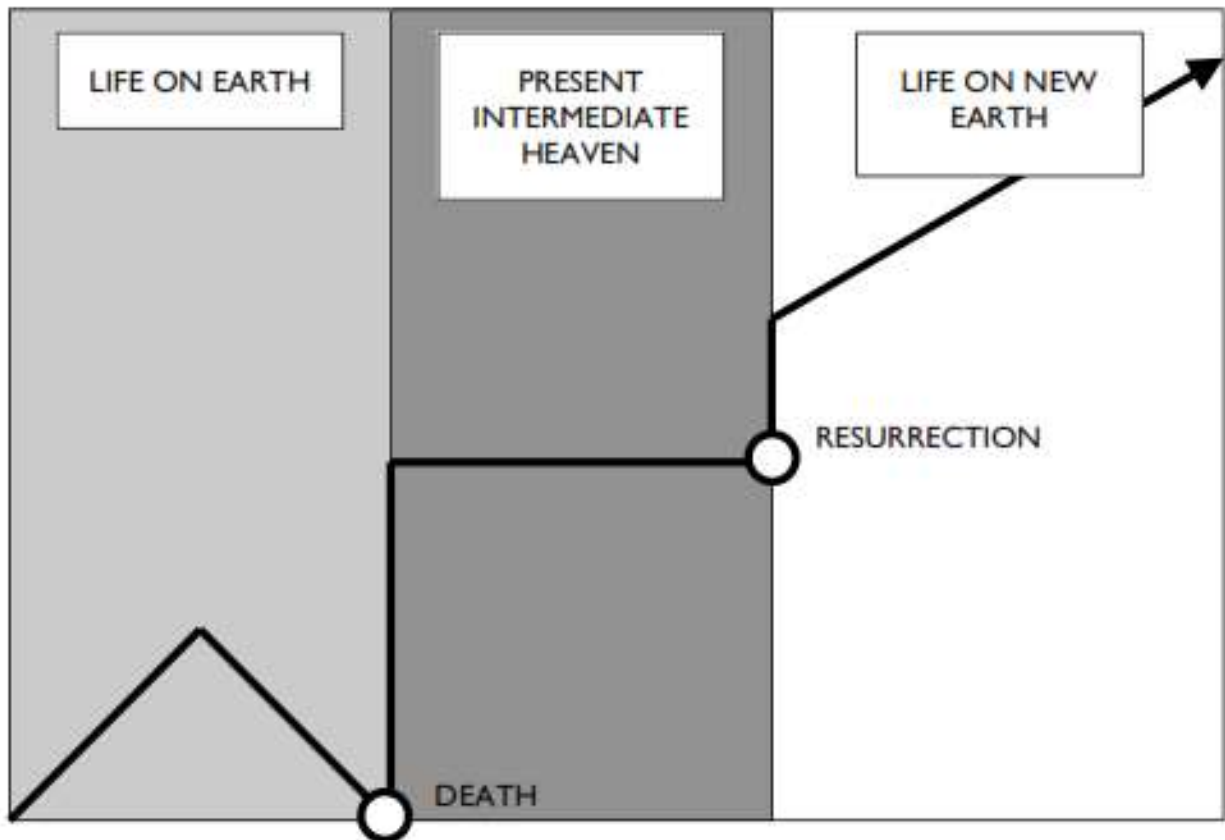
WHAT WE ASSUME ABOUT HEAVEN	WHAT THE BIBLE SAYS ABOUT HEAVEN
Non-Earth	New Earth
Unfamiliar, Otherworldly	Familiar, Earthly
Disembodied	Resurrected (Embodied)
Foreign	Home (all the comforts of home with all the innovations of an infinitely creative God)
Leaving favorite things behind	Retaining the good; finding the best ahead
No time and space	Time and space
Static	Dynamic
Neither old (like Eden) nor new and earthly; just strange and unknown	Both old and new
Nothing to do; floating on the clouds	A God to worship and serve; a universe to rule; purposeful work to accomplish; friends to enjoy
No learning or discovery; instant and complete knowledge	An eternity of learning and discovering
Boring	Fascinating
Loss of desire	Continuous fulfillment of desire
Absence of the terrible (but presence of little we desire)	Presence of the wonderful (everything we desire and nothing we don't)

Which side do you land on as you read through the different lists? How many of your views agreed with the left, and how many with the right?

Source: The chart above comes from Randy Alcorn's book, *Heaven*.

New Heaven, New Earth, and the New Jerusalem

The following diagram is what many theologians view as a viable Biblical description of the life and future of Christ-followers.



Source: Heaven, Randy Alcorn

Three Eras of Earth and Mankind from Randy Alcorn's <i>Heaven</i> (Tyndale House Publishers, 2004)		
Past	Present	Future
Genesis 1 – 2	Genesis 3 – Revelation 20	Revelation 21 – 22
Original mankind	Fallen mankind/Some believe and are transformed	Resurrected mankind
Original Earth	Fallen Earth, with glimmers of original	New Earth; resurrected on mankind's coattails (Rom. 8)
God delegates earth's reign to innocent mankind	Disputed reign with God, Satan, and fallen mankind	God delegates earth's reign to righteous mankind
Mankind given dominion, with intended stewardship of Earth	Mankind's dominion thwarted, frustrated, and twisted; culture tainted	Mankind's dominion fulfilled; redeemed stewardship of Earth under King of Kings; culture redeemed
God in Heaven, visiting Earth (walking in Eden)	God in Heaven, cut off from fallen men (indwells believers by his Spirit)	God's face gloriously seen, as He dwells with mankind on New Earth
No Curse	Sin and the Curse	No more Curse
No shame	Shame	No shame or potential for shame
Tree of life in Eden (mankind can eat)	Tree of life in Paradise (mankind cut off from)	Tree of life in New Jerusalem (mankind can eat it again)
River of life in Eden	Rivers and nature, with glimmers of past and future	River of life flows from God's throne in city
No death	Death permeates all	Death forever removed
Mankind created from the Earth	Mankind dies, returns to the Earth; new life to some	Mankind resurrected from Earth to live on New Earth
First Adam reigns	First Adam falls; mankind reigns corruptly, with glimpses of good; Last Adam, Jesus, comes	Last Adam reigns as God-man, with mankind as co-heirs and delegated kings

 epm.org

 epm.org/blog

 facebook.com/randyalcorn

 twitter.com/randyalcorn

Past	Present	Future
Genesis 1 – 2	Genesis 3 – Revelation 20	Revelation 21 – 22
Serpent, Satan, on Earth	Satan judged but still present on Earth	Satan forever removed from Earth, thrown into eternal fire
Creation and mankind perfect	Creation and mankind tainted by sin	Creation and mankind restored to perfection
Mankind names, tends, rules the animals	Animals and mankind hurt each other and suffer	Animals and mankind live in complete harmony
Ground fertile, vegetation lush	Ground cursed, vegetation diseased	Ground fertile, vegetation thrives
Abundant food and water	Hunger and thirst, toil for food and water	Abundant food and water
Restfulness, satisfaction in labor	Restlessness, toil in labor	Enhanced restfulness, joy in labor
Paradise	Paradise lost, sought; glimmers seen, foretastes	Paradise regained and magnified
Mankind in ideal place	Mankind banished, struggles and wanders in fallen place(s)	Man restored to ideal place, but much improved
Mankind able either to sin or not to sin	Mankind enslaved to sin, empowered not to sin	Mankind unable to sin, permanently empowered
One marriage (Adam and Eve)	Many marriages (designed to reflect Christ and church)	One marriage (Christ and church)
Beginning of human culture	Contamination and advancement of culture	Purification and eternal expansion of culture
Mankind learns, creates in purity	Mankind learns, creates in impurity (Cain, Babel)	Mankind learns, creates in wisdom and purity
God's plan for mankind and Earth revealed	God's plan for mankind and Earth delayed and enriched	God's plan for mankind and Earth realized

Source: Heaven, Randy Alcorn, Appendix

See next page for larger view...

Three Eras of Earth and Mankind from Randy Alcorn's <i>Heaven</i> (Tyndale House Publishers, 2004)		
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Genesis 1 – 2	Genesis 3 – Revelation 20	Revelation 21 – 22
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First Adam reigns	First Adam falls; mankind reigns corruptly, with glimpses of good; Last Adam, Jesus, comes	Last Adam reigns as God-man, with mankind as co-heirs and delegated kings

Past	Present	Future
Genesis 1 – 2	Genesis 3 – Revelation 20	Revelation 21 – 22
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Abundant food and water	Hunger and thirst, toil for food and water	Abundant food and water
Restfulness, satisfaction in labor	Restlessness, toil in labor	Enhanced restfulness, joy in labor
Paradise	Paradise lost, sought; glimmers seen, foretastes	Paradise regained and magnified
Mankind in ideal place	Mankind banished, struggles and wanders in fallen place(s)	Man restored to ideal place, but much improved
Mankind able either to sin or not to sin	Mankind enslaved to sin, empowered not to sin	Mankind unable to sin, permanently empowered
One marriage (Adam and Eve)	Many marriages (designed to reflect Christ and church)	One marriage (Christ and church)
Beginning of human culture	Contamination and advancement of culture	Purification and eternal expansion of culture
Mankind learns, creates in purity	Mankind learns, creates in impurity (Cain, Babel)	Mankind learns, creates in wisdom and purity
God's plan for mankind and Earth revealed	God's plan for mankind and Earth delayed and enriched	God's plan for mankind and Earth realized

More Randy Alcorn and/or Heaven related resources:

What Does the Bible Say About Heaven? (Randy Alcorn)

<http://www.epm.org/resources/2010/Feb/4/what-does-bible-say-about-heaven/>

Why Desire Heaven When You're Going Through Hell? (Randy Alcorn)

<http://www.comfort-cafe.net/?p=1247>

Where Is Heaven, and What Are Some Major Misconceptions About Heaven?

<http://www.epm.org/blog/2016/Jan/8/where-heaven> (Randy Alcorn) [Video]

<https://www.youtube.com/watch?v=R641w4xCoFI>

The Hope of Heaven: Paradise Lost (Ezekiel 28:11-17; Genesis 2-3)

Excerpt:

I'm in the process of reading Randy Alcorn's fascinating book entitled *Heaven*. At the outset of the book, Alcorn notes how little emphasis the subject of heaven is given in well known books on systematic theology. The statistics I am citing here are Alcorn's conclusions, based upon his categories and counting. In Reinhold Niebuhr's two-volume work, *The Nature and Destiny of Man*, Alcorn found that Niebuhr had virtually nothing to say about heaven. In William Shedd's three-volume, *Dogmatic Theology*, the topic of eternal punishment is given 87 pages, while heaven is given but 2 pages. The 900-page work of Martyn Lloyd-Jones entitled *Great Doctrines of the Bible* devotes but 2 pages to the eternal state and the new earth. Louis Berkhof's *Systematic Theology*, a 737-page work, has 2 pages on hell, and 1 on heaven.

I believe there are a number of reasons why heaven gets so little attention...

(1) *One reason would be the measure of peace and prosperity we experience as a nation.* I would venture to suggest that Christians living in dire poverty are much more likely to long for heaven, and thus are more motivated to study the Scriptures to see what heaven will be like. Those living in countries where Christians are persecuted will be much more likely to be interested in heaven.⁶ Those who are experiencing too much pleasure on earth are inclined to believe that heaven can wait.

(2) *Closely related to this first reason for our apathy regarding heaven is the sad reality that for all too many, government has taken the place of God...*

(3) *A third reason why we often ignore the teaching of the Bible on heaven is satanic deception and distraction...*

(4) *A fourth reason for avoiding any thought of heaven is unbelief...*

(5) *A fifth reason why some think too little of heaven is because it seems too far off, both spatially and in terms of time...*

Source: <https://bible.org/seriespage/4-hope-heaven-paradise-lost-ezekiel-2811-17-genesis-2-3>

Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived by Bob Bell

A Review by Randy Alcorn

<https://www.goodreads.com/review/show/322740948>

9 Facts About Heaven that Will Surprise You (Randy Alcorn)

<http://www.lifeway.com/Article/pastor-Questioning-heaven>

What Happens After You Die (Book by Randy Frazee)

The Top 10 Questions on What Happens After We Die (from the book)

<https://www.whathappensafteryoudiebook.com/>



G:love Q&A

Q What happens to a Christ follower when he/she dies? [PDF]

http://focusedliving.com/cms/forum_sheets/downloads/G-LoveQADeath.pdf

2-page pamphlet (pdf) based on the writings of Wayne Grudem, Millard Erickson and Randy Alcorn

What Do you Need to Know About Heaven

http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1052&context=will_know [PDF]

Heaven - John Mark Comer (The Way, formerly the Solid Rock Church, Oregon) [Video]

<https://www.youtube.com/watch?v=g6H7ONZCz4s>

Part 1

<https://www.youtube.com/watch?v=unzyzOnG81I>

Part 2 (Randy Alcorn - Q&A)

<https://vimeo.com/10355695>

Part 2 (alternate link)

<https://www.youtube.com/watch?v=RvfKJis1oy0>

Part 3 (Heaven crashing into earth)

<https://www.youtube.com/watch?v=qMUMOXGtgoY>

Part 4 (Judgement and Rewards)

<https://www.youtube.com/watch?v=n8nBNJM10Wk>

Part 5 (Consuming Fire)

A Guided Tour of Heaven [Video]

<https://vimeo.com/10353743>

At the Christian Book Expo 2009, Randy Alcorn, [Sam Storms](#), [Don Piper](#) and [J.I. Packer](#) had a panel discussion on Heaven and Hell.

"Heaven is the eternal increase of joy" (our knowledge of God will never cease to grow and increase – which means that our joy and delight in God will always intensify and deepen – He has infinite attributes) – Sam Storms (@ 8:30)

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More Q&A's by Randy Alcorn

How to Live a Life That Counts for Eternity

<https://www.youtube.com/watch?v=zjXdUTmCRck> [Video]

Is Isaiah 65 About the Millennium or the New Earth?

<https://www.youtube.com/watch?v=1WbVjLNfQ00> [Video]

Does Isaiah 65:17 Mean We Will Not Remember Our Previous Lives?

<http://www.epm.org/resources/2012/Oct/1/does-isaiah-6517-mean-we-will-not-remember-our-pre/> [Video]

<https://www.youtube.com/watch?v=pAGqYxuKYPI> [Video]

In Isaiah 65:20, It Sounds as If Isaiah Is Saying That in the New Heavens and New Earth People Will Die. How Do You Interpret This Text?

<http://www.epm.org/resources/2010/Mar/28/isaiah-6517-it-sounds-if-isaiah-saying-new-heavens/>

What Age Will I Appear In Heaven?

<http://www.desiringgod.org/interviews/what-age-will-i-appear-in-heaven> [Audio]

Why is the Resurrection So Important? (Randy Alcorn)

<http://www.christianity.com/god/jesus-christ/why-is-the-resurrection-so-important.html>

Do Infants Go to Heaven When They Die? (Randy Alcorn)

<http://www.epm.org/resources/2010/Jan/5/do-infants-go-heaven-when-they-die/>

Job 19:25-27 - The Doctrine of Resurrection in the Old Testament

<http://www.epm.org/resources/2013/Jun/28/job-1925-27-doctrine-resurrection-old-testament-vi/> [Video]

Does the Old Testament reveal many, if any, specifics about the location of those who died and were saved?

<http://www.epm.org/resources/2010/Jan/7/does-old-testament-reveal-many-if-any-specifics/>

Are There References to the New Earth in the Old Testament Prophets?

<http://www.epm.org/resources/2010/May/20/are-there-references-new-earth-old-testament-proph/> [Audio]

Touchpoints: Heaven by Randy Alcorn (excerpt)

<https://www.epm.org/static/uploads/downloads/book-resources/touchpoints.pdf> [PDF]

Overcoming the Myths About Heaven

<http://www.epm.org/resources/2010/Apr/16/overcoming-myths-about-heaven/>

In heaven, will we have our own places to live?

<http://www.epm.org/resources/2010/Mar/28/heaven-will-we-have-our-own-places-live/>

From Forum Discussion re: Millennium vs. New Heaven/New Earth

<http://rr-bb.com/showthread.php?162652-Millennium-vs-New-Heaven-New-Earth>

1. The perfect state - Adam and Eve before the fall
2. Human longevity - Post fall/pre flood - Men living almost a millennium but sin becoming increasingly rampant
3. Focus on Israel - law and the prophets - Israel's ultimate rejection of God and His Son
4. Grace - Gentiles
5. Focus on Israel - 7 year trib - time of Jacobs trouble - Israel's ultimate acceptance of God and His Son
6. Human longevity - Millennium (people again living centuries - Sin abolished at the end)
7. The perfect state - Eternity

Both Heaven and Hell touch Earth — an in-between world leading directly into one or the other. The best of life on Earth is a glimpse of Heaven; the worst of life is a glimpse of Hell. For Christians, this present life is the closest they will come to Hell. For unbelievers, it is the closest they will come to Heaven. Randy Alcorn

Randy's book "Heaven" is a look at what the Bible says about Heaven and what modern day Christians think about it. Here is just a sampling of the chapter titles (**downloadable as PDFs**), giving you an idea of the broad variety topics he covers.

- Chapter 1 – Are You Looking Forward to Heaven?
- Chapter 2 – Is Heaven Beyond Our Imagination?
- Chapter 9 – Why Is Earth's Redemption Essential to God's Plan?
- Chapter 12 – Why Does All Creation Await Our Resurrection?
- Chapter 15 – Will the Old Earth Be Destroyed... or Renewed?
- Chapter 22 – How Will We Rule God's Kingdom?
- Chapter 26 – Will There Be Space and Time?
- Chapter 39 – Will Animals Inhabit the New Earth?
- Chapter 41 – Will Heaven Ever Be Boring?
- Appendix A – Christoplatonism's False Assumptions

Are you looking forward to Heaven?



<http://godstuff.ablurk.com/tag/christoplatonism>

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Randy Alcorn on other Topics:

Where do you stand on the Calvinism and Arminianism debate?

<http://www.epm.org/resources/2010/Jan/30/where-do-you-stand-calvinism-and-arminianism-debat/>

Excerpt:

I came to Christ in a church that was Arminian, so that was naturally my early leaning. I went to a Bible college and seminary that were both middle of the road where neither hard core Calvinism nor Arminianism often surfaced in class, though on a continuum, some faculty would lean more toward one than the other.

As the years have gone on, I have come increasingly closer to a Calvinist position and further from the Arminian (though I dislike both labels). As I say in other articles on this website, I believe that Christ died for all, not just the elect, which is the one major tenet where I depart from Calvinism (not for logical reasons, but simply because after studying the passages they still seem to me to be saying Christ died for everyone.) So I am what might be called a four point Calvinist [i.e., believes in unlimited atonement, instead of limited atonement], though some 5 point Calvinists believe it's illogical, that it all stands or fall together...



What Is Your View on Limited Atonement?

<http://www.epm.org/resources/2010/Feb/15/what-your-view-limited-atonement/>

Micah Currado, A Review of Randy Alcorn's Book "Hand in Hand: The Beauty of God's Sovereignty and Meaningful Human Choice"

<http://evangelicalarminians.org/micah-currado-a-review-of-randy-alcorns-book-hand-in-hand/>

Excerpt:

In his recent book, Randy Alcorn has done a great job of being fair to both Calvinists and Arminians, especially in light of the fact he identifies himself as a 4-point Calvinist. In addition to being fair-minded, his book is also very easy to read. My brain was not tortured by convoluted arguments, nor were my intellectual hackles raised. In the beginning of the book, Alcorn writes, "Historically, Calvinism and Arminianism have each held to a belief in both God's sovereignty and meaningful human choice. But they've held those beliefs in different ways." This recognition sets the tone for what is a balanced tour of issues underlying the discussion of how Christians view the interplay of God's sovereignty and human choice in different ways.

Alcorn admits, "It's essential to go to Calvinists if you want to know what Calvinists believe and to Arminians if you want to know what Arminians believe. Even the best-intentioned critics often don't get their opponents' views correct." He is definitely seeking for peace and clarity in the discussion, writing, "We need to ask each other what we mean and not draw hasty conclusions." Amen to that.

The discussion questions in the back of the book are fair and well written, allowing the reader to explain his or her own view in a group setting. They are not designed to guide the reader to a particular outcome, which is refreshing.

Keeping the Main Thing - The main thing is Jesus Christ and His gospel.**Book Review: hand in HAND by Randy Alcorn**

<http://keepingthemainthing.blogspot.com/2014/12/book-review-hand-in-hand-by-randy-alcorn.html>

Excerpt:

God's sovereignty and human choice are two truths taught in the Bible yet can be complicated. We have two groups of Christians who have debated about this for years. You have the Calvinists who believe that God is sovereign especially in the choosing of those who are saved. We have the Arminians who believe God is sovereign but man has the choice to accept God or not based on their free will.

Most books on this issue is usually written by one side or the other giving a defense for their beliefs. Usually the author is highly respected theologian on one side of the fence. I am happy to review this book by Randy Alcorn because he is an apologist who is respected by both Calvinists and Arminians. hand in HAND is a book that addresses the issue of God's sovereignty and the man's free will to choose in a way that those who are not familiar with the struggle this doctrine has brought to many Christians for years.

Alcorn does what he does best and that is giving the introductions to Calvinism and Arminism in a user-friendly style. He talks about the difference both sides have on doctrines of the Christian faith such as Predestination, Grace, and for whom Christ died for. Alcorn also gives different views besides Calvinists and Arminians on the sovereignty of God such as Libertarianism and Hyper-Calvinism.

The rest of the book deals with how God's sovereignty and human choice play hand in hand, hence the title of the book. Alcorn also addresses Open Theism and how it is contrary to God's sovereignty which is something Christians need to know. He also addresses God's sovereignty in working all things together for good.

I am really grateful that Alcorn addresses that Christians must always go to the Bible for what they believe. While it is important to study theological systems, they are not breathed out by God. The Bible is breathed out by God. We can quote our favorite theologians till we are blue in the face but if we miss out on what the Bible teaches, then we are people who no longer depend on God's word as the final authority.

This book was a breath of fresh air because Alcorn presented his writings in a way that anyone can read on the issue of God's sovereignty. This is a must read for every Christian regardless if you are a Calvinist or Arminian. There is a discussion guide in the back of the book which will be great for small group or one-on-one discipleship.

Spurgeon's Theology: Embracing Biblical Paradox

<http://www.epm.org/resources/2010/Mar/22/spurgeons-theology-embracing-biblical-paradox/>

NOTE: For more on these topics - see my separate ["Reference Notes on Paul and Romans"](#)

Dr. Robert Jeffries on Heaven

Dr. Robert Jeffries

<https://twitter.com/robertjeffress>

<https://www.facebook.com/drjeffress>

Pathway To Victory

<https://ptv.org/>

A Place Called Heaven

<https://aplacecalledheaven.com/>

<http://www.firstdallas.org/heaven>

<https://www.oneplace.com/ministries/pathway-to-victory/series/a-place-called-heaven>

Surprising truths about heaven - Dr Robert Jeffress

<https://www.youtube.com/watch?v=Rv6VhhHhhFM>

The Case for Heaven



The Case for Heaven

www.ColdCaseChristianity.com

The Argument for Life Beyond the Grave:

- (1) The Evidence Persuades Us a Good God Created Our World
- (2) A Good God Would Not Create a World in Which Justice, Satisfaction and Joy Are Unattainable
- (3) Justice, Satisfaction and Joy Is Often Unattainable in This Temporal Earthly Life
- (4) Therefore, If There is a Good God, It Is Reasonable to Believe He Has an Eternal, Heavenly Life Waiting for Us in Which Complete Justice, Satisfaction and Joy Will Be Realized

The Argument for Heaven's Nature:

- (1) If there is a Creator God, He created everything from nothing; matter from non-matter, life from non-life.
- (2) If God can do all that, he has unfathomable power
- (3) If God has unfathomable power, he has the power to eliminate imperfection
- (4) If God has the power to eliminate imperfection, He can certainly eliminate it from the realm in which He exists
- (5) Therefore, Heaven is a place of perfection

The Biblical Case Confirming the Perfect Nature of Heaven:

- (1) We Will Have Perfect Knowledge (1 Corinthians 13:9-12)
- (2) We Will Experience Perfect Glory (Mark 8:38)
- (3) We Will Enjoy Perfect Rest Hebrews (4:9-11)
- (4) We Will Participate in Perfect Worship (Isaiah 6:3)
- (5) We Will Relish in Perfect Work (Luke 19:17)
- (6) We Will Partake in Perfect Fellowship (Hebrews 12:22 -24)
- (7) We Will Receive Perfect Recognition (1 Corinthians 3:14-15)

Things We Won't Need in Heaven (But Ought to be Doing Now):

- (1) We Won't Need to Have Faith in Heaven (Hebrews 11:1-2)
- (2) We Won't Need to Grow in Heaven (1 Corinthians 13:11-12)
- (3) We Won't Need to Comfort Others (Revelation 21:3)
- (4) We Won't Need to Reach Others with the Truth of the Gospel (Hebrews 9:27-28)



COLD-CASE CHRISTIANITY:

A Homicide Detective Investigates the Claims of the Gospels



N.T. Wright: What if We Got Everything Wrong About Heaven?

<http://ntwrightonline.org/got-everything-wrong-heaven/> [links to Video]

Continue to next page...

Heaven and Hell according to N.T. Wright (Videos)

Heaven is NOT the Christian Hope - N. T. Wright (2016)

<https://www.youtube.com/watch?v=uwch0FTLYSA> [Video]

Rethinking Life After Death (NT Wright) (2012)

<https://www.youtube.com/watch?v=rZC6tbgpsl4> [Video]

What Is Hell Like? Does It Even Exist? NT Wright on 100 Huntley Street (2008)

<https://www.youtube.com/watch?v=vggzqXzEvZ0> [Video]

Where Is Hell Located? NT Wright on 100 Huntley Street (2008)

https://www.youtube.com/watch?v=8Zk31Uc_pCY [Video]

What Will We Do In Heaven? NT Wright on 100 Huntley Street (2008)

<https://www.youtube.com/watch?v=HIUc4Kng1SQ> [Video]

What is Purgatory? NT Wright on 100 Huntley Street (2008)

<https://www.youtube.com/watch?v=Qoo7rGhfsMw> [Video]

Historical Resurrection of Christ? NT Wright responds (2009)

<https://www.youtube.com/watch?v=W0Dc01HVlaM> [Video]

Resurrection of the Body: Has this Belief Changed in Church History? Wright Responds

<https://www.youtube.com/watch?v=KI4nNiVt2n0&> [Video] (2008)

NT Wright answers Questions about Heaven, Hell & Resurrection [Playlist]

<https://www.youtube.com/playlist?list=PLD966D6224EA97F83> [Video]

Jesus Bodily Resurrection vs Greek philosophy - N.T. Wright (2017)

<https://www.youtube.com/watch?v=jzWgcRFaOpw> [Video]

NOTE: For information on the Jesus, Paul and Greek philosophy, see my separate [“Reference Notes on Paul and Romans”](#)

Video clips of a discussion with [Dr. Tod Bolsinger](#).

This is mainly a Q & A session at the Annual Pastors' Retreat for [Los Ranchos Presbytery](#) held at Serra Retreat Center in Malibu, CA. (2009)

N.T. Wright on Heaven 1 (2009)

<https://www.youtube.com/watch?v=LjEINncC-dg> [Video]

(Notes: also touches on the rapture, "Heaven is important, but it's not the end of the world", and more)

N.T. Wright on Satan and Evil 3 (2009)

https://www.youtube.com/watch?v=JhrkB_55qaY [Video]

N.T. Wright Q & A at Los Ranchos Presbyterian Church (2009)

<https://vimeo.com/12506419> [Video]

Wright succinctly answers a variety of challenging audience questions including one relating to "Paradise" in which he points out unless you are alive when Jesus returns, you will be changed "in the twinkling of an eye". Otherwise, there is an interim state. There are few details in the Bible about it. Jesus said (John 14:2) "In my father's house are many 'rooms' [KJV: mansions]". The Greek word is *monai* (plural). It is not a place you go forever and ever. It is a wayside inn where you go to be refreshed and rested before continuing the journey.

[NET Bible Note for John 14.2] Many interpreters have associated μοναί (*monai*) with an Aramaic word that can refer to a stopping place or resting place for a traveler on a journey. This is similar to one of the meanings the word can have in secular Greek (Pausanias 10.31.7). Origen understood the use here to refer to stations on the road to God. This may well have been the understanding of the Latin translators who translated μονή (*monē*) by *mansio*, a stopping place. The English translation "mansions" can be traced back to Tyndale, but in Middle English the word simply meant "a dwelling place" (not necessarily large or imposing) with no connotation of being temporary. The interpretation put forward by Origen would have been well suited to Gnosticism, where the soul in its ascent passes through stages during which it is gradually purified of all that is material and therefore evil...

Non-video articles related to N. T. Wright and Heaven...

N. T. Wright on Heaven

<http://www.cityofgodblog.com/2008/02/nt-wright-on-heaven/>

TIME: That is rather different from the common understanding. Did some Biblical verse contribute to our confusion? Wright: There is Luke 23, where Jesus says to the good thief on the cross, "Today you will be with me in Paradise." But in Luke, we know first of all that Christ himself will not be resurrected for three days, so "paradise" cannot be a resurrection.

Christians Wrong About Heaven, Says Bishop Wright (Time Interview)

<http://content.time.com/time/world/article/0,8599,1710844,00.html>

N.T. Wright on the Intermediate State

<http://www.internetmonk.com/archive/nt-wright-on-the-intermediate-state>

Review of N.T. Wright's *Surprised by Hope*

Part I: http://www.21stcr.org/multimedia-2011/1-articles/bb-surprised_by_hope.html

Excerpts:

From the front flap of the book: "For years Christians have been asking, 'If you died tonight, do you know where you would go?' It turns out that many believers have been giving the wrong answer. It is not heaven." This statement describing N.T. Wright's thinking and teaching should be a real challenge to all believers. (I agree with the bishop that the popular answer is wrong, but is not the question also wrong?) Wright is the Church of England Bishop of Durham and one of the world's foremost biblical scholars and a prolific and well-read author.

...

Wright has found that "*most people simply don't know what orthodox Christian belief is*" and that they "have little or no idea what the word resurrection actually means or why Christians say they believe it." This book is an attempt to answer the question about what the ultimate Christian hope is. He gives many and varied examples of popular ignorance on this subject, both within and outside the church, and speaks eloquently of the Christian confusion about hope. Of Canon Henry Scott Holland's sermons used at funerals (which thousands request), Wright wonders at the "extraordinary denial that is going on when this is done. It amounts to a resolute refusal to tell the truth about the real and savage break, the horrible denial of the goodness of human life, that every death involves... It offers hollow comfort. By itself, without comment, *it simply tells lies*. It is not even a parody of Christian hope. Instead, it simply denies that there is any problem, any need for hope in the first place" (emphasis mine). The importance of this is seen in the contrast of these views: for Scott Holland there is nothing to be conquered, but for John Donne (former Dean of St. Paul's) death was an enemy. Note well that for the Christian it is a *beaten* enemy. "In line with much classic Christian thought, Donne sees life after death in two stages: first, a short sleep, then an eternal waking. *And death shall be no more*. Donne grasped what we shall discover to be the central New Testament belief: that at the last, death will be not simply redefined but defeated." Wright explains that if immortal souls leave their immortal bodies, death still rules.

Wright's insistence on belief in resurrection contrasts starkly with popular teaching: "Current orthodox Christianity no longer holds to the belief in physical resurrection, preferring the concept of the eternal existence of the soul" (*Death and the Afterlife*, Brian Innes). Wright sums up: "Let us be quite clear. If this is true, then death is not conquered but redescribed." He is adept at pointing out erroneous lines of

hymns and how they form our belief systems and he urges us to be clear about the two poles represented: one presents death as a friend coming to take us to a better place, the other as an enemy which can and will be defeated.

“Many Christians grow up assuming that whenever the New Testament speaks of heaven it refers to the place to which the saved will go after death. In Matthew’s gospel, Jesus’ sayings in the other gospels about the ‘kingdom of God’ are rendered as ‘kingdom of heaven,’ so they have their assumptions confirmed and suppose that he is indeed talking about how to go to heaven when you die, which is certainly not what either Jesus or Matthew had in mind. Many mental pictures have grown up around this and are now assumed to be what the Bible teaches or what Christians believe.”

“But the language of heaven in the New Testament doesn’t work that way. God’s kingdom in the preaching of Jesus refers not to postmortem destiny, not to our escape from this world into another one, but to God’s sovereign rule coming ‘on earth as it is in heaven.’ The roots of the misunderstanding go very deep, not least into the residual Platonism that has infected whole swaths of Christian thinking and has misled people into supposing that Christians are meant to devalue this present world and our present bodies and regard them as shabby or shameful.” Could Wright be any stronger? He has said that what is commonly believed among Christians — that we possess immortal souls which go on a journey to heaven or to hell at death — has no warrant in Scripture. I was amazed at Wright’s strength of feeling and his boldness in charging the church with confusion, distortion and wrong rendering of Scripture.

“Resurrection itself has not disappeared entirely, but again and again it is pushed to the margins, and the underlying story told in the service about the recently deceased is not (as it would be were it in line with the New Testament) about their resting peacefully in anticipation of the final renewal of all things but about their going on a journey to end up in ‘God’s kingdom.’ One could put it like this: if someone came to these funeral services with no idea of the classic Jewish and Christian teaching on the subject, the funeral services would do little to enlighten them and plenty to mislead them or confirm them in their existing muddle. I hope that those who take seriously the argument of the present book will examine the current practice of the church, from its official liturgies to all the unofficial bits and pieces that surround them, and try to discover fresh ways of expressing, embodying, and teaching what the New Testament actually teaches rather than the mangled, half-understood, and vaguely held theories and opinions we are meeting...Frankly, what we have at the moment isn’t, as the old liturgies used to say, ‘the sure and certain hope of the resurrection of the dead’ but the vague and fuzzy optimism that somehow things may work out in the end.”...

...

To the question “Do we have immortal souls?” Wright answers: “Again, much Christian and sub-Christian tradition has assumed that we all do indeed have souls that need saving and that the *soul*, if saved, will be the part of us that goes to heaven when we die. All this, however, finds minimal support in the New Testament, including the teaching of Jesus, where the word *soul*, though rare, reflects when it does occur underlying Hebrew or Aramaic words referring not to a disembodied entity hidden within the outer shell of the disposable body but rather to what we would call the whole person or personality, seen as being confronted by God. As to immortality, 1 Timothy 6:16 declares that only God himself has immortality, and 2 Timothy 1:10 declares that immortality has only come to light, and hence is presumably only available, through the gospel. In other words, the idea that every human possesses an immortal soul, which is the ‘real’ part of them, finds little support in the Bible.” Remember that this is a British gentleman speaking and therefore when he says “little support” we could translate this into American English as “none whatsoever.”

A central point for Wright is to answer the question of what in Scripture the ultimate hope is — for Christians and indeed for the whole world. What does hope look like? Unfortunately, a startling difference emerges when we compare today’s universal and popular view of hope with what was held by early Christians. To them “Resurrection meant bodies. We cannot emphasize this too strongly, not least

because much modern writing continues, most misleadingly, to use the word *resurrection* as a virtual synonym for *life after death* in the popular sense.” He adds, “When the early Christians said that Jesus had risen from the dead, they knew they were saying that something had happened to him that had happened to nobody else and that nobody expected to happen. They were not talking about Jesus’ soul going into heavenly bliss.”

The Bishop emphasizes this point: “Only in the late second century, a good 150 years after the time of Jesus, do we find people using the word resurrection to mean something quite different from what it meant in Judaism and early Christianity, namely, a spiritual experience in the present leading to a disembodied hope in the future.” Wright regards this as a mutation of the faith, and finds the fact that resurrection loses its primacy in importance to be a second mutation, both changing the nature of the faith as it was once held. He regards the loss as so great as to be responsible for the loss of the entire New Testament, i.e. take away one and you have taken away the other.

This is a very interesting point. We are speaking of a change in the meaning of a word being responsible for a loss of the faith. It appears that when we attempt to modify or redescribe or spiritualize or in any other way reduce the impact of an event, we can be guilty of grave error. Wright writes masterly about this: “Death is the last weapon of the tyrant, and the point of the resurrection, despite much misunderstanding, is that death has been defeated. Resurrection is not the redescription of death; it is its overthrow and, with that, the overthrow of those whose power depends on it.” He points out that historically belief in the resurrection empowered many to endure very great suffering. The ones who escaped persecution were the Gnostics who had altered the meaning of the resurrection into a private spirituality, the very opposite of the original meaning. (And this very idea about one’s own private spiritual resurrection is indeed what we hear preached at very many funerals today.) Wright says that “Resurrection in the first century meant someone physically, thoroughly dead becoming physically, thoroughly alive again, not simply surviving or entering a ‘purely spiritual’ world, whatever that might be. Resurrection therefore necessarily impinges on the public world.”

Bishop Wright reveals to us why he was surprised by hope: “*And this is the point where believing in the resurrection of Jesus suddenly ceases to be a matter of inquiring about an odd event in the first century and becomes a matter of rediscovering hope in the twenty-first century.* Hope is what you get when you suddenly realize that a different worldview is possible, a worldview in which the rich, the powerful, and the unscrupulous do not after all have the last word.” Pardon my sarcasm when I say that upon investigating the Scriptures, of course one is surprised — because the church does not teach these things! (i.e. that the Kingdom of God is our future hope and that the Kingdom of Heaven is a synonym for Kingdom of God and that it will be revealed on the earth.)

One of Wright’s most valuable points is, I think, his emphasis on the larger picture — the future world renewed and restored, the Kingdom of God, heaven on earth, and of course Jesus’ resurrection which paved the way for our own. With the exception of money, has anything else been more sought for than the fountain of youth, eternity, an undying nature? And yet that very immortality is what is being offered.

Wright’s take: “In the last two hundred years Western thought has overemphasized the individual at the expense of the larger picture of God’s creation. What is more, in much Western piety, at least since the Middle Ages, the influence of Greek philosophy has been very marked, resulting in a future expectation that bears far more resemblance to Plato’s vision of souls entering into disembodied bliss than to the biblical picture of new heavens and new earth...Plato remains the most influential thinker in the history of the Western world. For Plato, the present world of space, time, and matter is a world of illusion, of flickering shadows in a cave, and the most appropriate human task is to get in touch with the true reality, which is beyond space, time and matter...The Platonic strain entered Christian thinking early on, not least with the phenomenon known as Gnosticism.” (Gnostics believed that the material world is evil and the aim is therefore to do away with our material selves.)

Here is Wright's enlightening remark: "The discovery of the Nag Hammadi scrolls...has in our day fueled a desire to reinterpret Christianity itself in terms of a supposedly original Gnostic spirituality that contrasts sharply with the *concrete kingdom-of-God-on-Earth* announced by the Jesus of the canonical gospels." The following summary of the state of things certainly got my attention: "Most Western Christians — and most Western non-Christians for that matter — in fact suppose that Christianity was committed to at least a soft version of Plato's position. A good many Christian hymns and poems wander off unthinkingly in the direction of Gnosticism. The 'just passing through' spirituality...encourages precisely a Gnostic attitude: the created world is at best irrelevant, at worst a dark, evil, gloomy place, and we immortal souls, who existed in a different sphere, are looking forward to returning to it as soon as we're allowed to. A massive assumption has been made in Western Christianity that the purpose of being a Christian is simply, or at least mainly, to 'go to heaven when you die,' and texts that don't say that but mention heaven are read as if they did say it, and texts that say the opposite, like Romans 8:18-25 and Rev. 21-22, are simply screened out as if they didn't exist."...

Part II: http://www.21stcr.org/multimedia-2011/1-articles/bb-surprised_by_hope%20-%20pt%202.html

Excerpts:

Professor Wright finds that there is confusion about what Christians are *supposed to believe* with reference to the redemption of our bodies. He sums this up: "This is all the more curious in that the New Testament itself, which most churches officially regard as their primary doctrinal source, is crystal clear on the matter. In a classic passage, Paul speaks of 'the redemption of our bodies' (Rom. 8:23). There is no room for doubt as to what he means: God's people are promised a new type of bodily existence, the fulfillment and redemption of our present bodily life. The rest of the early Christian writings, where they address the subject, are completely in tune with this...This expression of hope — hope for the resurrection of the body — was, however, so out of tune with several of the prevailing moods of Christian thought down the years that it became muzzled and distorted and then *not even known*" (emphasis mine).

Another surprise awaits (I think!). "What does Jesus mean when he declares that there are 'many dwelling places' in his father's house? This has regularly been taken, not least when used in the context of bereavement, to mean that the dead (or at least dead Christians) will simply go to heaven permanently rather than being raised again subsequently to new bodily life. But the word for 'dwelling places' here, *monai*, is regularly used in ancient Greek not for a final resting place but for a temporary halt on a journey that will take you somewhere else in the long run." Professor Wright has here invented a new phrase and a new belief system — *life after life after death*. Wright is unsure as to the nature of existence in this intermediate state.

...

Wright makes a valid and interesting point in saying that Westerners "have been buying our mental furniture for so long in Plato's factory" that we have come to assume that "the only way to be permanent, unchanging, and immortal is to become nonphysical." Plato has done quite a number on us with his legacy of matter being evil, contrasted with spirit which is seen as good, and Wright counters with Paul's contention that we must all appear before the judgment seat and for that we shall need bodies. Can anyone imagine this scene without a body? With reference to Paul's declaration that "flesh and blood cannot inherit God's kingdom" Wright comments: "He doesn't mean that physicality will be abolished. 'Flesh and blood' is a technical term for that which is corruptible, transient, heading for death. The contrast, again, is not between what we call physical and what we call nonphysical but between corruptible physicality, on the one hand, and incorruptible physicality, on the other."

The following is very enlightening and could well provide understanding for an "Aha!" moment which is so valuable: "Once again our language gets us into trouble. The word immortality is often used to mean 'disembodied immortality,' and it is sometimes then used in sharp contrast with resurrection. As a result,

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we easily forget Paul's point about the resurrection body. It will be a body, but it will not be subject to mortality. An 'immortal body' is something most people find so strange that they don't even pause to wonder if that's what Paul and the other early Christians were talking about. But it is. There is a world of difference between this belief and a belief in an 'immortal soul.' Platonists believe that all humans have an immortal element within them, normally referred to as 'soul.'"

There is an amazing quotation by Justin Martyr which confirms this. Writing in the second century, he said, "If you have fallen in with some who are called Christians...who say that there is no resurrection of the dead, and that their souls when they die are taken to heaven: do not imagine that they are Christians" (*Dialogue with Trypho*, ch. 80). One can hear the passion and the cry from the heart in this statement and in Wright's: "The use of the word *heaven* to denote the *ultimate* goal of the redeemed, though of course hugely popularized...is severely misleading and does not begin to do justice to the Christian hope. I am repeatedly frustrated by how hard it is to get this point through the thick wall of traditional thought and language that most Christians put up. The ultimate destination is (once more) *not* going to heaven when you die but being bodily raised into the transformed, glorious likeness of Jesus Christ." It is certain that the New Testament scholar J.A.T. Robinson saw this as well as he said, "'Heaven' is never in fact used in the Bible for the destination of the dying."...

N.T. Wright - Wikipedia: https://en.wikipedia.org/wiki/N._T._Wright

See also [Wright's 2004 Q&A regarding Paul's perspective on the return of Jesus.](#)

More N. T. Wright related articles and other resources...

<p>N.T. (Tom) Wright Websites:</p> <p>NT Wright Online http://ntwrightonline.org/</p> <p>NTWrightPage http://ntwrightpage.com/</p> <p>Monergism: NT Wright references</p>	<p>Read the Spirit: NT Wright Resource Page http://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/</p> <p>RRJ Interview with N. T. Wright [PDF] – Theology, Why Bother?</p> <p>Videos: NT Wright Lectures Sermons Discussions Interviews (188+ Videos) https://www.youtube.com/playlist?list=PLR2l5rwcF854ldr0ZjZAGnGNdOOURNhwy [PDF]</p> <p>N.T. Wright podcasts... https://www.podcastchart.com/podcasts/the-n-t-wright-podcast</p>
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Historical Paul and “Systematic Theology”

<http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/>

N.T. Wright on Predestination

<https://www.youtube.com/watch?v=qKwlijhZW-M> [Video]

Three Books that Changed N.T. Wrights Life

<https://www.christiantoday.com/article/three.books.that.changed.nt.wrights.life/104297.htm>

New Perspectives on Paul (address given by Wright in 2003)

<http://ntwrightpage.com/2016/07/12/new-perspectives-on-paul/>

Beware of NT Wright

<https://flockalert.wordpress.com/2009/04/26/beware-of-nt-wright/>

Wright on Imputed Righteousness

<http://feedingonchrist.com/wright-on-imputed-righteousness/>

Wikipedia: New Perspective on Paul

https://en.wikipedia.org/wiki/New_Perspective_on_Paul

N.T. Wright vs [James White](#) – Justification and Saint Paul

<https://www.youtube.com/watch?v=Zp8rMsOCsvY> [Audio]

Lecture - N.T. Wright - How Paul Invented Christian Theology

<https://www.youtube.com/watch?v=WkcjFHYluyY>

For more N.T. Wright - see my separate [“Reference Notes on Paul and Romans”](#)



More references to Heaven in the Bible:

<http://genesisjournal.blogspot.com/2004/09/names-of-heaven-in-bible.html>

<http://www.biblestudytools.com/topical-verses/heaven-bible-verses/>

<http://www.catholic.org/encyclopedia/view.php?id=5593> (Catholic; source of name, names in Bible)

<http://blog.bakeracademic.com/the-meaning-of-heaven-in-the-bible/>

The Biblical Words Behind HELL

Old Testament (Hebrew)	New Testament (Greek)
SHEOL	HADES
GAY' HINNOM	GEENNA \ GEHENNA
TOPETH	GEENNA \ GEHENNA
	TARTAROO

This table represents what I currently consider to be Hebrew and Greek word equivalents.

[Source: <http://www.what-the-hell-is-hell.com/HellStats/hell.htm>]

See also:

<http://www.what-the-hell-is-hell.com/HellStudy/HellChart.html>

<http://www.what-the-hell-is-hell.com/HellStudy/HellCharts.htm>

Other words associated with Sheol / Hades / Hell:

The (Bottomless) Pit
The Abyss
The Sea
Lake of Fire

[Abbadon \(Heb.\) / Apollyon \(Greek\)](#)

(Follow link for more details)

Note: Tartaroo = Tartarus



There are also other words, phrases, titles associated with sheol/hades/hell and they will be covered elsewhere in these notes. (e.g., see also: [Different Views](#) and [Additional References](#))

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Hell is Leaving the Bible "Forever."

[\(Skip this section\)](#)

<http://www.what-the-hell-is-hell.com/HellStudy/HellChart.html>

Excerpt:

The word "heaven" appears in the Bible hundreds of times. If "Hell" is the fate of those who do not accept Jesus as their Lord, how often do you think God should put it in the Bible Scriptures warning all the citizens of the world the consequences of failing to accept Jesus as their Savior? As least as many times as the word "heaven"? At least once in each book in the Bible? Thousands of times? The FACTS may shock you.

Number of times "Hell" appears the in text in English Bible Translations

Bible Translations	Old Testament	New Testament	Total
"Authorized" King James Version	31	23	54
New King James Version	19	13	32
American Standard Version	0	13	13
New American Standard Bible	0	13	13
Revised Standard Version	0	12	12
New Revised Standard Version	0	12	12
Revised English Bible	0	13	13
New Living Translation	0	13	13
Amplified	0	13	13
New International Version (best-selling English Bible)	0	14	14
Darby	0	12	12
New Century Version	0	12	12
Wesley's New Testament (1755)		0	0
Scarlett's N.T. (1798)		0	0
The New Testament in Greek and English (Kneeland, 1823)		0	0
Young's Literal Translation (1891)	0	0	0
Twentieth Century New Testament (1900)		0	0
Rotherham's Emphasized Bible (reprinted, 1902)	0	0	0
Fenton's Holy Bible in Modern English (1903)	0	0	0
Weymouth's New Testament in Modern Speech (1903)		0	0

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Jewish Publication Society Bible Old Testament (1917)	0	0	0
Panin's Numeric English New Testament (1914)		0	0
The People's New Covenant (Overbury, 1925)		0	0
Hanson's New Covenant (1884)		0	0
Western N.T. (1926)		0	0
NT of our Lord and Savior Anointed (Tomanek, 1958)		0	0
Concordant Literal NT (1983)		0	0
The N.T., A Translation (Clementson, 1938)		0	0
Emphatic Diaglott, Greek/English Interlinear (Wilson, 1942)		0	0
New American Bible (1970)	0	0	0
Restoration of Original Sacred Name Bible (1976)	0	0	0
Tanakh, The Holy Scriptures, Old Testament (1985)	0		0
The New Testament, A New Translation (Greber, 1980)		0	0
Christian Bible (1991)	0	0	0
World English Bible (in progress)	0	0	0
Original Bible Project (Dr. James Tabor, still in translation)	0	0	0
Zondervan Parallel N.T. in Greek and English (1975)**		0	0
Int. NASB-NIV Parallel N.T. in Greek and English (1993)**		0	0

(* The KJV and the NKJV are the only two of the major translations in the list above to use "Hell" in the Old Testament. Even the NKJV which was only supposed to modernize the English of the traditional "Authorized Version," the KJV, took a dozen Hell references out. (2 Sam 26:6, Job 11:8, Job 26:6, Ps 16:10, Ps 18:5, Ps 26:13, Ps 116:3, Is 5:14, Is 28:15, Is 57:9, Jonah 2:2). It seems even in the King James Tradition, the use of the word "Hell" is decreasing. The NKJV, RSV, ASV, NRSV, and NASB are all technically revisions of the original King James Bible. From 54 times to 32 and then to 12 or 13 times--who knows--maybe the next revision will bring it in line with the many Bibles which have eliminated the pagan word Hell all together.)

** A note about the Parallel Interlinears. I am referring to the word-for-word translations beneath the Greek in these works, NOT the English versions which are also in these reference works. Obviously the versions in these books (NIV, NASB, and KJV) contain the word Hell as many times as they normally would.

There are other translations like the Companion Bible King James Version, American Standard Version (1901), the Newberry Reference Bible (Still published by Kregal Publications), and the Riverside New

Testament by Ballantine (1934) which contain footnotes, marginal readings and appendages which point out that several key Greek and Hebrew words regarding Hell have been Mistranslated by such Bible versions as the King James Bible. Please note that the above list of Bibles which do NOT contain the word Hell in the text is NOT exhaustive--we are discovering more translations all the time in which the translators did not feel justified in using the Teutonic pagan word Hell to translate the Hebrew word Sheol and the Greek words Gehenna, Hades, and Tartarus.

The Hell Words of the Bible

([Skip this section](#))

<http://www.what-the-hell-is-hell.com/HellStudy/HellCharts.htm>

The following Charts contain all the words in the Hebrew and Greek Scriptures which are translated Hell in some English Bible translations. Tentmaker Ministries prepared this material. Please refer to the link at the bottom which contains a long list of Bible translations which do not contain the word Hell from cover to cover. One day all correctly translated Bible versions will be without the pagan Hell and the pagan concept of everlasting punishment

Translation of Sheol in the Old Testament										
	1611 KJV	KJV	Geneva Bible	NIV	NKJV	NASB & NRSV	YLT	Ro & LXX*1	CLT	Vulgate
Gn. 37:35	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades*3	unseen	infernium
Gn. 42:38	graue	grave	graue	grave*2	grave	Sheol	sheol	hades	unseen	inferos
Gn. 44:29	graue	grave	graue	grave*2	grave	Sheol	sheol	hades	unseen	inferos
Gn. 44:31	graue	grave	graue	grave	grave	Sheol	sheol	hades	unseen	inferos
Nu. 16:30	pit	pit	pit	grave*2	pit	Sheol	Sheol	hades	unseen	infernium
Nu. 16:33	pit	pit	pit	grave	pit	Sheol	Sheol	hades	unseen	infernium
Dt. 32:22	lowest hell	hell	bottom of hell	the realm of death*4	hell	Sheol	Sheol	hades	unseen	inferni
1Sa. 2:6	graue	grave	graue	grave	grave	Sheol	Sheol	hades	unseen	infernium
2Sa. 22:6	Hell	hell	graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	inferi
1Ki. 2:6	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferos
1Ki. 2:9	graue	grave	graue	grave	grave	Sheol	Sheol	hades	unseen	infernium
Job 7:9	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferos
Job 11:8	hell	hell	hell	grave*2	Sheol	Sheol	Sheol	hades	unseen	inferno
Job 14:13	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferno
Job 17:13	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferus
Job 17:16	pit	pit	pit	death*2	Sheol	Sheol	Sheol	hades	unseen	infernium
	1611 KJV	KJV	Geneva Bible	NIV	NKJV	NASB & NRSV	YLT	Ro & LXX*1	CLT	Vulgate
Job 21:13	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferna
Job 24:19	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferos
Job 26:6	Hell	hell	graue	Death*2	Sheol	Sheol	Sheol	hades	unseen	infernus
Ps. 6:5	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferno
Ps. 9:17	hell	hell	hell	grave*2	hell	Sheol	Sheol	hades	unseen	infernium *11
Ps. 16:10	hell	hell	graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	N/A
Ps. 18:5	hell	hell	graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	N/A
Ps. 30:3	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	N/A
Ps. 31:17	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	N/V
Ps. 49:14	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	N/A
Ps. 49:14*5	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	N/A
Ps. 49:15	graue	grave	graue	grave	grave	Sheol	Sheol	hades	unseen	N/A
Ps. 55:15	hell	hell	graue	grave*2	hell	Sheol	Sheol	hades	unseen	N/V

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Ps. 86:13	hell	hell	lowest graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	N/V
Ps. 88:3	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	N/A
Ps. 89:48	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	N/V
	1611 KJV	KJV	Geneva Bible	NIV	NKJV	NASB & NRSV	YLT	Ro & LXX*1	CLT	Vulgate
Ps. 116:3	hell	hell	graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	N/V
Ps. 139:8	hell	hell	hell	depths*2	hell	Sheol	Sheol	hades	unseen	N/A
Ps. 141:7	graues	grave	graues	grave*2	grave	Sheol	*6	hades	unseen	N/A
Pr. 1:12	graue	grave	graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	infernus
Pr. 5:5	hell	hell	hell	grave*2	hell	Sheol	Sheol	hades	unseen	inferos
Pr. 7:27	hell	hell	graue	grave*2	hell	Sheol	Sheol	hades	unseen	inferi
Pr. 9:18	hell	hell	hell	grave*2	hell	Sheol	Sheol	hades	unseen	inferni
Pr. 15:11	Hell	hell	Hell	Death*2	hell	Sheol	Sheol	hades	unseen	infernus
Pr. 15:24	hell	hell	hell	grave*2	hell	Sheol	Sheol	hades	unseen	inferno
Pr. 23:14	hell	hell	hell *7	death*2	hell	Sheol	Sheol	hades	unseen	inferno
Pr. 27:20	Hell	hell	graue	Death*2	hell	Sheol	Sheol	hades	unseen	infernus
Pr. 30:16	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	infernus
Ec. 9:10	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	inferos
SS. 8:6	graue	grave	graue	grave*2	grave	Sheol / grave*8	Sheol	hades	unseen	inferus
Is. 5:14	hell	hell	hell	grave*2	Sheol	Sheol	Sheol	hades	unseen	infernus
Is. 14:9	Hell	hell*9	Hell	grave*2	hell	Sheol	Sheol	hades	unseen	infernus
	1611 KJV	KJV	Geneva Bible	NIV	NKJV	NASB & NRSV	YLT	Ro & LXX*1	CLT	Vulgate
Is. 14:11	Hell	grave	graue	grave	Sheol	Sheol	Sheol	hades	unseen	inferos
Is. 14:15	hel*10	hell	graue	grave	Sheol	Sheol	Sheol	hades	unseen	infernus
Is. 28:15	hell	hell	hell	grave*2	Sheol	Sheol	Sheol	hades	unseen	inferno
Is. 28:18	hell	hell	hell	grave	Sheol	Sheol	Sheol	hades	unseen	inferno
Is. 38:10	graue	grave	graue	death*2	Sheol	Sheol	Sheol	hades	unseen	inferi
Is. 38:18	graue	grave	graue	grave*2	Sheol	Sheol	Sheol	hades	unseen	infernus
Is. 57:9	hell	hell	hell	grave*2	Sheol	Sheol	Sheol	hades	unseen	inferos
Ez. 31:15	graue	grave	hell	grave*2	hell	Sheol	sheol	hades	unseen	inferos
Ez. 31:16	hell	hell	hell	grave	hell	Sheol	sheol	hades	unseen	infernus
Ez. 31:17	hell	hell	hel *10	grave	hell	Sheol	sheol	hades	unseen	infernus
Ez. 32:21	hell	hell	hell	grave*2	hell	Sheol	sheol	hades	unseen	inferni
Ez. 32:27	hell	hell	graue	grave	hell	Sheol	sheol	hades	unseen	infernus
Ho. 13:14	graue	grave	graue	grave*2	grave	Sheol	Sheol	hades	unseen	mortis
Ho. 13:14*5	graue	grave	graue	grave*2	Grave	Sheol	Sheol	hades	unseen	inferne
Am. 9:2	hell	hell	hell	grave*2	hell	Sheol	sheol	hades	unseen	infernus
Jon. 2:2	hell	hell*9	hell	grave*2	Sheol	Sheol	sheol	hades	unseen	inferni*1 2
Hab. 2:5	hell	hell	hell	grave*2	hell	Sheol	sheol	hades	unseen	infernus

*1 Rotherham's Emphasized Bible says hades is almost uniform Septuagint {LXX} rendering of the Hebrew sheol, which is found 65 times in the OT {appendix, p.270}.

*2 note says Hebrew Sheol

*3 note says sheol or hades

*4 note says Hebrew to Sheol

*5 the word sheol occurs twice in the verse.

*6 Saul, not Sheol

*7 Margin: " that is, from destruction"

*8 NASB: Sheol, NRSV: grave

*9 marg. or, The grave {The New Englishman's Hebrew Concordance, p.1220}.

*10 spelled with one l in the original

*11 verse 18 in the Latin Vulgate and Douay-Rheims Bibles.

*12 verse 3 in the Latin Vulgate and Douay-Rheims Bibles.

N/A = Not Available. The word does not appear in these verses in the Vulgate.

N/V = No Verse. The verse does not appear in the Vulgate.

The German 1905 Elberfelder version uses Scheol

The Latin Vulgate uses inferos in various forms

The RSV follows the NRSV

Darby uses Sheol throughout the OT

Note:

Ez. 31:16,17

Original 1611 KJV:

I made the nations to shake at the sound of his fall, when I cast him downe to hell with them that descend downe into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drinke water, shall be comforted in the nether parts of the earth. They also went downe into hell with him vnto them that be slaine with the sword, and they that were his arme, that dwelt vnder his shadows in the midst of the heathen.

Contemporary KJV:

I made the nations to shake at the sound of his fall, when I cast *him* down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. *They* also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

NKJV:

I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the depths of the earth. They also went down to hell with it, with those *slain* by the sword; and *those who were* its *strong* arm dwelt in its shadows among the nations.

Note: 1611 KJV also contained the 14 Apocryphal books which we did not include in the count.

Note: Grave was spelled graue in 1611 KJV and Geneva bible

Translation of Hades in the New Testament

	1611 KJV	KJV	Geneva	NKJV	NIV	NASB & NRSV	YLT	Ro	CLT	WEY	Vulgate
Mt. 11:23*1	hell	hell	hell	Hades	depths*7	Hades	hades	hades	unseen	Hades*8	infernium
Mt. 16:18	hell	hell	hel*5	Hades	Hades	Hades	Hades	hades	unseen	Hades	inferi
Lk. 10:15	hell	hell	hell	Hades	depths*7	Hades	hades	hades	unseen	Hades	infernium
Lk. 16:23	hell	hell	hell	Hades	hell*7	Hades	hades	hades	unseen	Hades	inferno
Ac. 2:27	hell	hell	grave	Hades	grave	Hades	hades	hades	unseen	THE UNSEEN WORLD*9	inferno
Ac. 2:31	hell	hell	grave	Hades	grave	Hades	hades	hades	unseen	Unseen World	inferno
1Co. 15:55*2	grave*3	grave	grave	Hades	death	death	hades	death	death	Death	mors
Rv. 1:18	hell	hell	hell	Hades	Hades	Hades	hades	hades	unseen	Hades	inferni
Rv. 6:8	hell	hell	hell*6	Hades	Hades	Hades	Hades	Hades	Unseen	Hades	inferus
Rv. 20:13	hell*4	hell	hell	Hades	Hades	Hades	hades	hades	unseen	Hades	inferus
Rv. 20:14	hell	hell	hell	Hades	Hades	Hades	hades	hades	unseen	Hades	inferus

*1 prop. unseen {Strong's #86}

*2 depending on the Greek text, the word here may be hades {unseen} or thanatos {death}.

*3 margin "Or,hell"

*4 margin "Or,hell" in some 1611 printings. Some printings had "grave" in the text and "Or, hell" in the margin. Clearly some peculiar intentional hanky panky going on.

*5 Spelling as in the original

*6 Capitalized in the original

*7 note says Greek Hades

*8 Hades] The unseen World, the adobe of departed spirits, In the A.V. both this word and 'Gehenna' are rendered 'Hell.' Each occurs twelve times. In this translation the two words are everywhere kept distinct.

*9 The Unseen World] Greek, 'Hades,' the adobe of departed spirits; Hebrew, 'Sheol.' "Hades is, as it were, the sepulche of souls" (Bengel).

Translation of Gehenna in the New Testament

	1611 KJV	KJV & NIV & NKJV	Geneva	NASB	NRSV	YLT&Ro	CLT&WEY	Vulgate
Mt. 5:22	hell fire	hell	hell*3	hell*6	hell*7	gehenna	Gehenna	gehennae
Mt. 5:29	hell	hell	hell	hell	hell*7	gehenna	Gehenna	gehennam
Mt. 5:30	hell	hell	hell	hell	hell*7	gehenna	Gehenna	gehennam
Mt. 10:28	hell	hell	hell	hell	hell	gehenna	Gehenna	gehennam

Mt. 18:9	hell fire	hell	hell fire	hell	hell	gehenna	Gehenna	gehennam
Mt. 23:15	hell	hell	hell	hell	hell	gehenna	Gehenna	gehennae
Mt. 23:33	hell	hell	hell*4	hell	hell	gehenna	Gehenna	gehennae
Mk. 9:43	hell	hell	hell	hell	hell	gehenna	Gehenna	gehennam
Mk. 9:45	hell	hell	hell	hell	hell	gehenna	Gehenna	gehennam
Mk. 9:47	hel fire*1	hell	hellfire	hell	hell	gehenna	Gehenna	gehennam
Lk. 12:5	hell	hell	hell	hell	hell	gehenna	Gehenna	gehennam
Js. 3:6*2	hell	hell	hell*5	hell	hell	gehenna	Gehenna	gehenna

*1 spelling as in the original

*2 The only other person in the N.T. besides Jesus who uses this term Gehenna.

*3 Margin reads: "Whereas we read here, Hell, it is in the text itself, Gehenna, which is an Hebrew word made of two, and it asmuch to say, as the Valley of Hinnon, which otherwise Hebrewes called Tophet : It was a place where the Israelites were went most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Jerem. 7:31.

*4 Margin reads: "Look Chap 5. Verse 22."

*5 Margin reads: "So the Grecians called the deep dungeons under the earth, which should be appointed to torment the souls of the wicked in."

*6 note says Gr., Gehenna

*7 note says Gr [Gehenna]

Translation of Tartarus in the New Testament

	1611 KJV	KJV, NKJV, NASB	Geneva	NIV	NRSV	YLT & CLT & WEY	Ro	Vulgate
2Pt. 2:4*1	hell	hell	hell	hell*2	hell*3	Tartarus	lowest hades	tartarum

*1 The only places in the Bible where this term appears

*2 note says Greek tartarus

*3 note says Greek tartaroo

KJV= King James Version

YLT = Young's Literal Translation

Ro = Rotherham's Emphasized Bible

CLT = Concordant Literal Translation

WEY = Weymouth's New Testament in Modern Speech (Chart reflects versions before 1923. After that date, a couple of "minister's" produced other edition's of Weymouth's work in which THEY put Hell back into Weymouth's original.)

Paul's References to Hell in the Bible

http://www.pilkingtongandsons.com/art_paulsteachingonhell.htm

Excerpt:

What follows here in this article is a *complete* listing of every occurrence of Paul's usage of the word *hell*. We shall list all of his teachings regarding hell as recorded by Luke in the *Book of Acts*, as well as himself in all of his epistles (*Romans* through *Philemon*).

Paul's Usage of the word <i>Hell</i> in the <u>Book of Acts</u>	Paul's Usage of the word <i>Hell</i> in <u>His Epistles</u>

Consider for a moment this declaration of Paul himself, found in the Book of Acts:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26,27).

The plain and simple fact is that Paul was NOT negligent in his teaching ministry. Here is a passage that makes this clear. Paul said that he was *"pure from the blood of all men,"* because he had declared *"all the counsel of God"* – a counsel which obviously DID NOT include *hell* at all.

Then did he say anything related to "hell"? ...continued...

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What did the Apostle Paul teach about Hell?

<http://christianworldviewpress.com/what-did-the-apostle-paul-teach-about-hell/>

Excerpt:

Last week, I wrote about the [teachings of Jesus](#) on the eternal destination of those who will reject him. Jesus taught about the reality of hell, and that it will last forever. In this article, I will answer the question, “What did the Apostle Paul teach about Hell?”

The first thing that is interesting about Paul’s letters is that he never uses the Greek words that are translated “hell.” Even so, he does teach about the fate of those who reject Jesus Christ. He never gets into a lengthy discussion of it, but does make some very important remarks about the unbeliever and his or her final destination.

Condemnation and the Wrath of God

The first thing to note about Paul’s teaching on the fate of the wicked is that he says that these people are condemned and will suffer God’s wrath. [2 Thessalonians 2:12](#) says that “all will be condemned who have not believed the truth but have delighted in wickedness.” Notice that Paul says that those who are condemned are those who do not *believe the truth*. “Truth” in Paul’s thinking is believing in Jesus Christ.

Paul describes God’s action against unbelievers with the word “wrath.” [Romans 2:5, 8](#) says, “But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed...But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

Paul is clear that those who are stubborn, unrepentant of their sins, and who reject the Lord will be objects of God’s wrath on the Day of Judgment. [Colossians 3:6](#) explains this further when Paul says that God’s wrath is coming because of things such as lust, idolatry, greed, sexual immorality, and other evil deeds.

However, Paul doesn’t just give us the fate of the wicked. He teaches that those who believe in Jesus Christ are not to be recipients of God’s wrath ([Romans 5:9](#); [1 Thessalonians 1:10](#); [5:9](#)), showing his audience that there is a way to avoid the coming judgment: believe in Jesus Christ.

Eternally Condemned and Trouble

Paul wrote the letter to the Galatian church to combat false teaching. He opposed the false teaching so strongly that he said, “But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!” ([Galatians 1:8-9](#)). Paul goes as far to say that anyone who teaches something that is different from the gospel of Jesus Christ (a person or even an angel) will be condemned to damnation forever.

Paul continues his teaching of hell when he says in [Romans 2:9](#), “There will be trouble and distress for every human being who does evil.” Clearly, the afterlife is in view since, in our current world, those who do evil don’t always experience trouble and distress. The righteous are typically persecuted and go through tribulation (tribulation means trouble). Paul is teaching that those who reject God and do evil will experience trouble and distress in the next life.

Destruction and Separation from God

[2 Thessalonians 1:8-10](#) is one of the most important passages about Paul’s teaching on hell. These verses say, “He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from

the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among those who have believed.”

The passage speaks about God punishing those who do not obey the gospel (believe in Jesus) with *everlasting destruction*. Paul then explains this by saying that the punishment is being “shut out from the presence of the Lord.” “Paul elaborates the meaning of ‘eternal destruction’ with the idea of being separated from the presence of God.”^[1]

Paul teaches this idea elsewhere. **Galatians 6:8** says, “The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.” **Philippians 1:28 and 3:19** teach that non-Christians will be destroyed. **2 Thessalonians 2:10** says, “They perish because they refused to love the truth and so be saved.”

These verses tell us a lot. First, the ungodly will be destroyed, but Christians will be given eternal life. Second, those who perish will do so because they refused to believe in Jesus Christ. However, these verses have fueled a debate on whether or not hell will last forever. Paul says that the wicked will be destroyed. Does this not imply that those in hell will be destroyed in a way that means they will cease to exist?

Most of the time when Paul describes the fate of the wicked as “destruction” he is using two Greek words or word groups.^[2] These words do not absolutely have to be defined as meaning “destruction” in the sense that something is going “extinct.” These terms often have another meaning: “the situation of a person or object that has lost the essence of its nature or function.” In fact, these words can refer to land that has lost its fruitfulness (Ezekiel 6:14; 14:16); ointment that is wasted and used for no apparent purpose (Matthew 26:8; Mark 14:4); wineskins that have holes in them (Matthew 9:17; Mark 2:22; Luke 5:37); a coin that’s useless because it is lost (Luke 15:9); or the entire world that “perishes” in the Flood (2 Peter 3:6). “In none of these cases do the objects cease to exist; they cease to be useful or to exist in their original, intended state.”^[3]

Bible scholar Charles Wanamaker notes that “destruction” in **2 Thessalonians 1:9** can be interpreted as a literal annihilation or as having a metaphorical meaning of punishment, not a literal destruction. He says, “As there is no evidence in Paul (or the rest of the NT for that matter) for a concept of final annihilation of the godless, the expression ‘eternal destruction’ should probably be taken in a metaphorical manner as indicating the severity of the punishment awaiting the enemies of God.”^[4]

Conclusion

Although Paul does not use the Greek words translated “hell,” he does speak about the destination of those who reject Jesus. He teaches that those who go to hell will endure the wrath of God, become useless, be separated from God (the source of happiness and all that is good), and be distressed. This reality should motivate Christians to share the gospel with everyone that they know.

^[1] Douglas J. Moo, “Paul on Hell.” In *Hell Under Fire* eds. Christopher W. Morgan and Robert A. Peterson. Grand Rapids: Zondervan, 2004. Pg. 108.

^[2] *Olethros* and *apollymi* / *apoleia*.

^[3] Moo, 104-105.

^[4] Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text*. Carlisle: William B. Eerdmans Publishing, 1990. Pg. 229.

2 Thessalonians 1:9—Will the wicked be annihilated or suffer conscious punishment forever?

http://defendinginerrancy.com/bible-solutions/2_Thessalonians_1.9.php

Question: Did Jesus ever say anything about hell?

(I don't believe in hell myself. I believe God is a God of love and wouldn't send anyone to hell. I think preachers who talk about hell all the time are just trying to scare people into believing in their religion.)

<https://billygraham.org/answer/did-jesus-ever-say-anything-about-hell-i-dont-believe-in-hell-myself/>

Excerpt:

Yes, Jesus did talk about the reality of hell — in fact, He talked about it more than any other person in the Bible. He warned, “Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell” (Matthew 10:28).

Did He say this simply to scare us? The reality of hell should frighten us, because not one word in the Bible about hell would ever make you want to go there — not if you take it seriously. The Bible speaks of hell as a place of absolute loneliness and despair and hopelessness. It calls it a place of “darkness, where there will be weeping and gnashing of teeth” (Matthew 22:13).

But Jesus didn't talk about hell just to scare us. He talked about it instead because He wanted us to know that God has provided a way of escape! Listen: God doesn't want you to be separated from Him forever. He [loves you](#), and He wants you to spend eternity with Him in heaven. Unlike hell, heaven is a place of joy and peace and freedom from all the fears and pains of this world. Who wouldn't want to go there?

Don't gamble with your soul, and don't turn your back on Jesus. Instead, by faith [turn to Christ](#) and commit your life to Him. He alone gives us hope — hope for today, and hope for eternity.

Jesus' Teaching on Hell (2007)

<http://www.tentmaker.org/articles/jesusteachingonhell.html>

What Did Jesus Say About Hell?

<http://y-jesus.com/jesus-say-about-hell/>

What does Jesus say about Hell?

https://www.youtube.com/watch?v=GRqyW_XT42o [Video]

"Jesus Preach in Hell" in the KJV Bible

<https://www.kingjamesbibleonline.org/search.php?q=jesus+preach+in+hell&page=21&bsec="e>

What Did Jesus and the Bible Say About Hell

<http://www.thehypertexts.com/Hell%20Bible%20Jesus.htm>

See also: [Paul's References to Hell](#)

Chart on Heaven and Hell

(Chart edited 6/15/2017 by LY)



NOTE. Problems with chart: For those that believe that upon Jesus' death and resurrection, "Paradise" is now part of heaven; this chart may be misleading as it does not explicitly indicate that event and intermediate state. Also it does not indicate multiple/stages of resurrections for the saved as many understand to be suggested by scripture. Nor does it explicitly indicate a separate judgement for those believers and unbelievers (i.e., Judgement Seat [Bema] of Christ vs Great White Throne Judgement) as is believed by many. Neither does it cover all the associated terms such as Abaddon, The Pit, The Abyss, etc. **It is** focused more on the major phases of the World and Heaven/Hell in relation to our old and new bodies as saved vs unsaved.

(For more details, see: [Different Views on Heaven, Hell and Paradise, etc.](#), [Additional References](#), [Millennial perspectives](#), [Views of Hell](#), [Two Judgements?](#) and [Two Resurrections](#); see also [Chart: What Occurs at Death](#))

See larger view on next page:

Revelation 20:11-15

Then ²⁹ I saw a large ³⁰ white throne and the one who was seated on it; the earth and the heaven ³¹ fled ³² from his presence, and no place was found for them. [12] And I saw the dead, the great and the small, standing before the throne. Then ³³ books were opened, and another book was opened – the book of life. ³⁴ So ³⁵ the dead were judged by what was written in the books, according to their deeds. ³⁶ [13] The ³⁷ sea gave up the dead that were in it, and Death ³⁸ and Hades gave up the dead that were in them, and each one was judged according to his deeds. [14] Then ³⁹ Death and Hades were thrown into the lake of fire. This is the second death – the lake of fire. [15] If ⁴⁰ anyone's name ⁴¹ was not found written in the book of life, that person ⁴² was thrown into the lake of fire. [ESV]

ESV Bible Study Notes:

20:11-15 The Last Judgment and the Destruction of Death, the Last Enemy. All the dead will be raised from the grave and the sea, to be judged either by their *deeds* recorded in “the books” (v. 12) or by God's gracious registration of their *names* in the Lamb's “book of life” (v. 12 ; see note on v. 13). This judgment was announced in 11:18 .

20:11 The **great white throne** reflects the purity and wisdom of the Ancient of Days (cf. Dan 7:9). **earth and sky fled away** . This removal of the first heaven and earth (foretold in Hag 2:6 ; Heb 12:26-28 ; and previewed in Rev 6:12-14 ; 16:18-21) prepares for the new heaven and earth (21:1 , 4-5 ; Isa 65:17 ; 66:22 ; 2 Pet 3:10-13).

20:12 The **dead, great and small** , include both God's saints (11:18 ; 19:5) and the beast's worshipers (13:16 ; 19:18). **Books** recording their deeds will be opened (Dan 7:10), providing the grounds on which each is judged (Rom 2:6-11). God keeps an accurate record of every human deed, and will reward and punish with perfect justice. **another book , the book of life** . See note on Rev 20:13 ; cf. 3:5 ; 13:8 ; 17:8 ; 20:15 ; 21:27 .

20:13 The **sea , Death , and Hades** (the realm of the dead, cf. 6:8) will give up their dead as all people return to bodily existence to be judged (2 Cor 5:10) by Jesus (Matt 16:27 ; John 5:28-29 ; Acts 17:31). **they were judged . . . according to what they had done** . Unbelievers will be rightly condemned for their sins (cf. Rom 3:23 ; Rev 20:15). Believers, whose names are in the “book of life” (vv. 12 , 15), will enter into “a new heaven and a new earth” (21:1) because the names in that book are of those who have been redeemed by “the Lamb who was slain” (13:8 ; cf. 21:27) for their sins (1:5). Their recorded deeds attest to their trust in Christ and are also the basis for determining their rewards (cf. notes on 1 Cor 3:14-15 ; 2 Cor 5:10 ; Rev 22:12-16).

20:14 Death, the last enemy, will be destroyed when Christ returns and raises believers (1 Cor 15:23-26). Therefore **Death and Hades** will be the last to be thrown into **the lake of fire , the second death** , where they will join the beast and the false prophet (Rev 19:20) and the devil (20:10).

20:15 All whose *names* are **not found written in the book of life** will be condemned for the record of their *deeds* (cf. note on 20:11-15) and **thrown into the lake of fire** . Those enrolled in the Lamb's book of life enter the new Jerusalem (21:27).

Above chart based on the following (original) charts:



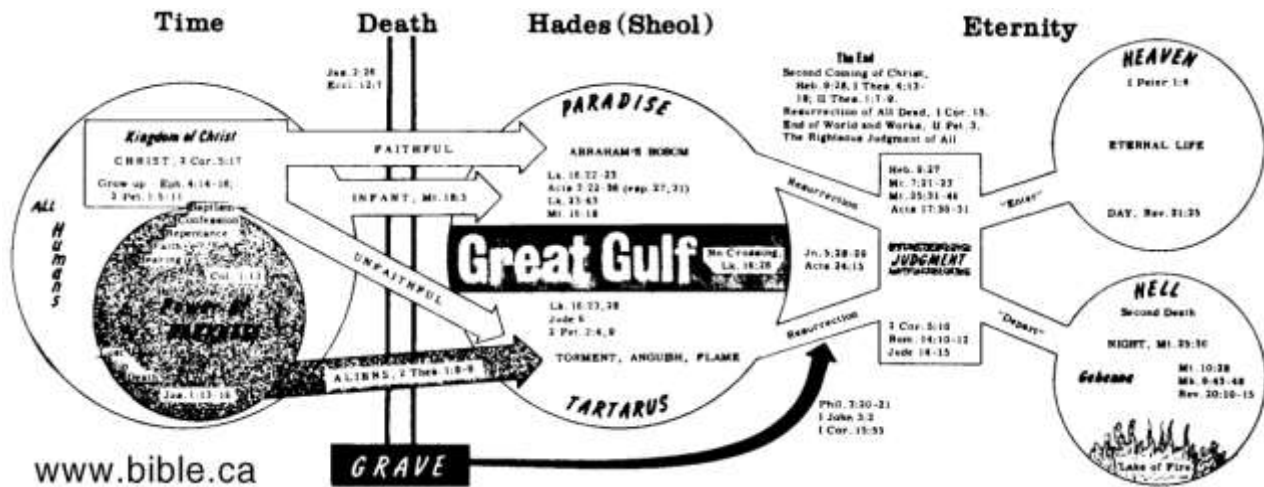
[Source: <http://www.wvbs.org/index.php/posters/free-teaching-charts.html>]

Corresponding Video:

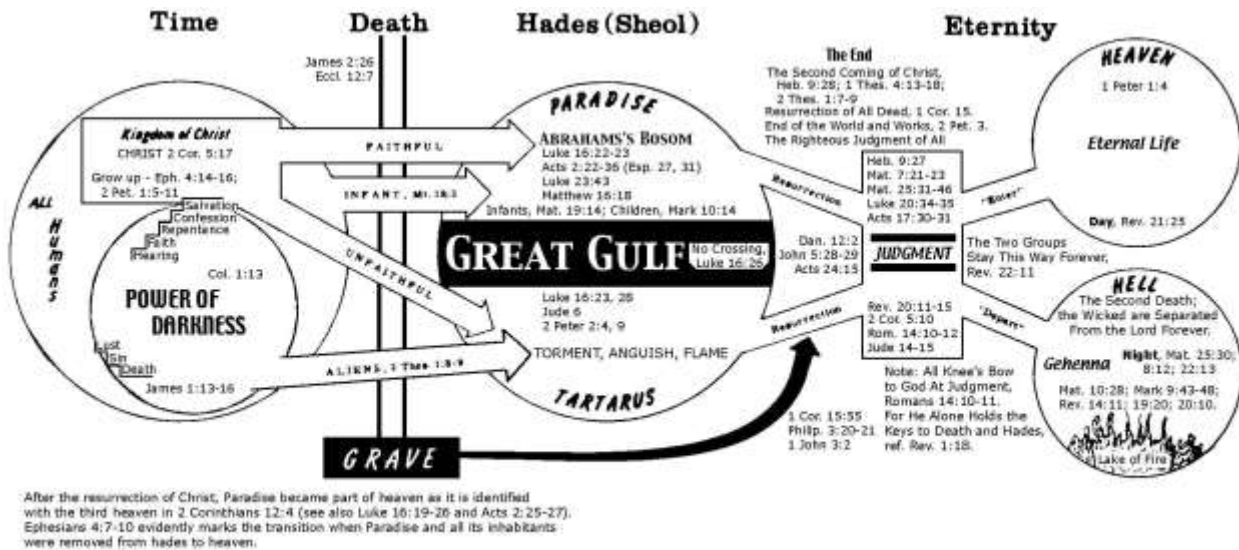
Where Do We Go When We Die?

<https://www.youtube.com/watch?v=GhKUU4waDTI> [Video]

see also [N.T. Wright](#)



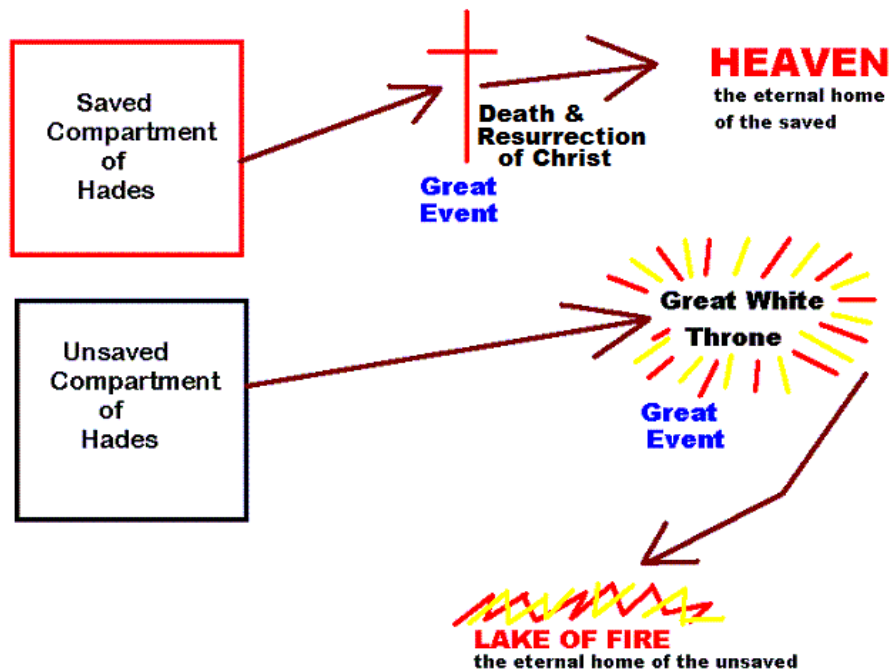
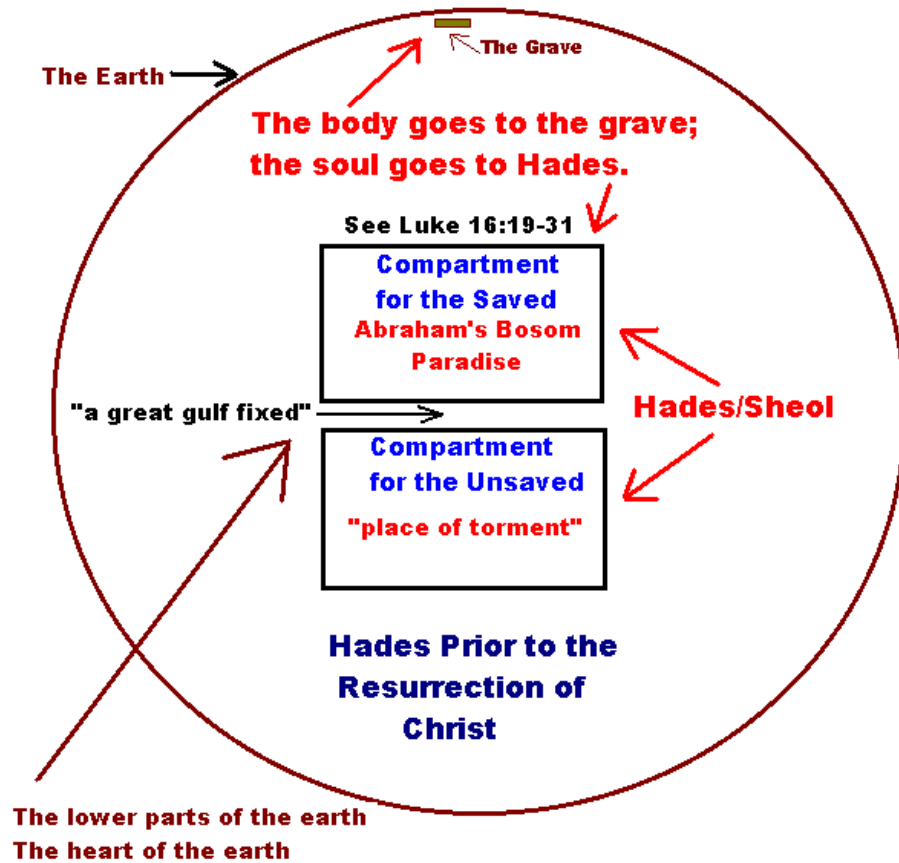
[Source: <http://www.bible.ca/su-hades.htm>]



<http://www.ovrInd.com/Images/hades.jpg>

Additional Charts and points of view...

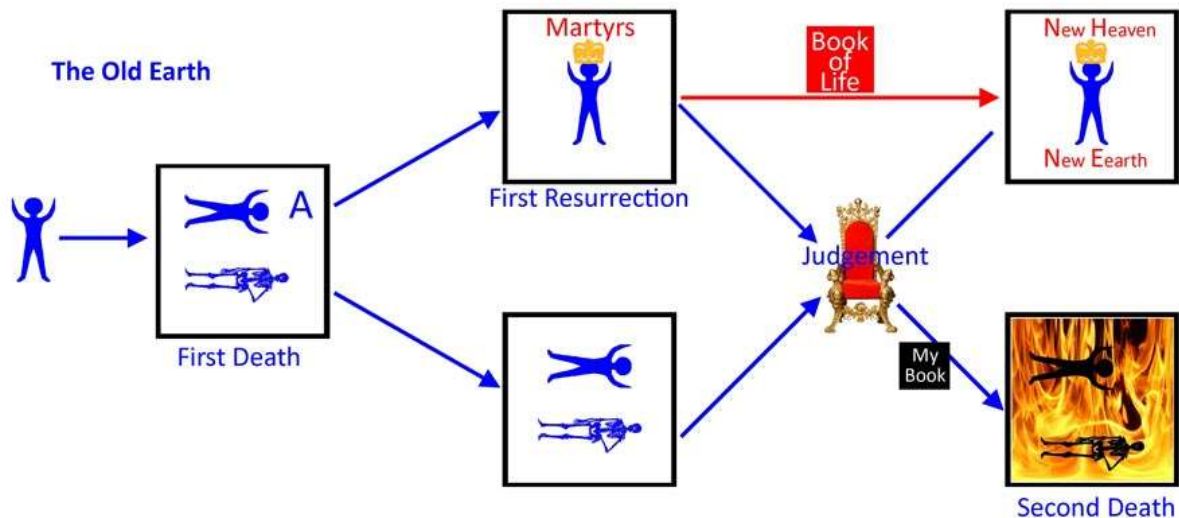
Hades (and Save/Unsaved) Before/After Resurrection of Christ



[Source: <http://www.middletownbiblechurch.org/doctrine/hades.htm>]

Revelation: Old and New Earth

(from a study on Revelation 20:5-15 at the **Episcopal** Church of Our Savior in Palm Bay, Florida; it is presented from an [Amillennial](#) point of view)



<http://www.oursaviorpalmabay.org/images/OldAndNewEarth.jpg> (Note: drawing may be a little over simplified)

<http://oursaviorpalmabay.org/wordpress/sermons-more/bible-studies/revelation-bible-study/> (2012, Nov. 7)

Corresponding **Audio**:

http://www.oursaviorpalmabay.org/downloads/Upload_Revelation/RevelationBibleStudy36.mp3

Legend:

A = Asleep (body, in grave)



Body and Soul/Spirit



Resurrected – Body + Soul/Spirit (Crowned / Rewards)

Martyrs = Witnesses

<http://www.newadvent.org/cathen/09736b.htm> (Catholic)

<http://myocn.net/martyrs-are-witnesses/> (Orthodox)

Note: Judgment is fair – results based on their own life/works, terms and choosing (i.e., based on “My Book”, unless in Book of Life)

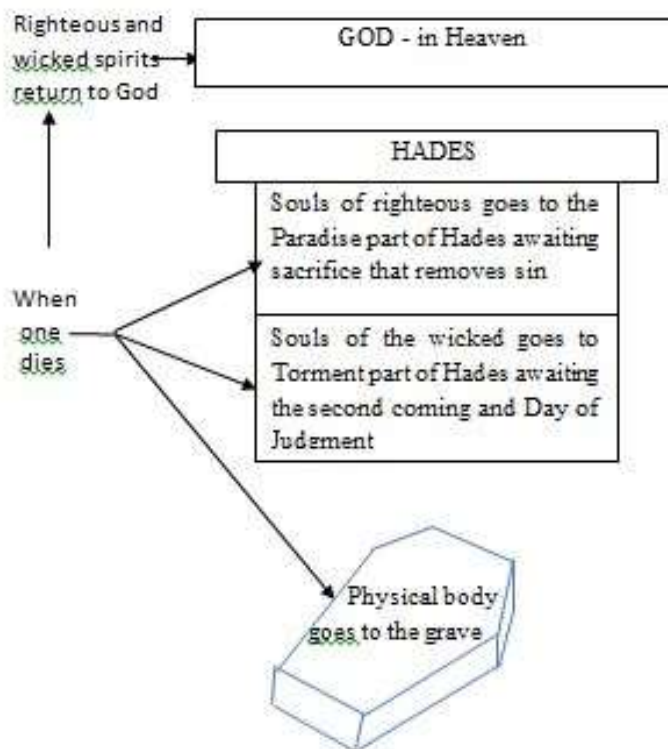
Body/Soul/Spirit – Where Will You Go When You Die?

<http://www.thebiblewayonline.com/BSS/1%20BSS%20%20Introduction.html>

The following set of images represent interpretations based on the understanding of a person consisting of body, soul and spirit...

A. Prior to Jesus and His Sacrifice on the Cross

The abode of bodies, souls and spirits of all these people who died prior to Christ's atoning sacrifice is depicted in below:



Notes: This set of related graphics on this and the following three pages is an example of incorporating a [trichotomy](#) (tripartite) view of the basic essence/parts of a person.

There is also another [trichotomy](#) view example after this set.

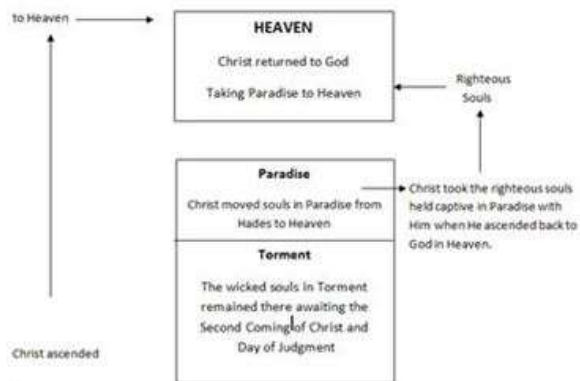
The previous example is based on a [dichotomy](#) (dipartite) view, as is the [What Occurs after We Die](#) graphic which follows the previously mentioned ones.

Randy Alcorn has [indicated](#) he has a [dichotomy](#) view.

continued...

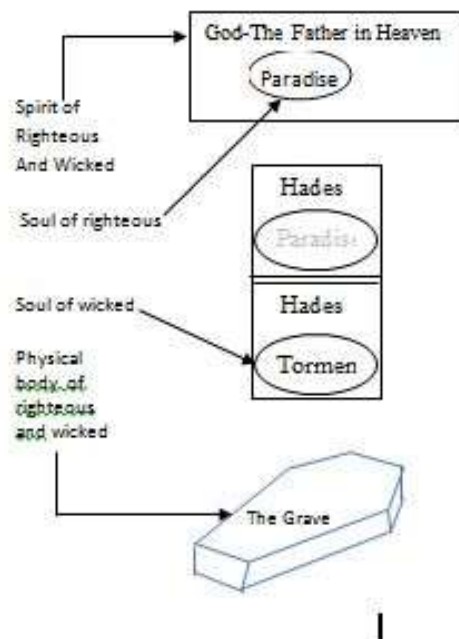
B. After Christ's Resurrection and Ascension

Christ moved Paradise and all the soul therein to Heaven.

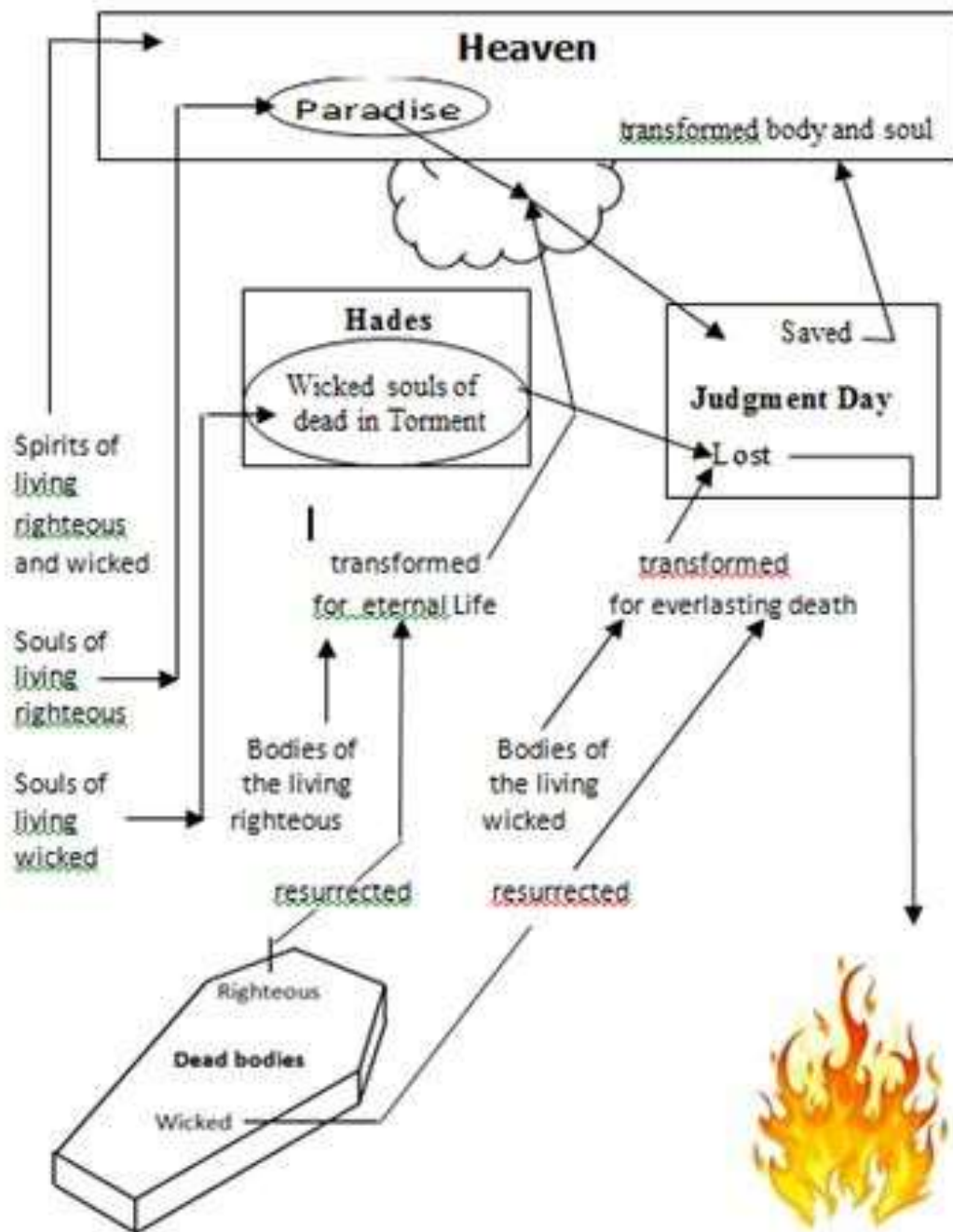


Now the righteous go to Paradise in Heaven rather than Hades. The lost go to the Torment side of Hades and remain there awaiting the Day of Judgment.

Chart 3
At Ones death
Following Christ's Ascension
Awaiting 2nd Coming and the Day of Judgment



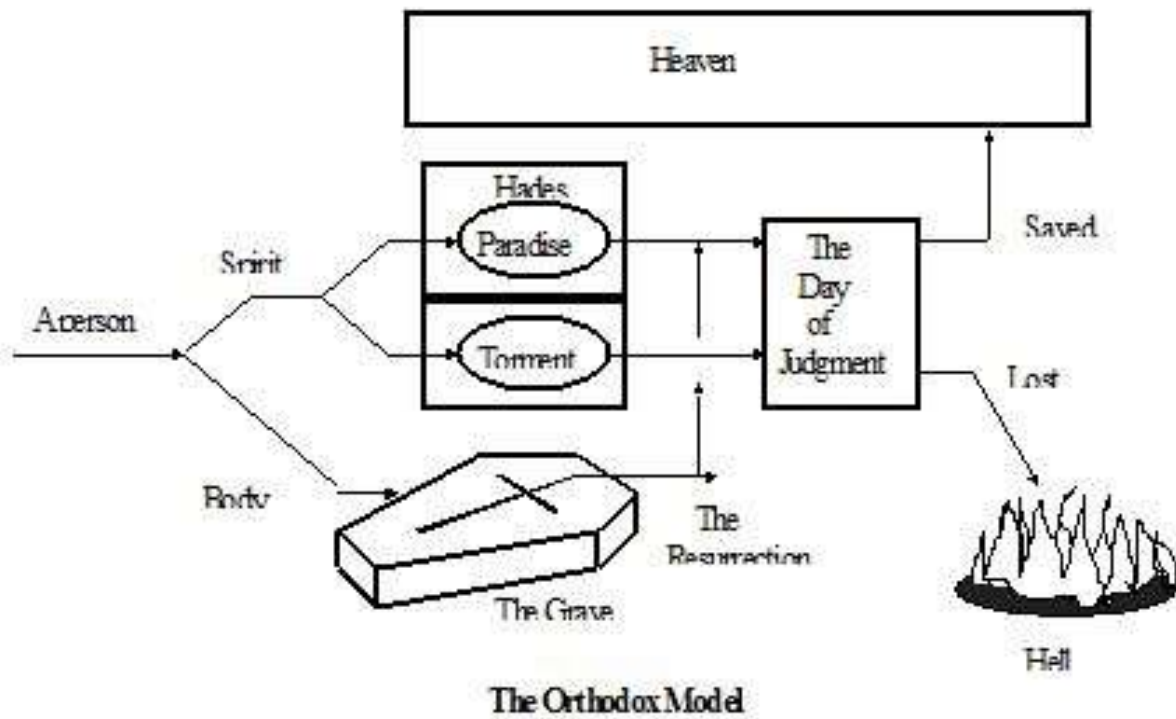
Continued...

C. Judgement Day (assuming souls in Paradise which is now in Heaven)

Continued...

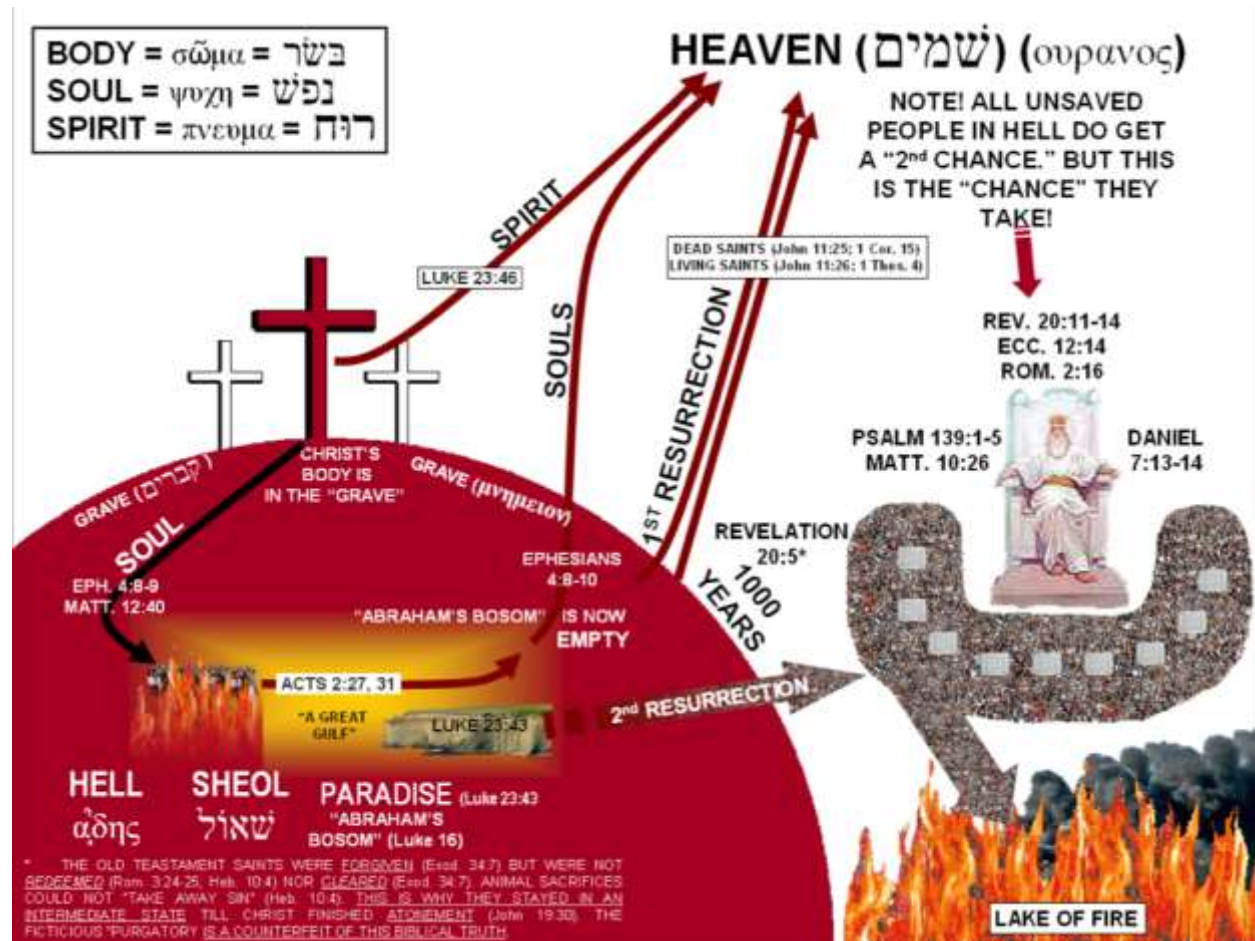
D. Judgement Day (Alternate Interpretation, assuming Paradise still in Hades)

Here are several ideas from different theological perspectives based upon their reasoning and interpretation from several scriptures. Many, if not most, believe all people's souls go to Hades (understood to be the unseen abode of the souls of the dead) when they die and remain there until His Second Coming. They do not believe Christ released the righteous held captive in the Paradise side of Hades taking them with Him when He ascended. This also shows a [dichotomy](#) (body and soul/spirit) for individuals. This interpretation is shown below



Here's another Trichotomy View of What Happens After We Die

<http://www.beyondthefundamentals.com/charts-images.html>



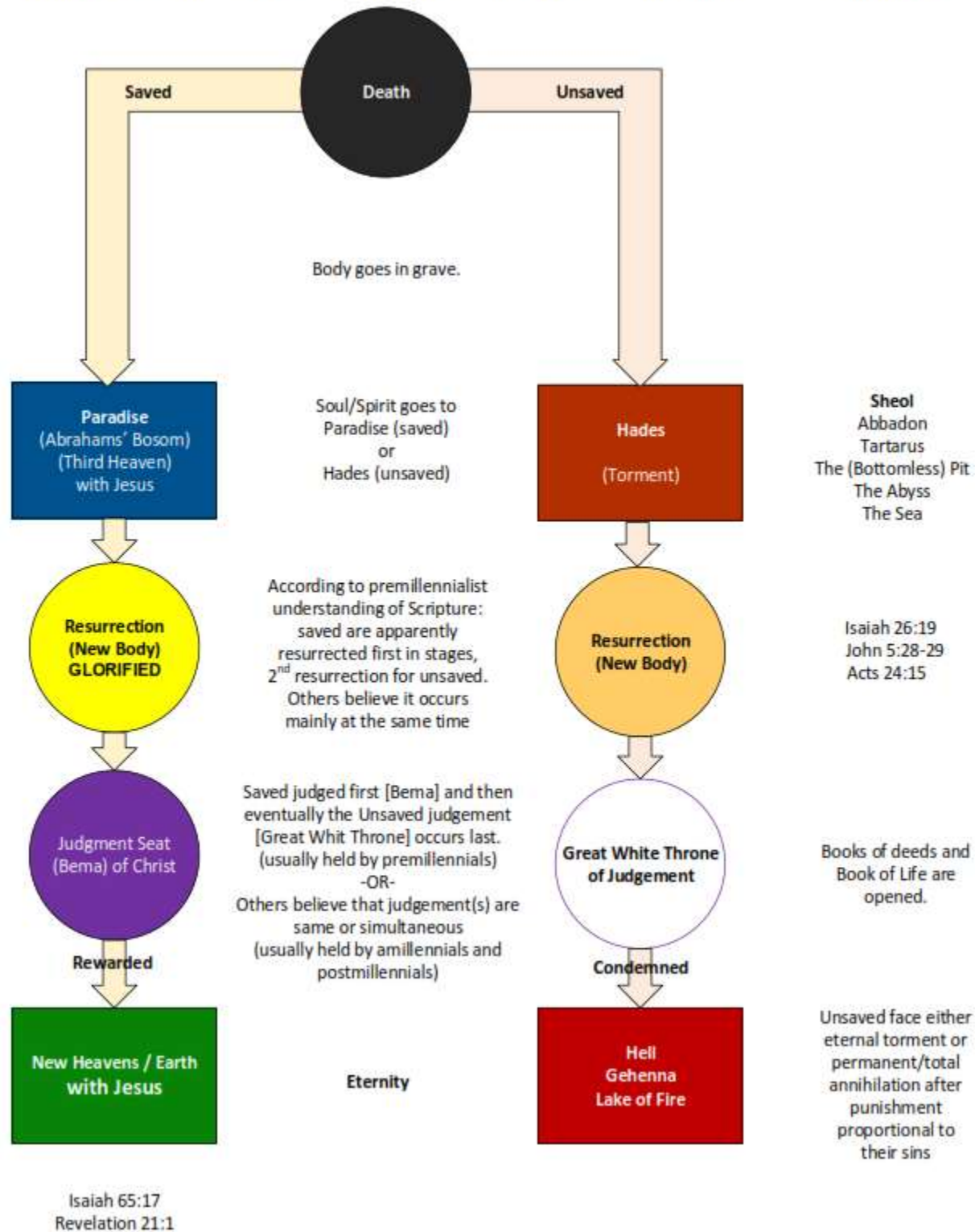
Note: above [confusing] [Trichotomy](#) view is also [pre-Tribulation/Premillennial](#). It does not indicate a new heavens and earth nor does it indicate the Judgement seat of Christ whereby the saved receive their rewards.

Note. Problems with diagrams: Regardless of whether or not you subscribe to the concept of an individual consisting of three distinct parts (trichotomy): body, soul and spirit; the final location for our resurrected (renewed/glorified) bodies will be in a new heaven and new earth upon which God through Jesus will reside and rule.

See also: [Graphic of Heaven and Hell](#)

The following unrelated diagram is a generalized (dichotomy: body and soul/spirit) view of the 2-track (saved/unsaved) process of going from death to a resurrected body, judged (rewards or hell) and then the saved dwell among new heavens and a new earth forever...

What Occurs after We Die (from the Time of the Resurrection of Jesus Onward)



The New Heaven and the New Earth (John F. Walvoord)

<https://bible.org/seriespage/21-new-heaven-and-new-earth>

Excerpt:

The New Heaven and the New Earth Presented (Rev. 21:1)

21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Following the judgment of the great white throne depicted in the closing verses of chapter 20, John's attention is next directed to the new heaven and the new earth which replace the old heaven and the old earth which fled away (20:11). The expression "And I saw" is the first of three such statements in this chapter marking the major elements of the revelation (cf. 21:2, 22). The new heaven and new earth presented here are evidently not simply the old heaven and earth renovated, but an act of new creation (cf. discussion at 20:11). No description is given of either the new heaven or the new earth in verse 1 except for the cryptic statement "There was no more sea." There is remarkably little revealed in the Bible concerning the character of the new heaven and the new earth, but it is evidently quite different from their present form of existence. Most of the earth is now covered with water, but the new earth apparently will have no bodies of water except for the river mentioned in 22:2.

Only a few other passages in the Bible deal with the subject of the new heaven and the new earth, and these are often in a context dealing with the millennium (cf. [Isa. 65:17; 66:22](#); [2 Peter 3:13](#)). The fact that millennial truths are mentioned in the same context in all three of these major references has often confused expositors. However, it is a common principle in prophecy to bring together events that are distantly related chronologically, such as frequent reference to the first and second comings of Christ, actually separated by thousands of years ([Isa. 61:1-2](#); cf. [Luke 4:17-19](#)). In a similar way there is mention of the resurrection of the righteous and of the wicked in the same verse, as in [Daniel 12:2](#), events separated by a thousand years. And [Malachi 4:5](#) speaks of the second coming of the Lord followed by verse 6 referring to His first coming. [2 Peter 3:10-13](#) refers to the day of the Lord beginning before the millennium, as well as to the destruction of the heavens and the earth with fire at the end of the millennium. If all the passages are put together, the sequence of events becomes plain, and the allusions to the new heaven and the new earth are clearly set forth in the book of Revelation as following the millennial kingdom and immediately preceded by the destruction of the old earth and heaven, as previously mentioned. J. B. Smith's objection to the first heaven and the first earth passing away is not substantiated by any of the proof texts which he cites.

The eternal state is clearly indicated in the absence of sea, for frequent mention of bodies of water occur in millennial passages (cf. [Ps. 72:8](#); [Isa. 11:9, 11](#); [Ezek. 47:10, 15, 17, 18, 20](#); [48:28](#); [Zech. 9:10](#); [14:8](#)). The evidence of [Revelation 21:1](#) is so specific that most commentators do not question that the eternal state is here in view...

Question: "What are the New Heavens and the New Earth?"

<https://www.gotquestions.org/new-heavens-earth.html>

Answer: Many people have a misconception of what heaven is truly like. Revelation chapters 21-22 gives us a detailed picture of the new heavens and the new earth. After the events of the end times, the current heavens and earth will be done away with and replaced by the new heavens and new earth. The eternal dwelling place of believers will be the new earth. The new earth is the "heaven" on which we will spend eternity. It is the new earth where the New Jerusalem, the heavenly city, will be located. It is on the new

[\[Go to Top - TOC\]](#)

earth that the [pearly gates](#) and [streets of gold](#) will be.

Heaven—the new earth—is a physical place where we will dwell with glorified physical bodies ([1 Corinthians 15:35-58](#)). The concept that heaven is “in the clouds” is unbiblical. The concept that we will be “spirits floating around in heaven” is also unbiblical. The heaven that believers will experience will be a new and perfect planet on which we will dwell. The new earth will be free from sin, evil, sickness, suffering, and death. It will likely be similar to our current earth, or perhaps even a re-creation of our current earth, but without the curse of sin.

What about the new heavens? It is important to remember that in the ancient mind, “heavens” referred to the skies and outer space, as well as the realm in which God dwells. So, when [Revelation 21:1](#) refers to the new heavens, it is likely indicating that the entire universe will be created—a new earth, new skies, a new outer space. It seems as if God's heaven will be recreated as well, to give everything in the universe a “fresh start,” whether physical or spiritual. Will we have access to the new heavens in eternity? Possibly, but we will have to wait to find out. May we all allow God's Word to shape our understanding of heaven.

New Heavens and New Earth – Most Relevant Verses

<http://bible.knowing-jesus.com/topics/New-Heavens-And-New-Earth>

[Isaiah 65:17](#)

Verse Concepts

"For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.

[Hebrews 12:26-27](#)

And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

[2 Peter 3:12-13](#)

looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

[Revelation 21:1](#)

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

[Isaiah 66:22](#)

"For just as the new heavens and the new earth Which I make will endure before Me," declares the LORD, "So your offspring and your name will endure.

[Hebrews 12:28](#)

Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

[Revelation 21:3](#)

And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

[Revelation 21:4](#)

and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

There Will Be No Sea in the New Heaven and New Earth

<http://www.ligonier.org/blog/there-will-be-no-sea-new-heaven-and-new-earth/>

Excerpt:

Scripture often speaks of the entire creation awaiting the final act of redemption. To destroy something completely and to replace it with something utterly new is not an act of redemption. To redeem something is to save that which is in imminent danger of being lost. The renovation may be radical. It may involve a violent conflagration of purging, but the purifying act ultimately redeems rather than annihilates. The new heaven and the new earth will be purified. There will be no room for evil in the new order.

A hint of the quality of the new heaven and new earth is found in the somewhat cryptic words, "Also there was no more sea" ([Rev. 21:1](#)). For people who have a love for the seashore and all that it represents in terms of beauty and recreation, it may seem strange to contemplate a new earth without any sea. But to the ancient Jew, it was a different matter. In Jewish literature, the sea was often used as a symbol for that which was ominous, sinister, and threatening. Earlier in the Revelation of John, we see the Beast emerging from the sea (Rev. 13). Likewise, in ancient Semitic mythology, there is frequent reference to the primordial sea monster that represents the shadowy chaos. The Babylonian goddess Tiamat is a case in point.

In Jewish thought, the river, the stream, or the spring functioned as the positive symbol of goodness. This was natural in a desert habitat where a stream was life itself. If we look at a relief map of Palestine, we see how crucial to the life of the land is the Jordan River. It cuts like a ribbon through the heart of an arid and parched land, connecting the Sea of Galilee in the north with the Dead Sea in the south.

The Mediterranean coast of western Palestine is marked by rocky shoals and jutting mountains. The ancient Hebrews did not develop a sea trade because the terrain was not suitable for much shipping. The sea represented trouble to them. It was from the Mediterranean that violent storms arose.

We see this contrasting imagery in Psalm 46. The psalmist writes: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea; though its waters roar and be troubled, though the mountains shake with its swelling" (vv. 1–3). Then he adds, "There is a river whose streams shall make glad the city of God" (v. 4)...

The New Heavens and New Earth

<http://www.ligonier.org/learn/articles/new-heavens-and-new-earth/>

Excerpt:

...How to describe the new heavens and new earth? To describe the coming cosmos *negatively*, we can say that miseries that now cause such damage and distress will be gone: no mourning, pain, death—no remnant of curse will remain ([Rev. 21:4](#); [22:3](#)). It is more challenging to portray *positively* what a world purged of wickedness and woe will be. Prophets and Apostles strain language to its limits to offer glimpses of glorious realities beyond our experience. We can say that Jesus' resurrection is the first-fruits of the consummated new creation, so His glorious risen body foreshadows the resurrection awaiting His people ([1 Cor. 15:20-22](#); [Phil. 3:21](#)). After He arose, He could eat and be touched ([Luke 24:39-43](#)), so the materiality of His body leads us to expect that the landscape painted in the book of Revelation—the tree of life's curative leaves and ceaseless fruitfulness, for instance ([Rev. 22:1-5](#))—is not wholly symbolic. At least we can say that our ultimate home is not ethereal and immaterial, but a robust reaffirmation of the Creator's original design, for He pronounced the first heaven and earth "very good" ([Gen. 1:31](#)).

God's Word reveals enough about the new heavens and earth to impress on us the urgency of the question, "How can I access that promised homeland of pure pleasure in God's presence?" This question brings us to the gospel. The new heavens and earth will be populated by God's "servants" ([Rev. 22:3-5](#)), who have clung to the Word of God and confessed Jesus (1:2, 9; 20:4). They have been redeemed by the blood of the Lamb, and their names are written in His Book of Life (12:11; 20:12, 15; 21:27).

Yet Revelation's visions underscore the crucial importance of the gospel from another—very sobering—perspective. Those whose names are not in the Lamb's book will be judged by their own actions throughout life. Without the cover of the Lamb's atoning blood, they will stand exposed to God's righteous wrath, condemned, and "thrown into the lake of fire," the second death (20:13-15). Their souls will be reunited with the bodies in which they acted out their rebellion, and in that fiery lake they will experience not only ceaseless physical anguish but also utter deprivation of mental and spiritual relief. Jesus Himself spoke of this dire, eternal doom awaiting rebels, a place "where their worm does not die and the fire is not quenched" ([Mark 9:43-48](#); [Isa. 66:24](#)).

Does the prospect of unremitting woe—secured by God's unflinching justice—strike fear to your heart? It should. Now is the time to trust in the Lamb and His redeeming blood.

Do the delights to come in the new heavens and new earth whet the longings of your heart? They should. Now is the time to trust in the Lamb and His redeeming blood. Right now really does count forever.

Christians Wrong About Heaven, Says [N.T. Wright] (2008)

<http://content.time.com/time/printout/0,8816,1710844,00.html> (Printable version)

<http://content.time.com/time/world/article/0,8599,1710844,00.html> (see also [more N.T. Wright](#))

Biblical truth about Life After Death (heaven, hell, and resurrection) - [UNLEARN the lies](#)

<https://www.youtube.com/watch?v=42gVKzxmzIU> [Video]

(FYI: Hebraic Roots / Messianic Jewish believers)

[Note: Need more vetting]

Different Views on Heaven, Hell and Paradise, etc.

Heaven, Paradise, Sheol, Hell & Hades (and Abaddon, Tartarus) [PDF]

Old Testament	New Testament	Eternity
Heaven or Paradise Sheol - Grave (bodies) - Recesses (spirits of wicked)	Heaven or Paradise Hades - Grave (bodies) - Hell or Gehenna (spirits of wicked)	New Heaven/Earth or Paradise <i>Lake of Fire</i>
Abaddon	Abaddon, Abyss or Tartarus	

Source: <http://www.neverthirsty.org/wp-content/uploads/2016/01/20151015-heaven-paradise-sheol-hell-and-hades.pdf> [PDF]

Also online: <https://www.neverthirsty.org/bible-studies/topical-bible-studies/heaven-paradise-or-sheol-hell-hades/>

Hades, Tartarus and Gehenna (and Abaddon, Tartarus)

<http://www.earthhistory.org.uk/the-last-days/the-end-of-the-age>

<http://earthhistory.org.uk/wp-content/HadesTartarusandGehenna.pdf> [PDF]

Abaddon

<http://biblehub.com/topical/a/abaddon.htm>

<https://carm.org/dictionary-abaddon>

The Destinies of the Dead

<http://www.biblestudyproject.org/destinies-of-the-dead-messianic.htm>

The Two-Compartment View of Hades in Ephesians 4:8-9

http://scriptel.org/theological%20essays/The%20Two%20Compartment%20View%20of%20Hades%20in%20Eph_4..pdf [PDF]

“Hell No” – Understanding the Terms, Times and Places of Eternal Damnation

(Contains diagrams of Heaven/Hell during OT, Jesus' Death/Resurrection, NT, End Times.)

<http://devotionalnet.faithsite.com/uploads/147/95637.pdf> [PDF]

Sheol, Hades and Gehenna

http://faithdefenders.com/articles/theology/sheol_hades_gehenna.html

Excerpts:

...First, the writer to the book of Hebrews tells us that the Old Testament saints were in bondage to the fear of death and that Satan used this to oppress them.

Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. (Heb. 2:14, 15)

Only after the Messiah came and wrested the keys of death and Hades from the Evil One would God's people experience freedom from the fear of death (Rev. 1:18).

The bondage of fear which gripped the Old Testament saints expressed itself in different ways. They had a fear of being separated from their living loved ones. They were afraid of being severed from the joys of life (Ps. 6). They begged to be delivered from death and Sheol because they did not look forward to death (Ps. 13). This is why they spoke of the “sorrows” (KJV) and “terrors” of death (Ps. 18:4; 55:4; 116:3) instead of the triumph in death which New Testament saints express (2 Tim. 4:6-8).

Second, while the overall picture of death was somewhat gloomy in the Old Testament, yet God had begun to reveal to His people that they would be ushered into His joyous presence after death. To be sure, these were only hints of glory, but hints they were. The ascension of Enoch and Elijah to heaven indicated that the righteous could be taken into God's presence (Gen. 5:24, cf. Heb. 11:5; 2 Kings 2:11). The verb which described Enoch's and Elijah's ascension (laqach) was later used to describe the passage of the righteous out of Sheol into heaven (Ps. 49:15; cf. 73:24). Asaph expressed the hope that he would go to dwell at the throne of glory at death. Later rabbinic writers consistently spoke of the righteous going to the throne of glory at death...

...Before Christ's ascension, believers as well as unbelievers were said to enter Sheol or Hades. After Christ's resurrection, the New Testament pictures believers after death as entering heaven to be with Christ (Phil. 1:23), which is far better than Hades. They are present with the Lord (2 Cor. 5:6-8), worshiping with the angelic hosts of heaven (Heb. 12:22, 23) at the altar of God (Rev. 6:9-11). Thus believers do not now enter Hades but ascend immediately to the throne of God.

In the New Testament, there is, therefore, a development of understanding which took place after Christ's resurrection. Before Jesus was raised from the dead, the apostles assumed that everyone went to Sheol or Hades. This Hades had two sections, one for the righteous and one for the wicked. But Christ's resurrection changed this picture. Thus Paul uses the language of transition when he speaks of Christ taking the righteous out of Hades and bringing them into heaven (Eph. 4:8, 9).

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That Christ went to Hades, i.e., the world beyond death, is clear from Acts 2:31, While in Hades, Peter pictures Christ as proclaiming to “the spirits now in prison” the completion of His atonement (1 Pet. 3:18-22). Whereas “paradise” in the gospel account (Luke 23:43) referred to the section of Hades reserved for the righteous, by the time Paul wrote 2 Cor. 12:2-4, it was assumed that paradise had been taken out of Hades and was now placed in the third heaven...

Jack Hibbs: Heaven - Will You Be Going There? (Part 1)

<https://www.youtube.com/watch?v=7P32UHRNzos>

Pastor Jack takes a deep look at what the Bible says about the reality of heaven. Consider today the question, "Will you be in heaven?" If you are unsure of your eternal destination, we encourage you to accept Jesus Christ as your Lord and Savior.

0:00 Introduction

28:00 - 1. The Reality of Heaven

30:18 - 1A. There is The Natural Witness of Creation

38:52 - 1B. There is The Personal Witness of Consciousness

Jack Hibbs: Heaven - Will You Be Going There? (Part 2)

<https://www.youtube.com/watch?v=55bNT63f858>

Pastor Jack concludes in Part 2 of his message and takes an in-depth look at what the Bible says about Heaven and how to get there. We continue to encourage you, if you are not sure, to accept Jesus Christ as your Lord and Savior.

0:00 - Introduction

11:47 - 1. The Reality of Heaven

15:41 - 1A. There Is the Natural Witness of Creation

18:22 - 1B. There is the Personal Witness of Consciousness

20:42 - 1C. There is the Divine Witness of Revelation

40:48 - 2. The Absences of Heaven

47:49 - 2A. Into the Void of Love

48:20 - 2B. Into the Void of Light

50:06 - 2C. Into the Void of Life

53:03 - 3. The Entrance Into Heaven

53:22 - 3A. There Is Limited Seating Available

55:45 - 3B. Reservations Are Required

57:16 - 3C. Act Now While Supplies Last

Jack Hibbs: Heaven - Will You Be Going There? (Part 3)

<https://www.youtube.com/watch?v=9LDhdUWbwtQ>

Have you considered what the biblical definition of "belief" means?

It can simply be defined as, to believe in such a way that it is acceptable to God – it is the kind of belief that leads to faith.

There is a firm warning in scripture that "belief only" without faith is a damning possibility.

James chapter 2 verse 19 states,

"You believe that there is one God. You do well. Even the demons believe—and tremble!"

0:00 - Introduction

10:50 – 1. Yes-Because You Believe in Him

18:34 – 1A. Yes-You Believe Because He Has Come to You

30:40 – 1B. Yes-You Believe Because He Has Begun a Work in You

52:57 – 1C. Yes-You Believe Because He Has Spoken Life to You

Real Life with Jack Hibbs

https://www.youtube.com/channel/UCzvg_2THJhueXOP8JdAO2-A

Jack Hibbs Website

<https://jackhibbs.com/>

Theopedia: Intermediate State

<http://www.theopedia.com/intermediate-state>

Facts and Theories as to a Future State (2nd Edition, 1889 by Frederick W. Grant)

The scripture doctrine considered with reference to current denials of eternal punishment by F. W. Grant.

http://stempublishing.com/authors/FW_Grant/FWG_Future_State.html

Introduction — Forms of the Denial of Eternal Punishment

In entering upon a subject like the present, it will be desirable in the first place to get as clear a view as possible of what is involved, the questions it is proposed to answer. The denial of eternal punishment has two main forms: that of annihilationism, or, as some prefer to call it now, "conditional immortality," and that of the final restoration and salvation of all men. Of these two there are again several modifications, and even (contradictory of one another as they may seem) amalgamations... (see also: [Views of Hell](#))

Death and the Intermediate State**Sheol, Hades and Paradise (Chp 14)**

http://stempublishing.com/authors/FW_Grant/FWG_Future_State14.html

Alternate link: <http://biblecentre.org/content.php?mode=7&item=549>

Re: Frederick W Grant

http://www.stempublishing.com/authors/Biographies/grant_fw.html

[Publications](#)

What is the Bible basis for the idea of a temporary holding place? (Forum)

<https://christianity.stackexchange.com/questions/482/what-is-the-bible-basis-for-the-idea-of-a-temporary-holding-place>

What Does the Bible Say About Heaven, Hell, Eternal Life and the Resurrection of the Body?

http://www.christianbiblereference.org/faq_eternal.htm

N.T. Wright on the Intermediate State

<http://www.internetmonk.com/archive/nt-wright-on-the-intermediate-state> (see also [more N.T. Wright](#))

The Spirit World

<http://returningking.com/?series=the-spirit-world>

The Spirit World is a study of the afterlife in scripture. Far from simply referring to "Heaven and Hell," the scripture reveals an assortment of containers which temporarily sort the souls of men and angels prior to the eternal state. Places such as Sheol, Abaddon, and the Abyss are commonly used interchangeably by

well-intended teachers of scripture. Yet, scripture itself does not use these terms interchangeably at all; for each has a unique characteristic among the others.

Eternity: What Awaits After Death / Heaven is Even Better Than You Imagine

http://storage.cloversites.com/firstbaptistchurchvilonia/documents/03_Heaven%20is%20Even%20Better%20Than%20You%20Imagine.pdf [PDF]

Intermediate Heaven [PDF]

<http://www.sherryworel.com/wp-content/thewell/messages/2010-2011/2011-03-01%20%5Bhandout%5D.pdf>

Sheol Know!

The Intermediate State of the Unsaved Dead

<http://www.hellhadesafterlife.com/sheol>

The Believer's Intermediate State

<http://www.hellhadesafterlife.com/believers-intermediate-state>

Excerpt:

In this chapter we will look at the believer's intermediate state between death and resurrection. Let's consider the two views:

1. The traditional view is that the disembodied souls of believers go straight to heaven when they die, awaiting their bodily resurrection.
2. Another view is that, like Old Testament saints, the souls of spiritually regenerated believers go to Sheol (Hades) at the point of physical decease to "sleep" in death until their resurrection...

Our Heavenly, Pre-Resurrection, Interim State

<http://www.ichthys.com/mail-interim%20state.htm>

Is It True the Bible Teaches That After We Die We Will Enter a 'Soul Sleep'?

<http://www.epm.org/resources/2012/Sep/5/it-true-bible-teaches-after-we-die-we-will-enter-s/>

Do We Remain Conscious after Death? (Randy Alcorn)

<http://www.epm.org/resources/2010/Jan/6/do-we-remain-conscious-after-death/>

What will our bodies be like in the present, intermediate Heaven? (Randy Alcorn)

<http://www.epm.org/resources/2010/Feb/17/what-will-our-bodies-be-present-intermediate-heave/>

Question: "What happens after death?"

<https://www.gotquestions.org/what-happens-death.html>

The Dead Are Dead Until the Rapture or Resurrection

<http://www.truthortradition.com/articles/the-dead-are-dead-until-the-rapture-or-resurrection>

Hades the Abode of Disembodied Souls Before and After [PDF]

<http://www.preachersnotes.com/Edgar%20Dye/HADES%20THE%20ABODE%20OF%20DISEMBODIED%20SOULS%20BEFORE%20AND%20AFTER.pdf>

What about the Intermediate State in 2 Corinthians 5:6-8? Problem Texts for Holistic Eschatology, Part 4 ([Richard Middleton](https://richardmiddleton.wordpress.com/2014/11/09/what-about-the-intermediate-state-in-2-corinthians-56-8-problem-texts-for-holistic-eschatology-part-4/))

<https://richardmiddleton.wordpress.com/2014/11/09/what-about-the-intermediate-state-in-2-corinthians-56-8-problem-texts-for-holistic-eschatology-part-4/>

Excerpt:

When I began researching the topic I was ready to concede that there might be some sporadic evidence in the New Testament that pointed to such an intermediate state, even though it was clear from Scripture that this was not the core Christian hope.

C. S. Lewis on the Intermediate State

I was thus initially prepared to concur with C. S. Lewis when he stated in his book on *Miracles*:

“The earliest Christian documents give a casual and unemphatic assent to the belief that the supernatural part of a man survives the death of the natural organism. But they are very little interested in the matter. What they are intensely interested in is the restoration or ‘resurrection’ of the whole composite creature by a miraculous divine act.”

Admittedly, this was a decidedly unbiblical way of putting the matter, since there is no “supernatural part” of a human being; we are thoroughly “natural” creatures. I was nevertheless glad to see that Lewis affirmed that resurrection/restoration was the true focus of New Testament eschatology.

Like Lewis, however, I assumed that a few biblical texts might in fact portray an interim state for the righteous, in advance of their final destiny of resurrection and new creation.

N. T. Wright on the Intermediate State

Like Lewis, N. T. Wright has also affirmed the validity of an intermediate state, which he thinks was accepted by most first-century Jews and the New Testament. He calls this “life after death,” which is why he coins the phrase “**life after ‘life after death’**” to describe the resurrection and renewed creation.

Wright’s point is that while we may believe in “life after death” (an interim state, presumably in heaven), this is not the genuine Christian hope. And he affirms that too much concern with this can detract from our proper focus, which is that God intends to renew earthly life, starting now.

However, my own study of the New Testament texts that purportedly teach (or mention) an intermediate state has convinced me that none of them actually does.

Absent from the Body, Present with the Lord

Since I can’t deal with all the relevant texts here (for that you’ll have to read the book), let me illustrate my point with 2 Corinthians 5:6-8. More than any other New Testament text, this one seems clearly to indicate a blessed hope in heaven immediately after death. Even the literary context of these verses in 2 Corinthians seems to support an otherworldly orientation.

In an extended discussion (stretching from 2 Corinthians 4:8 to 5:10), Paul appears to contrast bodily life in the present with a heavenly, eternal future. At the end of chapter 4 he speaks of our outer nature wasting away, while our inner nature is being renewed (4:16), and contrasts what is seen and transitory with what is unseen and eternal (4:18).

It makes perfect sense, then, that in chapter 5 Paul would say:

So we are always confident; even though we know that while *we are at home in the body we are away from the Lord*—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be *away from the body and at home with the Lord*. (2 Corinthians 5:6-8)

On the surface, these verses seem to emphasize a heavenly future. Doesn't Paul say plainly that he would prefer to be "at home with the Lord" (presumably in heaven) than in his present body (on earth)? Doesn't this clearly teach the hope of heaven that begins immediately at death (when we are separated from our bodies)?

I think we need to be just a bit suspicious of our habituated approach to such texts, given the biblical teaching of God's plan to redeem creation.

Paul's Desire for the Resurrection Body

The first thing we should note is that Paul has already stated in 5:1-4 that his actual hope is for the heavenly dwelling that God has prepared (the resurrection body). Speaking of the contrast between the present body and the resurrection body, Paul says:

For we know that if *the earthly tent* we live in is destroyed, we have *a building from God, a house not made with hands*, eternal in the heavens. For in this tent we groan, *longing to be clothed with our heavenly dwelling*—if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. (2 Corinthians 5:1-4)

Using the metaphor of the body as a dwelling or house, Paul says he doesn't want to be "naked" or "unclothed" (that is, disembodied) in the eschaton, but rather to be clothed with a new, resurrection body, a building or dwelling prepared by God, hence "not made with hands" (5:1).

Paul's use of the phrase "not made with hands" for the resurrection body (pictured as a building) may be dependent on the words attributed to Jesus: "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands'" (Mark 14:58).

While the resurrection is future, Paul affirms that we already have—in some sense—the hoped-for building or dwelling "in the heavens," which is being made or prepared by God himself. This is part of [a pervasive New Testament pattern of texts](#) that indicate that what God is presently preparing for us (in heaven) will be revealed (on earth) at the coming of Christ.

Does Paul Have Contradictory Hopes?

Here it is important to note that Paul clearly states in 5:1-2 that his hope is for the resurrection body and he affirms in 5:3-4 that he does not want to be "naked" or "unclothed" (that is disembodied).

And yet Paul says that he prefers to be away from the (present) body and at home with the Lord (5:8).

Could Paul have contradictory hopes? Does Paul long for the resurrection while shunning a disembodied state *and also* prefer a disembodied state to his present life?

Perhaps he has a hierarchy: the resurrected body, then a disembodied state in heaven, then the present earthly body? Many read the text this way.

The Connection between Resurrection and the Presence of the Lord

However, we don't need such an artificial solution to this seeming contradiction. Rather, we need to pay attention to Paul's key statement near the end of chapter 4 about the basis of his hope even in the midst of tribulations and suffering (4:8-12).

The reason Paul says he can live faithfully in the midst of suffering is that: "we know that the one who raised the Lord Jesus will *raise us also with Jesus*, and will *bring us with you into his presence*" (2 Corinthians 4:14).

Note that there is no separation here of *resurrection* and *being with Christ*. Not only does Paul look forward to the resurrection, but he conceives of being in a resurrected (embodied) state *in the Lord's presence*.

Being "in the Lord's presence" in 4:14 is equivalent to being "at home with the Lord" in 5:8. There is no convincing reason to separate this latter statement from Paul's hope of resurrection, except that we are habituated to reading the text this way.

In context, Paul is not speaking of being with Christ immediately at death. Rather, he is looking to the second coming, at which time we will be *raised* and be *with Christ* in the new creation.

A plain reading of 2 Corinthians 5:6-9 in the context of 5:1-2 and especially 4:14 thus suggests that being at home with the Lord is nothing other than Paul's expectation that the Lord will dwell with redeemed humanity in a new creation (the vision of Revelation 21-22).

Thus it is not at all clear that 2 Corinthians 5 actually teaches an intermediate (disembodied) state as any part of the Christian hope.

Beyond Lewis and Wright

Thus, much as I respect C. S. Lewis, I think he may have been wrong in his comment about the New Testament's "casual and unemphatic assent" to personal survival at death. And N. T. Wright (a contemporary scholar for whom I have the utmost regard) may also have conceded too much in his claim that Second Temple Judaism and the New Testament typically assume an intermediate state. Having studied the relevant texts I am surprised at how little evidence there actually is for this idea in the New Testament, certainly less than I had expected.

In the end, however, it does not matter. Authentic Christian hope does not depend on an intermediate state; neither do Christians need the Platonic notion of an immortal soul in order to guarantee personal continuity between present earthly existence and future resurrection life.

The Basis for Christian Hope

The God who brought the universe into being is the guarantor of the eschatological future. In the memorable words of 2 Timothy 1:12 (which became the refrain of a famous 1883 hymn by Daniel W. Whittle): "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (KJV). We place our hope in the God of Jesus Christ, the Lord of the universe, who is able to raise the dead and who has promised to renew heaven and earth.

Whatever we think about the intermediate state (and I acknowledge that belief in such a state is dear to many Christians), it is clear from Scripture that "heaven" is not the final destination of the redeemed. Even [supposedly "problem" texts](#) fit remarkably well with the dominant tenor of Scripture, which portrays the

redemption of the entire created order and understands human redemption as the restoration of bodily life on earth—that is, the renewal of God’s creational intent from the beginning.

Preparation in Heaven for Revelation on Earth – The “Apocalyptic” Pattern

<http://blog.bakeracademic.com/preparation-in-heaven-for-revelation-on-earth-the-apocalyptic-pattern/>

The Meaning of “Paradise” in the Bible

<http://blog.bakeracademic.com/the-meaning-of-paradise-in-the-bible/>

See also: [Views of Hell](#)

My Top 5 Books on Heaven (Christianity Today)

<http://www.christianitytoday.com/ct/2011/july/5booksonheaven.html>

My Top 5 Books on Hell (Christianity Today)

<http://www.christianitytoday.com/ct/2011/august/5booksonhell.html>

Go to: [Additional References](#) (Heaven, Hell, Sheol, Hades, Tartarus, etc.)

Return to the beginning of: [Different Views on Heaven, Hell and Paradise, etc.](#)

See: [Charts of Heaven and Hell and what happens after we die.](#)

See also: [Premillennial, Amillennial, Postmillennial](#) for more perspectives effecting this topic

Additional References

Hell (Gehenna, Sheol, Hades, Paradise, the Grave, Tartarus, Hinnom, etc.)

Hell, Sheol, Hades, Paradise, and the Grave

<https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/>



Excerpt:

There seems to be some confusion about the meaning of Hell and who goes there because of the way the Hebrew word Sheol and the Greek word Hades have been translated in our English Bibles. Since this confusion has led some into an erroneous understanding of what the Bible actually teaches about the [intermediate state](#) and the final state of the dead, we think that it is important that we address this subject here.

Sheol is found in the Bible sixty-five times. It is translated “the pit” three times, “the grave” thirty-one times, and “hell” thirty-one times. **Hades** is used eleven times, being rendered “hell” ten times and “grave” once. Adding to the confusion is that two other words are also translated hell in the New Testament. These are **Tartarus**, which is found once and **Gehenna**, which is used twelve times.

The term “Hell” is commonly understood to mean a place of torment where the souls of the wicked go after physical death. This is true. However, because Hades in the New Testament and Sheol in the Old are variously rendered hell or grave, there has been some misunderstanding about what hell and the grave are. Before looking at these words though, we should first give our attention to the Greek word **Gehenna**, which is always translated hell and used in reference to the **Lake of Fire**. It is found in Matthew 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; and James 3:6.

Continued:

PRACTICAL APPLICATION FOR TODAY

A proper understanding of what the Bible teaches about Hell, Sheol, Hades, and the Grave dispels confusion over what happens to the soul at the time of physical death and guards against being led astray by those teaching the false doctrines of soul-sleep, eradication of the soul, the universal reconciliation of

[\[Go to Top - TOC\]](#)

mankind, and the annihilation of the lost. All of these erroneous doctrines are of Satan, used of him to dishearten believers and blind the lost to the reality of the cost of spurning the Gospel of Jesus Christ. Our thinking, and therefore our life on a day-to-day basis, is influenced by what we believe. While some of the false doctrines mentioned above are diametrically opposed to each other, they still have one thing in common. They subvert the truth of the immortality of the soul.

<https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/>

Theopedia: Hell ([Heaven](#))

<http://www.theopedia.com/hell>

Hades, Hell, Gehenna, Paradise, Heaven, etc.

<http://www.ransom-road.com/2012/03/hades-hell-gehenna-paradise-heaven-etc.html>

Answers the questions:

Where did Jesus' soul go when he died (from Friday to Sunday morning)? The "Apostle's Creed" says he descended into hell. Does that mean literally or figuratively? But, Jesus told the thief on the cross that "Today you will be with me in Paradise." Since he was fully God and fully man, was the human part of him in hell (in our place) and the divine part of him always with the Father in Heaven? Yet, he said, "My God, my God, why have you forsaken me?"

When was hell created? (After the fall of Lucifer and 1/3 of the angels? Before the creation of man?)

See also:

What Happened After Jesus Died? (Randy Alcorn)

<http://www.epm.org/resources/2008/Mar/22/what-happened-after-jesus-died/>

Did Jesus Descend Into Hell? (Randy Alcorn) [see also: [Where Did Jesus Go After He Died?](#)]

<http://www.jesus.org/death-and-resurrection/the-crucifixion/did-jesus-descend-into-hell.html>

Bible Indicates Paradise Was Once Part of Hades

<http://www.devotions.com/2011/01/bible-indicates-paradise-was-once-part-of-hades.html>

Heaven, Paradise, Sheol, Hell & Hades [PDF]

<http://www.neverthirsty.org/wp-content/uploads/2016/01/20151015-heaven-paradise-sheol-hell-and-hades.pdf>

Bible Indicates Paradise Was Once Part Of Hades

<http://www.devotions.com/2011/01/bible-indicates-paradise-was-once-part-of-hades.html>

Sheol, Hell, Gehenna, Abaddon, Hades

<https://philologos.org/bpr/files/s019.htm>

Note: Includes info. from “Legends of the Jews” (Louis Ginzberg) and “The Life and Times of Jesus the Messiah” (Alfred Edersheim)

About Sheol

http://erfministries.com/blog_eternity-6.php

The Difference between “Sheol”, “Hades”, and “Hell”

<http://www.aelc.org.au/pdf/Sheol,%20Hades,%20and%20Hell.pdf> [PDF]

The Spirit World

<http://returningking.com/?series=the-spirit-world>

The Spirit World is a study of the afterlife in scripture. Far from simply referring to “Heaven and Hell,” the scripture reveals an assortment of containers which temporarily sort the souls of men and angels prior to the eternal state. Places such as Sheol, Abaddon, and the Abyss are commonly used interchangeably by well-intended teachers of scripture. Yet, scripture itself does not use these terms interchangeably at all; for each has a unique characteristic among the others.

Once Delivered – Articles related (tagged) to Sheol

<https://oncedelivered.net/tag/sheol/>

Sheol & Hades – Not Hell

<http://www.kingdomandglory.com/allinall/all17.pdf> [PDF]

Sheol – Hades – Hell (Where do You Go When You Die?)

<http://www.congdonministries.org/CMI/sheol.html>

Hell Part 2: The Differences between Hades and the Lake of Fire

Now let's get into a little more detail by becoming familiar with some Hebrew and Greek words that are key to understanding this topic.

Sheol (Hebrew) - It is the non-permanent place or temporary address of the disembodied souls of dead. It is not the grave or sepulcher, nor is it the eternal location of the souls of the dead. It is the same as the Greek word "Hades", which we will look at in a moment. Prior to Jesus Christ's resurrection, both the souls of the evil and the righteous went there after death. It is translated "grave" 31 times, "hell" 31 times, and "pit" 3 times in King James Version (KJV) of the Bible.

Sheol (or Hades) has two separate halves. One side **was and is** reserved for the torment of the evil, while the other side, called "Abraham's Bosom" in Luke 16:22, **was** for the comfort of the righteous. There is an impassable canyon, or gulf, between the two halves. When Christ was resurrected, he led the righteous out of Sheol to Heaven. Many (probably not all) of the Old Testament saints were resurrected into their immortal bodies at that time (Matthew 27:51-53). Since then, the souls of all of the saved people go directly to Heaven when their bodies die. The lost people still go to Sheol and join the lost people of the Old Testament in torment on one side of the canyon when they die. The other side of Sheol formerly known as Abraham's Bosom has been vacant since Jesus Christ led the saints within it to heaven after His resurrection.

Sheol (or Hades) is described as being "**in the heart of the earth**" in Matthew 12:40 and is said to be below, down, or beneath in passages such as Deuteronomy 32:22, Isaiah 14:9, and Ezekiel 31:16.

The English word "Hell" refers to a place of eternal punishment for the wicked. Its meaning does not distinguish between the two separate places for the wicked to be punished, one temporary for the soul, and the other, the Lake of Fire, permanent for the soul and body. Nor does its meaning include the place of comfort for saints prior to Christ's resurrection. In normal English conversation, "Hell" is used only in the negative sense, with no saved people ever going there.

This caused some inadequate translations of "Sheol" and "Hades". Often these words are translated "Hell", which, as just explained, is rather ambiguous and non-descriptive. In many other places "Sheol" and "Hades" are translated as "grave", but the grave is only the place for the body after death, not the place for the soul. This confusion often occurs when the verse refers to a righteous man going to "Sheol", such as men like Jacob, Joseph, (Genesis 37:35) and Job (Job 14:13). Of course, these men did not go to a place of torment, but to the comfort side of Sheol (Hades), called Abraham's Bosom.

Hades (Greek) - It is identical to Sheol (Hebrew). It is the non-permanent place or temporary address of the disembodied souls of dead. It is not the grave or sepulcher, nor is it the eternal location of the souls of the dead. Hades is translated "Hell" 10 times and "grave" once by KJV. It is the place for the soul, not the body.

Gehenna (Greek, but originally from a Hebrew name) - translated "Hell" all 12 times in KJV. It is the permanent place for destruction of the "... *soul and body* ..." (Matthew 10:28). It is a place of "... *fire that never shall be quenched*" (Mark 9:45). In most of the references, it is clear from the context that those who enter Gehenna, do so **in their bodies**, not merely as bodiless souls. For this to happen, it must occur after the resurrection of the damned at the great white throne of judgment. Therefore, Gehenna is the Lake of Fire described in Revelation 19 and 20. It is presently uninhabited, but the Beast and the False Prophet will be cast into it at the end of the tribulation (Revelation 19:20). One thousand years later, Satan will be cast into it (Revelation 20:10) and will be followed shortly by the lost people of all previous time periods (Revelation 20:15). They will all enter Gehenna together, in their resurrected bodies, where they will remain in torment for all eternity.

This Revelation 20 passage makes it clear that Hades and the Lake of Fire are not the same place. At the great white throne judgement at the end of the 1000 year kingdom, those in Hades will be removed from Hades, as Revelation 20:13 says, "... **hell** (Hades) **delivered up the dead which were in them**" And those which were in Hades will be cast into the Lake of Fire (Revelation 20:14-15). Note that the timing of this relocation of the lost occurs just before where Revelation 21:1 says, "*And I saw a new heaven and a new earth: for the first heaven and **the first earth were passed away**; and there was no more sea.*" Hades, which will be emptied in Revelation 20:13, apparently will then be destroyed, since it is in the heart of the first earth.

The future destruction of the wicked is symbolized by the Valley of Hinnom to which Gehenna refers. It is a place south of Jerusalem where the bodies of dead animals and rubbish were taken to be burned. The Valley of Hinnom was also the site of much human sacrifice to the pagan god Molech (2 Kings 23:10, 2 Chronicles 28:3, 33:6, Jeremiah 32:35). The fire burned constantly in the valley since additional fuel was frequently being cast into it.

*"And they have built the high places of **Tophet**, which is in the **valley of the son of Hinnom**, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place"* (Jeremiah 7:31-32). Here we see that in the Valley of Hinnom is a place called "Tophet" whose name means "place of fire".

*"For **Tophet is ordained of old**; yea, for the king it is prepared; he hath made it **deep and large**: the pile thereof is **fire and much wood**; **the breath of the LORD, like a stream of brimstone, doth kindle it**"* (Isaiah 30:33).

limne pur (Greek) - "lake of fire" occurs 4 times, all in Revelation 19 and 20. This is Gehenna, into which the resurrected damned are cast. Limne means "lake" and is translated as such all 10 times it occurs by the KJV. Pur means "fire" and is translated so 73 times by the KJV while being translated "fiery" once.

Other key terms

tartaroo (Greek) - Refers to "Tartarus" and only occurs once in 2 Peter 2:4 where it is translated "hell" *"For if God spared not the angels that sinned, but cast them down to **hell**, and delivered them into chains of darkness, to be reserved unto judgment"* This is probably a separate place from Hades, and may be a place only for fallen angels. There are no Biblical references to people going there.

grave (English) - The place for the fleshly body after death, sepulcher. It is not the abode of the soul or spirit.

abussos (Greek) - Abyss. It is translated "bottomless pit" 5 times, "deep" twice, and "bottomless" twice by KJV. It is where Satan will be locked up for the 1000 years of Christ's reign on earth (Revelation 20:1-3). This Abyss is also where the Legion of devils begged Jesus not to send them in Luke 8:30-31. And this Abyss is the bottomless pit that will be opened at the fifth trumpet judgment of Revelation 9:1-11. The beast that will come out of it at the fifth trumpet is mentioned in Revelation 11:7 and 17:8. This Abyss is thought by many to be the same as the impassable gulf described in Luke 16:26.

chasma (Greek) - a gaping opening, chasm, or gulf. It is translated "gulf" in its only occurrence in Luke 16:26, where it is the canyon separating the torment and comfort sides of Hades.

Abraam kolpos (Greek) - Abraham's Bosom (Luke 16:22). Abraam is translated "Abraham" all 73 times. Kolpos is translated bosom 5 times and creek once (Acts 27:39).

paradeisos - Paradise. It is translated "paradise" all 3 times by the KJV. "Paradise" is not the English translation of any other Greek word in scripture. First we hear the words of the thief and Jesus Christ on their crosses in Luke 23:42-43, "*And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in **paradise**.*" In 2 Corinthians 12:4, Paul tells how he was "... caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter." In Revelation 2:7, Jesus told the church of Ephesus "... 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 tree of life is also mentioned in Revelation 22:2, in the new heaven and new earth, where it appears to be not just one tree, but a type of tree of which there are more than one. Since the three references show paradise to be in different places, then either paradise has been relocated once and will yet be relocated again, or it is a general term.

Summary

Sheol (Hebrew) and **Hades** (Greek) are the temporary place of torment for the souls of the wicked dead. Prior to Christ's resurrection, saints were kept and comforted in the now vacant half of Hades, known as Abraham's Bosom. **Gehenna** (Greek, but from a Hebrew name) is the **Lake of Fire** for the permanent place of torment of the souls of the wicked dead in their resurrected bodies. **Hell** is a rather general and inadequate term that is often used to refer to either Gehenna or the torment side of Hades, both by those who know the basic difference between these two specific places and by those who do not

<http://www.matthewmcgee.org/helwords.html>

Can the word hell simply mean the grave?

Some say that there is no hell as a place for eternal torment and suffering. Instead they say that hell is only the grave. However, they base their belief on a few verses where the words Sheol and Hades were translated as grave or pit. The problem with this is that the references that are used deny the context of what is being presented. When you look at the context you find many problems with translating Sheol and Hades as a grave, which is normally the Hebrew word *qeber*. There are many graves, but only one Sheol or Hades. Man can put someone in the grave (*qeber*), but never puts anyone in Sheol or Hades (1 Kings 13:29-30). Man can touch a grave (*qeber*), but does not touch Sheol or Hades (Numbers 19:16). Someone can have their own grave (*qeber*), but the Bible never speaks of each person having their own Sheol, or Hades (2 Samuel 3:32).

[Source: <http://www.whatchristianswanttoknow.com/is-there-a-difference-between-hades-hell-and-sheol-a-bible-study/>]

See: [Charts of Heaven and Hell and what happens after we die.](#)

See also: [Different Views on Heaven, Hell and Paradise, etc.](#)

Return to the beginning of: [Additional References](#) (Heaven, Hell, Sheol, Hades, Tartarus, etc.)

Abbadon (Hebrew) / Apollyon (Greek)

Wikipedia: Abbadon

<https://en.wikipedia.org/wiki/Abaddon>

The Hebrew term Abaddon (Hebrew: אֲבַדּוֹן, 'Abaddon), and its Greek equivalent Apollyon (Greek: Ἀπολλύων) appear in the Bible as both a place of destruction and an angel of the abyss. In the Hebrew Bible, abaddon is used with reference to a bottomless pit, often appearing alongside the place לִיקְוֹ (sheol), meaning the realm of the dead. In the New Testament Book of Revelation, an angel called Abaddon is described as the king of an army of locusts; his name is first transcribed in Greek (Revelation 9:11—"whose name in Hebrew is Abaddon, The Angel of Death." (Ἀβδὼν), and then translated ("which in Greek means the Destroyer" (Ἀπολλύων, Apollyon)). The Latin Vulgate and the Douay Rheims Bible have additional notes (not present in the Greek text), "in Latin Exterminans", exterminans being the Latin word for "destroyer".

Theopedia: Abbadon

<https://www.theopedia.com/abaddon>

Abaddon, a-bad'-on ('abhaddon, "ruin," "perdition," "destruction"): Though "destruction" is commonly used in translating 'abhaddon', the stem idea is intransitive rather than passive--the idea of perishing, going to ruin, being in a ruined state, rather than that of being ruined, being destroyed.

OLD TESTAMENT USAGE\ The word occurs six times in the Old Testament, always as a place name in the sense in which Sheol is a place name. It denotes, in certain aspects, the world of the dead as constructed in the Hebrew imagination. It is a common mistake to understand such expressions in a too mechanical way. Like ourselves, the men of the earlier ages had to use picture language when they spoke of the conditions that existed after death, however their picturing of the matter may have differed from ours. In three instances Abaddon is parallel with Sheol (Job 26:6; Pr 15:11; 27:20). In one instance it is parallel with death, in one with the grave and in the remaining instance the parallel phrase is "root out all mine increase" (Job 28:22; Ps 88:11; Job 31:12). In this last passage the place idea comes nearer to vanishing in an abstract conception than in the other passages. Abaddon belongs to the realm of the mysterious. Only God understands it (Job 26:6; Pr 15:11). It is the world of the dead in its utterly dismal, destructive, dreadful aspect, not in those more cheerful aspects in which activities are conceived of as in progress there. In Abaddon there are no declarations of God's lovingkindness (Ps 88:11). In a slight degree the Old Testament presentations personalize Abaddon. It is a synonym for insatiableness (Pr 27:20). It has possibilities of information mediate between those of "all living" and those of God (Job 28:22).

NEW TESTAMENT USAGE\ In the New Testament the word occurs once (Re 9:11), the personalization becoming sharp. Abaddon is here not the world of the dead, but the angel who reigns over it. The Greek equivalent of his name is given as **Apollyon**. Under this name Bunyan presents him in the Pilgrim's Progress, and Christendom has doubtless been more interested in this presentation of the matter than in any other. In some treatments Abaddon is connected with the evil spirit Asmodeus of Tobit (e.g. 3:8), and with the destroyer mentioned in The Wisdom of Solomon (18:25; compare 22), and through these with a large body of rabbinical folklore; but these efforts are simply groundless.\ See Apollyon . Willis J. Beecher

"Who or what is Abaddon/Apollyon?"

<https://www.gotquestions.org/Abaddon-Apollyon.html>

Excerpt:

Answer: The name Abaddon or Apollyon appears in [Revelation 9:11](#): "They had as king over them the angel of the [Abyss](#), whose name in Hebrew is Abaddon, and in Greek, Apollyon." In Hebrew, the name "Abaddon" means "place of destruction"; the Greek title "Apollyon" literally means "The Destroyer."

In [Revelation 8–9](#), John describes a period during the end times when angels sound seven trumpets. Each trumpet signals the coming of a new judgment on the people of earth. When the fifth angel blows his trumpet, the Abyss, a great smoking pit, will open, and a horde of demonic "locusts" will rise out of it ([Revelation 9:1-3](#)). These creatures will be given the power to torture any person who does not bear God's seal (verse 4). The pain they inflict will be so intense that sufferers will wish to die (verse 6). Abaddon/Apollyon is the ruler of the Abyss and the king of these demonic locusts.

Abaddon/Apollyon is often used as another name for Satan. However, Scripture seems to distinguish the two. We find Satan later on in Revelation, when he is imprisoned for 1,000 years ([Revelation 20:1-3](#)). He is then released to wreak havoc on the earth (verses 1-8) and ultimately receives his final, eternal punishment (verse 10). Abaddon/Apollyon is likely one of Satan's underlings, a destroying demon and one of the "rulers," "authorities," and "powers" mentioned in [Ephesians 6:12](#).

John Bunyan's classic allegory *The Pilgrim's Progress* includes a memorable scene in which Christian does battle with a demonic monster named Apollyon. True to its name, Apollyon nearly destroys Christian. The pilgrim in his armor withstands the attack and wields his sword to repel the fiend. Bunyan's "Apollyon" is a symbolic representation of our spiritual enemy, but the inspiration for the character is literal. The Abaddon/Apollyon of Revelation is a real being who will one day inflict real pain on real people during God's real judgment.

Recommended Resource: *Understanding End Times Prophecy* by Paul Benware

Who is the "Destroyer"?

http://www.herealittletherealittle.net/index.cfm?page_name=Abaddon

Abaddon/Apollyon/Apollo

<https://philologos.org/bpr/files/a009.htm>

See: [Charts of Heaven and Hell and what happens after we die.](#)

See also: [Different Views on Heaven, Hell and Paradise, etc.](#)

Return to the beginning of: [Additional References](#) (Heaven, Hell, Sheol, Hades, Tartarus, etc.)

Defenses for the Existence and Nature of Hell



Defenses for the Existence and Nature of Hell

www.ColdCaseChristianity.com

Why Would A Good God Create Hell in the First Place?

A loving God would not be loving if He did not punish evil. Mercy would have no meaning if it was not applied with justice.

Why Doesn't a Loving God Make Sure Everyone Goes to Heaven?

A loving God honors our free will and our desire to choose Him, while dealing justly with those who have rejected Him. A compulsory Heaven would deny our free will, and we all agree some people are simply unsuited for Heaven.

Why Would A Loving God Punish Finite Sin With Infinite Torture?

A Loving God simply allows us to suffer the anguish and torment resulting as a consequence of our bad choices. There is a difference between self-inflicted torment and active torture at the hands of another. The duration of the crime has nothing to do with the duration of the punishment (even in this life). The source of the law determines the degree of the punishment, and God is a perfect eternal, conscious being. Don't be surprised to find we often underestimate the eternal consequence of our own sinful and ultimate choice to reject God.

Why Is the Penalty of Hell the Same, Even Though People Are So Different?

While all who reject God will be separated from Him for eternity, not all will suffer the same form of punishment. The God of the Bible is equitable and fair, loving and just. He provides a pardon to everyone (through Jesus' work on the cross) and fairly deals with those who have rejected the pardon, based on the severity of their crimes.

Why Would A Loving God Send Good People to Hell?

A loving God recognizes none of us are good (even though we sometimes think we are) and in spite of this, He offers us forgiveness and a life with Him in Heaven. All of us deserve Hell. But God does not send us to Hell even though this is true. Instead, He offers to pardon us and prevent us from getting what we deserve.

Why Doesn't God Reform People Rather Than Punish Them in Hell?

A loving God carefully disciplines and reluctantly punishes. God has given us many opportunities to acknowledge His existence and accept His offer of forgiveness. No one is without excuse.

Why Would A Loving God Condemn People Who Simply Don't Have the Chance to Hear About Jesus?

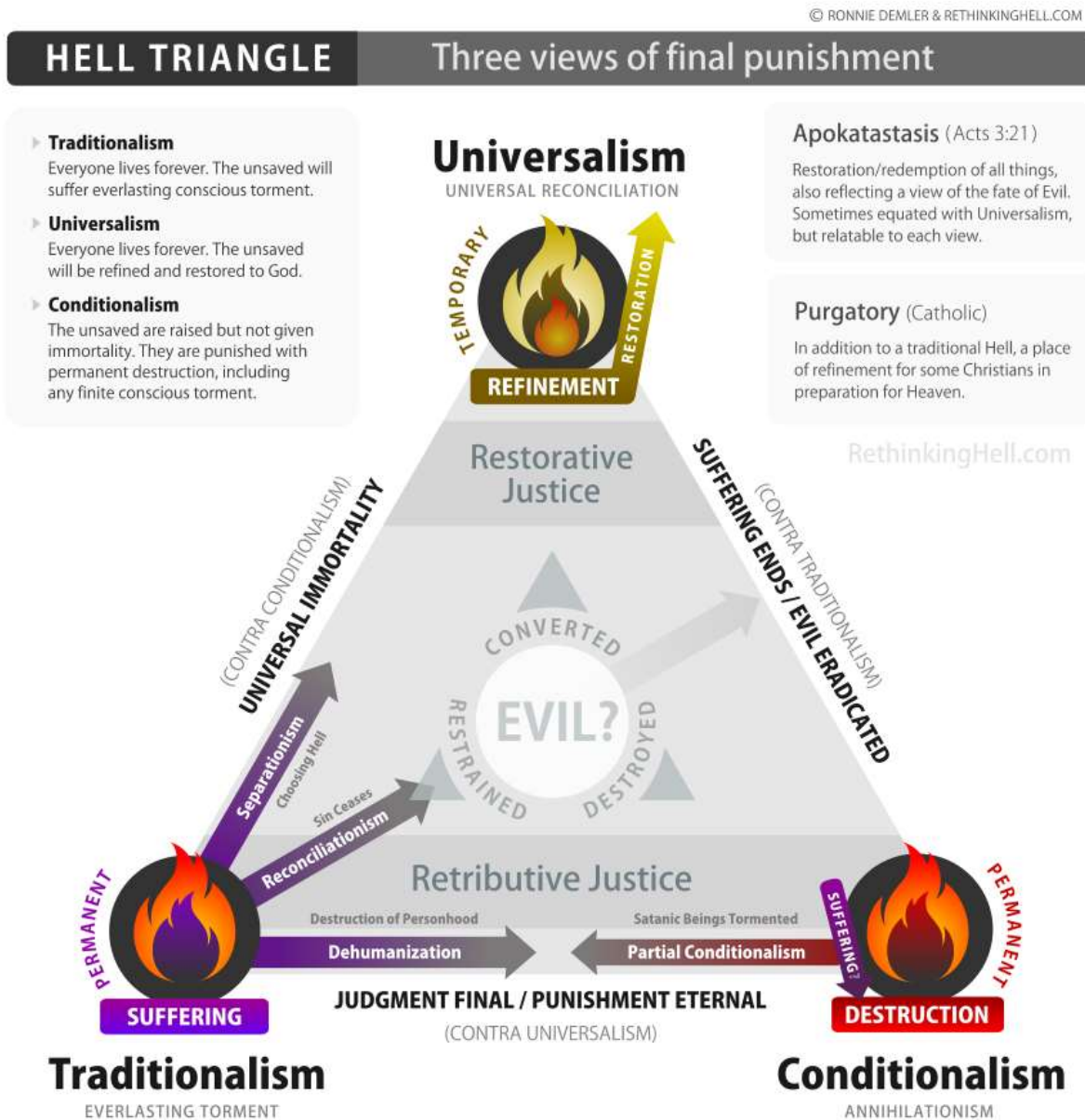
A loving God knows the heart of each of us. He knows who will accept Him and who will reject Him, even if this is not clear to us from our limited perspective. God is gracious and just. He will deal with everyone fairly as His character and nature demand.



COLD-CASE CHRISTIANITY:

A Homicide Detective Investigates the Claims of the Gospels

Views of Hell



Three Views of Hell

<http://www.rethinkinghell.com/welcome>

Excerpt:

There are three views of Hell, labelled most efficiently: *Traditionalism*, *Conditionalism* and *Universalism*. The traditional, majority view is commonly and non-pejoratively called "Traditionalism" in

[\[Go to Top - TOC\]](#)

this context, and sometimes delineated "Eternal, Conscious Torment" (ECT). Conditionalism is short for *Conditional Immortality*, a perspective incorporating *Annihilationism*. Universalism is sometimes referred to as *Universal Restoration* or *Universal Reconciliation*.

Traditionalism holds that Hell involves a permanent state of conscious suffering. Universalism is at the opposite pole, suggesting that everybody eventually ends up reconciled to God, after a period of refinement in Hell. Conditionalism rejects this, agreeing with Traditionalism that Hell is permanent, and that the unsaved will suffer. Where we [conditionalists] mainly disagree with Traditionalism, is in the duration of the experience of Hell. We believe that it ends, because the person (body and soul) is finally destroyed. This, including any suffering involved in the process, is how the Bible portrays final punishment.

The Problem of Hell – Traditionalism and Annihilationism

<http://www.hellhadesafterlife.com/hell/annihilationism-traditionalism-problem-hell>

Statement on Evangelical Conditionalism

http://www.rethinkinghell.com/Rethinking-Hell_Statement-on-Evangelical-Conditionalism.pdf [PDF]

Double Jeopardy: Why Raise the Dead, Only to Destroy Them?

<http://www.rethinkinghell.com/2012/07/double-jeopardy-why-raise-the-dead-only-to-destroy-them/>

Hell Part 2 – Traditionalism vs Conditionalism (Church of Christ)

http://www.licoc.org/Sermons/Liberalism%20In%20The%20Church%20Hell_part2_Tradit_vs_Cond_Week6.pdf [PDF]

Conditionalism vs Eternal Torment vs Universal Reconciliation

<http://www.unsealed.org/2016/11/conditionalism-vs-eternal-torment-vs.html> (pro Conditionalism)

Wikipedia: [Christian Universalism](#)

Hell - 4 Views. Dr. Paul Eddy (Paul Eddy) (2012)

<https://www.youtube.com/watch?v=oJPbYtSDG3s> [Video]

See also following: [Sites that Do Not Believe in a Traditional Hell](#)

Following sites do not believe in a traditional hell of eternal torment/fire, etc.

The Hell Words of the Bible

The following Charts contain all the words in the Hebrew and Greek Scriptures which are translated Hell in some English Bible translations. Tentmaker Ministries prepared this material. Please refer to the link at the bottom which contains a long list of Bible translations which do not contain the word Hell from cover to cover. One day all correctly translated Bible versions will be without the pagan Hell and the pagan concept of everlasting punishment.

-Gary Amirault

<http://what-the-hell-is-hell.com/HellStudy/HellCharts.htm>

<http://www.what-the-hell-is-hell.com/HellScholars.htm> (Universalism)

Honest Questions and Answers About Hell

<http://www.tentmaker.org/articles/ifthellisreal.htm> (Universalism)

The Problem of Hell – Traditionalism and Annihilationism (See also: [Views of Hell](#))

<http://www.hellhadesafterlife.com/hell/annihilationism-traditionalism-problem-hell>

The Great White Throne Judgement (See also: [Two Judgements?](#))

<https://countdown.org/en/books/from-the-end-to-eternity/the-great-white-throne-judgment/>

(Note: Above reference believes that unsaved/dead are punished, then eventually released)

Hell Doctrines: Facts and Deceptions on Hell

<http://www.truechristianity.com/christian/helldoctrines.htm>

Does Eternal Punishing Differ From Eternal Punishment?

<https://appleofgodseye.wordpress.com/tag/socrates/>

Conditionalism vs Eternal Torment vs Universal Reconciliation

<http://www.unsealed.org/2016/11/conditionalism-vs-eternal-torment-vs.html> (pro Conditionalism)

Resurrection and Judgement

<http://www.bibleed.com/resurrection-and-judgement.html>

John Stott re: Annihilationism (via Wikipediadia)

https://en.wikipedia.org/wiki/John_Stott#Controversy

Stott publicly espoused the idea of annihilationism, which is the belief that hell is incineration into non-existence, rather than everlasting conscious torment (the traditional Evangelical approach). He was not dogmatic about this position, but held to it somewhat tentatively, insisting only that it be accepted as a

legitimate evangelical option: "the ultimate annihilation of the wicked should at least be accepted as a legitimate, biblically founded alternative to their eternal conscious torment." This led to a heated debate within mainstream evangelical Christianity: some writers criticized Stott in very strong terms while others supported his views

See also: [Where Did Jesus Go After He Died? \(and the Harrowing of Hell\)](#)

Here are examples of opposing perspective:

<http://www.middletownbiblechurch.org/doctrine/hades.htm>

http://enrichmentjournal.ag.org/201203/201203_086_Hell_forever.cfm

<http://www.matthewmcgee.org/hel4ever.html>

<http://truthmagazine.com/archives/volume39/GOT039012.html>

<http://www.equip.org/article/the-dark-side-of-eternity-hell-as-eternal-conscious-punishment/>

Return to beginning of: [Views of Hell](#)

Abodes of the Dead

<i>Place</i>	<i>Who</i>	<i>Summary</i>
<i>Sheol</i> (Hebrew term)	Righteous, unrighteous, Abyss, Tartarus	Place for both righteous & unrighteous with compartments
<i>Hades</i> (Greek Term)	Righteous (Abraham's Bosom), unrighteous (Hades Proper), Abyss, Tartarus	Place for both righteous & unrighteous with compartments
<i>Abbadon</i> (formal name)	Unrighteous	Abbadon is unrighteous compartment of Sheol & Hades
<i>The pit</i> (descriptive name)	Unrighteous	The pit is the unrighteous compartment of Sheol & Hades
<i>The abyss</i>	fallen angels (in general)	Temporary place of confinement for fallen angels.
<i>Tartarus</i>	fallen angels (sinned in Gen. 6)	Permanent place of confinement for fallen angels who sinned in Gen. 6.
<i>Hell</i>	Unrighteous	Unrighteous compartment of Sheol/Hades
<i>Gehenna</i> (formal name)	Unrighteous (humans & fallen angels)	Eternal place for the body and souls of both unrighteous humans and fallen angels.
<i>Lake of fire</i> (descriptive name)		
<i>Abraham's bosom</i>	Righteous (until Ascension of Jesus)	Righteous compartment of Sheol/Hades
<i>Paradise</i>	Righteous	Abode of righteous no matter where they are at the time. Abraham's Bosom (from Adam until Ascension of Jesus) Heaven (from Ascension until end of Millennium) New Jerusalem on new earth (after Millennium – eternity)
<i>Heaven</i>	God, elect angels, righteous	Abode of God, elect angels and redeemed saints.
<i>New Jerusalem</i>	God, elect angels, righteous	Same as Heaven.

Source: <http://www.gbcsanmarcos.org/Sunday%20Sermons/100822/abodes%20of%20the%20dead.pdf> [PDF]

(NOTE: PDF Includes definitions)

See larger view on next page...

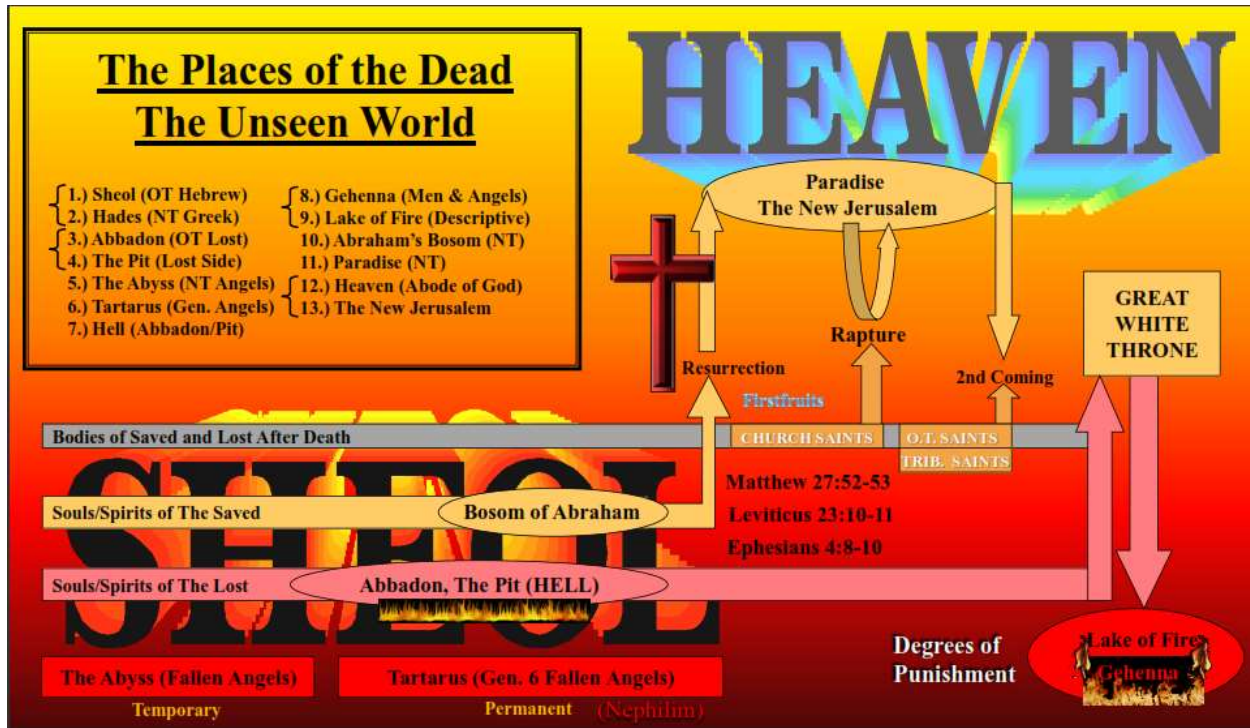
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<i>Heaven</i>	God, elect angels, righteous	Abode of God, elect angels and redeemed saints.
<i>New Jerusalem</i>	God, elect angels, righteous	Same as Heaven.

The Places of the Dead – The Unseen World [A perspective of Heaven/Sheol/Hades/Hell]

<http://docplayer.net/31350065-The-places-of-the-dead-the-unseen-world.html>

<http://docplayer.net/storage/53/31350065/1499651461/3lqSXo8rWyqSt7bR44LIHA/31350065.pdf> [PDF]



HEAVEN

Abraham's Bosom – This term is found only twice in scripture in Luke 16:22-23. **Six deductions:**

1. Abraham's Bosom is for the righteous only.
2. It is located adjacent to Hell.
3. There is an impassable gulf between Abraham's Bosom and Hell. They can see and speak to the other, but not cross over.
4. Abraham's Bosom is that part of Sheol or Hades which was a place for the righteous, whereas Hell was the place for the unrighteous humans.
5. The term "Abraham's Bosom" is a figure of speech describing a guest at a feast reclining on the breast of his neighbor.
6. Abraham's Bosom symbolized blessedness after death.

Paradise – This Greek word meaning "a royal park" or "a garden" is found in only three passages. In Luke 23:43 Jesus said to the thief on the cross: "*Today shall you be with me in Paradise.*" In 2 Corinthians 12:4 it tells us that Paul was caught up into Paradise. In Revelation 2:7, which speaks of the future: the Tree of Life will be in "*the Paradise of God.*" **Three deductions:**

1. This term describes the abode of the righteous ones. Until the death of Jesus, Paradise was in Abraham's Bosom.
2. Today Paradise is in Heaven. After the ascension of Jesus Abraham's Bosom was eliminated and believers no longer descend down, but now go up directly to Heaven. Paradise is now in Heaven.
3. Revelation 2:7 speaks of the future when Paradise will be in the New Jerusalem. So from Adam to the Ascension of Jesus, Paradise was in Abraham's Bosom. From the Ascension of Jesus until the end of the Millennium, Paradise is in Heaven. Then after the Millennium and for all eternity, Paradise will be in the New Jerusalem on the new earth.

HEAVEN

Heaven – This is the abode of God (the third heaven) that is mentioned in 39 passages. **Eight deductions:** 1. Witnesses testify of it (Jesus, Paul, and John). 2. It is the abode of God. 3. It is the abode of the holy, elect angels. 4. Heaven is a real and definite place. 5. Heaven is always upward. 6. It is the place from which God rules providentially, by sovereignty. 7. This is where God receives worship. 8. Heaven is the home of departed saints.

The New Jerusalem - It is mentioned in three passages. First: Galatians 4:26 mentions that it is above and free. Second: Hebrews 12:22-24 speaks of it as the abode of God, the elect angels, and redeemed men. Third: Revelation 21:1-22:5 teaches it will be on the new earth. **Six deductions:** 1. New Jerusalem is now above the earth. It already exists and it is now in the third heaven. 2. It is the abode of God the Father, God the Son, and God the Holy Spirit. 3. It is the abode of the elect angels. 4. It is the abode of redeemed saints. 5. New Jerusalem is synonymous with heaven. 6. When the new earth is created heaven, or the New Jerusalem will come down upon it. It will be the new abode of the Triune God, elect angels, and redeemed men from all ages.

SHEOL

Sheol – It is a Hebrew word found 64 times only in Old Testament. **Six deductions:** 1. It's the place where both the righteous & unrighteous went after death. 2.) It was dreadful for unbelievers. (Job 24:19) 3. There are different levels in Sheol. (Deut. 32:22; Psa. 86:13). 4. The direction was always down. (Gen. 37:35). 5. It is a place of consciousness. (Isa. 14:9-10). 6. Sheol was not removed from God's jurisdiction. (Job 26:6; Psa. 139:8).

Hades – This is a Greek word found 10 times in the New Testament. **Seven deductions:** 1. Hades is the same as Sheol. (Psa. 16:10; Acts 2:27). 2. It was a place for both the righteous (believers) and the unrighteous (unbelievers). (Luke 16:19-31). 3. Hades had two main compartments: Hades proper and Abraham's Bosom. (Luke 16:19-31). 4. Hades was especially severe for unbelievers. (Matt. 11:23; Luke 10:15; 16:19-31). 5. The direction of Hades was always down. (Matt. 11:23). 6. It was a place of consciousness. (Luke 16:19-31). 7. Hades is a temporary state, not the eternal state. (Rev. 20:11-15).

Abbadon – This is a Hebrew word meaning "destruction." It is found six times in the Old Testament and once in the New Testament (Rev. 9:11). There are **Three deductions:** 1. In three passages it is the same as Sheol (Job 26:6; Prov. 15:11; 27:20). 2. This term is always used in a negative sense. 3. Abbadon is a Hebrew name for the unbeliever's side of Sheol or Hades.

The Pit – This is the Old Testament name for the unseen world. There are 23 references to it. **Three deductions:** 1. Like Abbadon, it is always used in a negative sense. 2. The direction is always down, never upward. 3. The Pit (a descriptive name) is a term for the unrighteous side of Sheol or Hades, and thus is synonymous with Abbadon (which is the proper name).

SHEOL

The Abyss – This is a Greek word and therefore found nine times, only in the New Testament. **Three deductions:** 1. The direction is always down. 2. It is never associated with humans, only with fallen angels; with the one exception of the Antichrist who will be conceived by the power of Satan and therefore is connected with angelic beings. 3. The Abyss is that section of Sheol or Hades which is a temporary place of confinement for fallen angels. Cast out demons go there and Satan will be confined there for 1000 years. (Rev. 20:3).

Tartarus – This is a Greek word which is only found once in the New Testament, 2 Peter 2:4. **Five deductions:** 1. It is given a negative connotation (pits of darkness). 2. It is a place for fallen angels. 3. It is connected with fallen angels in connection with Noah and the flood. 4. The angels mentioned in 2 Peter are the same as those mentioned in Jude 6-7 and they are the sons of God of Genesis six who intermarried with human women trying to corrupt the seed of the woman. 5. Tartarus is that portion of Sheol or Hades, which is a permanent place of confinement for those fallen angels who sinned in Genesis six until they are cast into the Lake of Fire.

Hell – This is an English word coming from a Teutonic root which means “to hide” or “to cover.” Neither the Hebrew nor the Greek has a singular term that means “hell.” Sometimes it is used to refer to the unbeliever side of Sheol and Hades and sometimes Abaddon and the Pit. This term refers to unsaved humans only, not fallen angels, which are confined to Tartarus or the Abyss. **Three things** can be said about Hell: 1. There is a total absence of righteousness. 2. It is a place that is separated from God. 3. It is a place of judgment and torment (Luke 16:23-25).

SHEOL

Gehenna – This is a Greek term with 12 references in the New Testament, but it is derived from two Hebrew words. The first word is Gei and the second word is Hinnom; the Gei Hinnom means “the valley of Hinnom,” which is a valley outside the south wall of Jerusalem. The Valley of Hinnom in the Old Testament was a place where some of the wicked kings of Israel practiced human sacrifice. This meant it was a place for the burning of humans (2 Kings 23:10; 2 Chron. 28:3; 33:6; Isa. 30:33; Jer. 7:31-32; 19:1-15). Gehenna is the New Testament concept of Gei Hinnom and describes the unseen world and the eternal burning of humans. **Four deductions:** 1. Gehenna is the eternal abode of the lost, both men and angels. 2. The punishment in Gehenna includes both soul and body. This is why Gehenna should not be translated as “Hell,” nor should it be equated with Hell, since Hell is a temporary place and for the soul only; whereas Gehenna is an eternal place and includes both soul and body. 3. It is an eternal torment. 4. Gehenna is associated with fire, and fire is the source of torment.

The Lake of Fire – This term is found four times, all in Revelation (19:20; 20:10; 20:14; 21:8).

Four deductions: 1. The Lake of Fire is the eternal abode of all lost beings, both men and angels. 2. The punishment includes both the soul and the body. Both Death and Hades are cast into the Lake of Fire. Death refers to the material part of man, the body; Hades refers to the immaterial part of man, the soul and spirit. The Lake of Fire is a place of punishment for both of these. 3. The Lake of Fire is the same as Gehenna. Gehenna is the proper name and the Lake of Fire is a descriptive name. 4. The Lake of Fire is associated with fire and brimstone as the source of torment.

Matthew 27:52-53 *“And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.”*

Leviticus 23:10-11 *“...When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.”*

Ephesians 4:8-10 *“Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.”*

Firstfruits

In the Old Testament when a grain field ripened, a handful of grain was harvested and then presented as a wave offering unto the Lord. This can be seen in Leviticus 23:10-11:

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: ¹¹ And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.”



Firstfruits (the **handful**) symbolized the praise to God and the consecration to God for the major harvest that was to follow. It signified the whole harvest belonged to God.

Some time after the firstfruit harvest would be the **major harvest** of the field. During the major harvest the corners of the field would be left standing so that the poor and those traveling could harvest enough for themselves to eat. These were the **gleanings** as mentioned in the Biblical account of Ruth 2 concerning Ruth and Boaz.

Firstfruits



So the three parts of the harvest were:

- 1.) Firstfruits, consisting of a handful.
- 2.) The major harvest, that followed the Firstfruits harvest.
- 3.) The harvest of gleanings, that followed the major harvest.

In the New Testament this imagery of the Firstfruits is used to explain the resurrections.

In 1 Corinthians 15:20 we read:

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

In Matthew 27:52-53 we read of a handful of believers who were raised after Christ:

"And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."



Firstfruits



Christ was the firstfruits of resurrection and this handful of believers completes the imagery of the first stage of the resurrections of believers.

The second stage of the resurrection of believers will be in the future at the Rapture of the Church as seen in 1 Corinthians 15:21-23:

"For since by man came death, by man came also the resurrection of the dead.

22 *For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."*

The second stage is also seen in 1 Thessalonians 4:16 at the Rapture prior to the Tribulation:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Firstfruits



The third stage of the resurrection of believers will be at the end of The Tribulation and will include believers slain during the Tribulation as well as the Old Testament saints. Tribulation saints are resurrected as seen in Revelation 20:4:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Old Testament saints will be resurrected at this same time as seen in Isaiah 26:19:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Firstfruits



Daniel 12:1-2 tell us when the Old Testament saints will be resurrected:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

Old Testament saints will be resurrected during the 75 day interval after the Tribulation as mentioned in Daniel 12. This resurrection of Tribulation and OT saints completes the three stages of the **first resurrection**.

There is no such thing as a resurrection of millennial saints, since there will be none to raise at the end of the Millennial Kingdom.

All unbelievers from all ages are part of the **second resurrection** at the end of the Millennium and go before the Great White Throne for judgment.

Degrees of Punishment



The Great White Throne judgment is for unbelievers of all ages who are all a part of the *second resurrection*.

This judgment is not for determining salvation, but is for the purpose of determining the degree of punishment that person will receive.

Scripture teaches that there are degrees of punishment based on the sinfulness of a person and on the amount of light (knowledge) and the response to that light.

This is seen in Matthew 11:20-24:

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, 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.”

Degrees of Punishment



In Luke 12:47-48 Jesus spoke of many stripes and few stripes:

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

In John 19:11 Jesus spoke of greater and lesser sins:

“Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”

Degrees of Punishment



Salvation is based on *faith*, but rewards and punishments are based on *works*.

At the judgment of the lost at the Great White Throne judgment the degrees of punishment are determined by the works of the person based on the books used at that judgment.



All unbelievers are part of the *second resurrection*. They all go before the Great White Throne to determine their eternal degree of punishment and then they are placed in the Lake of Fire.

This *second resurrection* takes place at least 1,000 years after the *first resurrection* of believers.

And just as the *first resurrection* had its “*firstfruits*,” which was the resurrection of Jesus Christ, the *second resurrection* also has its “*firstfruits*,” which is the resurrection of the Antichrist during the Tribulation.

[END]

(**Note:** the above is obviously pre-millennial, pre-tribulation – see [Premillennial](#), [Amillennial](#), [Postmillennial](#) to better understand this view in relation to others [not saying nor implying this view is wrong, just want to make sure you are fully informed so you can make up your own mind])

See also: [Different Views on Heaven, Hell and Paradise, etc.](#)

Return to the beginning of: [Additional References](#) (Heaven, Hell, Sheol, Hades, Tartarus, etc.)

Christian Perspectives on Who Goes to Heaven and Hell

CHRISTIAN BELIEFS ABOUT WHO GOES TO HEAVEN AND WHO GOES TO HELL

	HEAVEN	HELL
Calvinist	The elect	The non-elect (hell = eternal conscious torment, ECT)
Arminian	Those who accept God's offer of salvation	Those who reject God's offer of salvation (hell = ECT or separation from God)
Universalist	All in the long run	None forever (the time of judgment has an end)
Conditional Immortality (Annihilation)	Those who are granted eternal life because of their faith/righteousness	Some temporarily; none forever (the wicked will eventually be destroyed)
Free Will	Those who choose to trust Christ as Savior before death	Those who choose not to trust Christ as Savior before death
Catholic	Those who are in full communion with God (believers can pass from purgatory to heaven)	Those who reject God (believers who need purification spend time in purgatory)
Eastern Orthodox	Saints experience the presence of God as paradise	Unbelievers experience the presence of God as punishment
Exclusivist (Restrictivist)	Those who have explicit faith (OT—in God; NT—in Christ)	Those who do not have explicit faith in the God of the Bible/in Christ
Inclusivist	Those who believe the revelation they have received	Those who reject the revelation they have received
Narrow Gate	Few	Many
Wider Mercy	Many	Few
Book of Life I	All whose names are written in the Book of Life	All whose names are not written in the Book of Life
Book of Life II	All except those whose names are blotted out of the Book of Life by their explicit rejection of God	Those whose names are blotted out of the Book of Life because they explicitly reject God

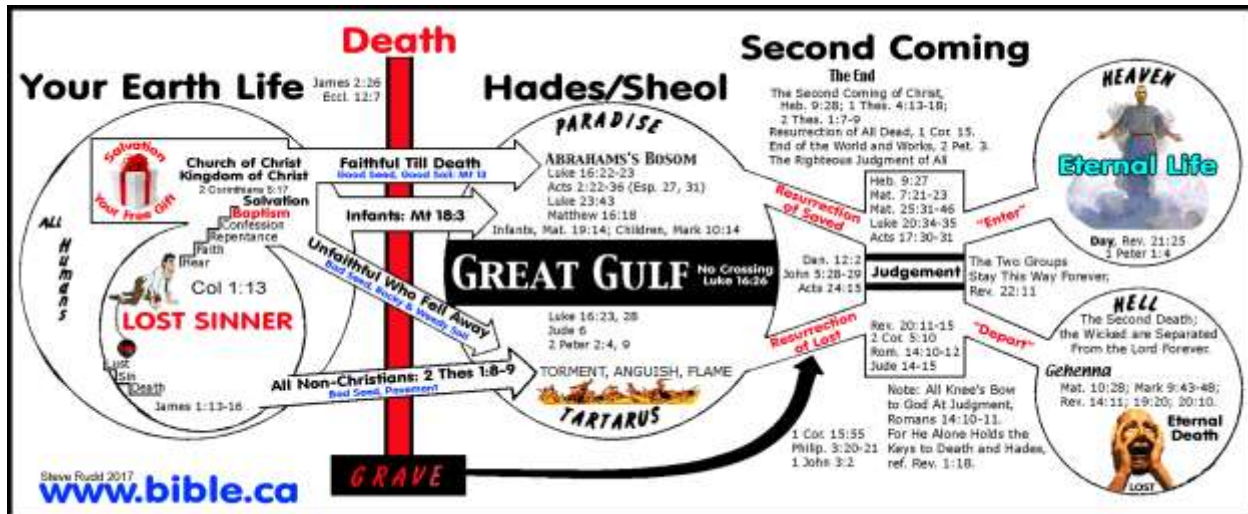
<http://images.christianpost.com/blog/full/19320/views-of-heaven-and-hell.jpg?w=640&h=428>

[See also: [The Believer's Dilemma – 15 Questions](#)]

Wikipedia: [Christian Views on Hell](#)

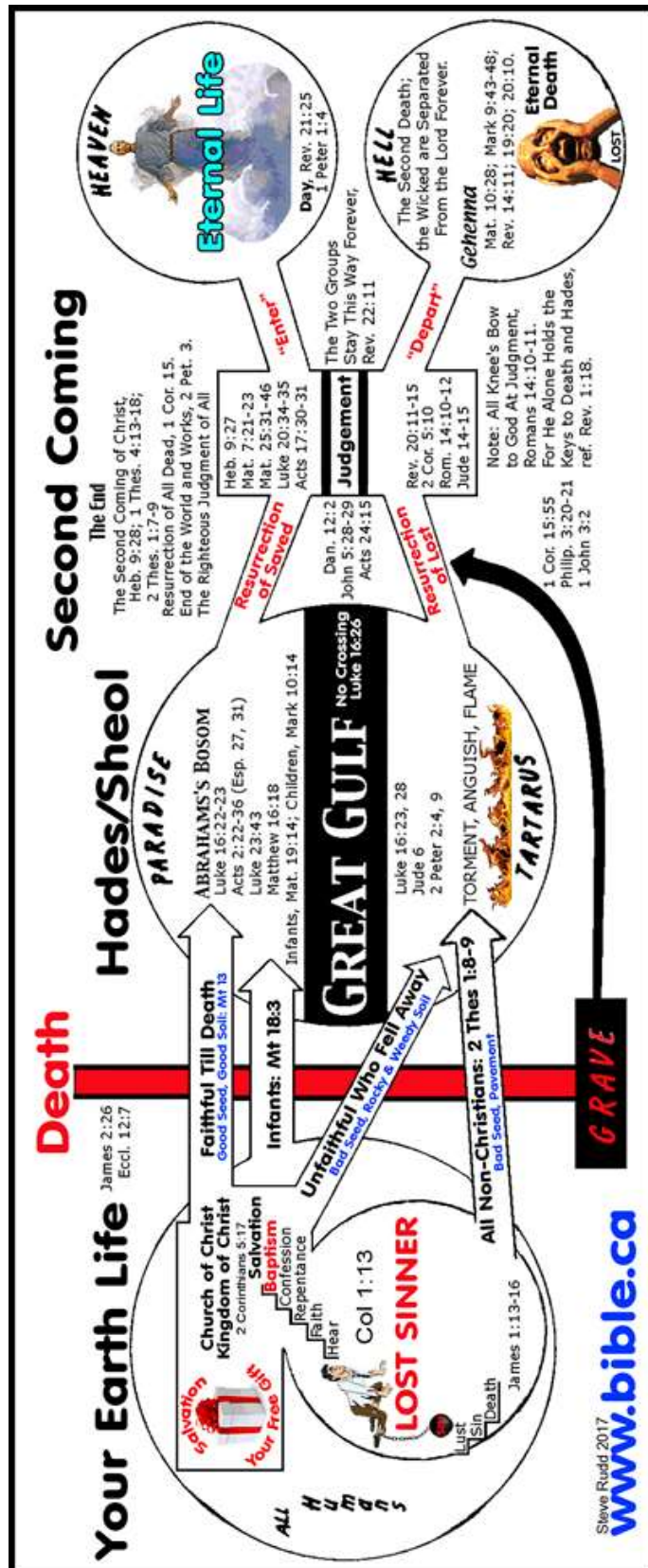
Christianity Today: [Heaven and Hell](#)

Church of Christ perspective:



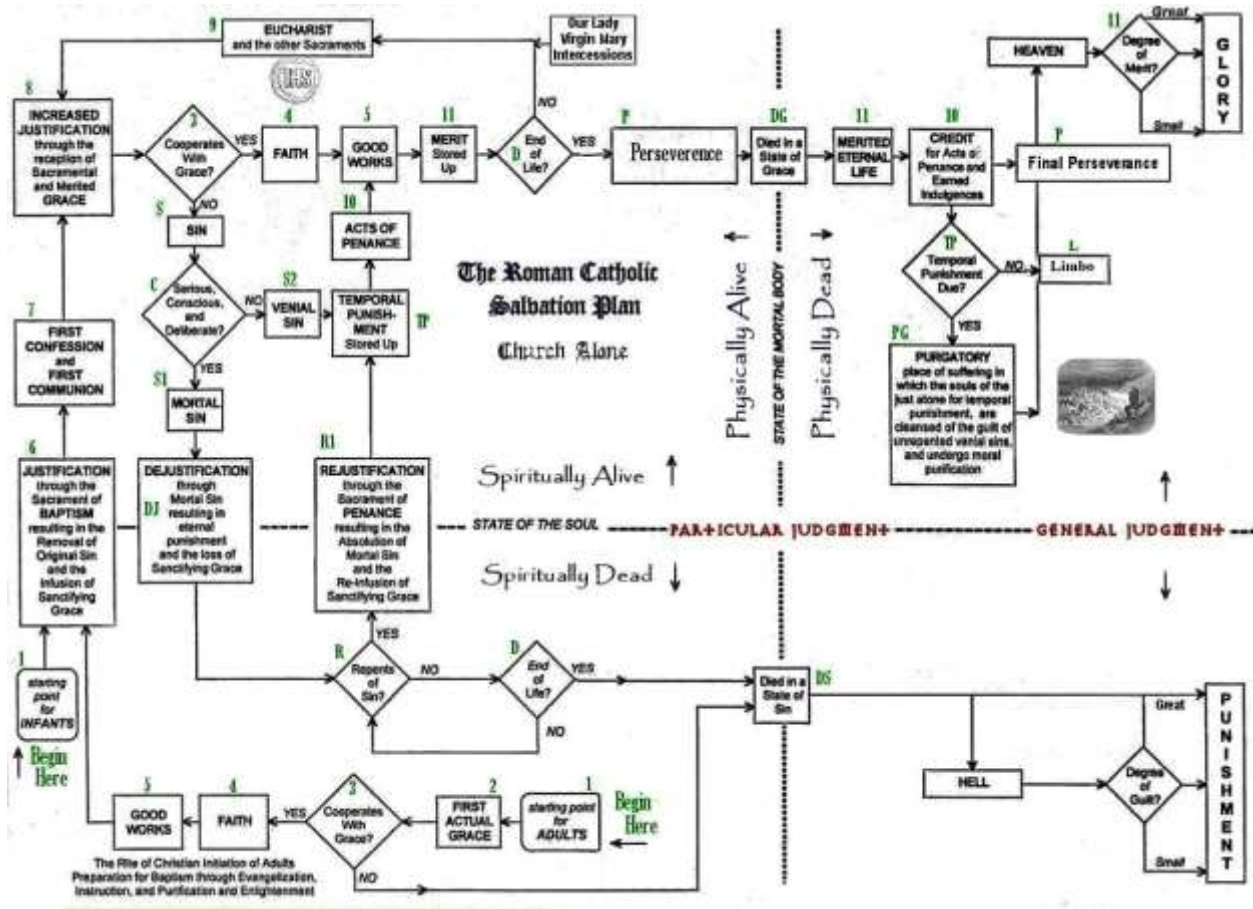
<http://www.bible.ca/hades-lk-16.gif>

See following page for larger view...



[illegible]

Another version of the above Roman Catholic Chart (with sources):



<http://www.twoagespilgrims.com/doctrine/wp-content/uploads/2013/09/Roman-Catholic-Salvation-Flow-Chart.jpg>

<http://www.twoagespilgrims.com/doctrine/category/bible-studies/>

<http://www.twoagespilgrims.com/doctrine/is-jesus-the-carpenter-building-mansions-in-heaven/>

<http://www.twoagespilgrims.com/doctrine/13-summary-points-about-the-second-coming-of-christ/>

Afterlife According to Roman Mythology vs Roman Catholicism

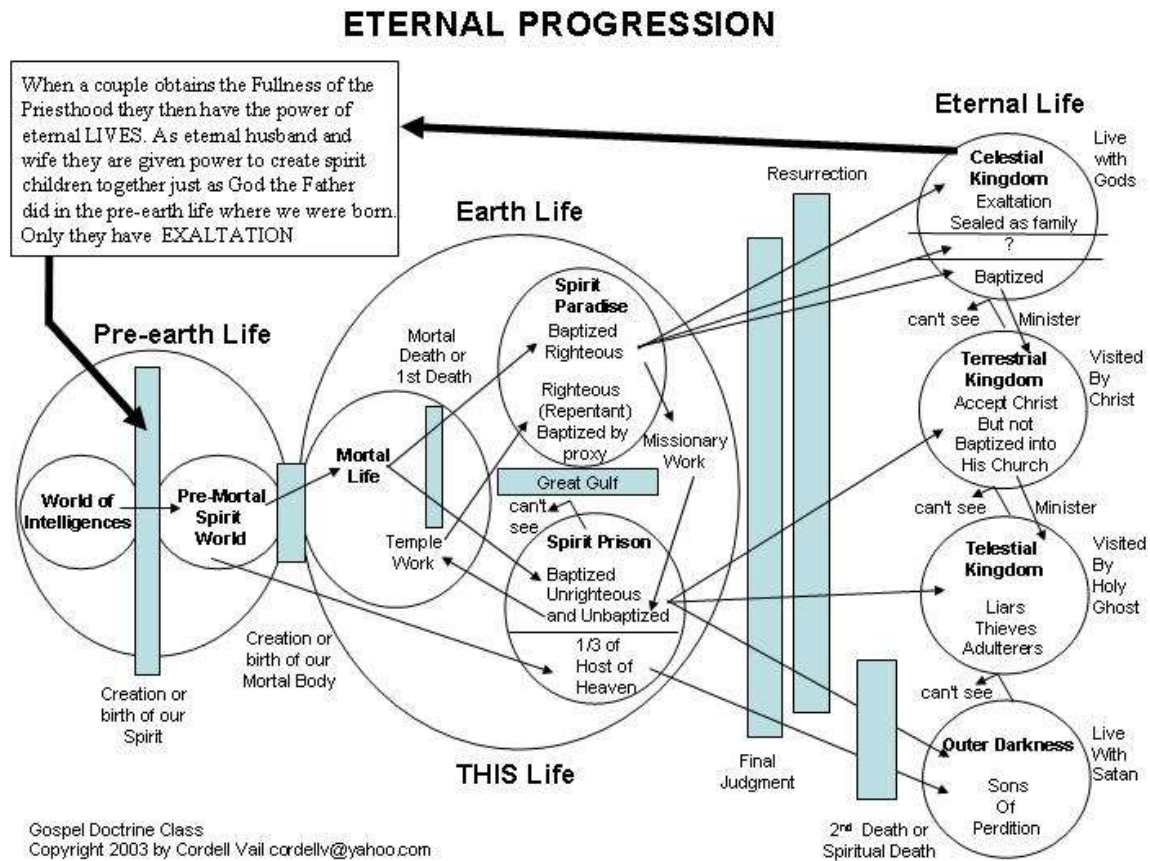
The Afterlife According To Roman Mythology Roman Catholicism	
When a person dies	
Charon	the Angel of Death
takes the dead person's soul to the	
Adamantine Gate	Pearly Gates
where the gatekeeper is	
Cerberus.	Saint Peter.
The soul passes through	
Erebus	Purgatory
where he is judged.	
If he is good, he goes on to	
the Elysian Fields	Heaven
where he enjoys eternal bliss.	
If he is bad, he goes on to	
Tartarus	Hell
where	
Pluto	Satan
tortures him forever.	

<http://documents.tips/download/link/greek-mythology-and-roman-catholocism-afterlife-edition>

<https://www.slideshare.net/cbeshke/greek-mythology-and-roman-catholocism-afterlife-edition>

<https://churchmotherofgod.org/articleschurch/articles-about-the-orthodox-church/2065-heaven-and-hell-in-the-afterlife-according-to-the-bible.html>

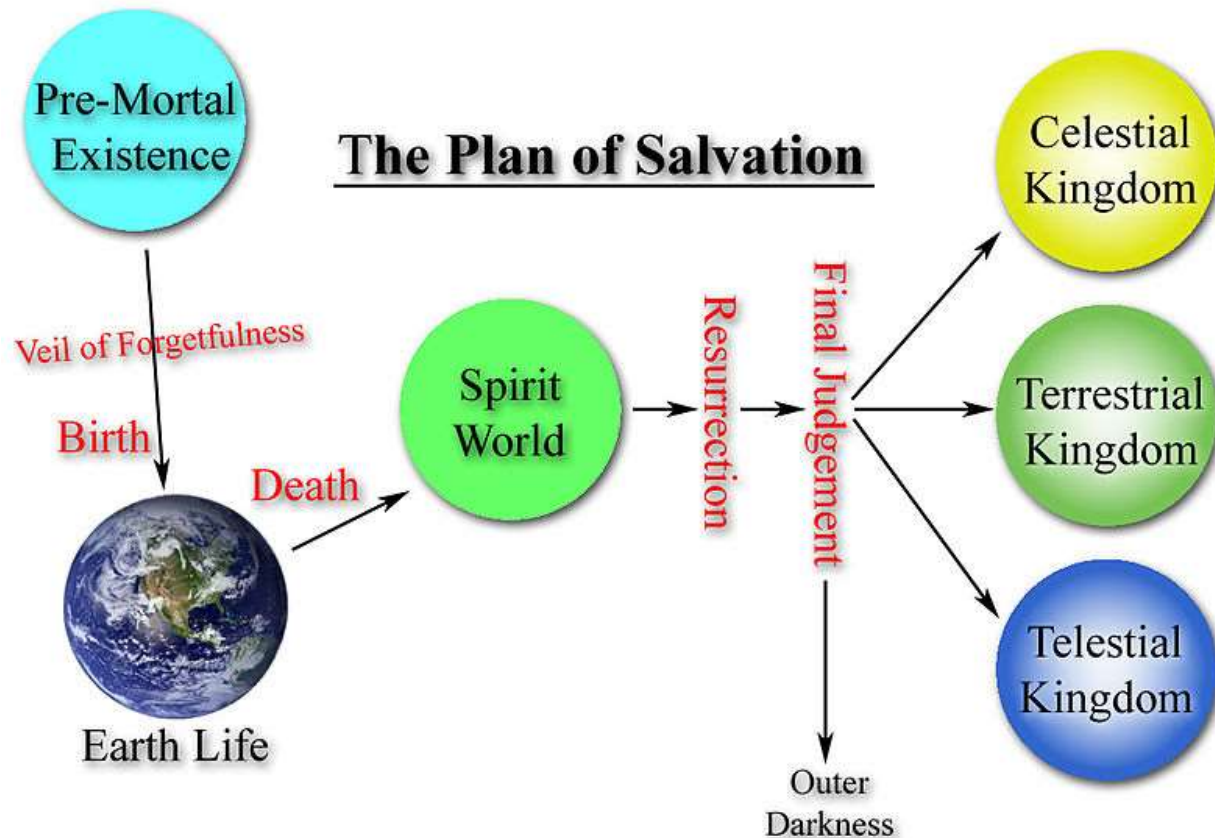
Mormon perspective:



<http://www.mormondialogue.org/topic/67002-apparently-apostates-do-go-to-outer-darkness-by-this-plan-of-salvation-chart/?page=2>

See next page for a more simplified Mormon plan of salvation chart...

Mormon Plan of Salvation



The above diagram is from the article,

N.T. Wright on the Mormon Plan of Salvation

<https://sundaypage.wordpress.com/2008/02/14/nt-wright-on-the-mormon-plan-of-salvation/>

This is a somewhat tongue-in-cheek title by the Mormon author. However, the article does point out Wright's perspective on 'life after death' versus those held traditionally by other Christians, but then uses that to launch into the Mormon perspective of their plan of salvation and what they believe about life after death. He points out that Wright's and other Christians' views are simply different interpretations of scripture and then contrasts this point with "*Latter-day Saints are clear on the source of our doctrine [via Joseph Smith and denomination leaders], which is incidentally, the same source from which the Bible got its truth: God himself. We do not acquire any of our peculiar doctrines simply by interpreting the Bible correctly. Eternal truth comes by direct revelation, and the Bible, which happens to be true as well, corroborates it.*"

See also: [Charts of Heaven and Hell and what happens after we die.](#)

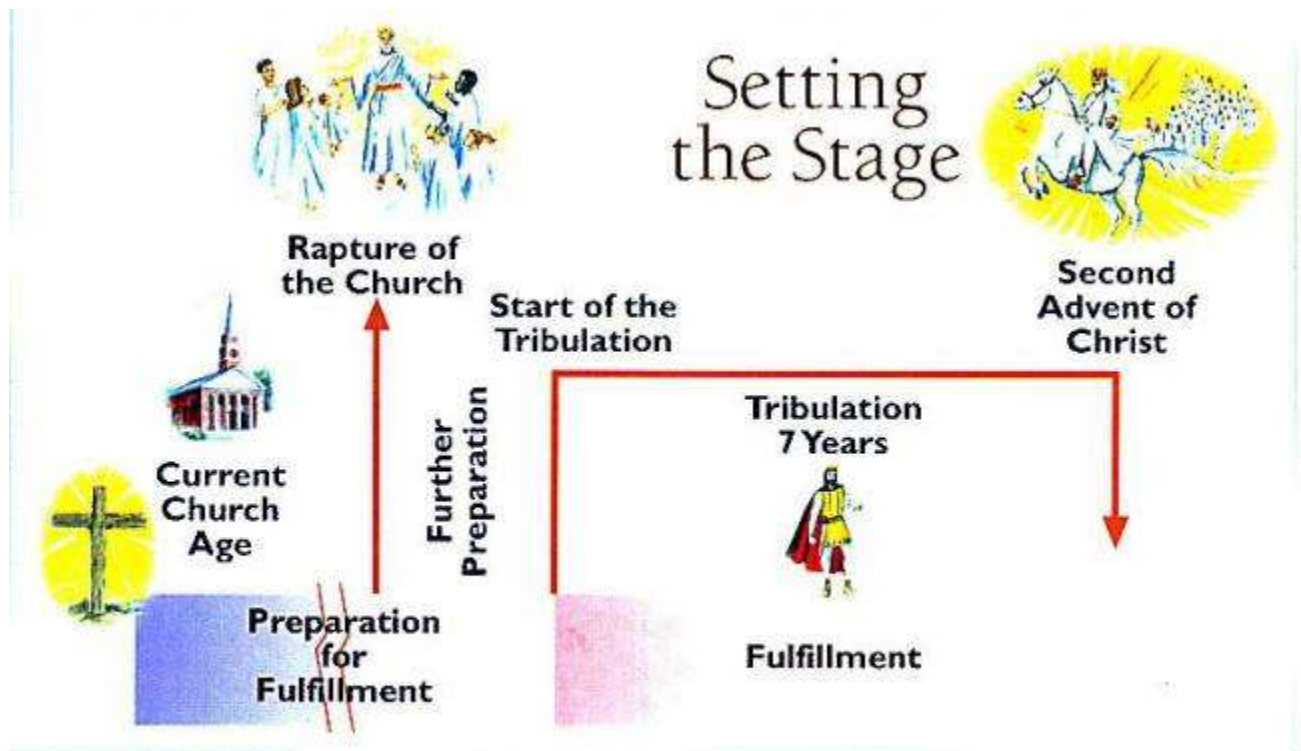
Perspective of Tim LaHaye and Tom Ice (of [Pre-Trib Research Center](#))

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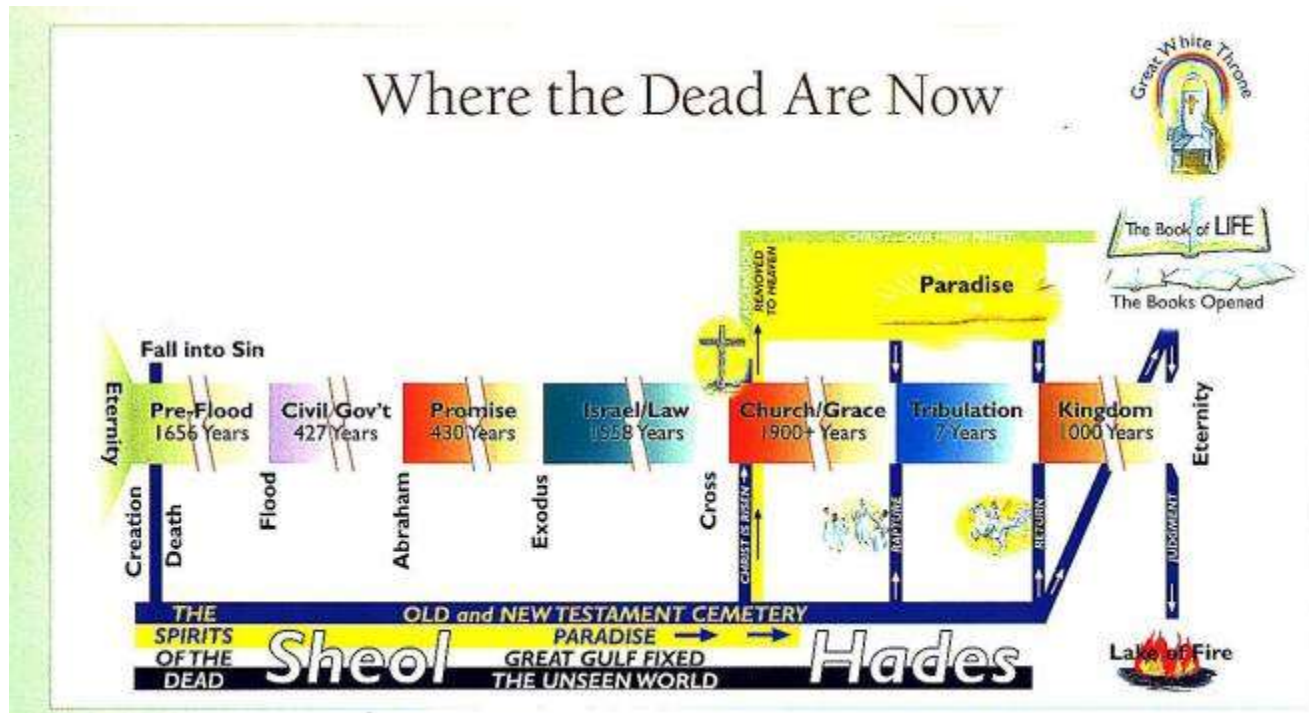
BIBLE = Charting the End Times – by Tim LaHaye and Tom Ice

<https://duaineallensblogs.wordpress.com/2014/03/29/bible-tim-lahaye-tom-ice-charting-the-end-times/>

Excerpts:



[\[Go to Top - TOC\]](#)



WHAT IS YOUR CHOICE?

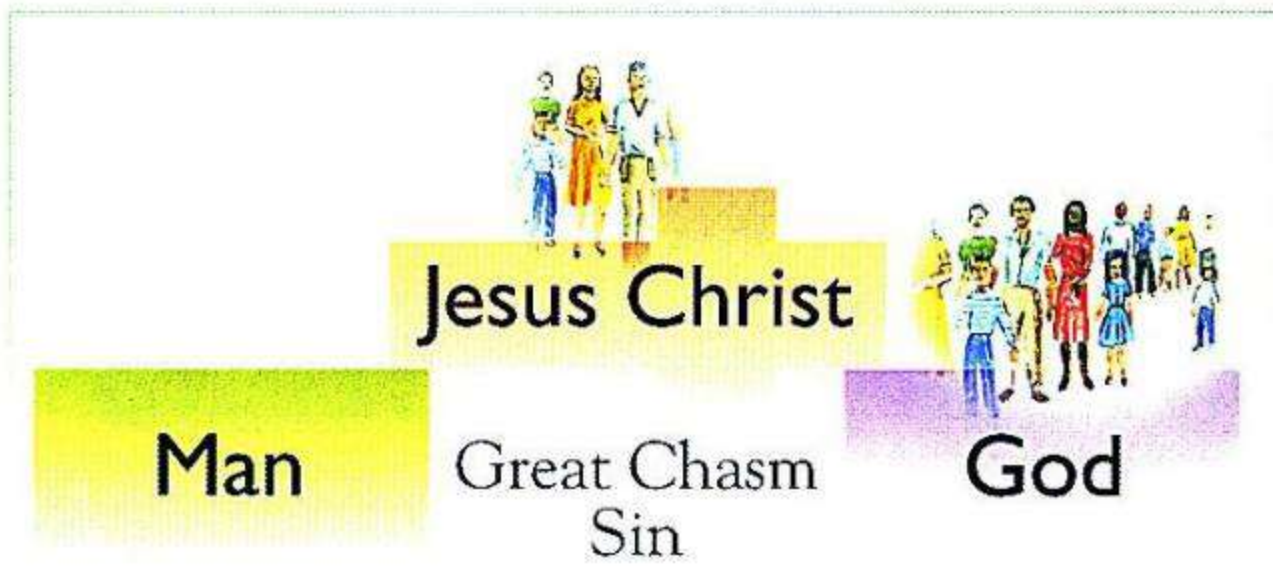
now that God loves mankind and has a
of those who receive Jesus as Savior. It

Since the cross it has been po
God by stepping out on faith and



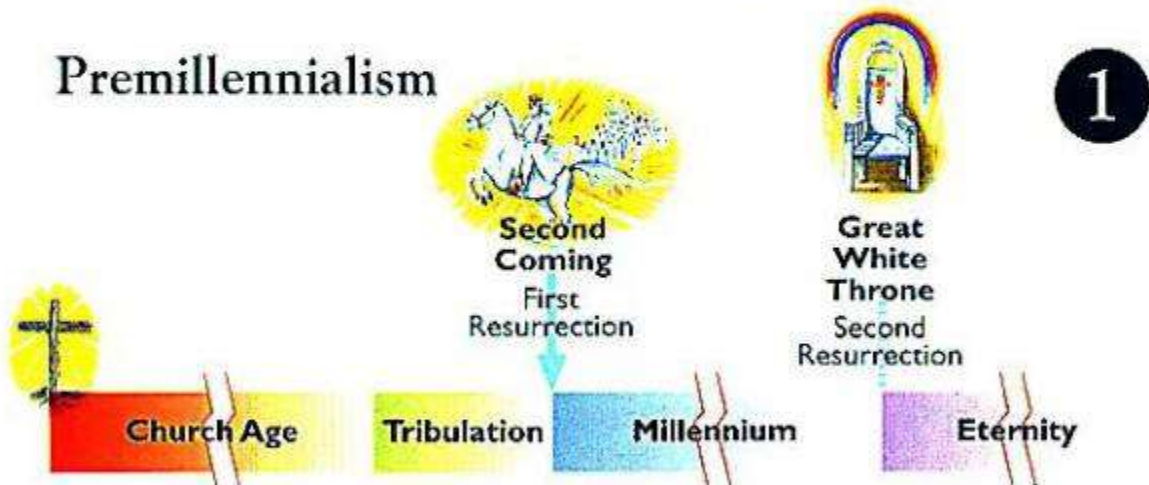
because He was willing to send His only
to die on the cross for our sins. Had He
ever know redemption from their sins

heaven. Those who do not choos
judged, and then sent to the eterna
It is no exaggeration, then, to

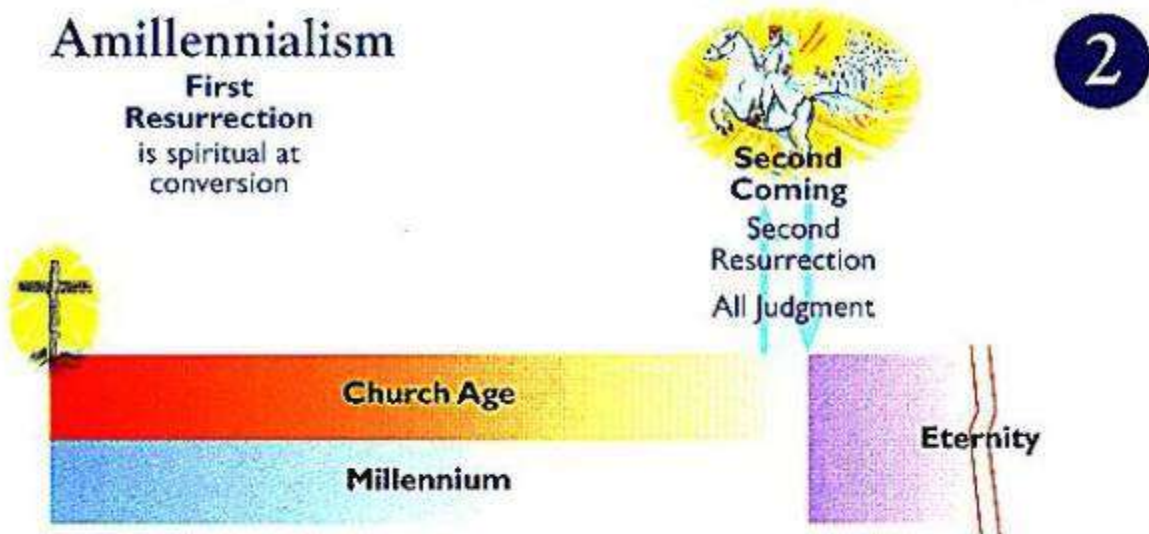


Views of the Millennium

Premillennialism

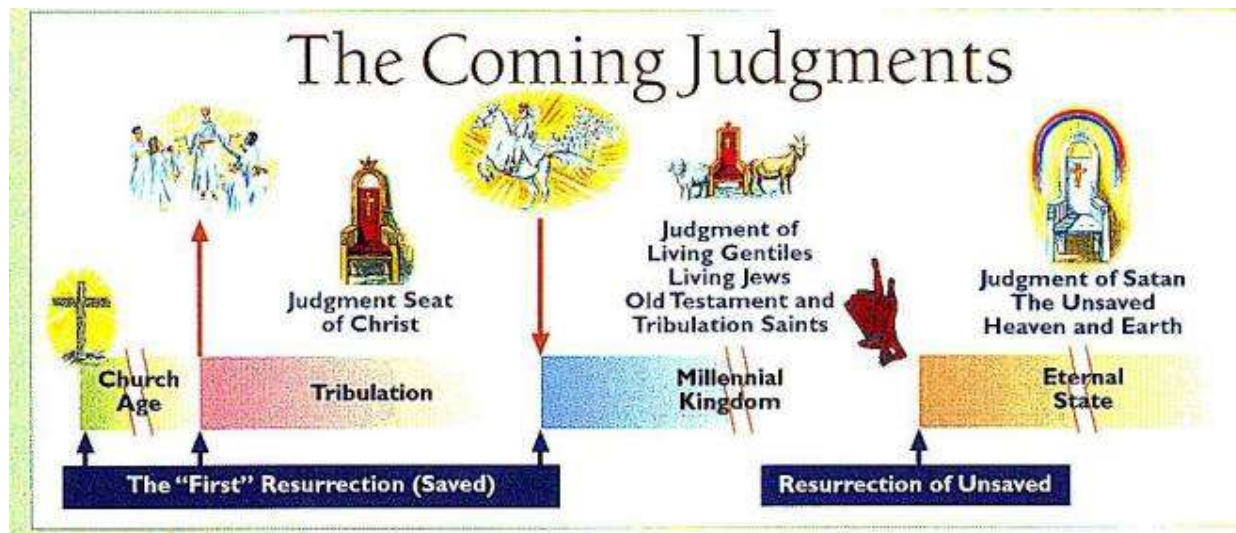
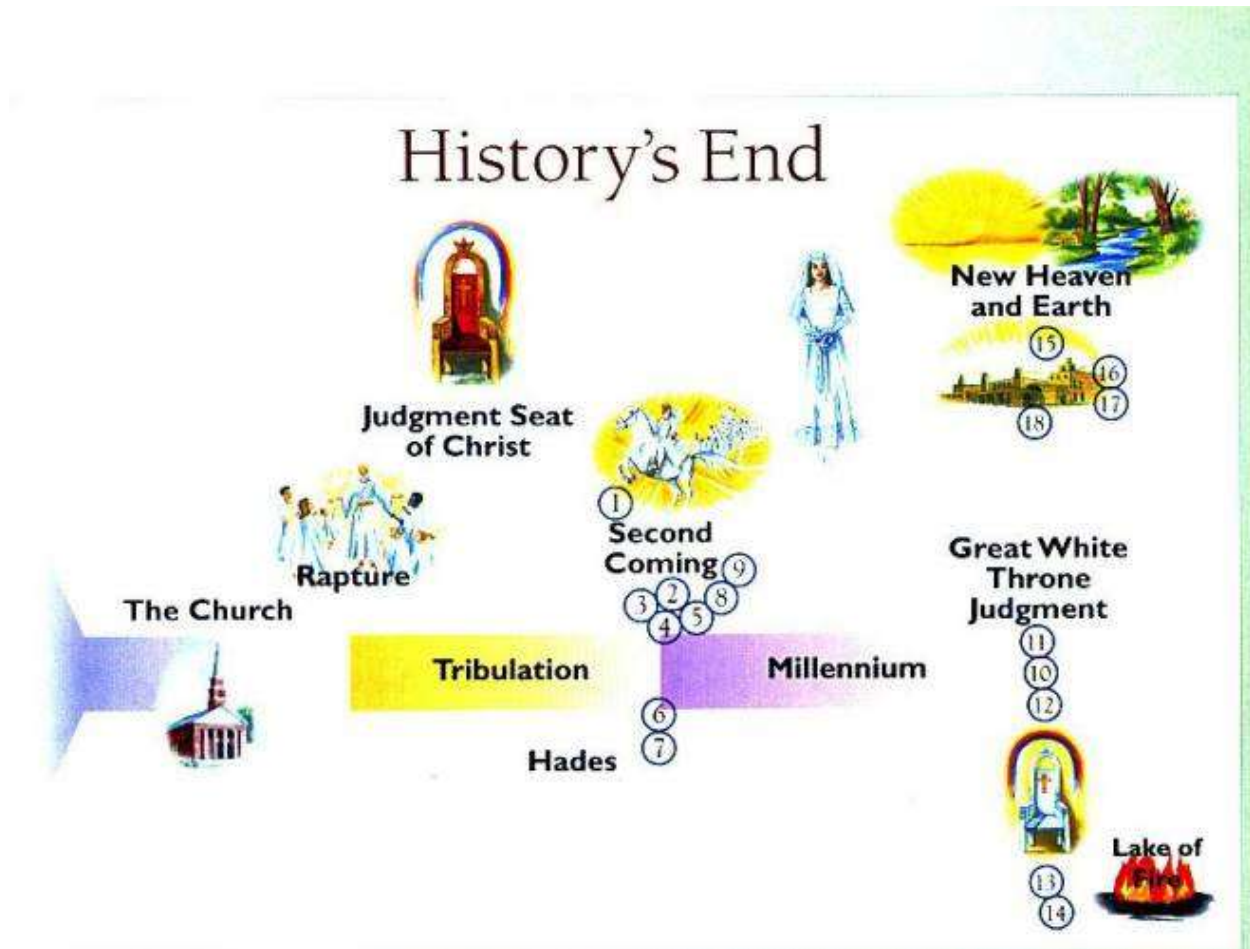


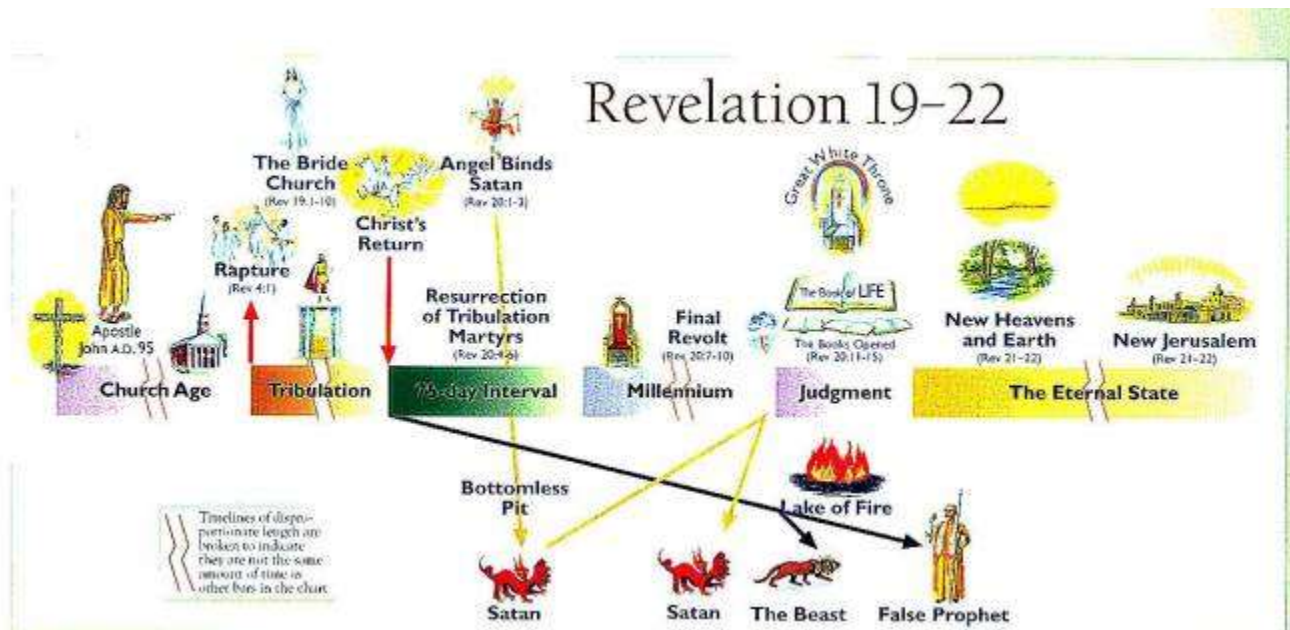
Amillennialism



Postmillennialism







The 15 Differences Between the Rapture and the Glorious Appearing

Rapture / Blessed Hope

1. Christ comes in the air for His own
2. Rapture of all Christians
3. Christians taken to the Father's house
4. No judgment on earth
5. Church taken to heaven
6. Imminent—could happen any moment
7. No signs
8. For believers only
9. Time of joy
10. Before the "day of wrath" (Tribulation)
11. No mention of Satan
12. The judgment seat of Christ
13. Marriage of the Lamb
14. Only His own see Him
15. Tribulation begins

Glorious Appearing

1. Christ comes with His own to earth
2. No one raptured
3. Resurrected saints do not see Father's house
4. Christ judges inhabitants of earth
5. Christ sets up His kingdom on earth
6. Cannot occur for at least 7 years
7. Many signs for Christ's physical coming
8. Affects all humanity
9. Time of mourning
10. Immediately after Tribulation (Matthew 24)
11. Satan bound in abyss for 1000 years
12. No time or place for judgment seat
13. His bride descends with Him
14. Every eye will see Him
15. 1000-year kingdom of Christ begins

Signs of the Times



Israel 1948
Ezekiel 37



Rise of Russia
Ezekiel 38-39



Capital and Labor Conflict
James 5:1-6



Increase in Travel and Knowledge
Daniel 12:4



Apostasy
2 Timothy 4:1-4



Occultism
2 Timothy 4:3-4



Scoffers
2 Timothy 3:1-5



Moral Breakdown
2 Peter 3:1-12

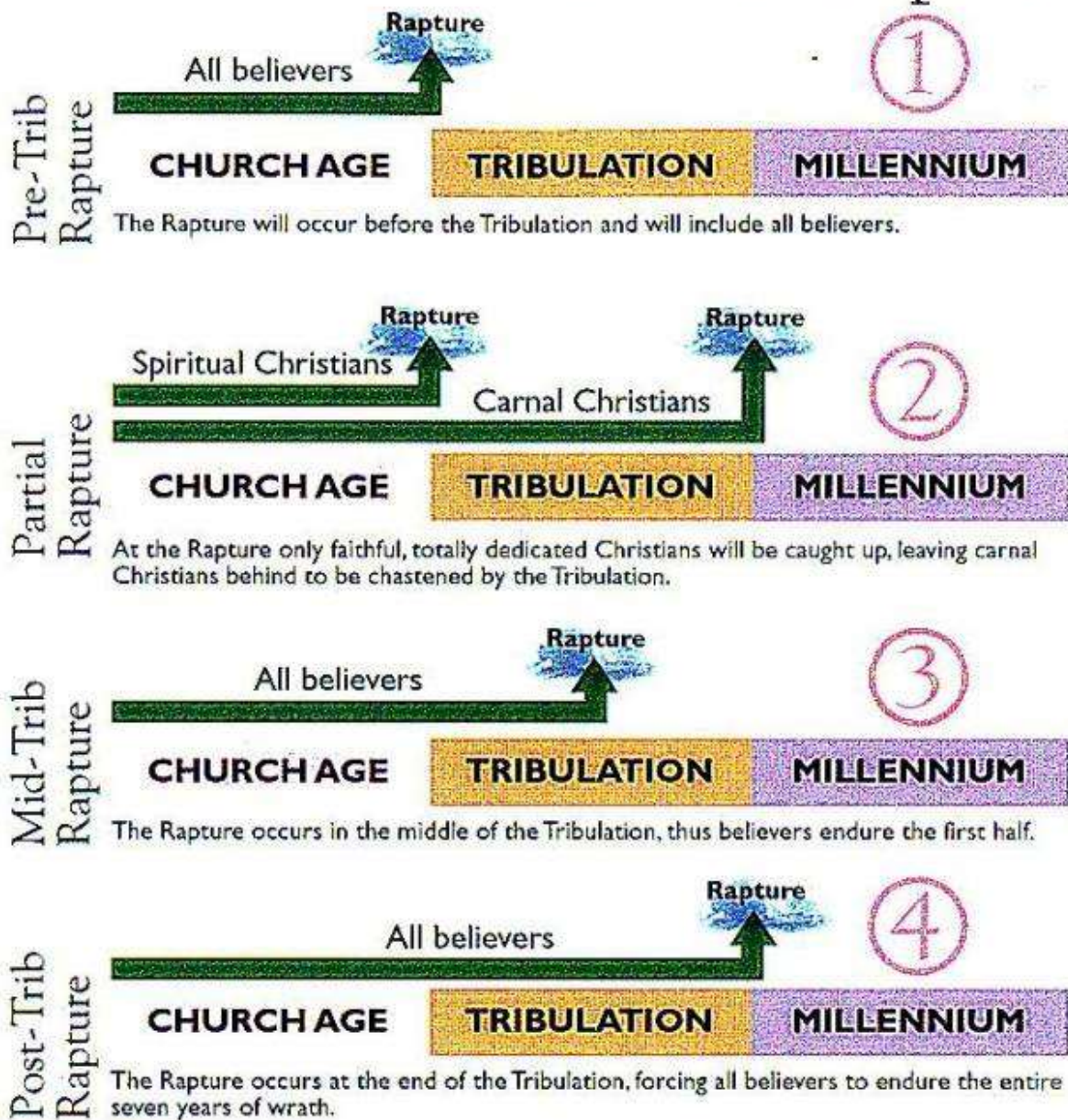


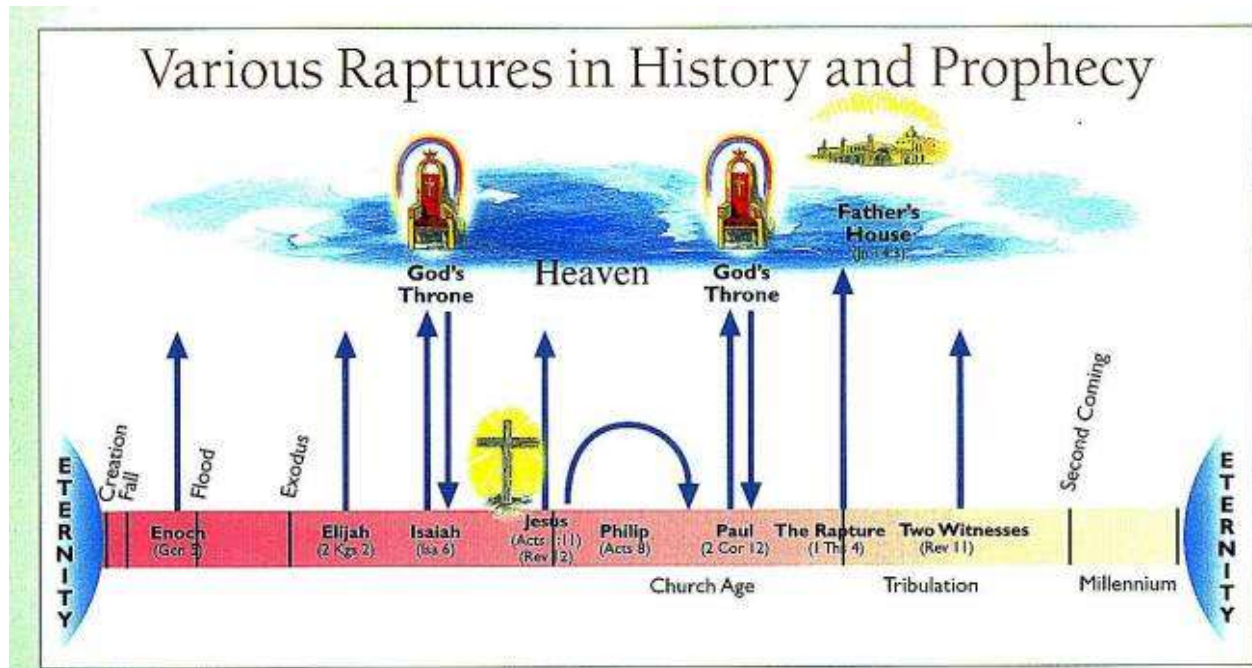
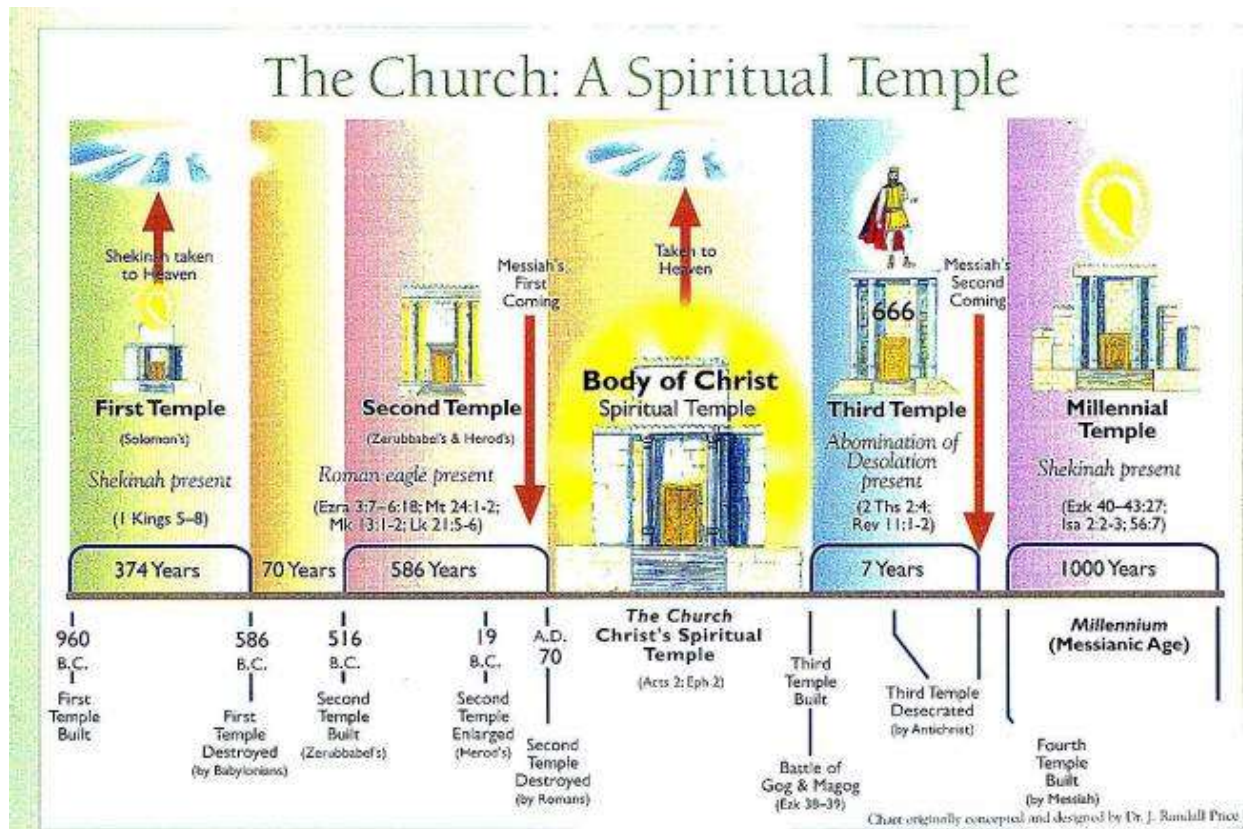
One-World Church
Revelation 17



One-World Government
Daniel 2

The Various Views of the Rapture





40. THE TWO PHASES OF HIS ONE COMING

Some Bible teachers see the second coming in two phases. The Rapture of the church is the first phase and Christ's glorious coming in power to the earth is the second. Other fine teachers contend the coming of Christ in the air for His church is a special event all in itself, which obviously is the second coming. Actually, there is only one second coming. The appearance of Christ in the air to rapture His church is a separate event that precedes

Rapture Passages

John 14:1-3
Romans 8:19
1 Corinthians 1:7-8
1 Corinthians 15:51-53
1 Corinthians 16:22
Philippians 3:20-21
Philippians 4:5
Colossians 3:4

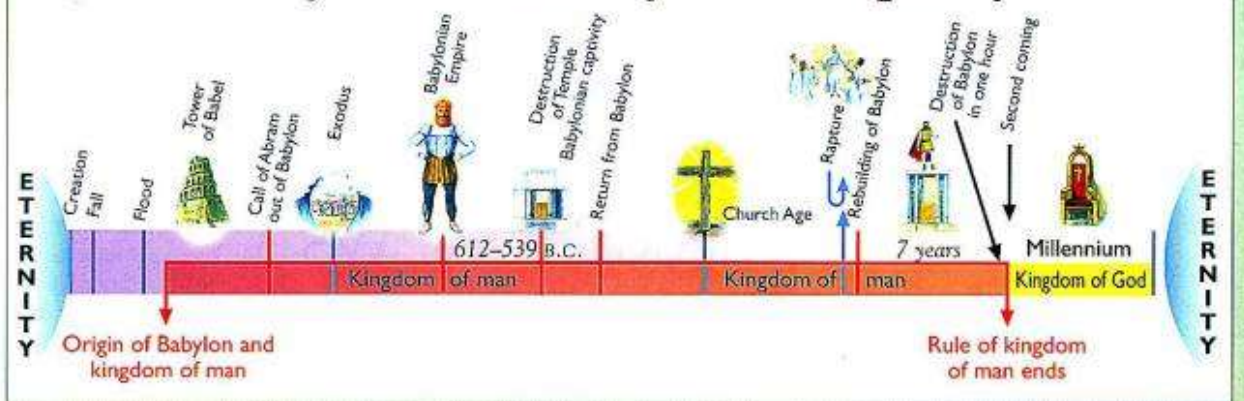
1 Thessalonians 1:10
1 Thessalonians 2:19
1 Thessalonians 4:13-18
1 Thessalonians 5:9,23
2 Thessalonians 2:1
1 Timothy 6:14
2 Timothy 4:1,8
Titus 2:13
Hebrews 9:28
James 5:7-9
1 Peter 1:7,13
1 Peter 5:4
1 John 2:28-3:2
Jude 1:21
Revelation 2:25

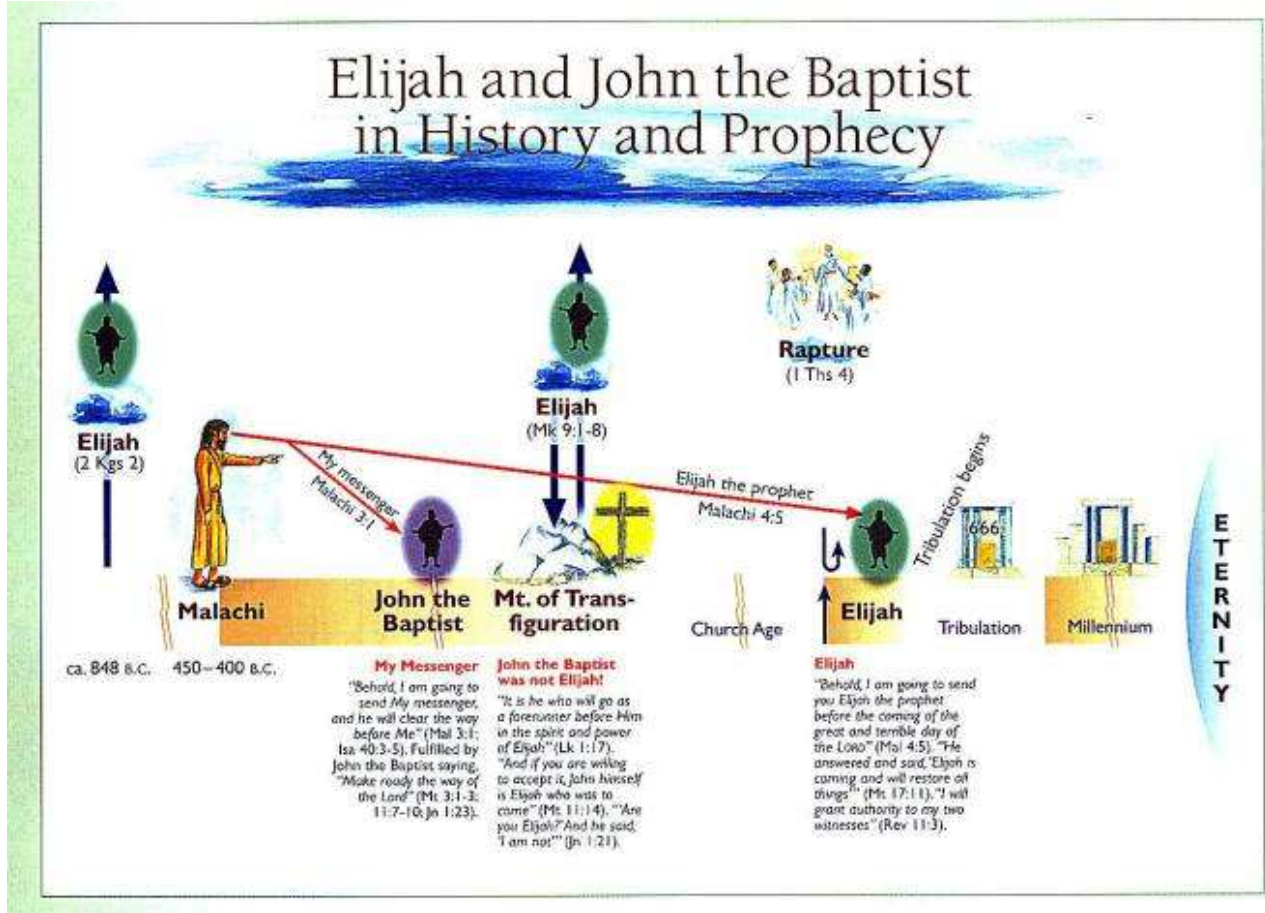
Second Coming Passages

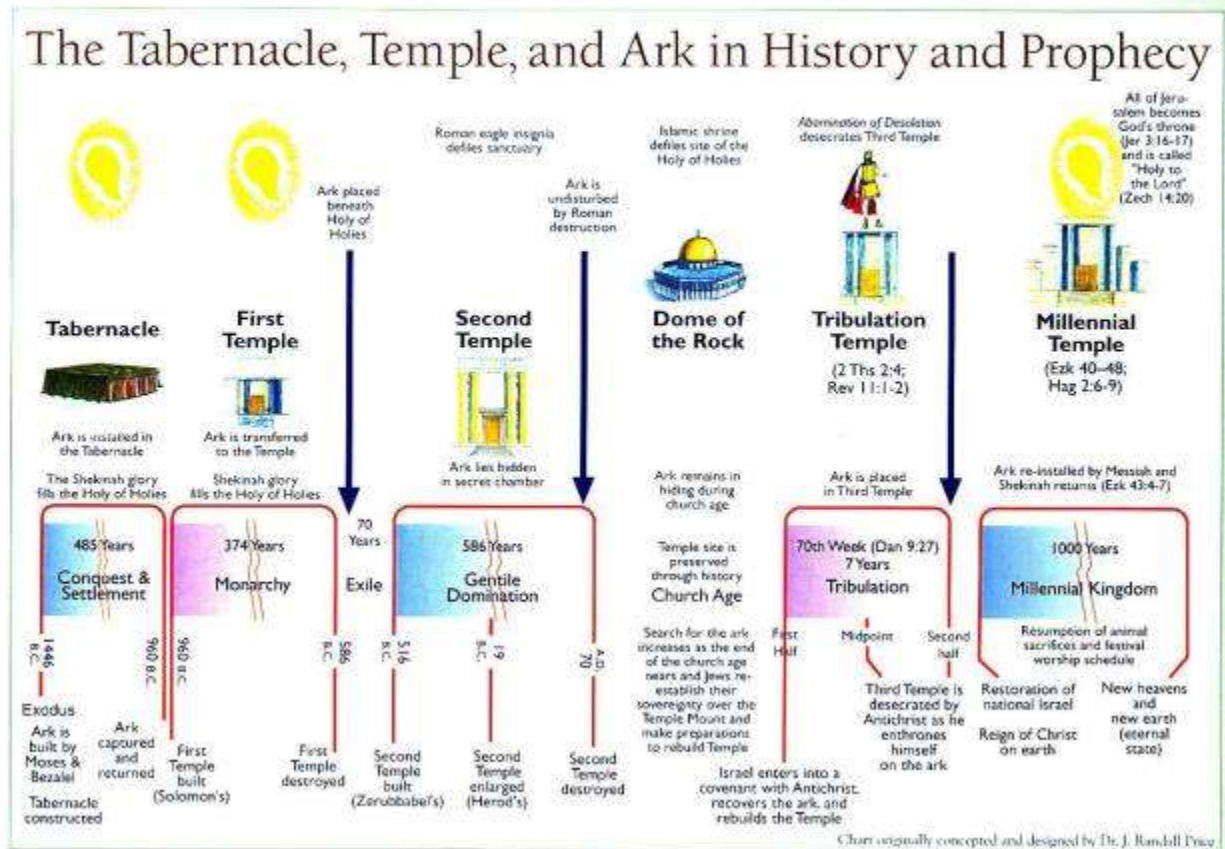
Daniel 2:44-45
Daniel 7:9-14
Daniel 12:1-3
Zechariah 12:10
Zechariah 14:1-15
Matthew 13:41
Matthew 24:15-31
Matthew 26:64

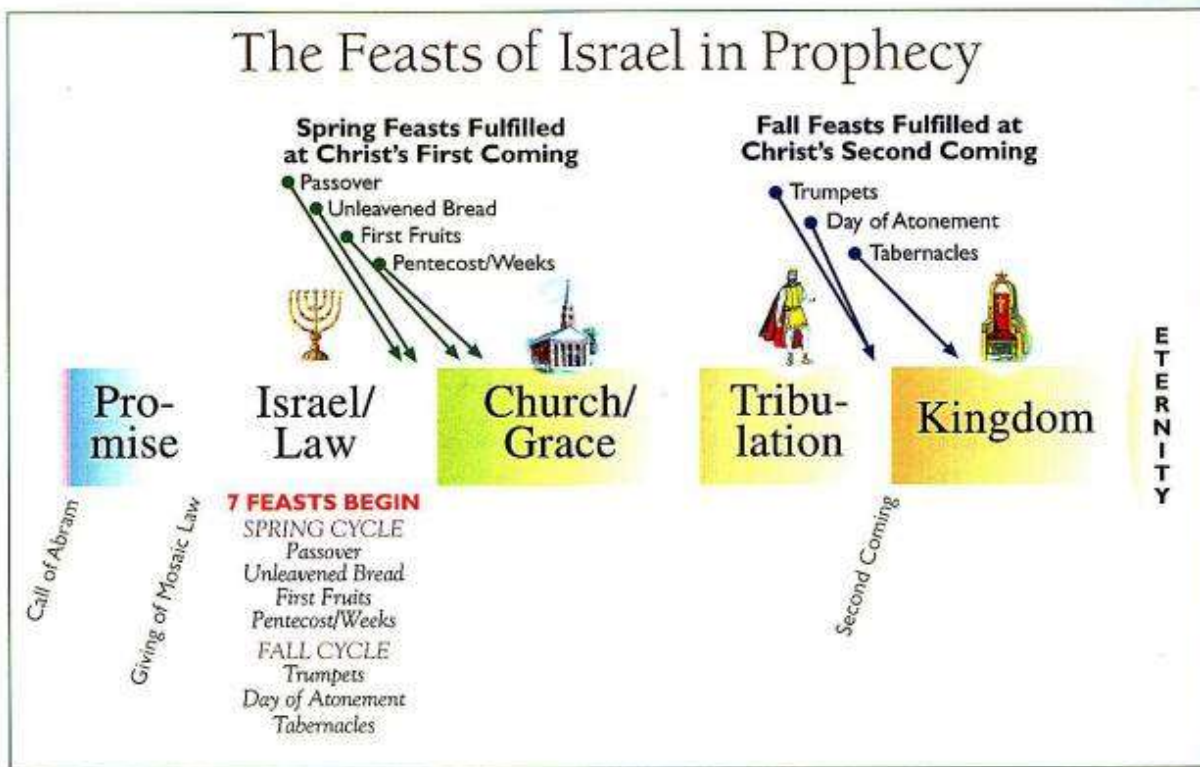
Mark 13:14-27
Mark 14:62
Luke 21:25-28
Acts 1:9-11
Acts 3:19-21
1 Thessalonians 3:13
2 Thessalonians 1:6-10
2 Thessalonians 2:8
1 Peter 4:12-13
2 Peter 3:1-14
Jude 1:14-15
Revelation 1:7
Revelation 19:11-20:6
Revelation 22:7,12,20

Babylon in History and Prophecy

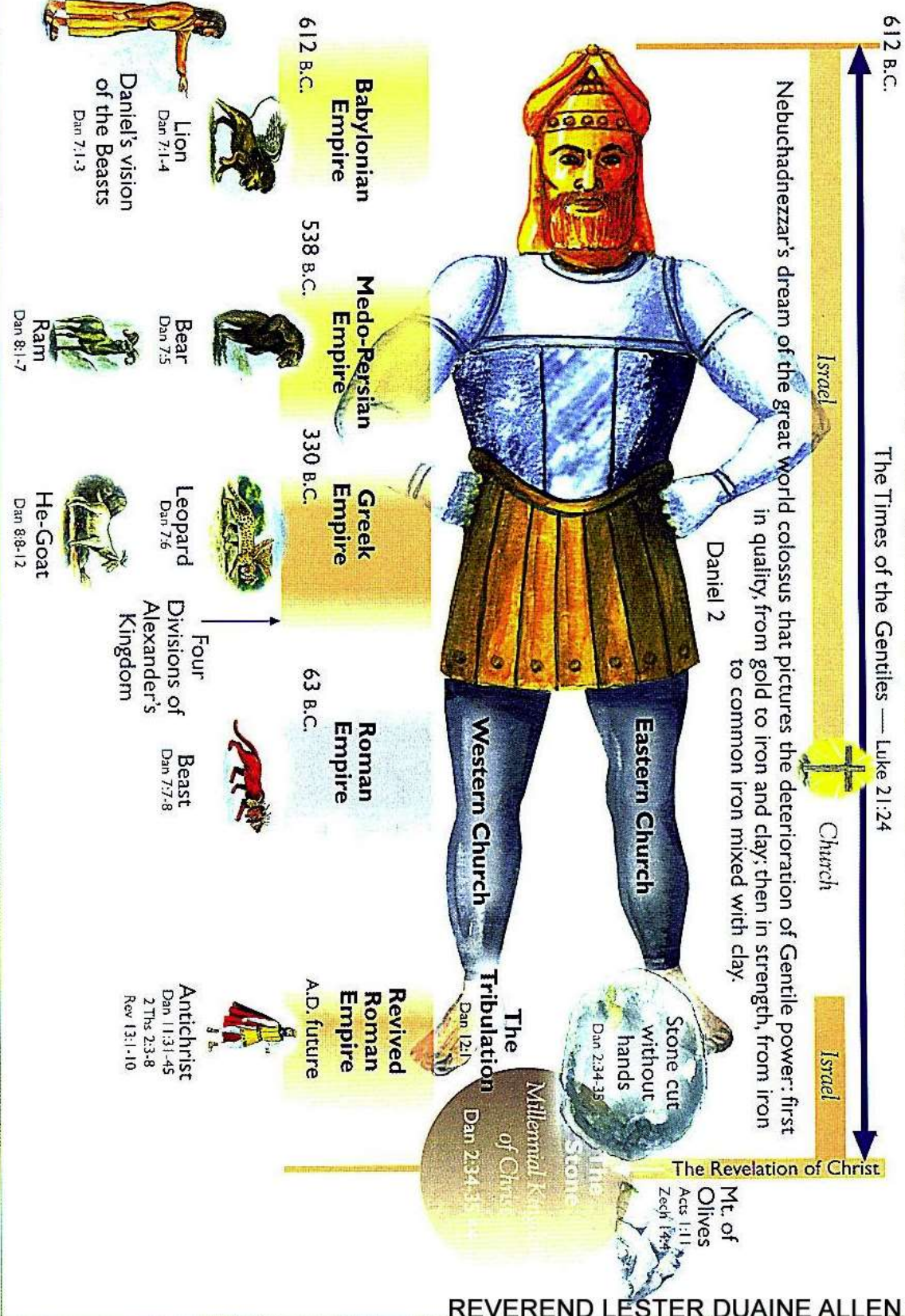








Daniel's Outline of the Future



RESTORATION STAGES OF ISRAEL IN EZEKIEL 37

Stage

Historical Fulfillment

☆ Scattered bones

Israel in dispersion

☆ Sinews connected to bones

Pre-1948 gathering

☆ Flesh on bone

Israel becomes a nation (present status)

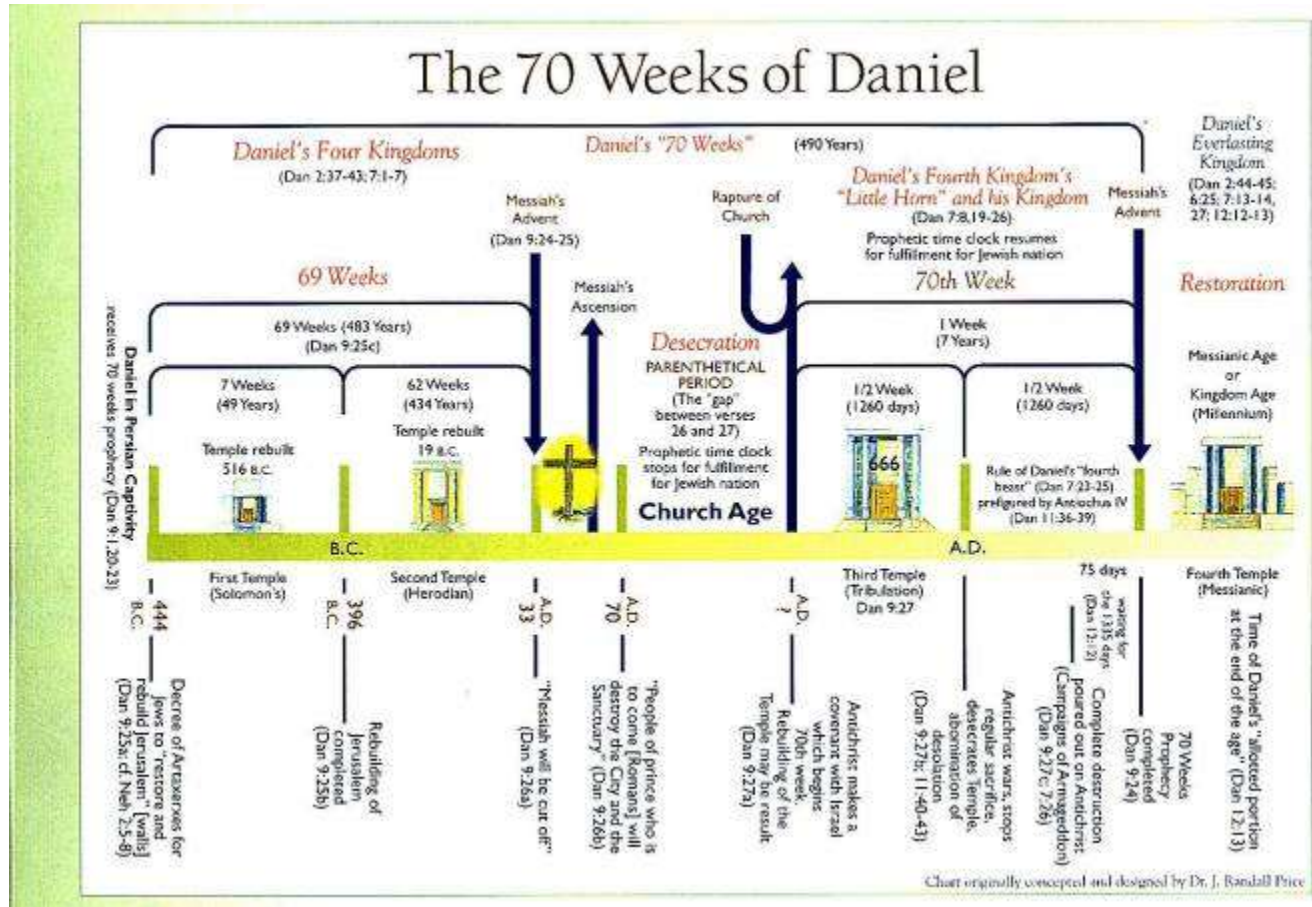
☆ Skin covers body

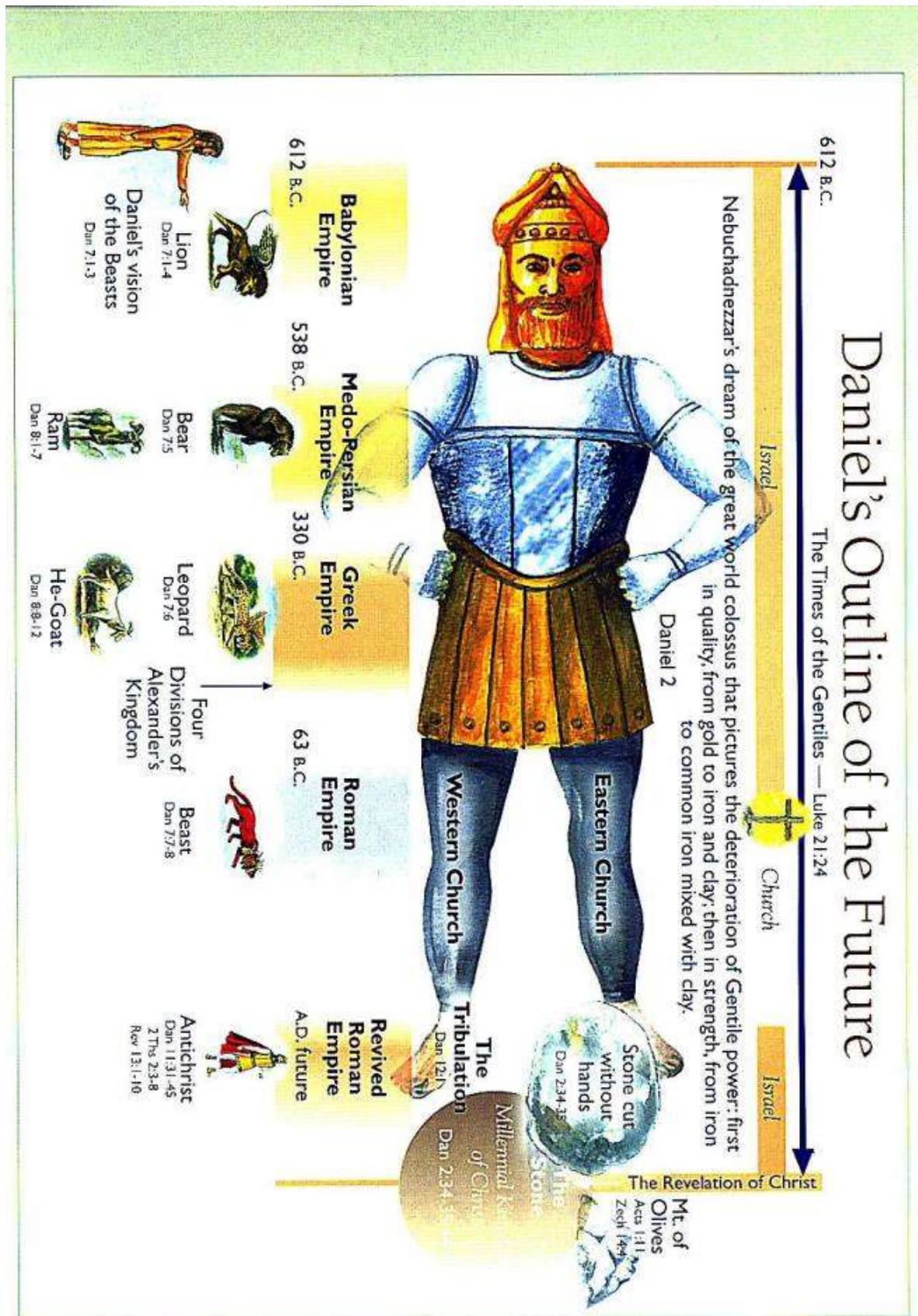
Israel during the Tribulation

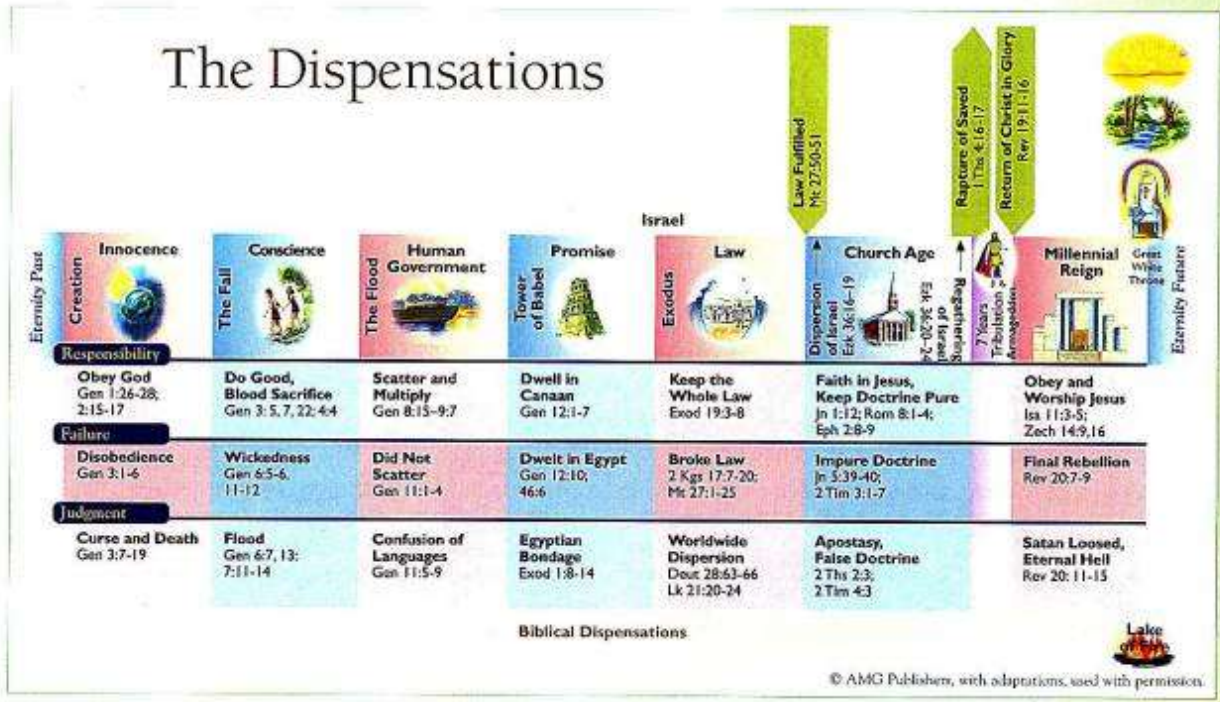
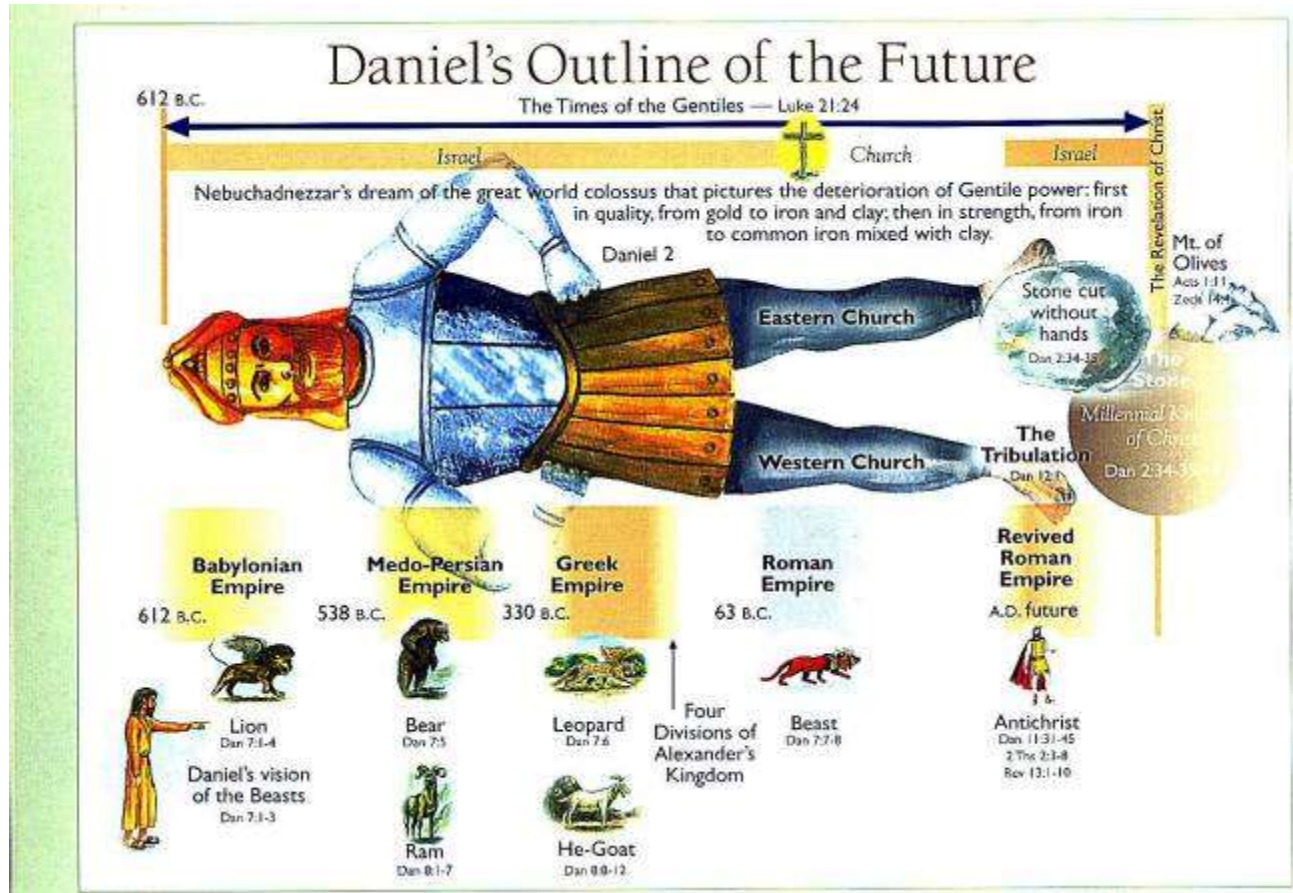
☆ Breath in body

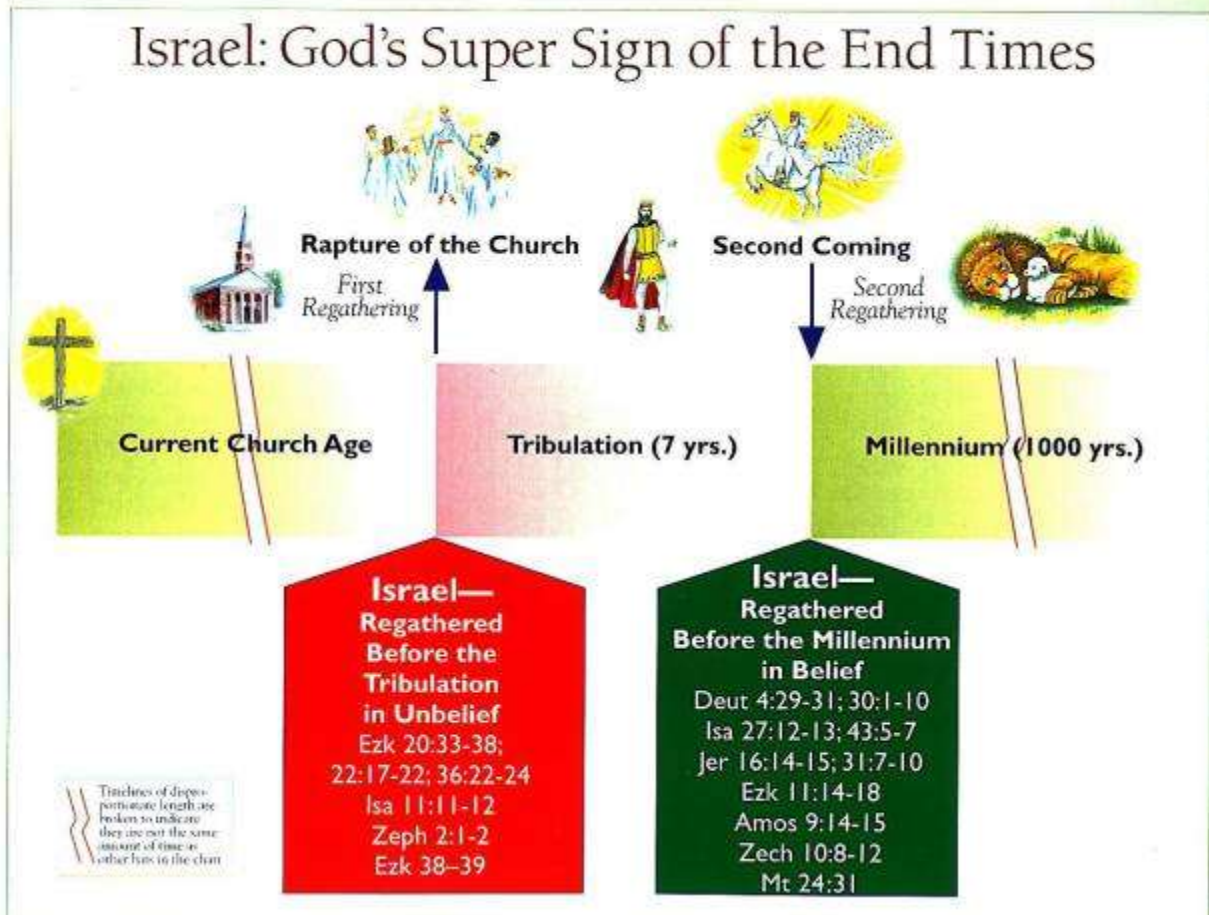
Israel after national conversion

© AMG Publishers, used with permission.









The Eternal State

New Heavens



New Jerusalem



New Earth



Lake of Fire

The New Heavens and New Earth

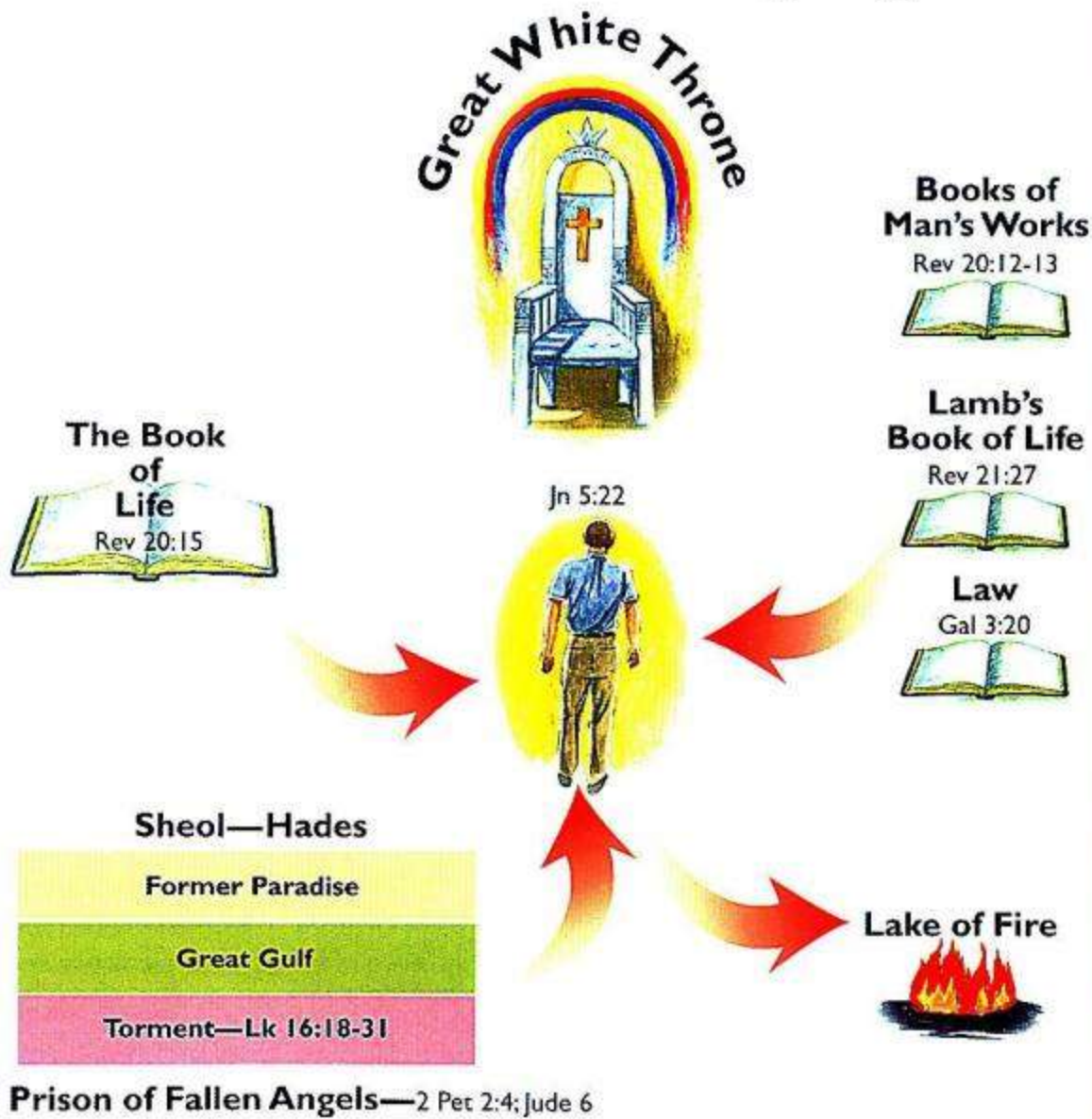
- Satan removed from further influence in history (Rev 20:10)
- No longer any sea (Rev 21:1)
- No longer any death, crying, or pain (Rev 21:4)
- All things made new (Rev 21:1)
- No longer any night (Rev 21:25)
- No longer any unclean, nor those practicing abomination and lying (Rev 21:1)
- No longer any curse (Rev 22:3)
- No longer any sun (Rev 22:5)
- Believers are able to see the Father face to face (Rev 22:4)

The Lake of Fire

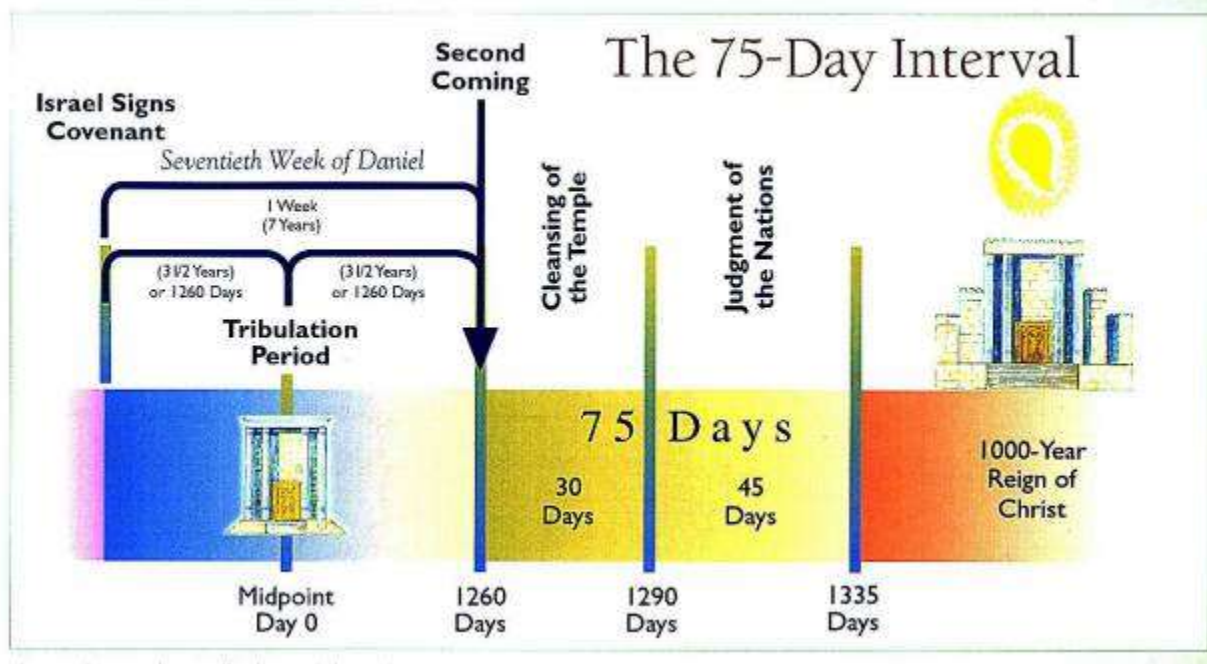
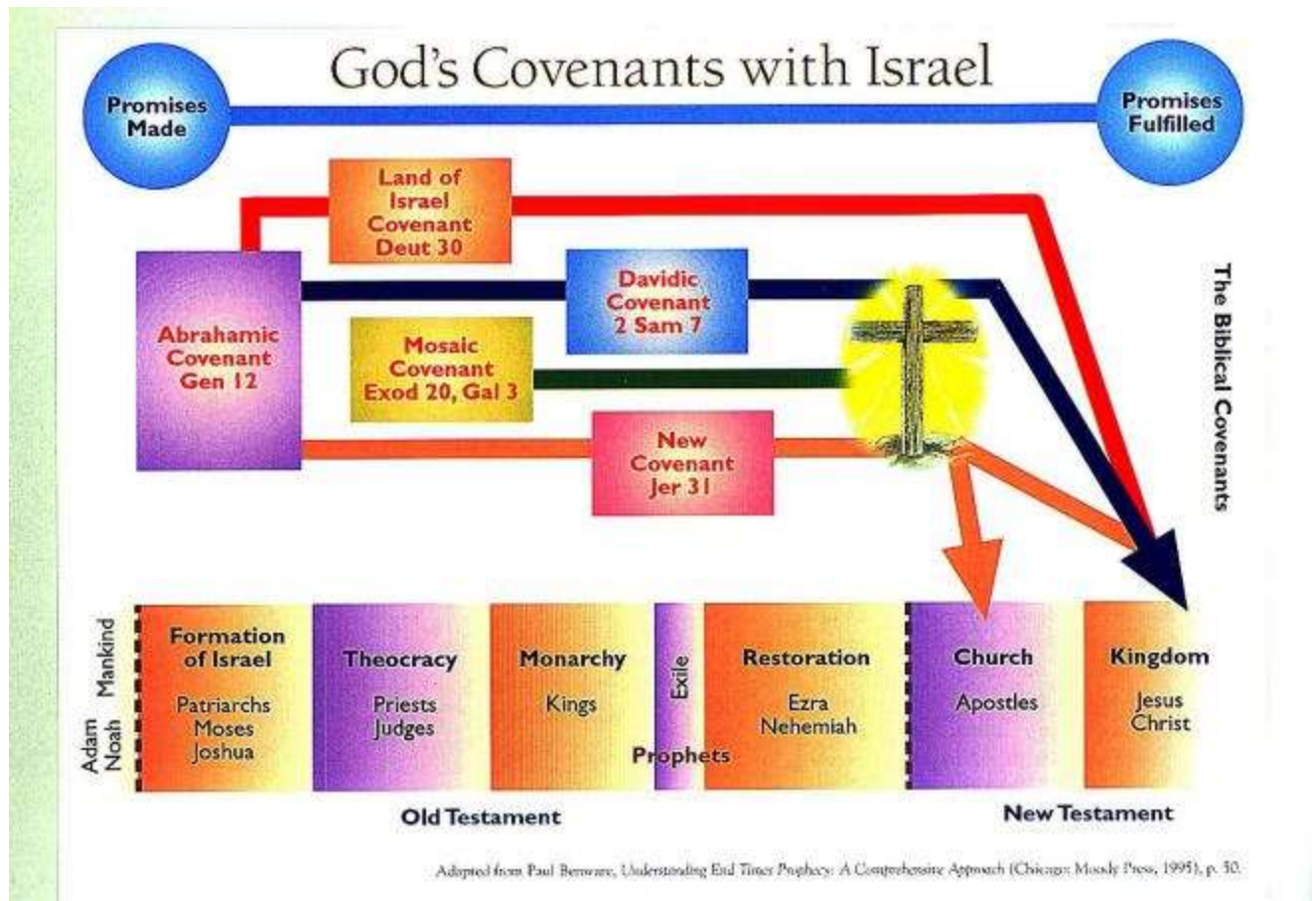
- The eternal abode of Satan, the Antichrist, and the False Prophet (Rev 19:20; 20:10)
- The eternal abode of all the human unbelievers throughout history (Rev 20:10)
- It is an eternal lake of fire and brimstone (Rev 20:10)
- All residents will be tormented day and night forever and ever (Rev 20:10)
- It is an eternal, second death (Rev 20:14)

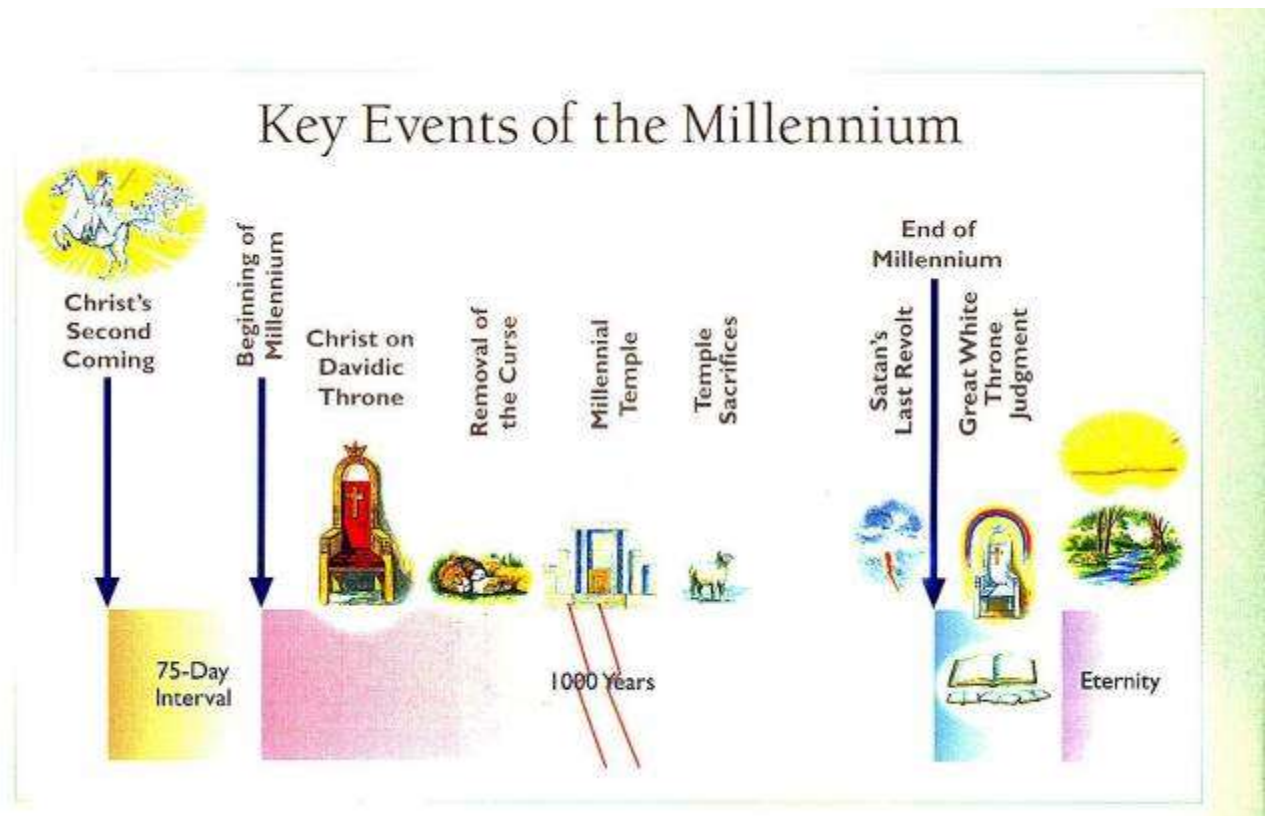


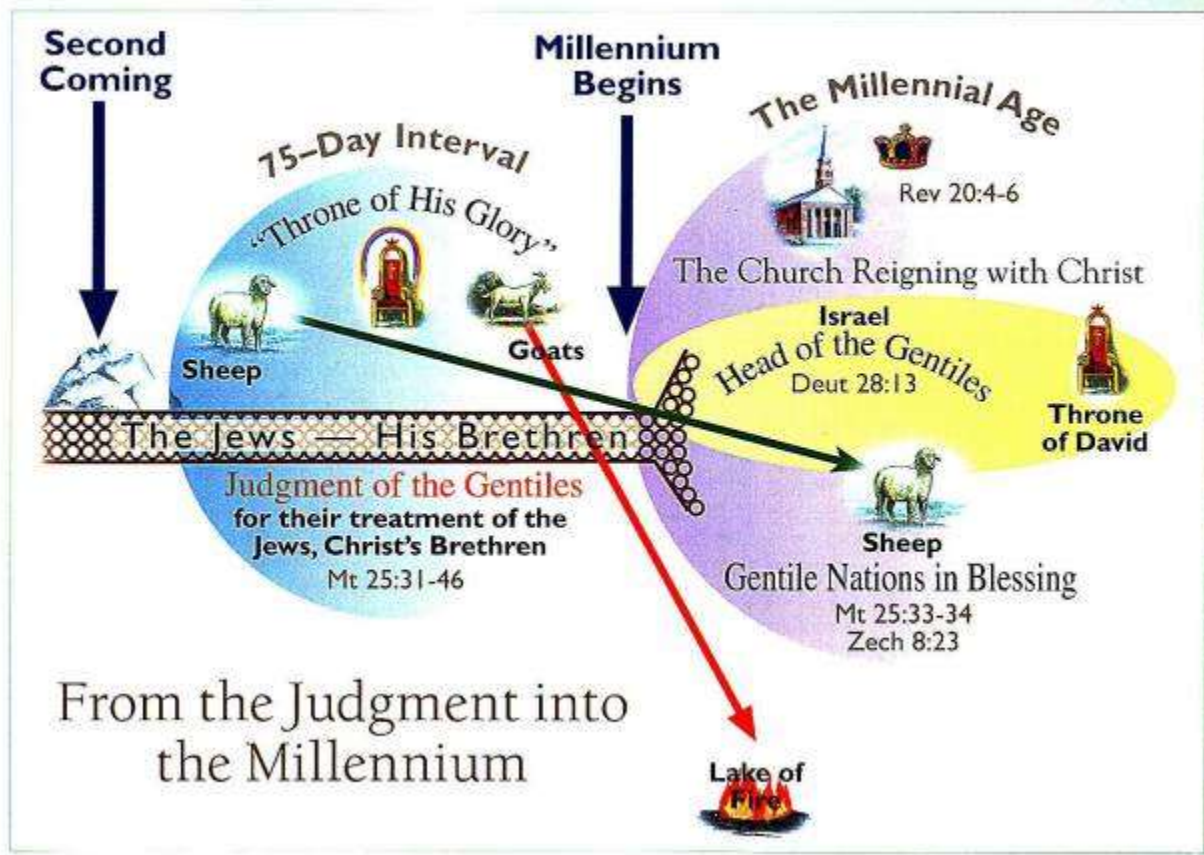
The Great White Throne Judgment

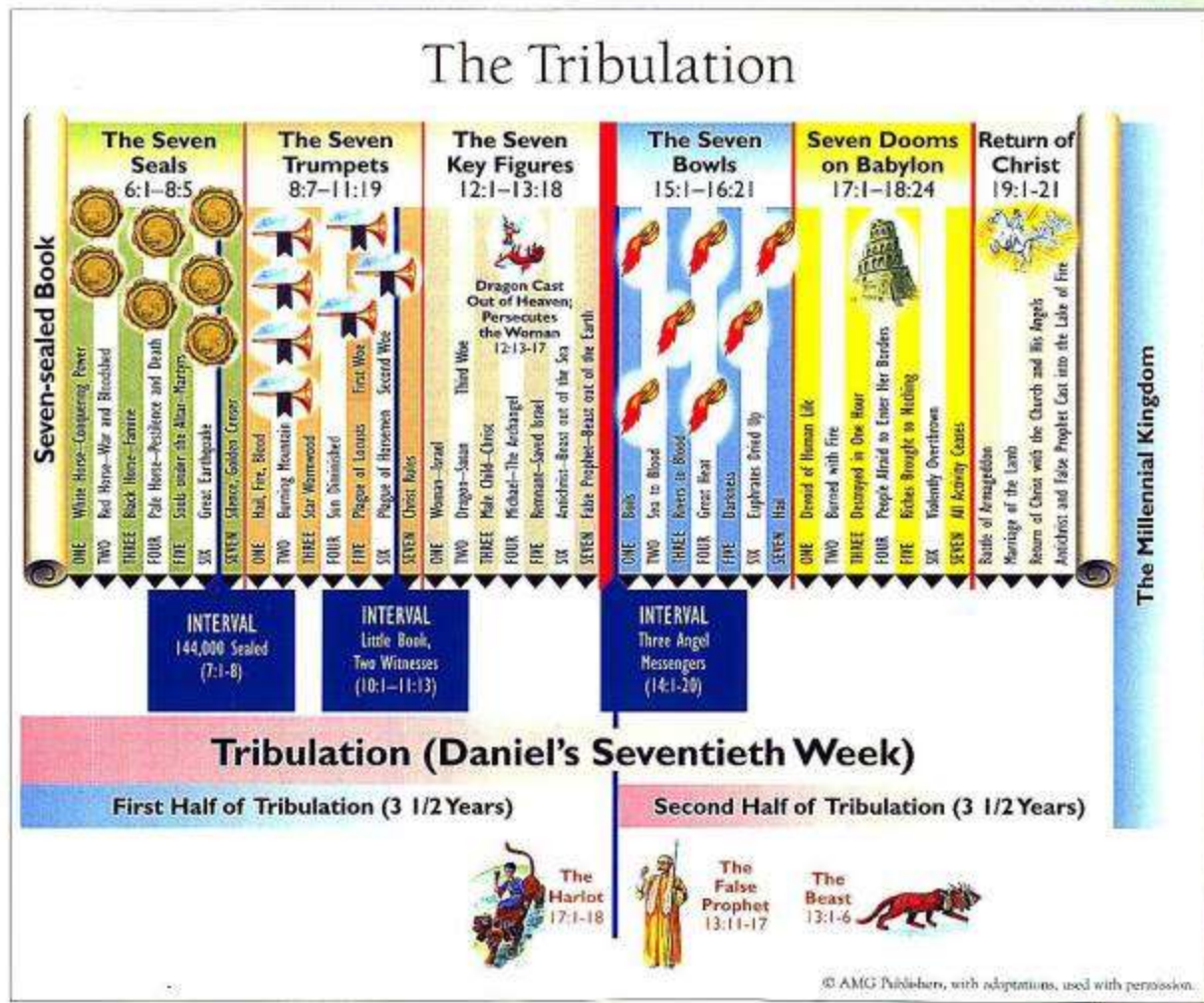


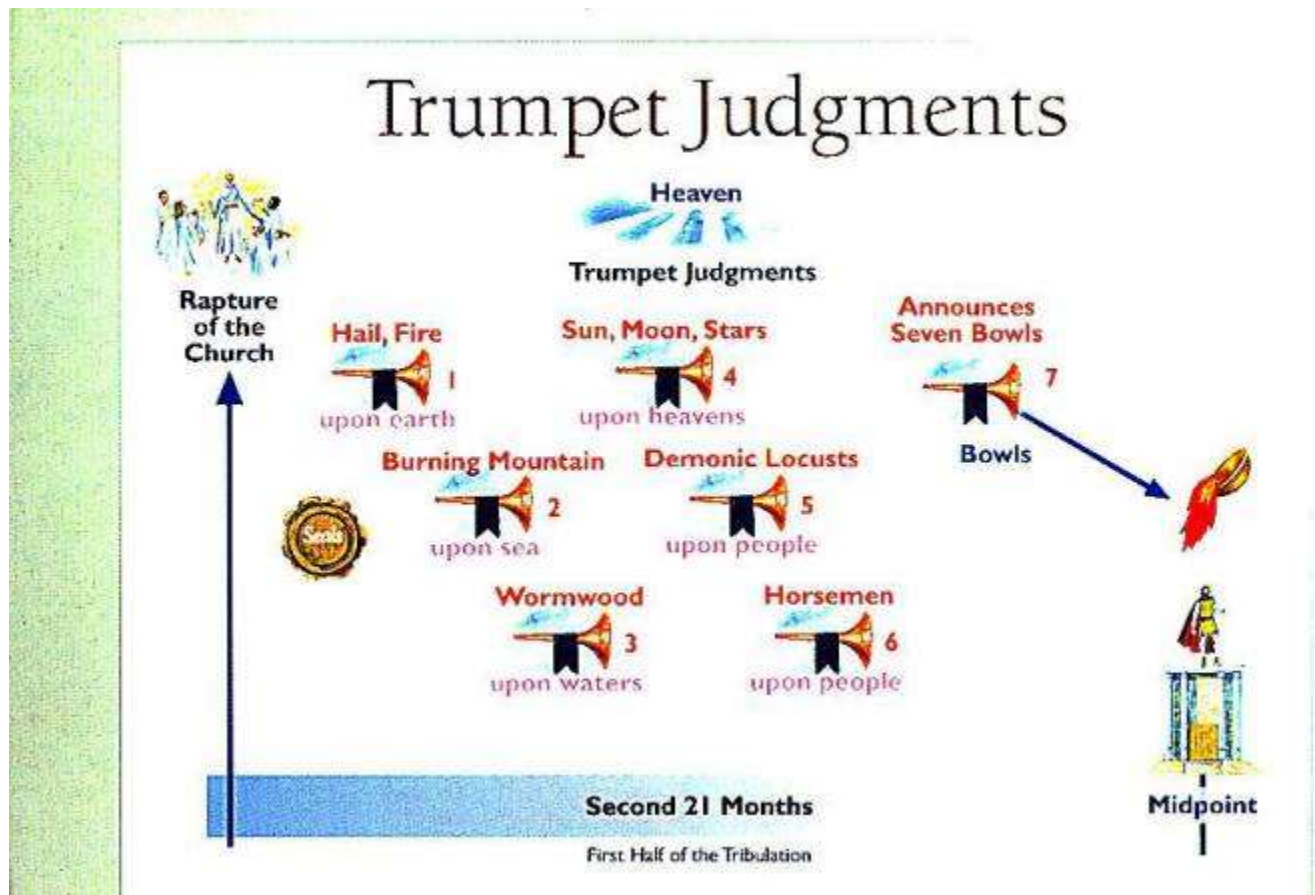
See also: [Two Judgements?](#)

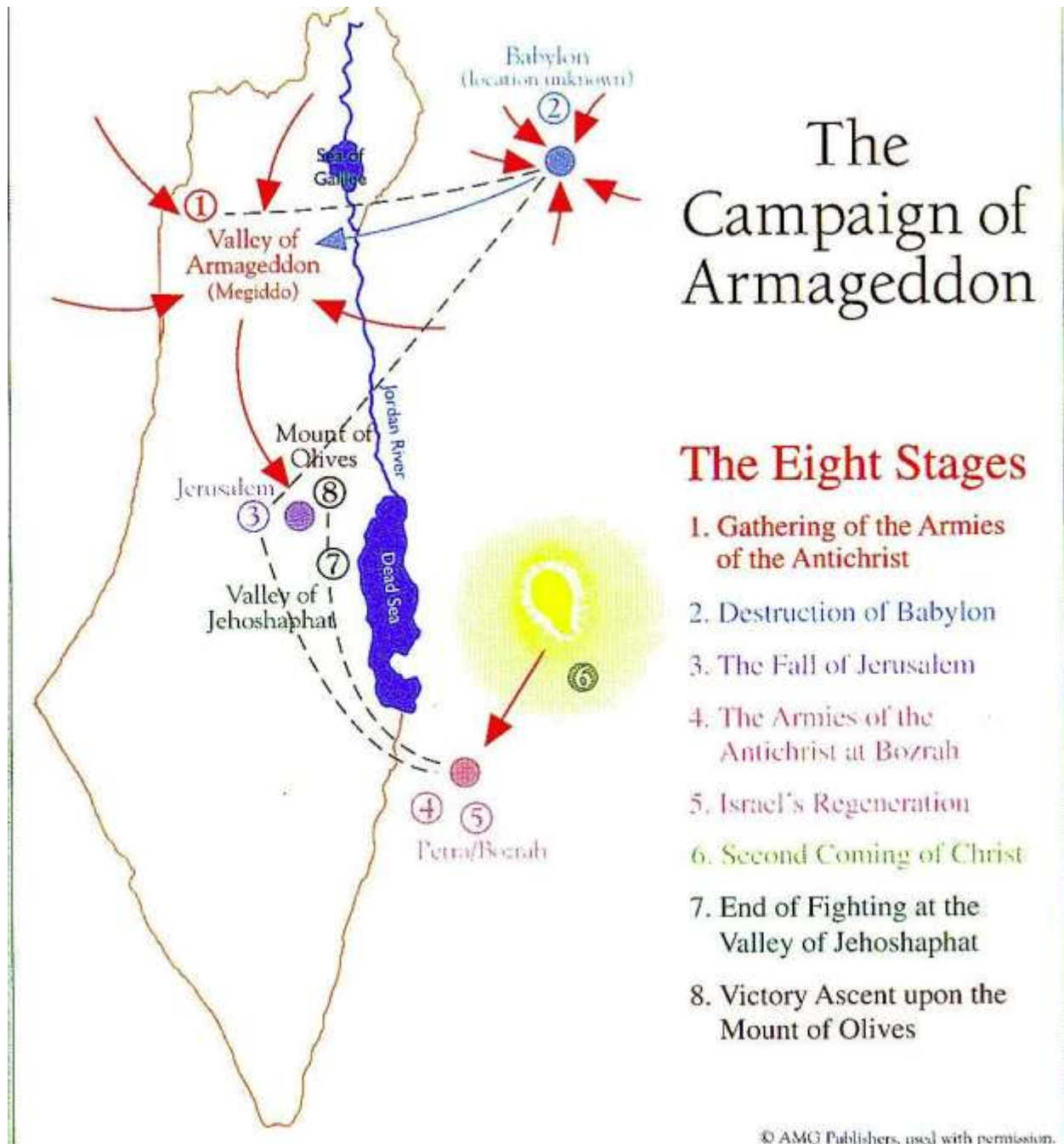




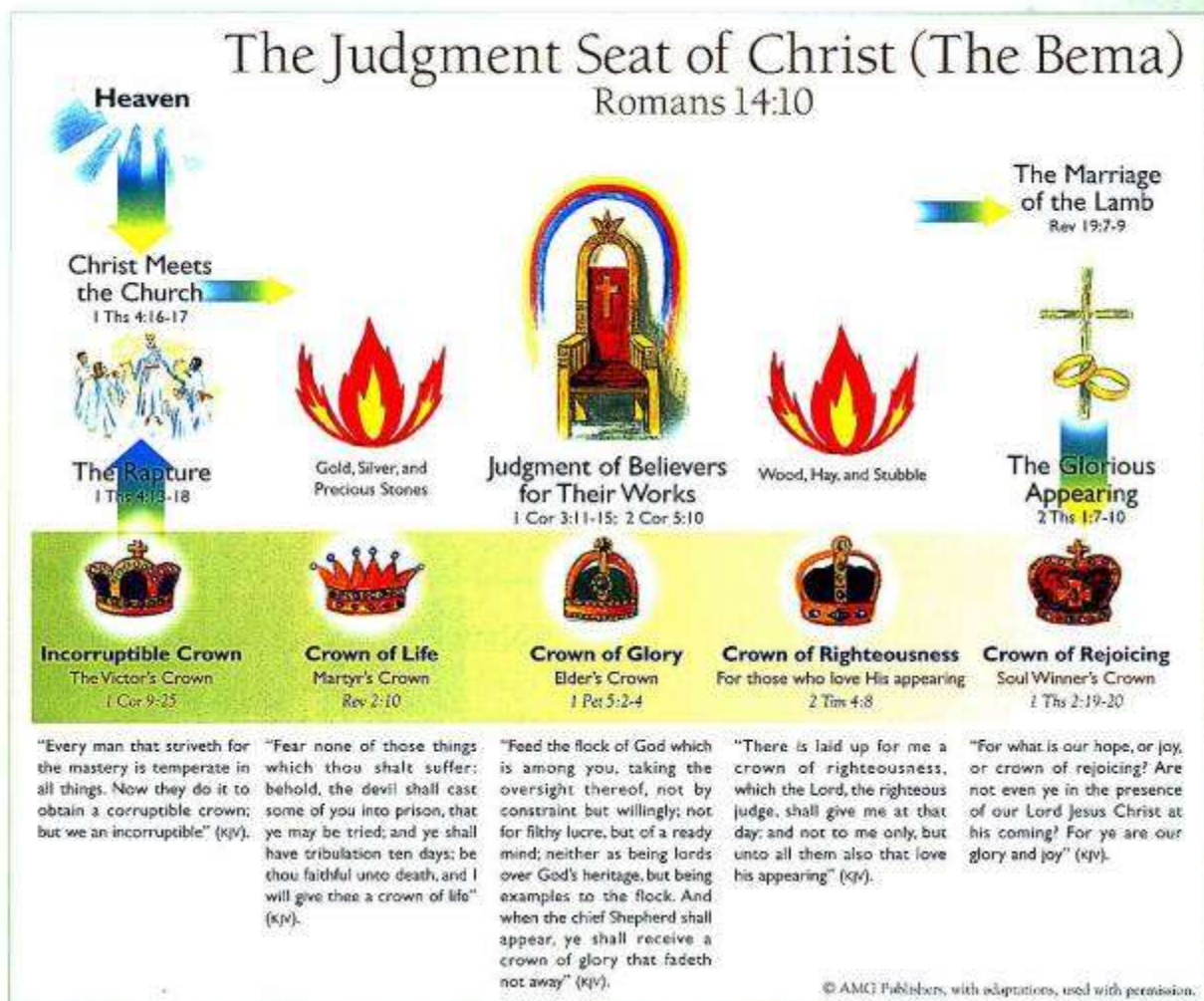












See also: [Two Judgements?](#)

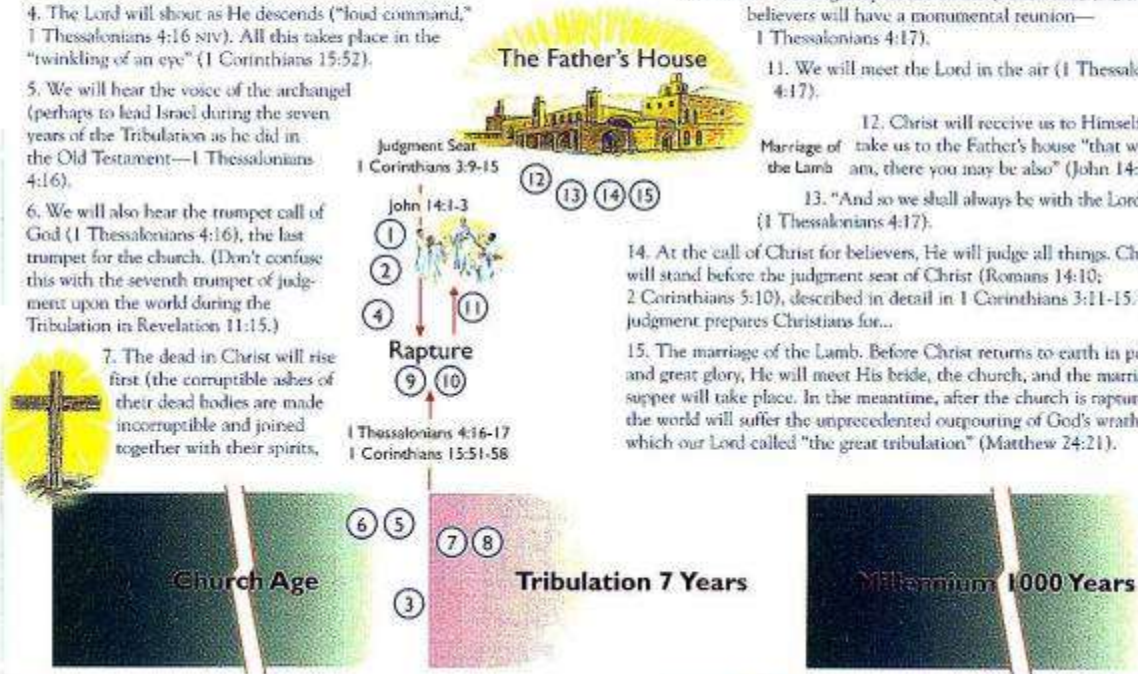
EVENTS OF THE RAPTURE

1. The Lord Himself will descend from His Father's house, where He is preparing a place for us (John 14:1-3; 1 Thessalonians 4:16).
2. He will come again to receive us to Himself (John 14:1-3).
3. He will resurrect those who have fallen asleep in Him (deceased believers whom we will not precede—1 Thessalonians 4:14-15).
4. The Lord will shout as He descends ("loud command," 1 Thessalonians 4:16 NIV). All this takes place in the "twinkling of an eye" (1 Corinthians 15:52).
5. We will hear the voice of the archangel (perhaps to lead Israel during the seven years of the Tribulation as he did in the Old Testament—1 Thessalonians 4:16).
6. We will also hear the trumpet call of God (1 Thessalonians 4:16), the last trumpet for the church. (Don't confuse this with the seventh trumpet of judgment upon the world during the Tribulation in Revelation 11:15.)
7. The dead in Christ will rise first (the corruptible ashes of their dead bodies are made incorruptible and joined together with their spirits,

- which Jesus brings with Him—1 Thessalonians 4:16-17).
8. Then we who are alive and remain will be changed (or made incorruptible by having our bodies made "immortal"—1 Corinthians 15:51,53).
9. We will be caught up (raptured) together (1 Thessalonians 4:17).
10. We will be caught up in the clouds (where dead and living believers will have a monumental reunion—1 Thessalonians 4:17).
11. We will meet the Lord in the air (1 Thessalonians 4:17).
12. Christ will receive us to Himself and Marriage of the Lamb—take us to the Father's house "that where I am, there you may be also" (John 14:3).
13. "And so we shall always be with the Lord" (1 Thessalonians 4:17).

14. At the call of Christ for believers, He will judge all things. Christians will stand before the judgment seat of Christ (Romans 14:10; 2 Corinthians 5:10), described in detail in 1 Corinthians 3:11-15. This judgment prepares Christians for...

15. The marriage of the Lamb. Before Christ returns to earth in power and great glory, He will meet His bride, the church, and the marriage supper will take place. In the meantime, after the church is raptured, the world will suffer the unprecedented outpouring of God's wrath, which our Lord called "the great tribulation" (Matthew 24:21).



The Three Groups of People in Bible Prophecy



"Give none offence, neither to the **Jews**,
nor to the **Gentiles**, nor to the **church** of God."
(1 Corinthians 10:32 KJV)



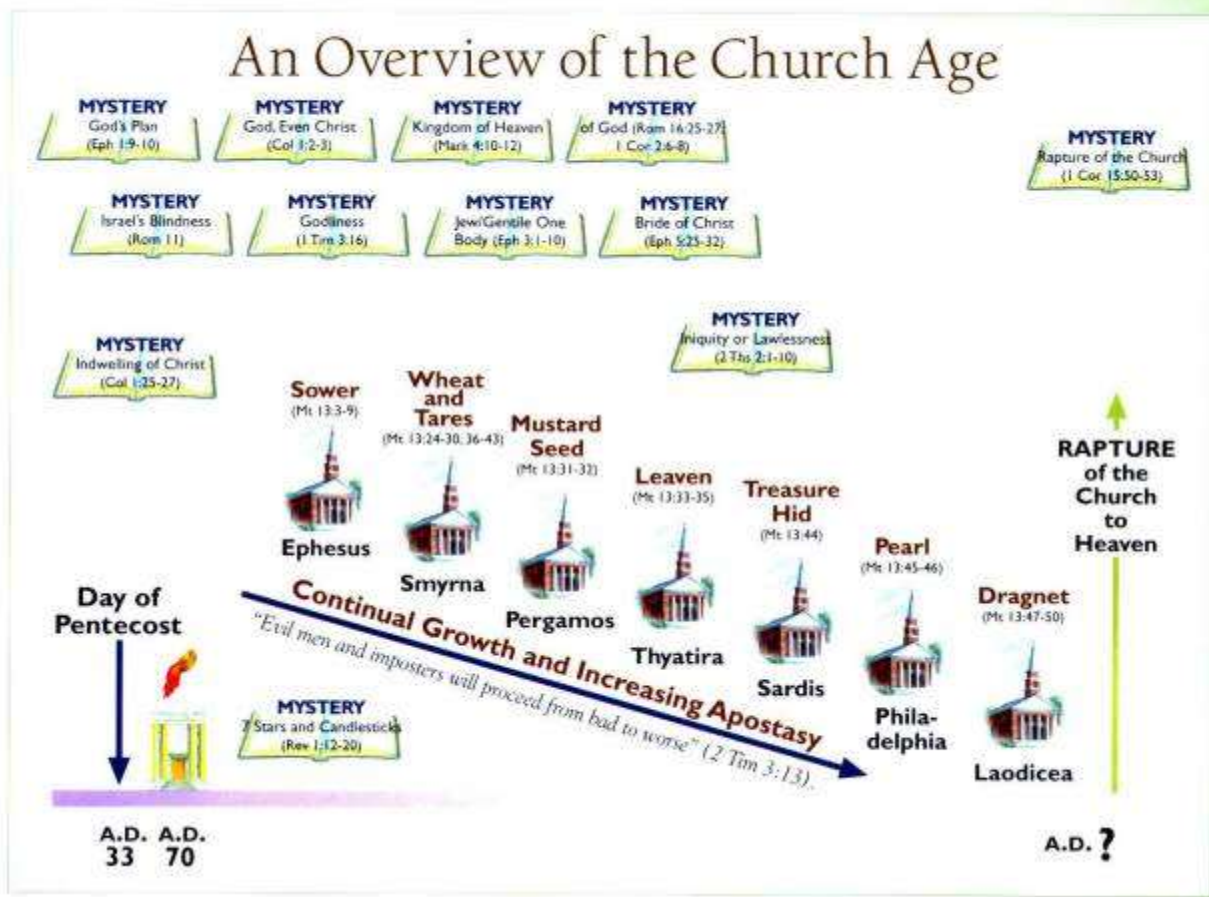
Age of Ages

Lake of Fire

- Satan's Doom
 - Sinner's Doom
- 20:10-15



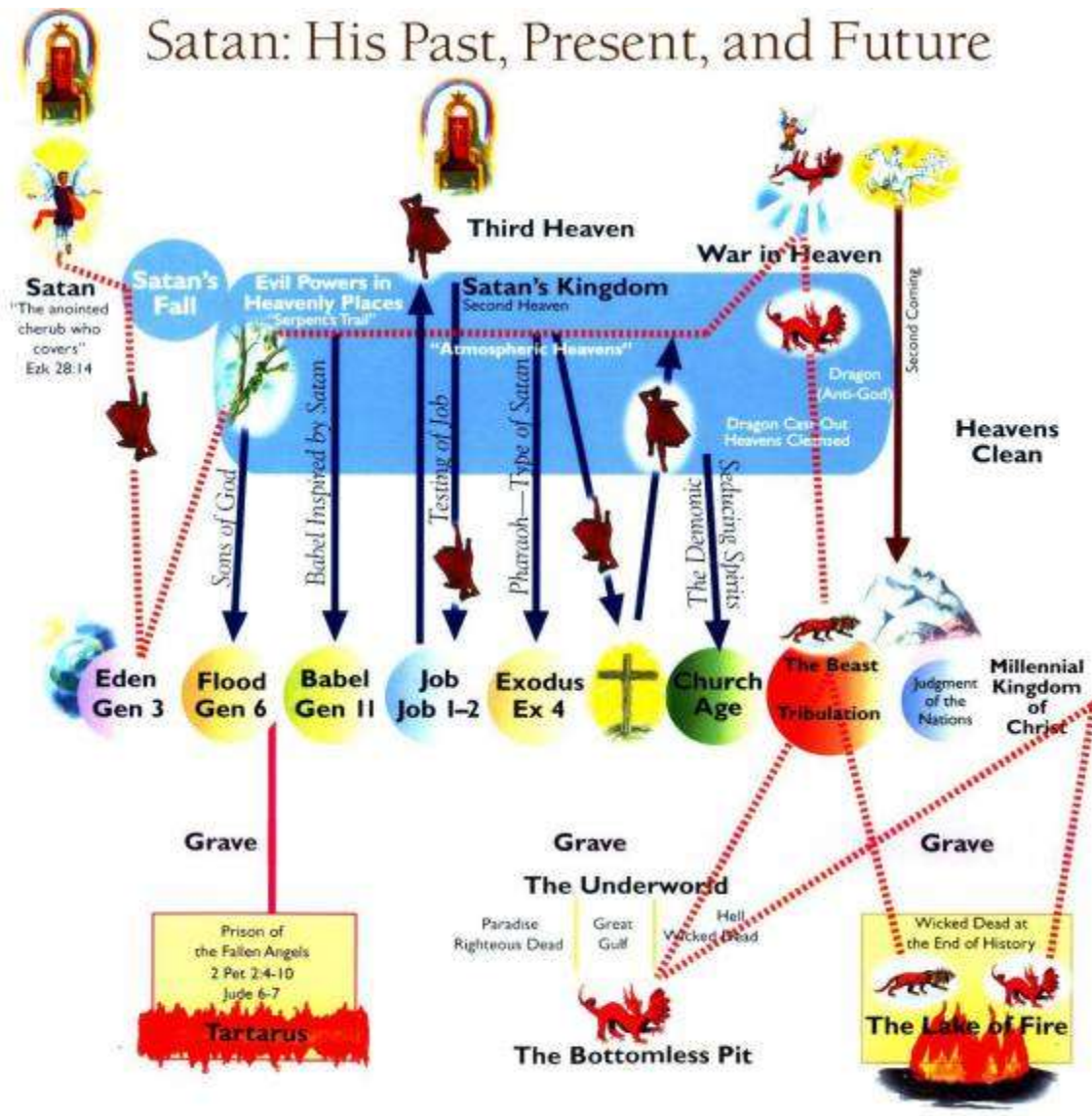
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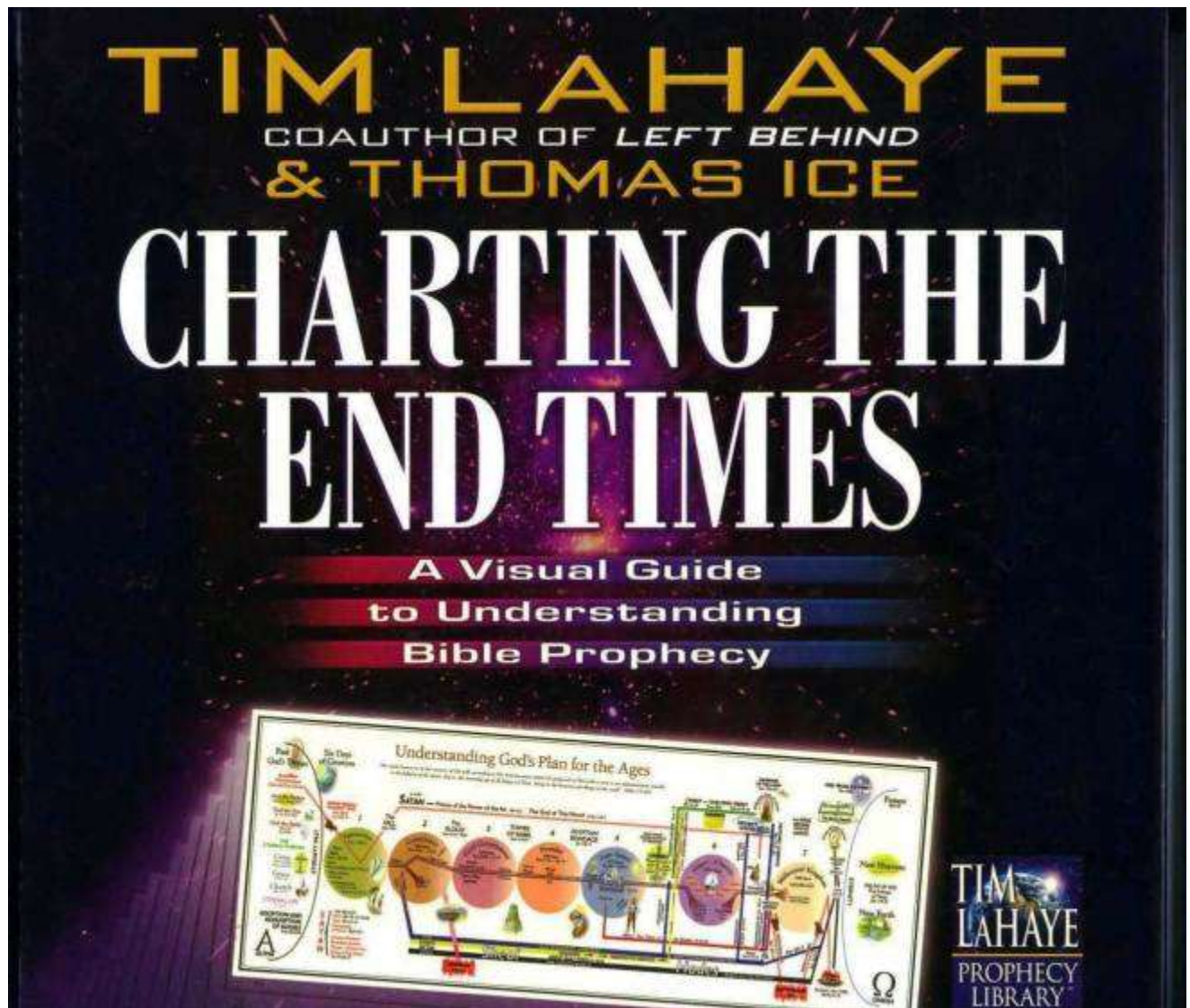
The Olivet Discourse (Matthew 24-25)

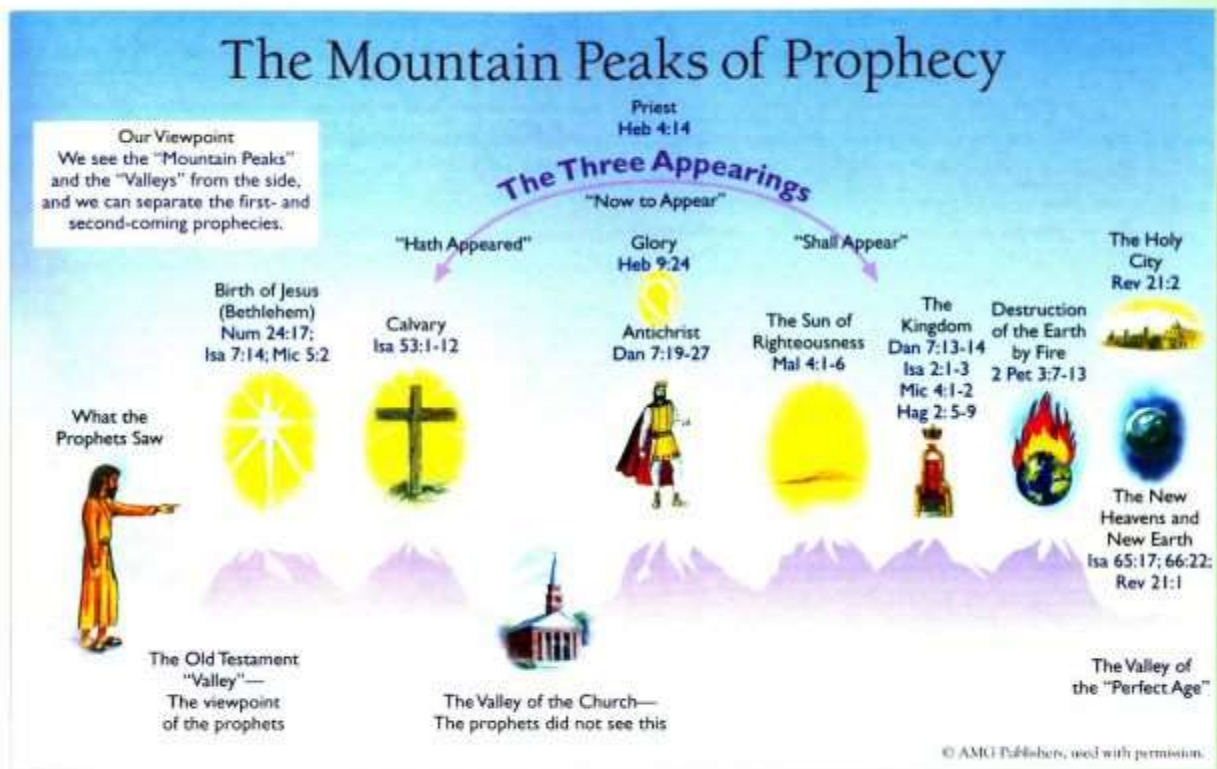




Peter and the Future (2 Peter 3:1-14)







Clarence Larkin:

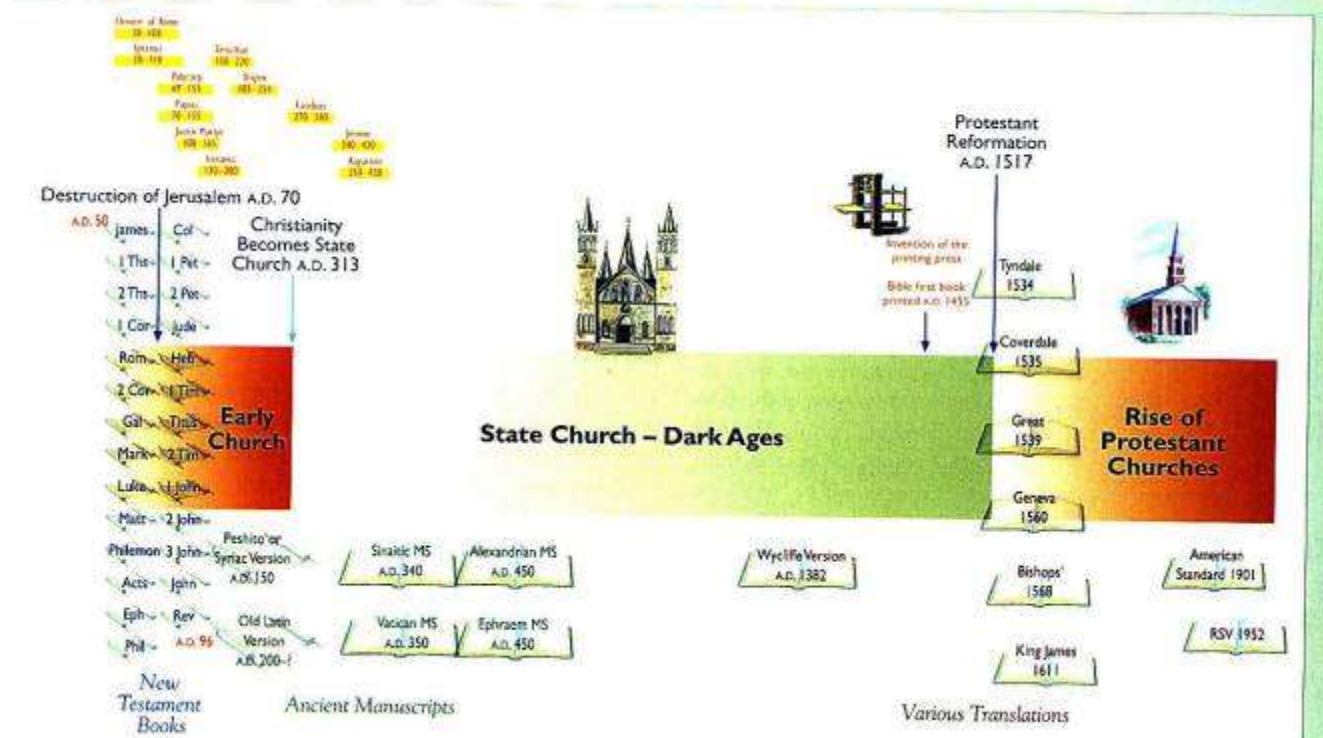
...the prophet saw in a direct line along the "Peaks of Prophecy" and did not see the "Valley of the Church" in between. Our viewpoint is from the side. We face the "Valley" with the "First Advent" (the cross) to our left, and the "Second Advent" (the crown) to our right. All we have to do is to separate the prophecies of the "First Advent" from the prophetic references to Christ in the Old Testament, and apply the balance to His "Second Advent." This simplifies the study of prophecy.'

Isaiah's prophecies focus mainly on the Messiah and Israel. Jeremiah proclaimed Israel's return to their own land. Ezekiel spoke of the restoration of Israel to their own land as well as the Millennial land, the restored Temple, and the form of worship in that time. Daniel prophesied about the Gentiles and their final great leader, the Antichrist. Zechariah was most concerned about the events that will take place at the second coming of Christ:

Antichrist (the idol shepherd)—Zechariah 11:15-17
Armageddon—Zechariah 14:1-3
Conversion of Israel—Zechariah 12:9-14

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GETTING A CLEAR PICTURE OF THE LAST DAYS

The Bible has much to say about the end times. Yet it's hard to piece all that information together in a way that gives a comprehensive idea of what that time period will look like. That's why prophecy experts Tim LaHaye and Thomas Ice have teamed up to produce **Charting the End Times**—a unique book of charts that provides a graphic picture of the last days.

The result of decades of careful research and study of all the Bible's passages about the last days, this book includes...

- A master foldout chart portraying God's complete plan for the ages
- More than 50 dynamic, full-color charts and diagrams
- Timelines that clarify the chronology of the end times
- Informative overviews of all the events of the last days
- Clear answers to tough questions about the end times

There's no other prophecy book like *Charting the End Times*—you'll find it the ultimate study tool for better understanding the future!



DR. TIM LAHAYE is the bestselling author of more than 40 books and is the coauthor of the enormously popular *Left Behind*® series. His prophecy books include *Understanding the Last Days*, *Snatched Before the Storm*, and the *Tim LaHaye Prophecy Study Bible*. He is the president of Tim LaHaye Ministries and cofounder of the Pre-Trib Research Center.



DR. THOMAS ICE is executive director of the Pre-Trib Research Center, which he cofounded with Dr. Tim LaHaye. The center is actively involved in researching, teaching, and defending the pretribulational view of the Rapture. Dr. Ice, formerly a pastor, has coauthored more than 20 books and written numerous articles on Bible prophecy.

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Bible Prophecy

6. THE FOUR PIVOTAL EVENTS OF HISTORY

On the timeline of human history, there are four pivotal events that stand out and shine above everything else because of the tremendous impact they have had on or will have on the world. Each of these most significant events in history has marked or will mark the end of an age or era of time. The first three events are the creation, the Flood, and the first coming of Christ, including His death and resurrection. The fourth event is Jesus' second coming. While many important events have taken place in history, none are of equal significance to these four.

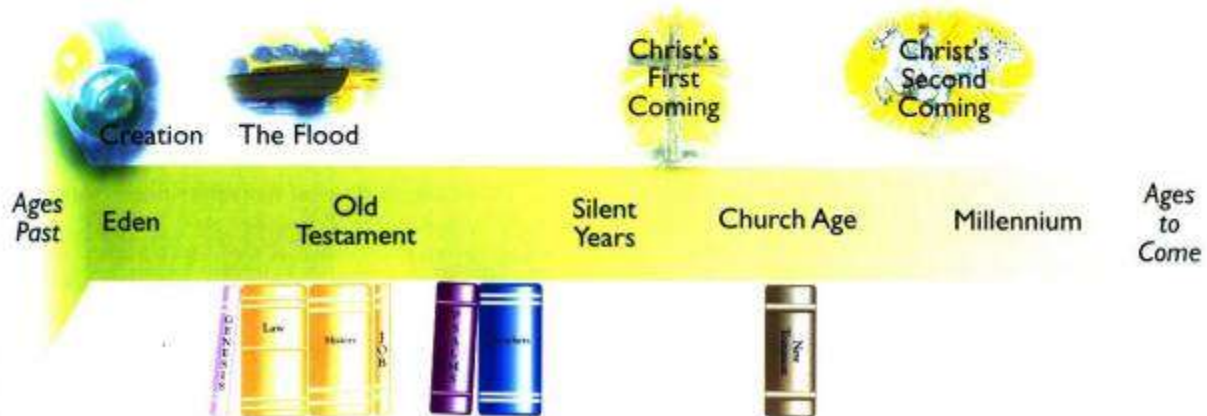
Much of what we read in the Bible has to do with the history of man on earth. The Bible says very little about ages past or the ages to come. Nearly 50 percent of the Bible's 66 books cover man's history, 25 percent of the Bible contains instructions on how God wants us to live, and 28 percent of the Bible is prophecy, some of which has already been fulfilled.

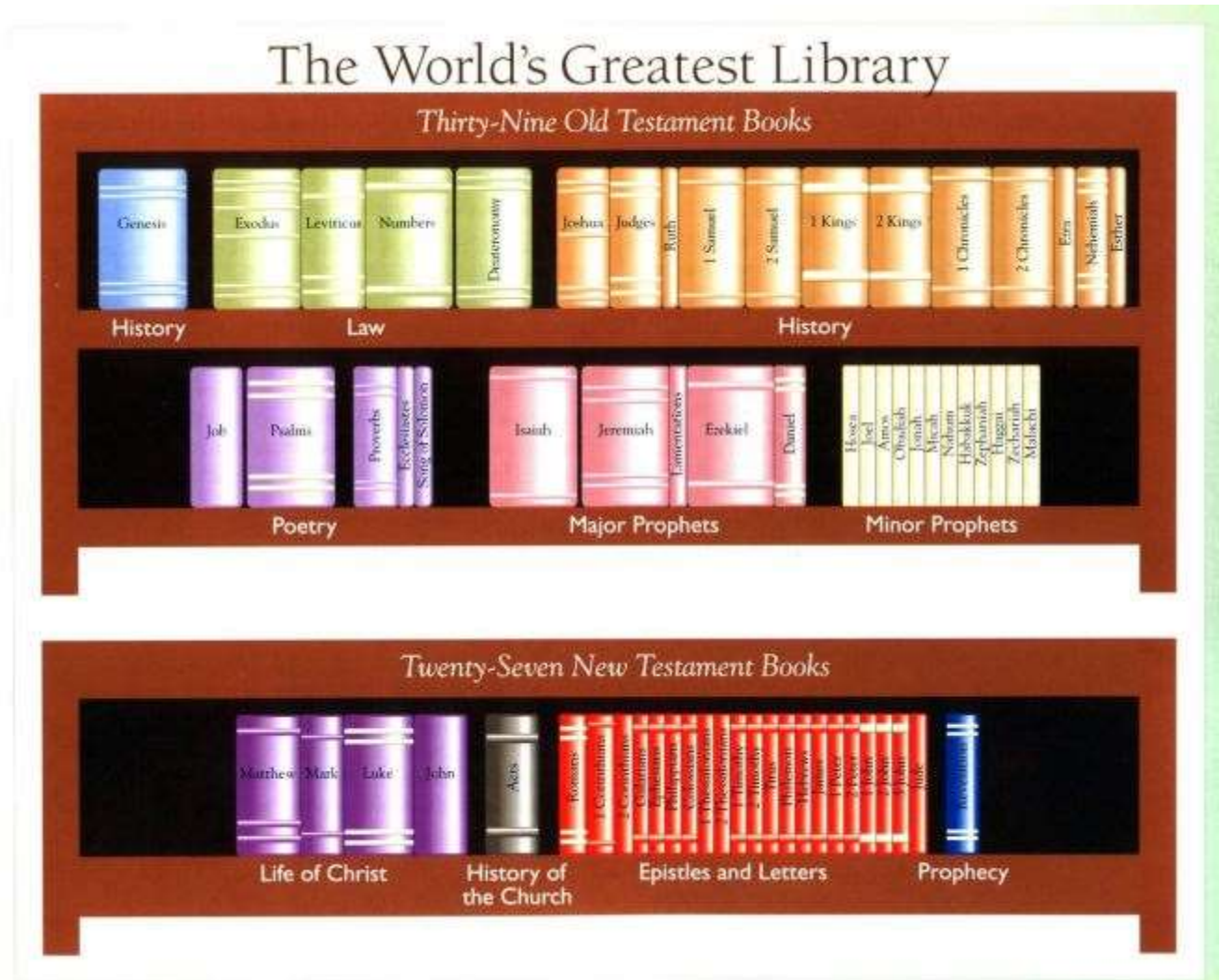
FOUR EVENTS

It's interesting to note that each of the four pivotal events is part of a titanic conflict between God and Satan for the devotion of mankind. The first three events made a significant impact on the generations that followed. The fourth event, Christ's return, will do the same.

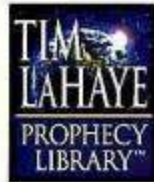
The first two chapters of Genesis highlight the creation of

The Four Pivotal Events of History





CHARTING THE END TIMES



Tim LaHaye
Thomas Ice

Harvest House Publishers
Eugene, OR 97402

by

What is the first, second, and third Heaven?

By Randy Alcorn | February 24, 2012

Usually, the first heaven is considered to be our atmosphere, the second heaven is the sky, stars, and galaxies we can see, and the third Heaven is paradise.

"When referring to the present Heaven, where believers go when we die, I often use the term "intermediate Heaven" or "third Heaven," which Paul used of the place he'd been taken (2 Corinthians 12:2)"

<http://www.epm.org/resources/2012/Feb/24/what-first-second-and-third-heaven/>

<http://letusreason.org/Biblexp130.htm>

<https://carm.org/what-does-it-mean-when-bible-refers-third-heaven>

<http://askjohnmackay.com/what-is-third-heaven-paul-2-corinthians-where-other-two-heavens/>

Question: *I have a NIV bible and in 2 Corinthians 12:2 it says, "I know a man in Christ who fourteen years ago was caught up to the third heaven." My question is what is third heaven?*

Answer: One of the principal rules in interpreting Scripture is to look closely at the context. It is also important to take Scripture literally as much as possible.

A close examination of the context of this passage reveals that "the man" Paul is referring to is himself. At the end of the previous chapter he shares some of his many trials and tribulations, as his life of being an apostle of Jesus Christ was not all tinsel and lights, but was filled with much persecution. He speaks of the experience he had in chapter 12 as an actual fact. It is important that we receive it as such. It was reality to him, and it should be reality to us. (How like the Lord to give Paul a taste of heaven in the midst of dark trials!) The King James Version also includes the phrase, "(whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;)..." Paul had a real trip into the heavenly world, his only doubt being whether he was in the body or out of the body. This same experience was repeated in the very next two verses.

Notice that in the context of this passage the "third heaven" (v. 2) and "paradise" (v. 4) seem to be used synonymously. Note further that the apostle regarded heaven or paradise as a place; a place in which God's glory was. One of the most popular commentators of the Bible states that it was "... the heaven of the blessed, above the aerial heaven, in which the fowls fly, above the starry heaven, which is adorned with those glorious orbs : it was into the third heaven, where God most eminently manifests His glory." (Matthew Henry's Commentary, Vol. VI - Acts to Revelation, p. 641.) I tend to agree with Matthew Henry's breakdown of the heavens. The first heaven would be the sky in which birds fly. The second heaven would include outer space

[\[Go to Top - TOC\]](#)

where the stars and the planets dwell. The third heaven is where God dwells. Note that these first two heavens are visible to man, but the third is divine. We are not capable to see that place with the physical eye, but by faith we believe that Jesus has gone before us to prepare for us a mansion, and if we accept Him as Lord and personal Savior, we shall go there by and by.

Regular Bible readers will readily recall how that Christ took His disciples (Peter, James and John) up into a mountain and was transfigured before them. He then brought them back down into the world to labor among sinful men. Paul's experience was to encourage him in his many trials and persecutions as he labored for the Lord. (See Acts 9:16 and also Acts 20:22-24.)

<http://misslink.org/chapel/askaminister/future/3rdhvn.html>

See also: [New Heaven\(s\) and New Earth](#) that occur after our resurrection and judgement

First Resurrection Stages (saved) and Second Resurrection (unsaved)

Two Resurrections

<https://bible.org/seriespage/4-two-resurrections>

Excerpt:

Many people, among them some Christians, have been taught to believe that there is only one “general” resurrection of all the dead at the end of the world. This is a serious error which has robbed many believers of joy and victory in this life. Nowhere in the Scriptures are we taught that the bodies of all men will be raised at the same time. It is true that all the dead will be raised and brought into judgment, but neither the time, the place, nor the judgments are the same. The Bible clearly distinguishes between a first and a second resurrection...

Who Will Be Resurrected from the Dead?

http://www.jesus-is-savior.com/Basics/resurrection_who_will_be_raised.htm

The Resurrection of the Wicked

<https://www.christiancourier.com/articles/1329-resurrection-of-the-wicked-the>

Death and Resurrection Passages in the New Testament

<https://carm.org/death-and-resurrection-passages-new-testament>

The Unsaved after Death

<http://tpgh.org/the-unsaved-after-death/>

The Seven Resurrections in Scripture

http://www.biblebc.com/ForPreachers/SermonVault/Crucifixion/seven_resurrections_in_scripture.htm

Resurrection of the Unsaved

<http://www.gospeloutreach.net/unsaved.html>

Will the resurrection of the body be a physical resurrection from the dead?

<http://www.desiringgod.org/articles/will-the-resurrection-of-the-body-be-a-physical-resurrection-from-the-dead>

The Resurrection Body

<https://bible.org/seriespage/5-resurrection-body>

Resurrection Part 2 – A Body in Hell

<https://www.kootenaichurch.org/articles-pdf/resurrection/Resurrection-Part-2-A-Body-In-Hell.pdf> [PDF]

Q & A: How Many Resurrections Will There Be? (Dr. J. Vernon McGee)

<http://www.oneplace.com/ministries/thru-the-bible-with-j-vernon-mcgee/read/articles/q--a-how-many-resurrections-will-there-be-14814.html>

A: There are two resurrections: The resurrection of the saved and the resurrection of the unsaved. The Lord Jesus said that some will be raised to everlasting life and some for judgment (see John 5:24-29). The first resurrection goes in a series. You have, for instance, first the taking out of the Church — they will be taken out at the Rapture. The Old Testament saints are not raised, according to Daniel 12:1, until after the Great Tribulation Period when they are raised to enter the kingdom here on this earth. Then you have the resurrection of the tribulation saints, and that ends the first resurrection. You have, therefore, three definite groups included in the first resurrection: The Church, the Old Testament saints, and the tribulation saints. Then you have the second resurrection — that of the lost at the Great White Throne, which occurs at the end of the Millennium.

How Many Resurrections are There?

http://www.opc.org/nh.html?article_id=306

Resurrection Bodies for Unbelievers

<http://freelancetheology.com/2009/07/19/resurrection-bodies-for-unbelievers/>

What Happens When You Die? All Appear Before the Judgment Seat of Christ (John Piper)

<http://www.desiringgod.org/messages/what-happens-when-you-die-all-appear-before-the-judgment-seat-of-christ>

The Resurrections

<http://www.bibleresearch.org/resurrectiontopics.html>

The Resurrection of the Body and Why It Matters

<https://www.gci.org/prophecy/resbody>

The Two Comings of Christ, The Five Judgements and the Two Resurrections

<http://www.thecooljc.org/2010/08/the-two-comings-of-christ-the-five-judgments-and-the-two-resurrections/>

<http://middletownbiblechurch.org/dispensa/dispch13.htm>

See also: [Premillennial, Amillennial, Postmillennial](#) for more perspectives effecting this topic

[What Occurs at Death](#) (from the time of the resurrection of Christ onward) [Chart]

Order of Resurrection

<http://www.biblestudytools.com/commentaries/revelation/revelation-20/order-of-resurrection.html>

Excerpt:

There are several different resurrection “events” which transpire in history, each of which falls into one of two categories. All but the last resurrection event make up the *first resurrection*.

The Resurrections					
Order	Which	Timing	Who	Description	Scriptures
1	First	The Third Day	Jesus Christ	The resurrection of the Lord Jesus Christ, the “firstfruits of those who have fallen asleep.”	Mtt. Mat. 28:1-7 ; Mark Mark 16:1-11 ; Luke Luke 24:1-12 ; John John 20:1-18 ; 1Cor. 1Cor. 15:20
2	First	Shortly after Christ’s Resurrection.	A Few OT Saints	At the earthquake attending the crucifixion, graves were opened. Shortly after the resurrection of Christ, these saints were raised. ⁶	Mtt. Mat. 27:50-53
3	First	Before the Tribulation.	Church	The resurrection of Church-age believers at the Rapture .	John John 14:3 ; 1Th. 1Th. 4:13-18 ; 1Cor. 1Cor. 15:50-53
4	First	Middle of the Tribulation. ⁷	Two Witnesses	God’s two witnesses will be raised after being killed by The Beast .	Rev. Rev. 11:11-12+
5	First	After Jacob’s Trouble	OT Saints	Old Testament saints will be resurrected to enter the Millennial Kingdom. ⁸	Dan. Dan. 12:1-2 ; Isa. Isa. 26:19 ; Eze. Eze. 37:13-14 ⁹
6	First	Beginning of Millennial Kingdom .	Tribulation Martyrs	The Tribulation martyrs will be resurrected so that they can rule and reign with Christ.	Rev. Rev. 20:4-6+
7	Second	End of Millennial Kingdom	Unbelieving Dead ¹⁰	At the end of the millennial reign of Christ, the final resurrection will consist of all of the unbelieving, wicked dead. They will be found guilty at the Great White Throne Judgment and cast into the Lake of Fire.	Rev. Rev. 20:11-15+

Although Scripture makes no mention of it, some believe there may be a resurrection of saints from

among those who entered the Millennial Kingdom in their natural bodies and their offspring (Mtt. [Mat. 25:34](#)). If the righteous die at an advanced age (Isa. [Isa. 65:20](#)), then their resurrection is not recorded in Scripture:

The question has been raised concerning the judgment of those who die in the millennium. It is clear that the unsaved who die in the millennium are included in [the Great White Throne] judgment. The Scriptures are silent, however, concerning any rapture or translation of saints who survive the millennium and concerning the resurrection of saints who may die in the millennium. Both events may be safely assumed, but are not the subject of divine revelation, probably on the principle that this truth is of no practical application to saints now living. Further light may be cast upon this in the millennium itself as the truth of God is made known.

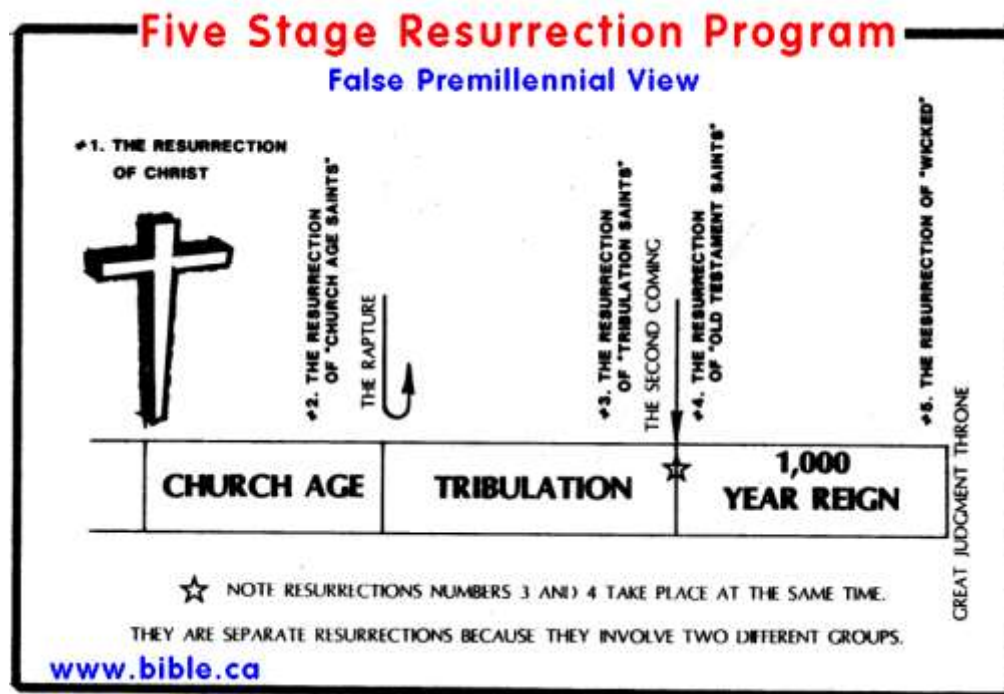
Others suggest ...

Note: The above perspectives regarding first and second resurrections are mainly components of a premillennial point of view. See [Premillennial, Amillennial, Postmillennial](#) for more details about that view.

The Final Resurrection of All the Dead

<http://www.bible.ca/d-resurrection-dead.htm>

Church of Christ perspective with Charts -- largely amillennial but with their own unique slant -- anti-premillennialism (see "Five State Resurrection Program" below for example), even though [some pockets](#) of the Church of Christ church in the south are apparently premillennial. For example:



See also: [Premillennial, Amillennial, Postmillennial](#) for more perspectives effecting this topic

See also: [Views of Hell](#)

Two Judgements? Judgement Seat (Bema) of Christ vs Great White Throne

GotQuestions.org

<https://www.gotquestions.org/great-white-throne-judgment.html>

What are all the different judgments in the Bible?

<https://www.gotquestions.org/all-the-judgments.html>

In Touch Ministries (Stanley)

<https://www.intouch.org/read/two-judgments>

<https://www.youtube.com/watch?v=IGlkhB4dEQY>

Christian Truth Center

<http://www.christiantruthcenter.com/heaven-judgment/>

Christianity Forum:

<https://christianity.stackexchange.com/questions/4192/whats-the-difference-between-the-judgment-seat-of-christ-and-the-great-white-throne>

<https://christianity.stackexchange.com/questions/5604/what-is-the-biblical-basis-for-multiple-judgments-after-death/5612#5612>

<https://bible.org/article/doctrine-rewards-judgment-seat-bema-christ>

David Wilkerson (audio)

https://www.youtube.com/watch?v=Er4_jlLO6mQ

Small Group Bible Study on The Bema Seat

<http://www.free-bible-study.org/free-bible-study-on-blessings-lesson-1.html>

Direct Link to article: <http://faithalone.org/magazine/y1995/95C1.html>

Will the Lost and Saved Stand in the Same Judgment?

http://jesus-is-savior.com/Books.%20Tracts%20&%20Preaching/Printed%20Books/Golden/sgdb-chap_02.htm

5 Theories of Judgement Day

<http://www.christianpost.com/news/5-theories-of-judgment-day-how-it-will-happen-106058/>

Note: The perspectives regarding two separate judgements for save/unsaved are mainly components of a premillennial point of view. See [Premillennial](#), [Amillennial](#), [Postmillennial](#) for more details about that view.

The Seven Judgements

<http://christiandestiny.org/publications/bulletin/2011-06.shtml>

The Judgments - (Past, Present, and Future)

<https://bible.org/article/judgments-past-present-and-future>

The Final Judgement

<http://www.woosterbaptisttemple.org/studies/WhatTheBibleTeaches/59.htm>

The Future Judgement of the Believer

<https://bible.org/seriespage/6-future-judgment-believer>

The Judgement to Come

<https://www.bereanbiblesociety.org/the-judgment-to-come/>

The sequence of judgement is thus;

1. First Christians at the Bema, in the air after rapture when the Lord comes (2nd Tim.4:1; 1st Pet.4:17; Rom.14:10; 2nd Cor.5:10; Matt.25:19; Lk.19:15)
2. Next, the Jews, dead and alive when our Lord Returns and restores Israel (Dan.12:2)
3. Next, the LIVING of the nations after the battle of Armageddon (Matt.25:31-46)
4. Then, after 1,000 years of reign, the DEAD of the nations (Rev.20:5, 11-15)

<http://bibleforums.org/showthread.php/262776-Judgement-seat-of-Christ-judging-ourselves-what-does-it-all-mean>

The Great White Throne Judgement

<https://countdown.org/en/books/from-the-end-to-eternity/the-great-white-throne-judgment/>

(Note: above reference does not believe in a traditional hell. It believes that unsaved/dead are punished, then eventually released from punishment; see [here](#) for related articles)

The Coming Judgements of God

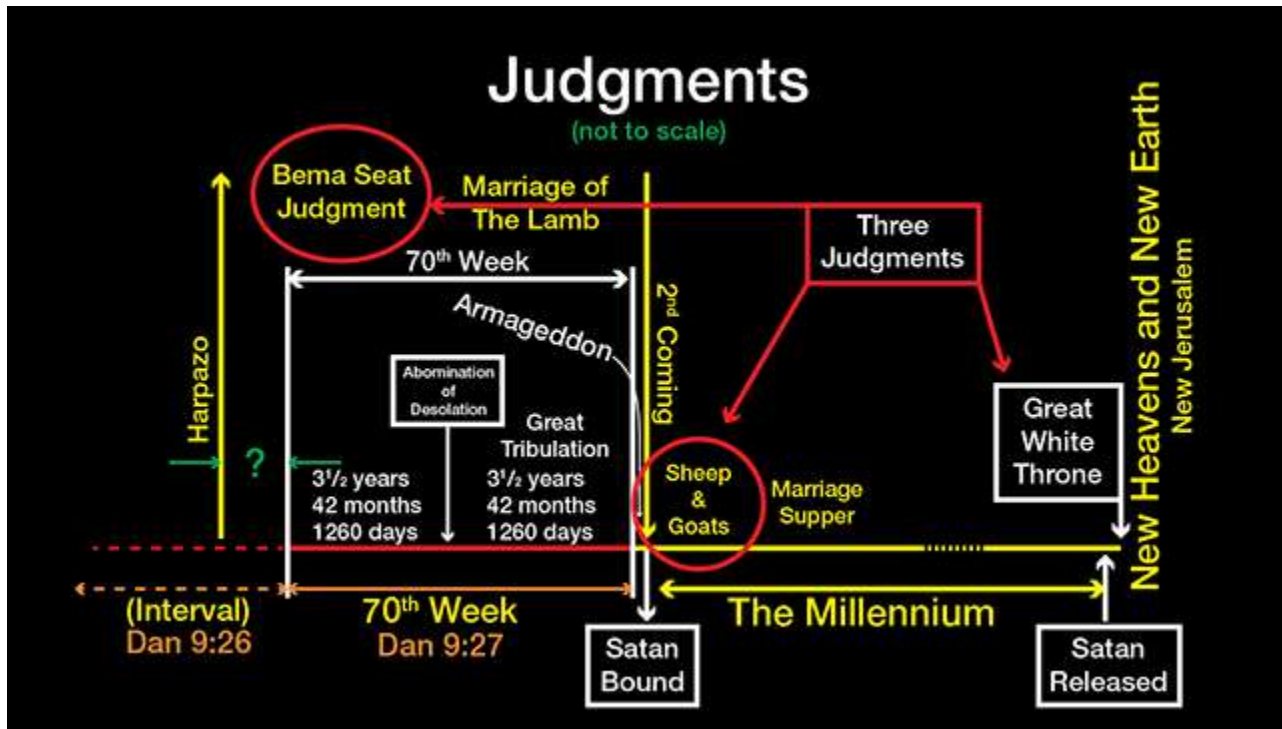
<http://www.bible-truths-revealed.com/adv30.html>

The Doctrine of Rewards: The Judgment Seat (Bema) of Christ

<https://bible.org/article/doctrine-rewards-judgment-seat-bema-christ>

Bema Seat of Christ - Believers Judgment by Christ

<http://www.arewelivinginthelastdays.com/article/bema/bema.htm>



<http://www.khouse.org/images/judgements.png>

Note: The above chart assumes premillennial viewpoint
(see next section for details about this and other viewpoints)

What Happens When You Die? All Appear Before the Judgment Seat of Christ (John Piper)

<http://www.desiringgod.org/messages/what-happens-when-you-die-all-appear-before-the-judgment-seat-of-christ>

The Two Comings of Christ, The Five Judgements and the Two Resurrections

<http://www.thecooljc.org/2010/08/the-two-comings-of-christ-the-five-judgments-and-the-two-resurrections/>

<http://middletownbiblechurch.org/dispensa/dispch13.htm>

See also: [Premillennial](#), [Amillennial](#), [Postmillennial](#) for more perspectives effecting this topic

[What Occurs at Death](#) (from the time of the resurrection of Christ onward) [Chart]

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Amillennialism, Premillennialism and Postmillennialism

NOTE: These links and [charts](#) (including [Comparisons of Millennial Views](#)) relating to premillennialism, amillennialism and postmillennialism are included because our [view, philosophy, Biblical interpretation] of eschatology [i.e., study of end times] will directly impact our understanding and timings/sequencing of the events that make up the last days or end times.

When reading many of the articles included in this document (or elsewhere for that matter), it will greatly benefit your understanding if you know the eschatological mindset upon which the author is basing his/her conclusions and opinions.

See also the [Two Major Systems of Theology](#) under which these views can be associated.

CAUTION: This section is being included to help explain the variation in end-time beliefs you will encounter in your independent readings. While these concepts are interesting and important to understand, they are NOT basic salvation effecting doctrines. (It is assumed that for this reason Randy Alcorn avoided them as much as possible in his book on Heaven. See note [below](#) of Randy's video statement and how he handled his position.)

FYI: Non-dispensational [premillennialism] = historic = classical

Comparison of Four Eschatological Positions

<http://natewilsonfamily.net/eschtlgy.htm>

Competing theories of eschatology, end times, and millennialism

<http://www.religioustolerance.org/millenni.htm>

(Note: This is a very 'progressive' organization that attempts to incorporate views from all religions, including even atheists, agnostics, Satanists and others. Including this link here as it does identify and summarizes all the major eschatology theories; although suggest taking their opinions with 'a grain of salt'.)

Theopedia: [Millennialism](#), [Postmillennialism](#), [Premillennialism](#)

Three Prevailing Views

(on an eschatology blog – a ministry of [Francis A Schaeffer Institute of Church Leadership](#)):

<https://biblicaleschatology.org/2010/12/03/the-three-prevailing-millennium-views-amillennial-premillennial-and-postmillennial/>

Amillennialism, Postmillennialism and Premillennialism. What are they? [Forum]

<https://www.christianforums.com/threads/amillennialism-postmillennialism-and-premillennialism-what-are-they.1168117/>

Amillennialism, Postmillennialism and Premillennialism [Video]

<https://www.youtube.com/watch?v=XuICihe5sJQ&spfreload=10>

Three Views of the Millennium

<https://www.gci.org/bible/rev/3views>

History of Millennialism

<http://www.newtestamentchurch.org/york/libraryfiles/HISMILL.html>

Views of the Second Coming of Jesus Christ

http://www.ibiblio.org/freebiblecommentary/pdf/EN/second_coming_theories.pdf [PDF]

Why Every Calvinist Should Be a Premillennialist, Part 6 (Selected Scriptures)

<https://www.youtube.com/watch?v=X1oEmg6iqow> [John MacArthur]

Views from a Premillennialist Perspective

<https://carm.org/amillennialism-and-premillennialism>

http://www.baptistpillar.com/article_383.html (Amillennialism as viewed by a Premillennialist)

http://www.baptistpillar.com/article_946d.html (Amillennialism from a Premillennialist perspective)

http://www.baptistpillar.com/article_394.html (Premillennialism)

http://www.baptistpillar.com/article_395.html (Premillennialism as defined by Larkin, a Dispensationalist)

http://www.baptistpillar.com/article_396.html (Premillennialism vs Millennialism from Baptist view)

http://www.baptistpillar.com/article_399.html (The Rise and Fall of Amillennialism)

Historic Premillennialism

<http://www.rediscoveringthebible.com/HistoricPremillennialism.html>

<http://www.rediscoveringthebible.com/MillennialViews.html> (comparison of 3 millennial views)

Classic Premillennialism

<http://www.messiahskingdom.com/PreMill/premill.html>

Millennialism, End Times, and the Reign of Christ (Amillennial perspective)

https://www.minneapolischurch.net/files/Millennialism,%20End%20Times,%20and%20the%20Reign%20of%20Christ_0.PDF [PDF]

Amillennialism (Hoekema)

http://www.the-highway.com/amila_Hoekema.html

Amillennialism – A Critique by a Premillennialist

<http://www.thepropheticyears.com/comments/amillennial.HTM>

<http://christinprophecy.org/articles/amillennial-problems/> (another critique)

The Postmillennial View

http://www.forerunner.com/eschatology/X0001_1_.Postmil.html

Theopedia: Postmillennialism

<http://www.theopedia.com/postmillennialism>

A Critique of R. C. Sproul's *The Last Days According to Jesus*

http://www.wordexplain.com/PDFdocs/Sproul_Book_Analysis.pdf [PDF]

(Discusses and compares Sproul's postmillennial views)

R.C. Sproul: The Last Days According to Jesus – The Millennium

http://www.ligonier.org/learn/series/last_days_according_to_jesus/the-millennium-938/ [Video]

R.C. Sproul: The Millenium

Part 1: <http://www.ligonier.org/learn/devotionals/millennium-part-i/>

Part 2: <http://www.ligonier.org/learn/devotionals/millennium-part-ii/>

"The millennium is perhaps the most fiercely debated aspect of Christian eschatology (the doctrine of last things). Orthodox believers often allow their views on this topic to separate themselves from other Christians. This is regrettable. After all, Dr. R.C. Sproul teaches, the literature in which millennial teaching is found is difficult to interpret and should caution us against dogmatism on this issue. Nevertheless, millennial views are not irrelevant, for they can affect the way we live..."

New Testament Eschatology in the Light of Progressive Revelation (Wallace)

<https://bible.org/article/new-testament-eschatology-light-progressive-revelation>

What is dispensational premillennialism / premillennial dispensationalism?

<https://www.gotquestions.org/dispensational-premillennialism.html>

The Historical Context of Premillennialism

<https://bible.org/seriespage/10-historical-context-premillennialism>

Classic Premillennialism vs. Dispensational Pretribulationism: The Interpretation of Scripture – Introduction (Arminian)

<http://arminiusfan.blogspot.com/2013/10/18-classic-premillennialism-vs.html>

Dispensational vs. Historic Premillennialism

<https://theologue.files.wordpress.com/2014/06/eschatologycomparison.pdf> [PDF]

Premillennialism and History

<http://www.rightlydividingtheword.com/articles/premillennialism.htm>

Is The Return of Christ Premillennial? (Walvoord)

<https://bible.org/seriespage/3-return-christ-premillennial>

Will the Church Go Through Tribulation? (Walvoord)

<https://bible.org/seriespage/6-will-church-go-through-tribulation>

Why I Changed My Mind About the Millennium (Sam Storms)

<https://www.thegospelcoalition.org/article/why-i-changed-my-mind-about-the-millennium>

Is Premillennialism always dispensational? (Historic vs Dispensational Premillennialism)

<https://www.monergism.com/thethreshold/articles/onsite/qna/premilldispy.html>

What is dispensational premillennialism / premillennial dispensationalism?

<https://www.gotquestions.org/dispensational-premillennialism.html>

Is Your Eschatology Political Or Biblical?

(Pro review of Tenney book re: Premillennialism)

<https://healtheland.wordpress.com/2011/03/12/is-your-eschatology-political-or-biblical/>

Is Your Eschatology Showing?

<https://standingforgod.com/2011/10/03/is-your-eschatology-showing/>

<https://www.thebereancall.org/content/your-eschatology-showing>

DigitalCommons@Liberty University

<http://digitalcommons.liberty.edu/>

Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

Category examples: [Pre-Trib Archives](#): The Rapture; What is pre-, post-, a- millennialism; and more

Millennial Prefixes

<https://postmillennialworldview.com/2016/01/25/millennial-prefixes/>



Note: [Randy Alcorn](#), in the first [Heaven Video](#) listed in these notes (@ approx. 14:30 min. into video) states that he is an [historic premillennial](#). He goes on to say to the audience, many who are of the reformed persuasion and [amillennial](#), that if you think either premillennial or amillennial is stupid, then you don't understand them. He has read and understands both of them and both make a lot of sense. Ultimately he had to choose.

However, it doesn't matter a great deal what one believes about a 1000 year reign of Christ and his people on earth, compared to a belief that all saved people should share: **forever** we will live on a new earth!

What Determines Your Millennial Position? (Aside from your teaching mentor)

1. How willing you are to interpret texts figuratively.

From the least to the most figurative are: Dispensational, Historic, Postmillennial, Amillennial.

2. What texts you start with:

Historic Premillennial →	Revelation 20
Dispensational Premillennial →	Daniel 9
Postmillennial →	Matthew 13 & 28
Amillennial →	2 Peter 3
Preterism →	Matthew 24

3. Socio-Political events.

Optimism feeds Postmillennialism; war or turmoil fosters Premillennialism; normalcy engenders Amillennialism.

[Source: <http://markmoore.org/resources/powerpoints/mvss.ppt>] (Powerpoint)

Note: The above Powerpoint presentation (up through the first 24 slides) provides a good introduction to the different millennial views.

The Postmillennial View

http://www.forerunner.com/eschatology/X0001_1._Postmil.html

Rebuttal to Dispensational Premillennialism (from a Post-Millennialist)

http://www.forerunner.com/eschatology/X0004_4._Disp_Rebuttal.html

Four Views of the End Times

	Dispensational Premillennialism	Historical Premillennialism	Amillennialism	Postmillennialism
Will Jesus return physically?	Yes	Yes	Yes	Yes
When will Jesus return?	After a 7-year tribulation; before the millennium.	After tribulation; before the millennium.	Anytime; a detailed time frame is not important.	After the millennium.
Do the rapture and second coming of Christ occur at the same time?	No, they are events separated by either 7 years (pre-tribulation rapture) or 3½ years (mid-tribulation rapture).	Yes	Yes	Yes
Will there be a great tribulation?	Yes	Yes	The tribulation occurs any time Christians are persecuted or wars and disasters occur.	Tribulation is either the first-century Jewish-Roman War or the ongoing conflict between good and evil prior to millennium.
Will Christians suffer during the tribulation?	Christians are either raptured before the tribulation (pre-tribulation rapture) or 3½ years into the tribulation (mid-tribulation rapture).	Yes, Christians will go through the tribulation and endure suffering and persecution for the cause of Christ.	Yes, Christians will suffer and endure persecution until Jesus returns; persecution will increase in the end.	Yes, Christians are called to share the gospel, and tribulation will occur when that gospel is opposed.
Will there be a literal 1,000-year millennium?	Yes, after the 7-year tribulation, Christ will return and reign for 1,000 years.	Yes, after the tribulation, Christ will return and reign for 1,000 years.	No, the millennium refers to the reign of Christ in the hearts of his believers.	No, the millennium refers to a period of peace when the gospel reaches all people.
Who is saved?	Christians only	Christians only	Christians only	Christians only
Is the modern state of Israel relevant to the prophecies in Revelation?	Yes	No	No	No
When was this view most held?	Became popular about 1860. Has increased in popularity.	The earliest view of the end times, emerging at the end of the first century.	Popularized in AD 400. Continues to be accepted today.	May have been popular as early as AD 300. Less popular today.

<http://greatlakeschurch.com/sites/default/files/Four%20Views%20of%20End%20Times.png>

The Millennium: Four Major Views

<https://www.gci.org/bible/rev/3views>

	dispensational premillennialism	“historic” premillennialism	postmillennialism	amillennialism
Old Testament prophecies	tendency toward literal interpretation	more figurative meanings allowed; perfection mixed with imperfection	mostly figurative, based on NT uses such as Acts 2:16-21; 15:15-18	mostly figurative, based on NT use of OT prophecies
Israel and the church	distinct; the millennial kingdom will be dominated by Jews	prophecies may apply both to the church now and to Israel later	possibly a small role for Israel as a special nation	most “Israel” prophecies apply to the church, the new Israel
return of Christ	seven years before the millennium for the rapture, then just before the millennium begins	just before the millennium begins	after the millennium	after the millennium
Rev. 20:1-3	Satan will be bound after Christ returns	Satan will be bound after Christ returns	Satan will be or has been bound 1,000 years or a long time before Christ’s return	Satan was bound at Christ’s first coming, is now unable to stop the gospel
Rev. 20:4-6	saints will be immortal, reigning with Christ over mortals on earth	saints will be immortal, reigning with Christ over mortals on earth	the gospel will achieve such success that the 1,000-year golden age will develop from the church age	the saints “live again” in the church age by being born again; another view is that they reign in heaven
resurrection(s) and judgment(s)	two or three	two	one	one
advocates	C. Scofield , D. Moody , J. Walvoord , Hal Lindsey , D. Pentecost	Justin Martyr, Irenaeus, G.E. Ladd , W. Grudem , M. Erickson	some liberals, A.H. Strong , G. Bahnsen , some Calvinists	Augustine, Luther, Calvin, L. Berkhof , most mainline churches
key scriptures	OT prophecies; 1 Thess. 4 ; Rom. 11:26	Rev. 2:26-27 ; Rev. 20:1-10	Matt. 28:18-20 ; Matt. 13:31-33	Matt. 12:28f ; John 5:28f ; 2 Pet. 3:10

See also: <http://www.reformedreader.org/mchart.htm> for a more detailed chart.

“The central issue within each position is (should be) Christ, His Exaltation and His Sovereignty. Any position weak or even lacking in these areas will also find themselves faulty (at least in some areas) in their eschatological conclusions.”

Millennium Comparison Chart

http://www.seeking4truth.com/millennium_comparison_chart.htm

Comparison Of Four Eschatological Positions (Chart)

<http://natewilsonfamily.net/eschtlgy.htm>

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Millennial Views				
VIEW	<i>Premillennial</i>	<i>Amillennial</i>	<i>Postmillennial</i>	<i>Historical Premillennial</i>
The Millennium	A literal 1,000 year period	A figurative number	A figurative number	A literal 1,000 year period.
Christ's Reign	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns spiritually in the hearts of believers, as the gospel transforms the nations of the Earth	Reigns literally in a kingdom on Earth after his Second Coming
Israel	Christ reigns in Israel over a regathered Israel	The Church replaces the promises given to national Israel	The Church replaces the promises given to national Israel	The Church replaces the promises given to national Israel
View of Human History	Believes human history will get progressively worse, as the gospel reaches all nations	Believes human history will get progressively worse, as the gospel reaches all nations	Believes that human history will get progressively <i>better</i> . The nations will eventually be transformed by Christ's reign over society	Believes human history will get progressively worse, as the gospel reaches all nations

As you can see, there are radically different perspectives regarding the millennium. How can Christians disagree so much on this topic?

(We hold to a premillennial perspective, but hopefully, we can articulate the other perspectives accurately. Here [above] is a brief overview of each position)

<http://www.evidenceunseen.com/theology/eschatology/millennial-views/>

...let's consider each view:

[1. The Premillennial View: Christ Initiates His 1,000 Year Reign](#)

[2. The Amillennial View: The 1,000 Years is Symbolic](#)

[3. The Postmillennial View: We Initiate the 1,000 Year Reign](#)

[4. The Historical Premillennial View: Israel is Not in the Millennium](#)

<i>STRENGTHS</i>	
HISTORIC	<ol style="list-style-type: none"> 1. This view has the most natural reading of Rev. 20 2. Its historic and early roots commend it as authoritative. 3. It has a balanced hermeneutic and exegesis.
DISPENSATIONAL	<ol style="list-style-type: none"> 1. Clear chronology. 2. Consistent literal hermeneutic. 3. It engages the entire Bible into its eschatological scheme.
POSTMIL.	<ol style="list-style-type: none"> 1. Positive and optimistic view of the progress of the Church. 2. Good exegesis of Matthew 13 & 28:18-20.
AMIL.	<ol style="list-style-type: none"> 1. It's Based on 2 Peter 3 rather than apocalyptic literature. 2. Expectation of Jesus' eminent return. 3. The kingdom is present now (Mt 12:28; Lk 17:20-21).
PRETERIST	<ol style="list-style-type: none"> 1. It takes Jesus' statements about his return literally. 2. Answer some difficult eschatological questions for apologists 3. It gives strong impetus to improve the present world.

<i>Weaknesses</i>	
HISTORIC	<ol style="list-style-type: none"> 1. An earthy millennial kingdom seems anti-climactic. 2. Inconsistent hermeneutic: Figurative/Literal; Israel/church. 3. The kingdom is mongrel – resurrected and earthly. 4. A post-tribulation rapture seems odd.
DISPENSATIONAL	<ol style="list-style-type: none"> 1. Secret, mid-trib rapture. 2. The cross as plan "b" and a "paused clock." 3. Literal interpretation which ignores conditional promises. 4. Kingdom is only future for Israel (cf. Mt 12:28 & 21:43).
POSTMIL.	<ol style="list-style-type: none"> 1. Unrealistic about the direction of the world. 2. It is a late development and not widely supported. 3. Arguing that most will be saved (cf. Mt 7:13-14; Lk 18:8) 4. Explains Rev 19:11-21 as church growth not the parousia.
AMIL.	<ol style="list-style-type: none"> 1. Radically figurative in some texts, esp. OT prophecy 2. Explanation of Satan's binding and Rev 20 are questionable.
PRETERIST	<ol style="list-style-type: none"> 1. This present world is our "blessed hope" (1 Thess 2:19)?! 2. Jesus return was invisible, even unnoticed (cf. Mt 24:27). 3. Death, pain, and tears are not destroyed (Rev 21:4).

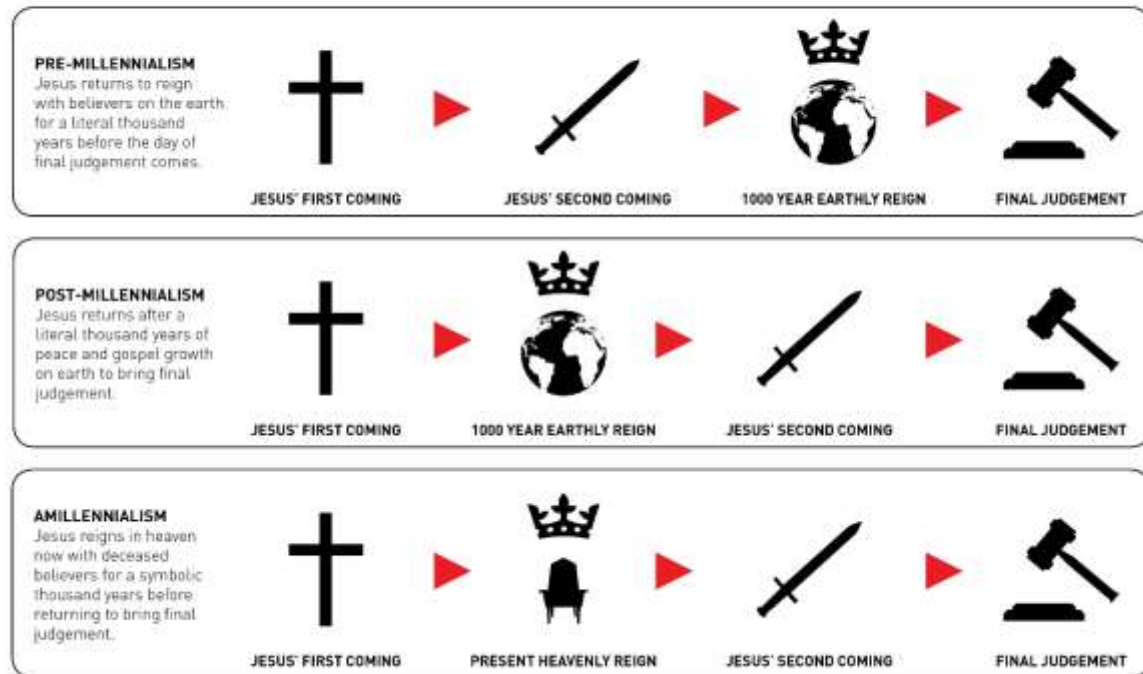
[Source: <http://markmoore.org/resources/powerpoints/mvss.ppt>] (Powerpoint)

Here's highlights of the three main views of the millennium

<https://visualunit.me/2010/09/03/the-millennium/>

THE MILLENNIUM THREE VIEWS

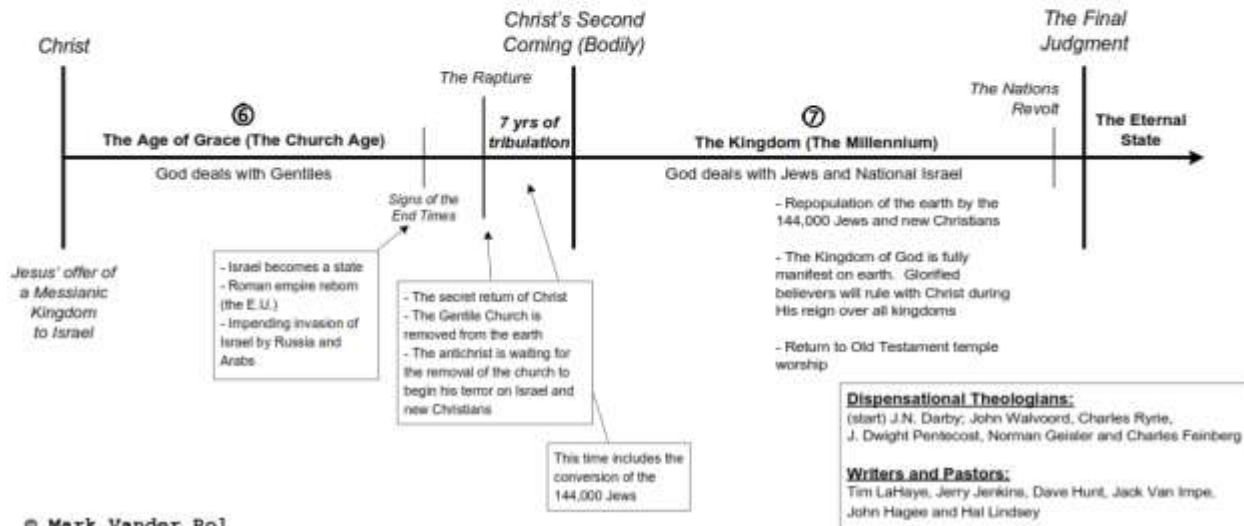
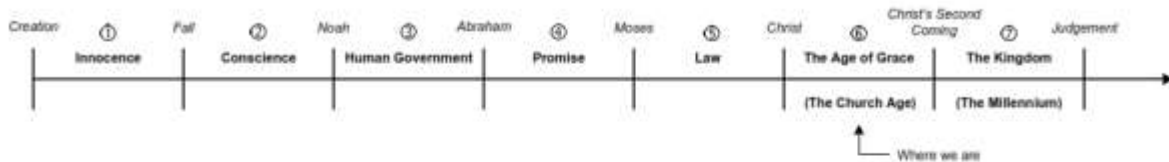
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Millennial Views (graphics)

Dispensationalism

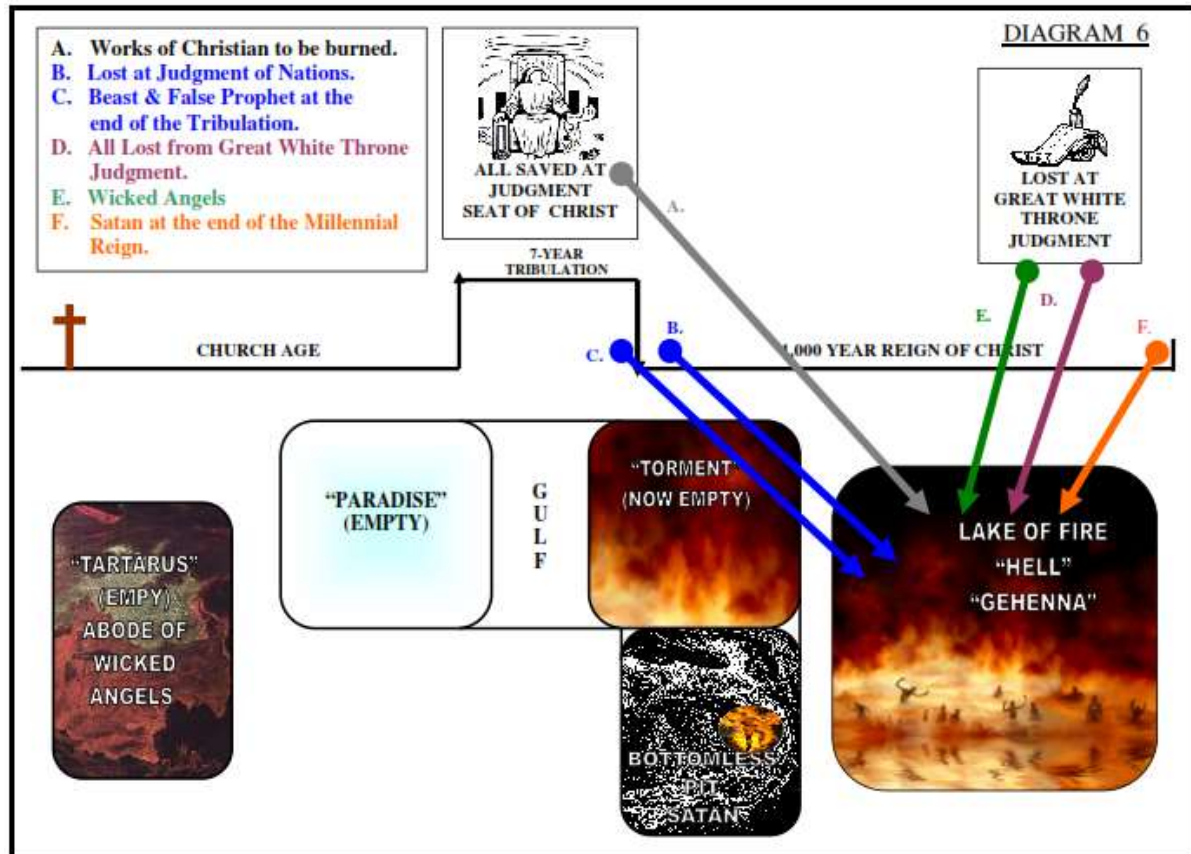
Overview - The Seven Dispensations



http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]

Here's another Dispensational Premillennial/Pre-Tribulation View

Pre-Tribulation perspective:

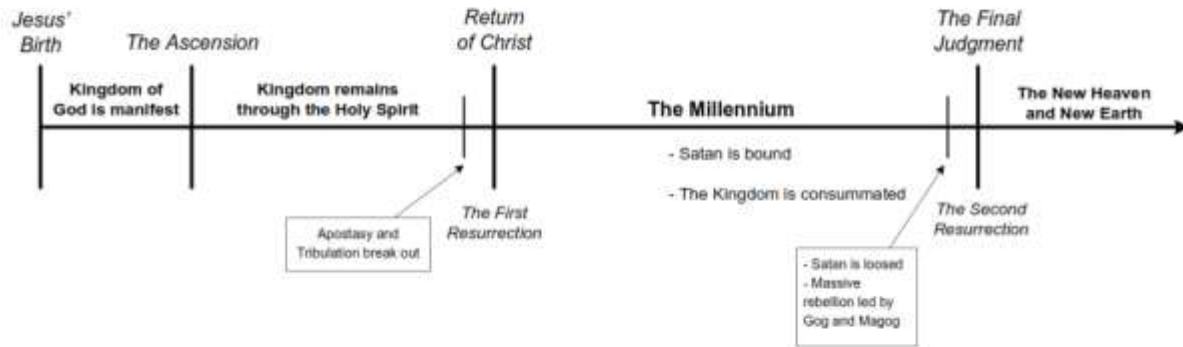


[Source: Unknown]

Four Views of End-Times Prophecy

(Pro Premillennial-Pretribulation)

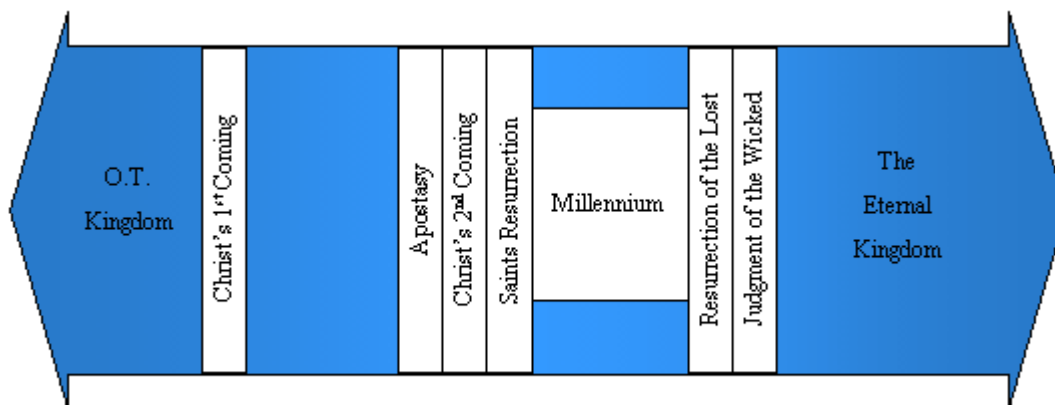
<http://www.matthewmcgee.org/rapture.html>

Historic Premillennialism

© Mark Vander Pol

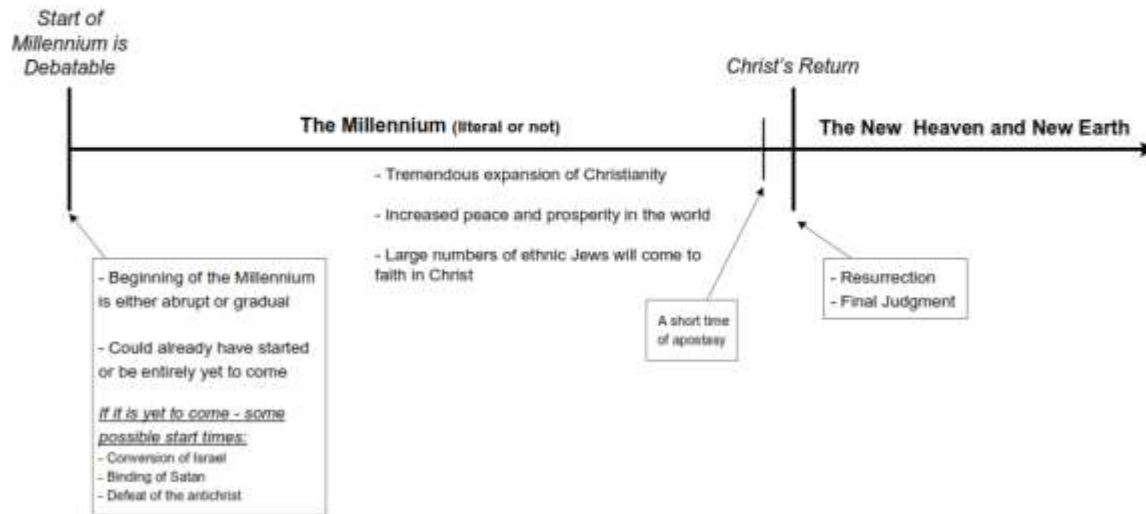
Historic Premillennial Theologians:

George Eldon Ladd, John W. Montgomery, J. Barton Payne, R. Laird Harris, Henry Alford, Theodore Zahn, James Boice

http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]


Historic Premillennial Time Line

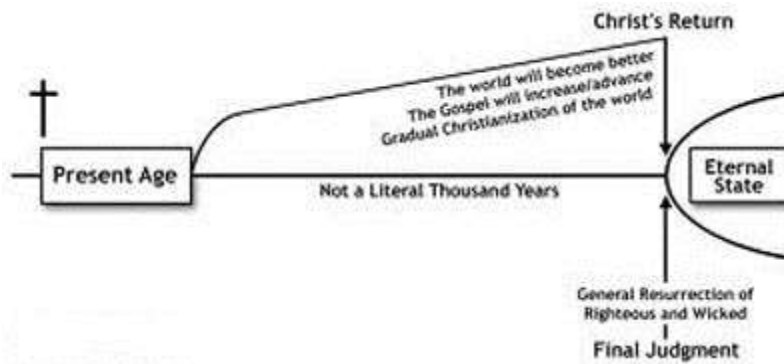
<http://www.logosapologia.org/why-eschatology-matters-part-iv-premillennialism/>
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Postmillennialism

Postmillennial Theologians:
 Charles Hodge, A.A. Hodge, B.B. Warfield,
 John Jefferson Davis

© Mark Vander Pol

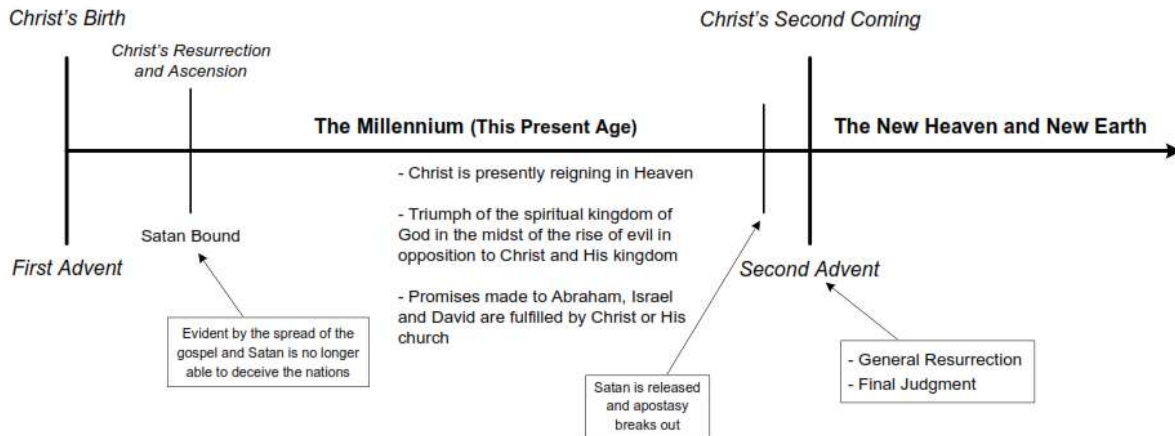
http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]



<http://www.logosapologia.org/why-eschatology-matters-part-iv-postmillennialism/>

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Amillennialism



Amillennial Theologians:

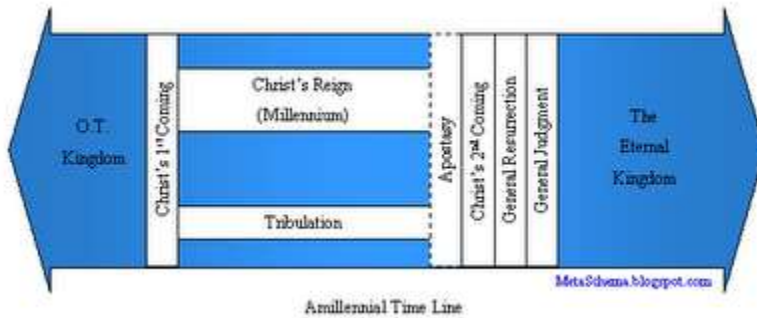
Geerhardus Vos, Herman Ridderbos, Anthony Hoekema, Cornelius Venema, Meredith G. Kline

Close to Amillennial Theologians:

Augustine, Thomas Aquinas, Martin Luther, John Calvin

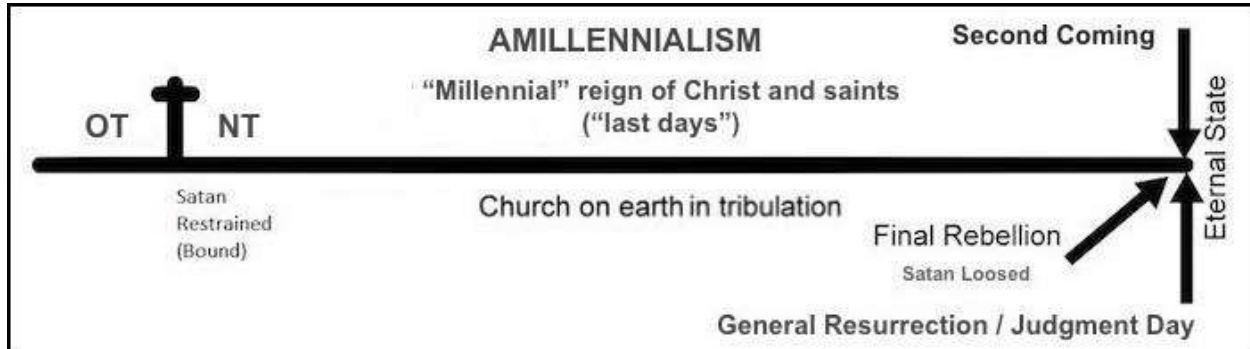
© Mark Vander Pol

http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]



<http://www.logosapologia.org/amillennialism/>

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Amillennialism, continued...

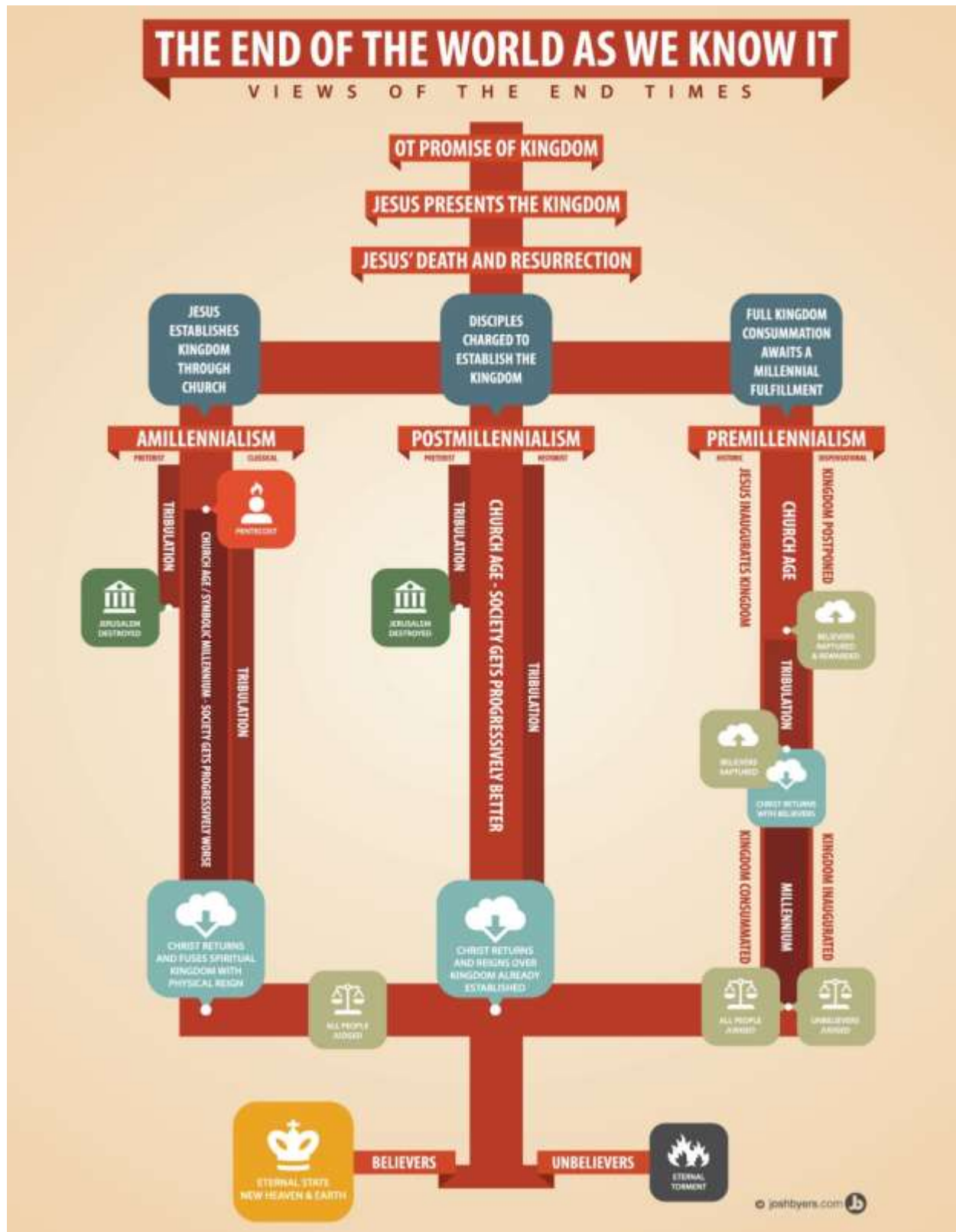
<http://www.twoagespilgrims.com/doctrine/dispensational-premillennialism-and-amillennialism-compared/>

Summarized from “Dispensationalism” by Dr. Ligon Duncan

Dispensational Premillennialism	Amillennialism
May be Arminian or modified Calvinist. Almost never 5-point Calvinist.	Always Calvinist. Usually 5 point.
Stresses ‘literal’ interpretation of the Bible.	Accepts both literal and figurative interpretation of the Bible.
Usually does not accept the idea of the ‘Analogy of Faith.’	Almost always accepts the idea of the ‘Analogy of Faith.’
‘Israel’ always means only the literal, physical descendants of Jacob.	‘Israel’ may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
Israel of God’ in Gal. 6:16 means physical Israel alone.	‘Israel of God’ in Gal. 6:16 means spiritual Israel, parallel to Gal. 3:29 , Rom. 2:28-29 , 9:6 , Phil. 3:3 .
God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	God has always had only 1 people, the Church gradually developed.
The Church was born at Pentecost.	The Church began in the OT (Acts 7:38) and reached fulfillment in the NT
The Church was not prophesied as such in the OT but was a hidden mystery until the NT	There are many OT prophecies of the NT Church.
All OT prophecies for’ Israel, are for literal Israel, not the Church.	Some OT prophecies are for literal Israel, others are for spiritual Israel.
God’s main purpose in history is literal Israel.	God’s main purpose in history is Christ and secondarily the Church.
The Church is a parenthesis in God’s program for the ages.	The Church is the culmination of God’s saving purpose for the ages.
The main heir to Abraham’s covenant was Isaac and literal Israel.	The main heir to Abraham’s covenant was Christ and spiritual Israel.
No eternal Covenant of Redemption within the Trinity.	The eternal Covenant of Redemption was within the Trinity to effect election.
No Covenant of Grace concerning Adam.	God made a conditional Covenant of Works with Adam as representative for all his posterity.
No Covenant of Works with Adam in the Garden of Eden.	God made a Covenant of Grace with Christ and His people, including Adam
Israel was rash to accept the Covenant at Mt. Sinai.	Israel was right to accept the Covenant at Mt. Sinai.
The ‘New Covenant’ of Jer. 31:31-34 is only for literal Israel and is not the New Covenant of Lk. 22:20 .	The ‘New Covenant’ of Jer. 31 is the same as in Lk. 22 ; both are for spiritual Israel according to Heb. 8 .
God’s program in history is mainly through separate dispensations.	God’s program in history is mainly through related covenants.
Some have said that OT sinners were saved by works.	No man has ever been saved by works, but only by grace.
Most teach that men in the OT were saved by faith in a revelation peculiar to their Dispensation, but this did not include faith in the Messiah as their sin-bearer.	All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.

The OT sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect.	OT believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.
The Holy Spirit indwells only believers in the Dispensation of Grace, not OT and not after the Rapture.	The Holy Spirit has indwelt believers in all ages, especially in the present NT era, and will not be withdrawn.
Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel.
OT believers were not 'in Christ,' nor part of the Body or Bride of Christ.	Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ.
The Law has been abolished.	The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.
OT laws are no longer in effect unless repeated in the NT	OT laws are still in effect unless abrogated in the NT
The Millennium is the Kingdom of God. Dispensationalists are always Premillennial and usually Pre-Tribulational.	The Church is the Kingdom of God. Covenanters are usually Amillennial , sometimes Premillennial or Postmillennial, rarely Pre-Tribulational.
The OT animal sacrifices will be restored in the Millennium.	The OT sacrifices were fulfilled and forever abolished in Christ.
The Millennium will fulfill the Covenant to Abraham. Israel has a future.	Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most don't.
David will sit on the Millennial throne in Jerusalem.	Christ alone sits on the throne. Saints rule under Him.

<http://www.twoagespilgrims.com/doctrine/dispensational-premillennialism-and-amillennialism-compared/>



[End Times Infographic Dissects Christian Views on Tribulation, Rapture](#) In Christianity, the end times is

punctuated by the tribulation, the rapture and the second coming of Jesus Christ, and is often discussed along the lines of premillennialism, postmillennialism and amillennialism. The Book of Revelation, the final book of the Bible, is usually cited in these discussions, although other New Testament books and prophetic books of the Old Testament are referenced as well. Christians believe the Bible teaches that Jesus Christ will return at some future point to reign on Earth and judge the world — although the purported timeline of events are hotly debated."

Source: <http://preteristarchive.com/ARTchive/josh-byers-end-times-infographic.jpg>

Preterism

<http://www.pfrs.org/preterism/index.html>

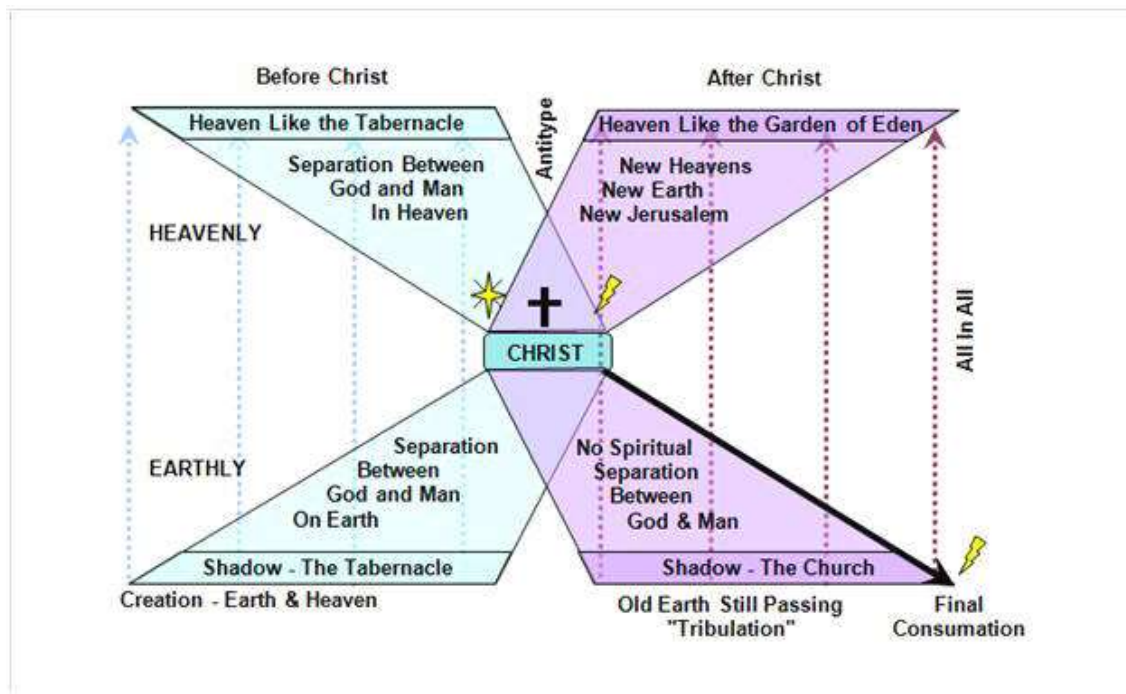
Theopedia: Preterism: <http://www.theopedia.com/preterism>

Full Preterism, which focuses on the destruction of Jerusalem in 70 AD, assumes a symbolic Millennium and that all prophecy has been fulfilled in one way or another.

Partial Preterism is usually a subset of Amillennialism (sometimes Post-millennialism) and associated with covenant theology, "Those who hold to partial preterism believe that the prophecies in Daniel, Matthew 24, and Revelation (with the exception of the last two or three chapters) have already been fulfilled and were fulfilled no later than the first century AD. According to partial preterism, there is no rapture, and passages describing the tribulation and the Antichrist are actually referring to the destruction of Jerusalem in AD 70 and the Roman emperor Titus. Partial preterists do believe in the return of Christ to earth and a future resurrection and judgment, but they do not teach a millennial kingdom or that Israel as a nation has a place in God's future plan. The "last days" relates to the old Jewish covenant not the earth itself.

[Source: <http://www.gotquestions.org/partial-preterism.html>]

Idealistic Preterism:

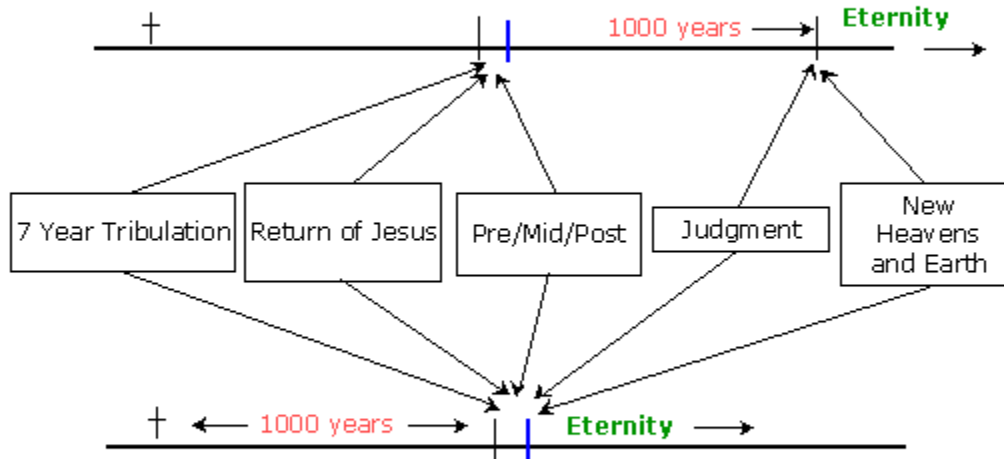


[Source: <http://www.preteristarchive.com/Idealism/>]

Premillennialism vs Amillennialism

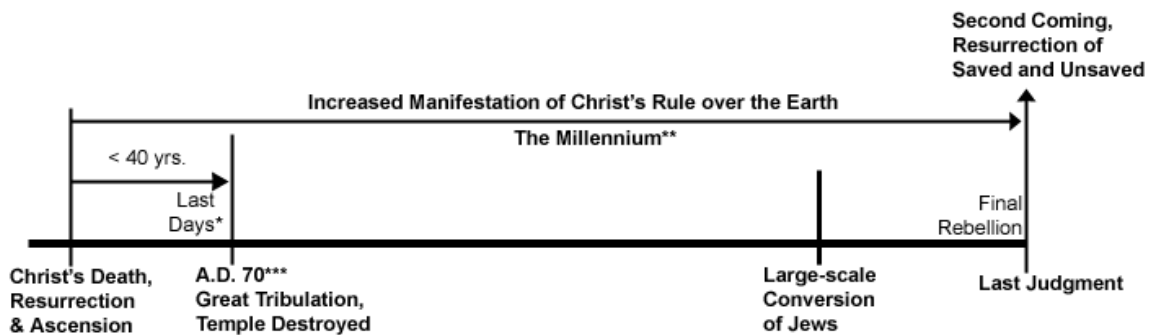
<https://carm.org/amillennialism-and-premillennialism>

Premillennialism



Amillennialism

Postmillennialism



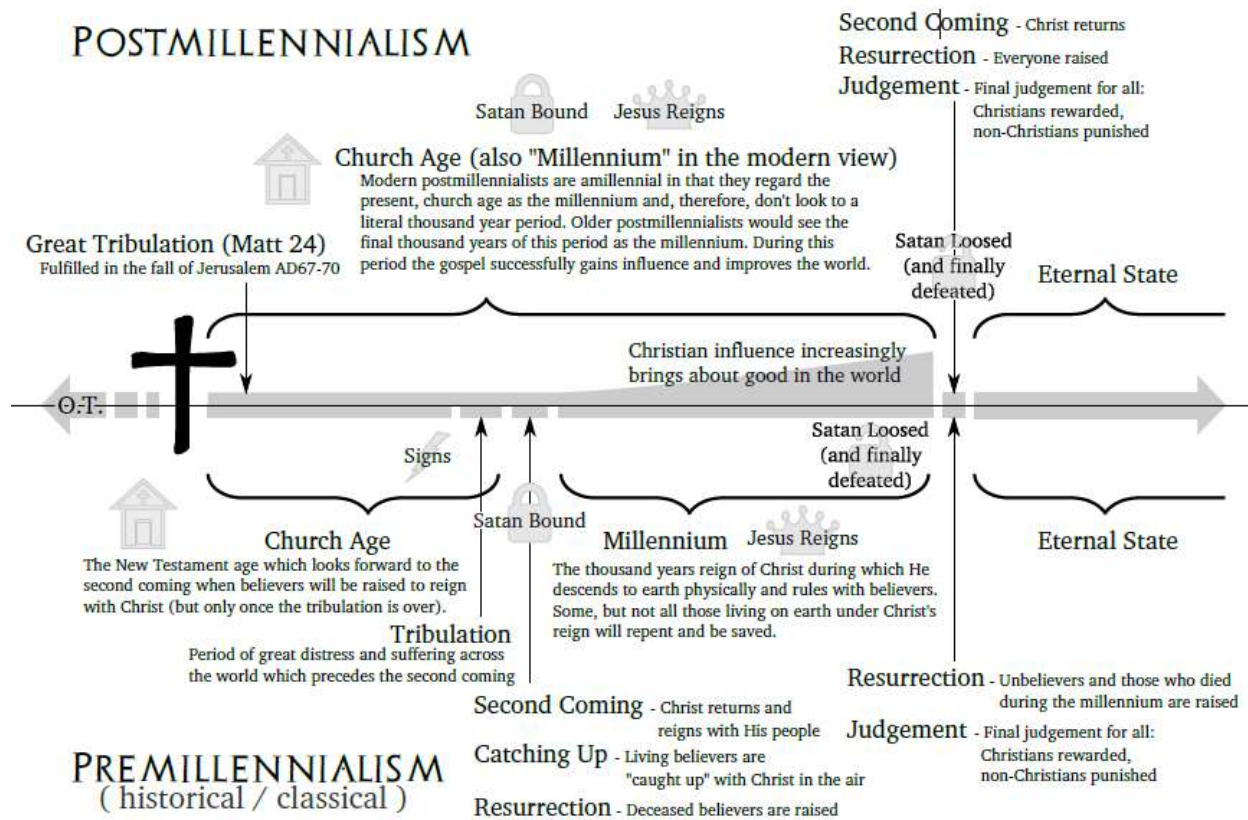
* Some Postmillennialists teach that the Last Days are the entire period from the first to the second coming, since that is the last age of the earth prior to eternity.

** Some Postmillennialists have taught that church history will end in a literal 1000 year period of great blessing before the Final Judgment.

*** The view that the Great Tribulation has already occurred is called the "preterist" view. Some Postmillennialists believe that the Tribulation covers the entire church history, called the "church historicist" view.

Postmillennialism vs Premillennialism

<http://www.rekindle.co.za/content/postmillennialism-vs-premillennialism/>



If you're wondering about amillennialism compared with postmillennialism or premillennialism, it may help you to know that Amillennialism is fairly similar to the postmillennial view but does not share the upward curve (where Christian influence brings about good in the world), postmillennialists are sometimes called optimistic amillennialists for this reason.

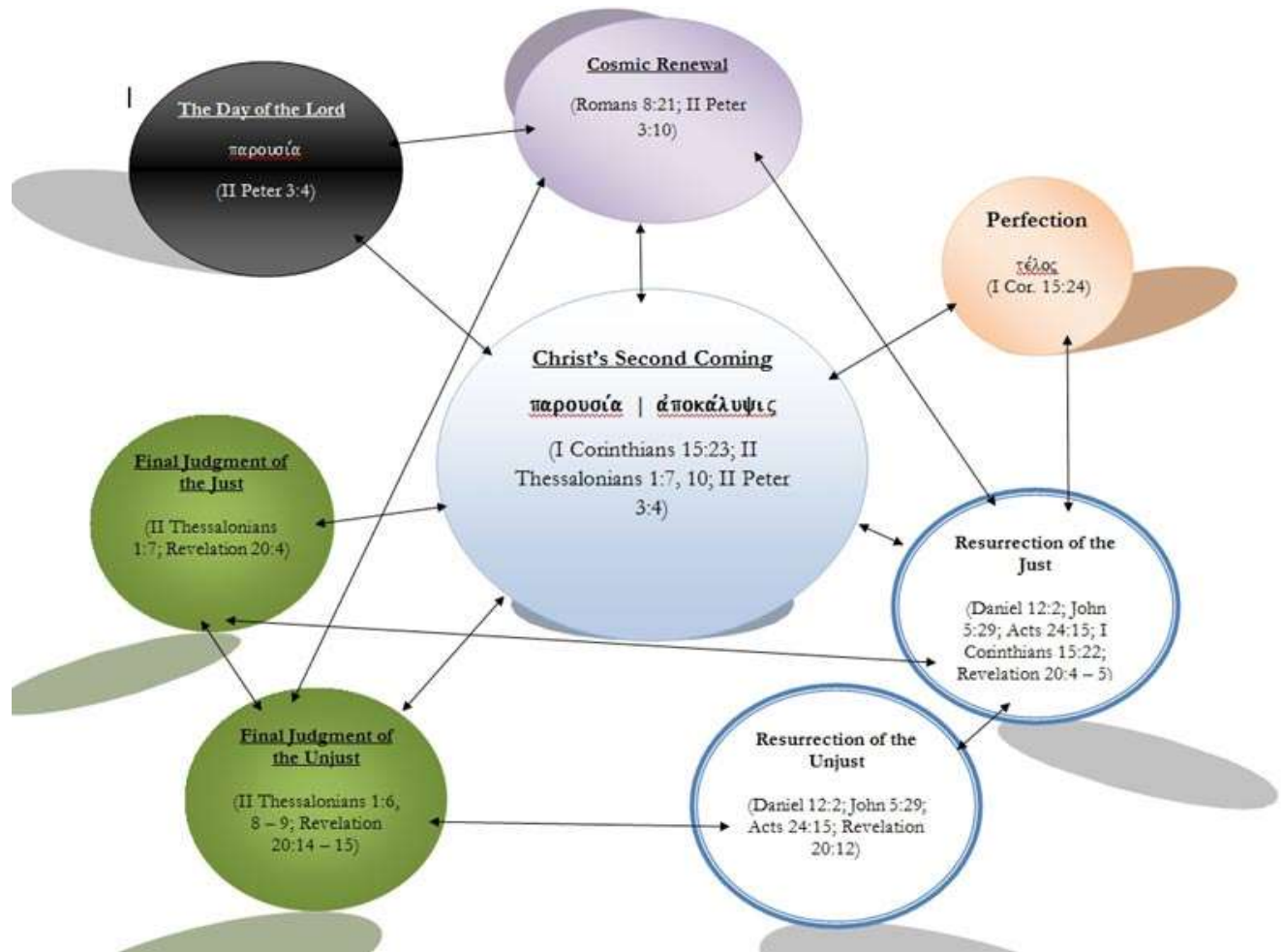
Postmillennialism (after the millennium) is an eschatological position within Christian theology that interprets Revelation 20 as a period in which through the preaching of the Word of God that the entire world will eventually be converted to Christianity, and this will usher in the kingdom of Christ. This is when Christ will return. It is postmillennial in that after the 1,000-year reign of Christ that the world will be converted and the final work of God will be completed. Some Postmillennialists believe the 1,000 years is literal, and others believe it is figurative.

<https://carm.org/dictionary-postmillennialism>

What is Postmillennialism?

http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1041&context=pretrib_arch [PDF]

An Amillennial Eschatology Chart!



http://www.reformationtheology.com/Parousia_Concurrent.jpg

<http://hereiblog.com/files/amillennialchart.pdf> [PDF]

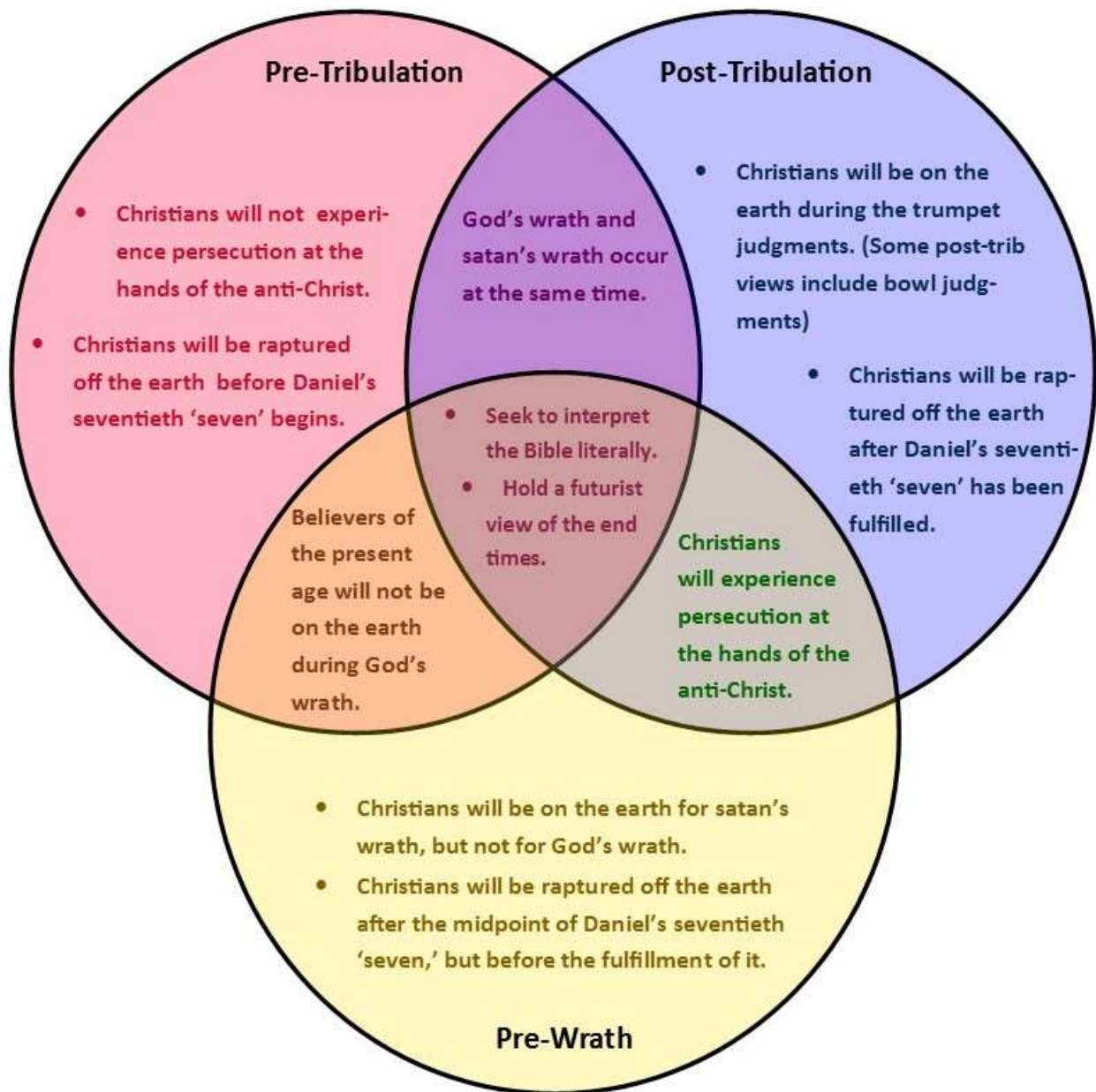
http://www.reformationtheology.com/2008/12/an_amillennial_eschatology_cha.php

...it shows, in picture form, (above) that all these events are concurrent or take place simultaneously. The return of Jesus ushers in the resurrection of the just and unjust, the final judgement, the new heavens and the new earth etc...

Alternate source:

<http://jollyblogger.typepad.com/jollyblogger/2008/12/an-amillennial-eschatology-chart.html>

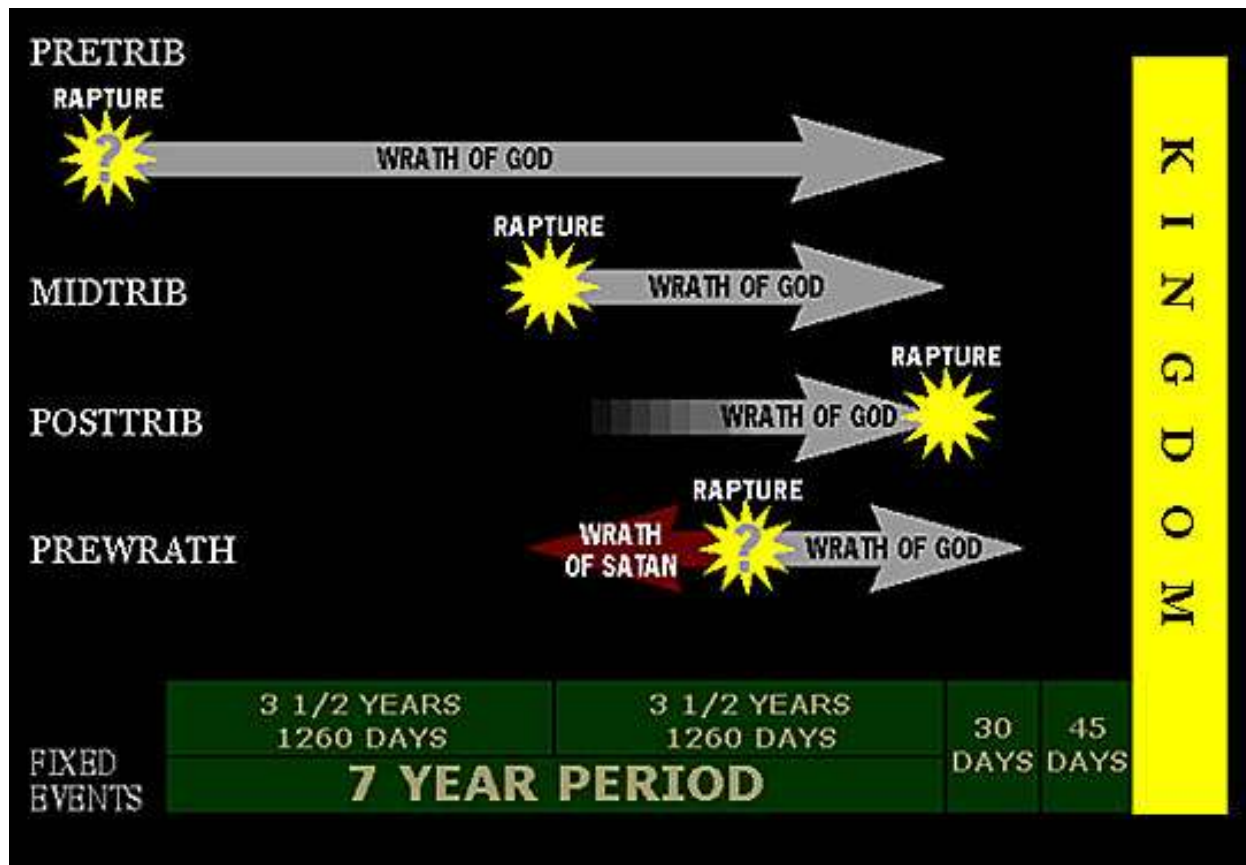
Premillennialism's Tribulation Beliefs



<https://prewrathresources.files.wordpress.com/2016/06/venn-diagram-comparison-of-3-literal-biblical-interpretation-end-time-views.jpg>

Main End Times Rapture (Pre-Millennial) Theories

("Trib" = Tribulation)



[Source: <http://www.apocalypsesoon.org/trib.html>]

Question: "What is premillennialism (Chiliasm)?"

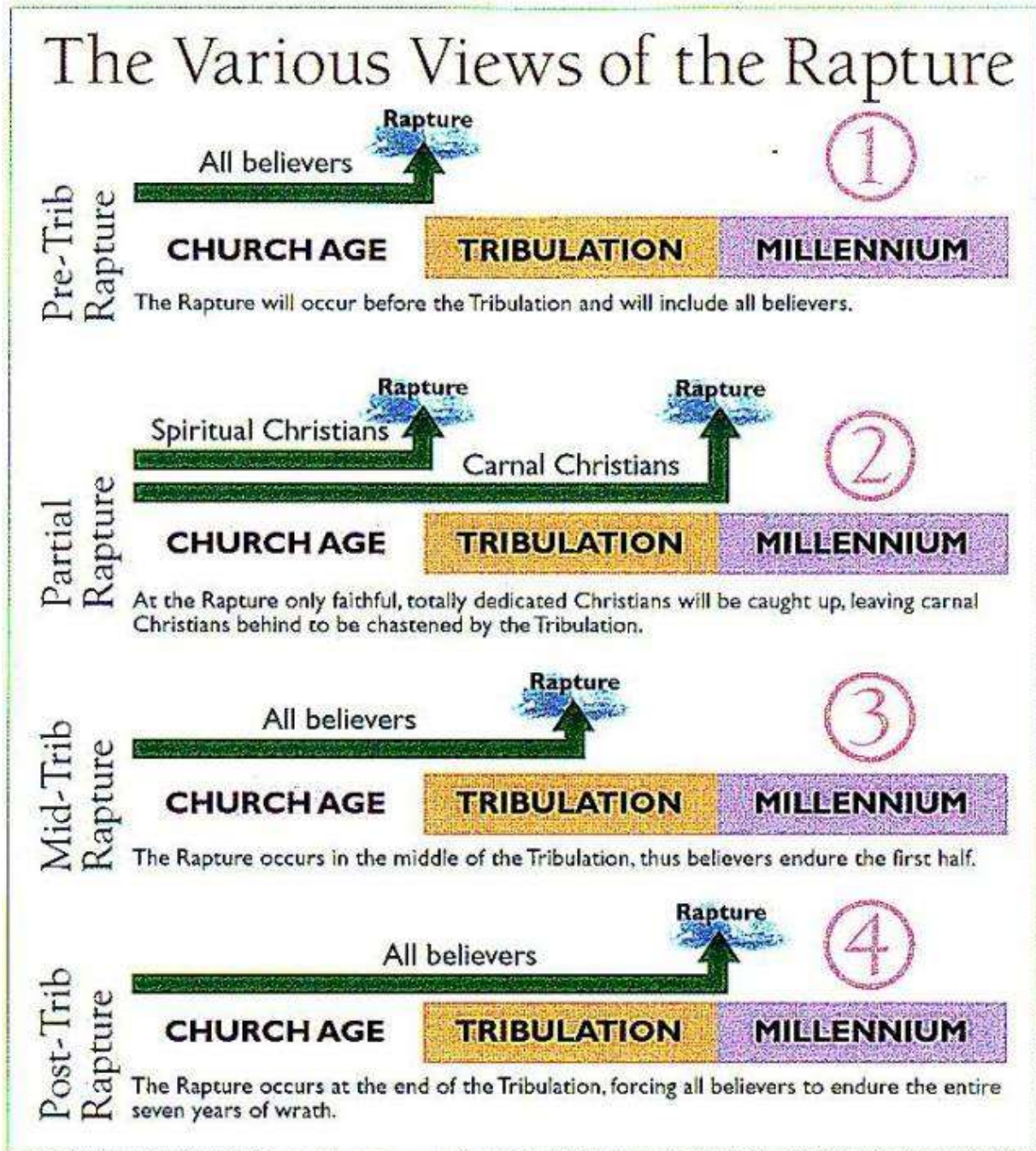
<https://www.gotquestions.org/premillennialism.html>

What is Millennialism?

<https://www.gotquestions.org/millenarianism.html>

Answer: Millenarianism, generally speaking, is belief in a future positive transformation of society. Christian millenarianism, also known as millennialism, is the belief that there will be a 1,000-year period in the future in which Christ will literally rule on earth. The word *millenarianism* comes from the Latin word for "1,000"—*millennium*. Millennialism is also sometimes called chiliasm, which is from the Greek word for "1,000." Those who hold this belief are called millennialists or millenarians (*not to be confused with Millennials, who are the generation of people born between the years 1980 and 2000*).

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Source: <https://duaineallensblogs.wordpress.com/2014/03/29/bible-tim-lahaye-tom-ice-charting-the-end-times/>

Will Christians go through the Great Tribulation?

[Source: <http://www.christianissues.biz/endtimeprophecy.html>]

[Includes charts; also Downloadable as a PDF]

Excerpts: Example Charts...

Comparing 1 Thessalonians 4-5 with Matthew 24-25			Comparing Matthew 24 with Revelation 6-8			
Event	1 Thess. 4-5	Matt. 24-25	Matt. 24 - The Olivet Discourse		The Revelation of Christ	
Christ Himself returns	1 Thess. 4:16	24:30	24:4	WARNING To God's elect	22:19	WARNING
From heaven	1 Thess. 4:16	24:30	24:5	FALSE CHRISTS	6:1-2	THE FIRST SEAL
With a commanding presence	1 Thess. 4:16	24:30	24:6	WARS	6:3-4	THE SECOND SEAL
Angels present	1 Th. 4:16, 3:13	24:31	24:7	FAMINES	6:5-6	THE THIRD SEAL
Trumpet sound	1 Thess. 4:16	24:31	24:9,21	THE GREAT TRIBULATION	6:7-8	THE FOURTH SEAL
Believers supernaturally gathered to Christ	1 Thess. 4:17	24:31, 40-41	24:9,22	Death	6:9-11	THE FIFTH SEAL
Believers meet the Lord	1 Thess. 4:17	25:1, 6	24:10,24	Apostasy		
In the clouds	1 Thess. 4:17	24:30	24:29	SIGN OF THE END OF THE AGE Sun, moon & stars.	6:12-17	THE SIXTH SEAL
The time is unknown	1 Thess. 5:1-2	24:36	24:30,27	SIGN OF CHRIST'S COMING		
Will come as a thief	1 Thess. 5:2,4	24:43	24:30	THE COMING OF CHRIST		
Will come at night	1 Thess. 5:2	24:43	24:13,31	THE DELIVERANCE OF CHRIST'S ELECT Rapture	7:9-14	THE GREAT MULTITUDE Out of the Great Tribulation
Unbelievers are unaware of impending judgment	1 Thess. 5:3	24:37,39	24:14,30, 37-39	THE WRATH OF GOD The End of the Age or The Day of the Lord	8:1-7	THE SEVENTH SEAL
Judgment comes as travail upon an expectant mother	1 Thess. 5:3	24:8 [cf. RSV]		Who is the Restrainer?		God's wrath in the Day Of
Believers not deceived	1 Thess. 5:6	24:4-5,25		See next page.		The Lord – see last page
Believers are to watch	1 Thess. 5:6	24:42,25				
Warning against drunkenness	1 Thess 5:7	24:49				

NOTE: "parousia" is singular in 1 Th. 4:15 and Matt. 24:27.

The striking parallels between 1 Thess. 4-5, Matt. 24-25 and Rev. 6-8 make it abundantly clear that they are all describing the same event.

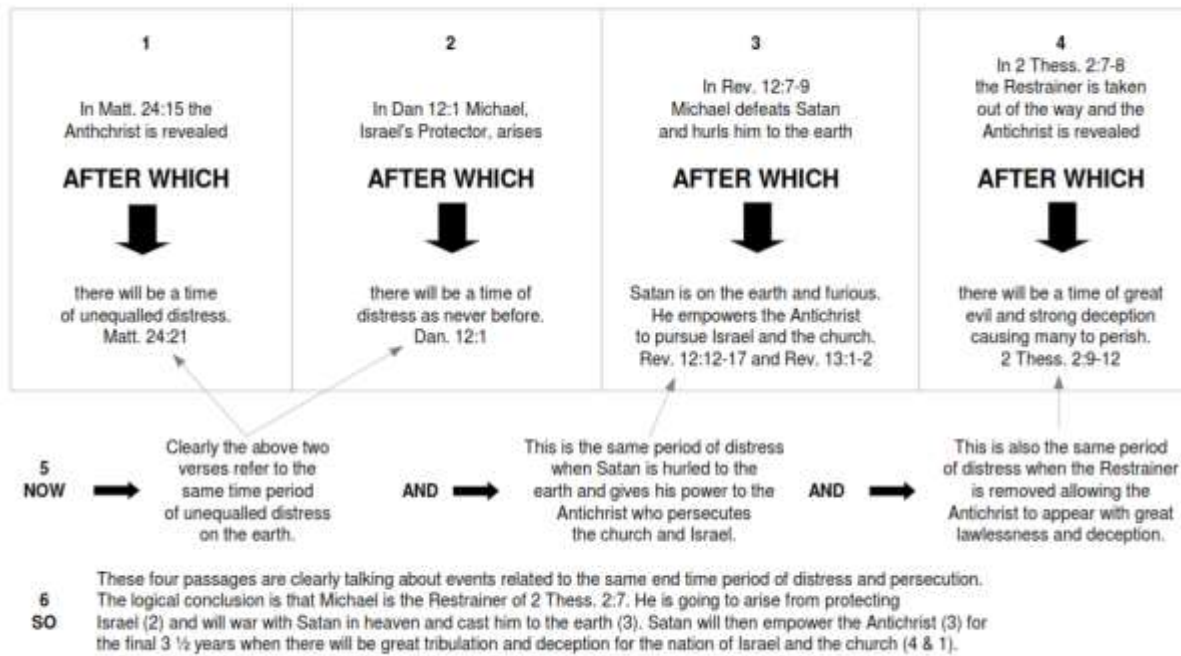
There is no secret Rapture but a single return of the Lord. On the day of His return, Jesus cuts short the Great Tribulation by gathering the elect to Himself in the clouds and then the Day Of The Lord begins when God pours out His wrath on those remaining on the earth.

Taken from Sola Scriptura (<http://www.scriptorium.org/products/newsletters.html>) and The Rapture Question Answered, Plain & Simple, by Robert Van Kampen.

Mick Alexander Email: leeandmick@gmail.com

Downloaded from: <http://www.christianissues.biz/endtimeprophecy.html>

Who is the Restrainer of 2 Thess. 2:7?



The Day Of The Lord is the period of God's wrath that will occur after Jesus returns.
The following shows this period of wrath occurring in Matthew 24, Rev. 6-8 and 1 Thess. 4-5.

The sun and moon darkened	Matt. 24:29, Rev. 6:12-13
Jesus returns – the Rapture	Matt. 24:31, Rev. 7:9-14 and 1 Thess. 4:16-17.
God's wrath during the Day Of the Lord	Matt. 24:30, Rev. 6:15-17 (Rev. 8) and 1 Thess. 5:1-2

Because the Day of The Lord is common to all three passages, then it is obvious that all three passages are talking about the same thing, namely the return of Jesus to Rapture the church and then pour out God's wrath during the Day Of The Lord.

END: Excerpts from “Will Christians go through the Great Tribulation?”

The Rapture, including N.T. Wright's View of the Rapture

N.T. Wright: Farewell to the Rapture (2001)

http://itsinthetext.blogspot.com/2013/03/farewell-to-rapture-nt-wright_4.html

Original text: <http://ntwrightpage.com/2016/07/12/farewell-to-the-rapture/>

Little did Paul know how his colorful metaphors for Jesus' second coming would be misunderstood two millennia later.

Corresponding videos:

N.T. Wright on the Rapture Passage (2016)

<https://www.youtube.com/watch?v=TJyVLM-tuCg> [Video]

ABC News: N.T. Wright on Heaven & Rapture Theology (2012)

<https://www.youtube.com/watch?v=I9ln9Jq5Y-E> [Video]

<https://www.youtube.com/watch?v=1u4CzArtW3E> [Video]

N. T. Wright on the FALSE Doctrine of the Rapture to Heaven

<https://www.youtube.com/watch?v=M-GZt5Mrbq8> [Video]

Left Behind Rapture Debunked - N. T. Wright

<https://www.youtube.com/watch?v=-OIVJalcTwQ> [Video]

Where Did Rapture Theology Come From? [Ben Witherington III](#) (2014)

https://www.youtube.com/watch?v=d_cVXdr8mVs [Video]

The Rapture in Matthew 24 & 1 Thessalonians 4: Seven Minute Seminary (2014)

<https://www.youtube.com/watch?v=cg8IRGqtMHc> [Video] [Ben Witherington III](#)

Quote: *"A text without a context is just a pretext for whatever you want it to say"*

Rejecting the 'Left Behind' Rapture Theology | [William Lane Craig](#) (2015)

<https://www.youtube.com/watch?v=DLuUV6yUMSk> [Audio] [FYI (not related): [Kalam Cosmological Argument](#)]

What About the Rapture in 1 Thess 4? Problem Texts for Holistic Eschatology, Part 2

<https://richardmiddleton.wordpress.com/2014/10/14/what-about-the-rapture-problem-texts-for-holistic-eschatology-part-2/>

Excerpt:

...

Paul's Application of *apantēsis* to the Return of Christ

It was customary for people to vie for pride of place in meeting the coming dignitary, hence Paul's assurance in 1 Thessalonians 4:15-16 that Christians who had already died would not be inconvenienced at this great event; rather they would rise first (and thus be the first to meet the coming King).

Since cemeteries were located outside city walls in the first century, often lining the main road leading to the city, Paul's readers could vividly imagine the scenario of the dead in Christ being raised as the King passed by, before those in the city went out to meet him as he approached the city gates. This also makes sense of Paul's statement that "God will bring with him [Christ] those who have died" (1Thess 4:14); this suggests that those raised from the graves, who have met the returning Lord, will then enter the city with him.

The most important point in the above scenario is that those who went out to meet the dignitary *returned* with him, escorting him in grand procession into their city. In this case, this clearly means an escort *to earth*.

Beyond the background custom of an imperial visit (represented by *parousia* and *apantēsis*) and the clear biblical teaching of the redemption of creation, there are further reasons to doubt that 1 Thessalonians means to teach the rapture, as classically understood.

1 Thessalonians 4:13-18 Describes a Public Event

First, the rapture is supposed to be a secret event, yet the coming of Christ in 1 Thessalonians 4 is announced with great fanfare, "with a cry of command, with the archangel's call and with the sound of God's trumpet" (1 Thess 4:16). This is similar to the sound of the trumpet in 1 Corinthians 15:51-52, which describes the suddenness of Christ's coming, accompanied by the transformation of living believers and the resurrection of those who have died.

"Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed." (1 Cor 15:51-52)

1 Thessalonians 4:13-18 Is About the Resurrection and the Final State

Furthermore, in its most popular form, the rapture is meant to remove living believers from earth so that the Tribulation can begin (all dead believers are already in heaven). But in 1 Thessalonians 4 Paul speaks of both dead and living believers rising to meet Christ. The text is thus not about removal of believers from earth at all. Like 1 Corinthians 15, 1 Thessalonians 4 addresses the resurrection of the dead and transformation of the living that will accompany Christ's decisive coming as Lord to judge the world and make all things new.

A Farewell to the Rapture in Matthew 24? Problem Texts for Holistic Eschatology, Part 3

<https://richardmiddleton.wordpress.com/2014/10/17/a-farewell-to-the-rapture-problem-texts-for-holistic-eschatology-part-3/>

Excerpt:

...Indeed, it turns out that many dispensationalists agree that Matthew 24 // Luke 17 doesn't teach the rapture. And some even doubt that it is taught anywhere in the Bible.

But I'm getting ahead of myself.

The Understanding of Matthew 24:37-41 in Popular Eschatology

In Matthew 24 (as part of the so-called Olivet discourse) Jesus explains what will happen when the Son of Man returns. According to Matthew 24:40-41: "Then two will be in the field; *one will be taken* and one will be left. Two women will be grinding meal together; *one will be taken* and one will be left."

Luke 17:34-35 is similar: "I tell you, on that night there will be two in one bed; *one will be taken* and the other left. There will be two women grinding meal together; *one will be taken* and the other left."

The common assumption of much Christian eschatology is that the one "taken" in Matthew 24 // Luke 17 is the believer, going to heaven to be with the Lord. And this is identified with the "rapture" of 1 Thessalonians 4:17.

The Importance of Reading Texts Carefully

The problem is that we do not typically read the Bible very carefully. So let us pay close attention to the comparison Jesus makes in Matthew 24.

Jesus begins by describing what life was like in the time of Noah, when people did not expect the flood. His point in verse 39 is that the people of Noah's time "knew nothing until the flood came *and swept them all away*, so too will be the coming of the Son of Man."

Note who is taken away, according to Jesus. The phrase "swept them all away" clearly describes judgment on the wicked; it was Noah and his family who were "left behind" (if we might put it so); they remained on the earth after the flood.

Thus, when Jesus introduces the eschatological equivalent to the days of Noah (in vv. 40-41), it is evident from the analogy he draws between the two events that the ones *taken* are the unrighteous; they are taken to judgment.

The two Greek verbs Jesus uses in Matthew 24:39-41 (*airō* for the time of Noah and *paralambanō* for the coming of the Son of Man), are translated as "swept away" and "taken" in the NRSV. They are rendered as "taken away" and "taken" in the KJV, and also in the NIV. The similarity of these verbs in the KJV and NIV should have made Jesus' point even more obvious for those reading these translations.

The fact that so many have misread who is taken and who is left, despite such clear verbal clues (not to mention Jesus' analogy between the flood and the eschaton), is a powerful example of how our assumptions about what a text says can predetermine what we see in the text.

Luke 17 Clarifies Where They Are “Taken”

If we doubt this interpretation of Matthew 24, we need only turn to Luke’s version of this text, for he follows the narrative of one taken and one left (in 17:34-35) with a question from the disciples in verse 37. The ask, “Where, Lord?” That is, where are they taken?

Jesus replies, “Where the corpse is, there the vultures will gather.” This is clearly a reference to judgment; the image is certainly not of “heaven.”

The image Jesus alludes to is the valley of Ben-Hinnom (*gai ben-hinnom* or Gehenna), southwest of Jerusalem, which had become the city dump in the Second Temple period, used for incinerating garbage, dead animals, and executed criminals. In the Old Testament the valley of Ben-Hinnom is associated with idolatry and child sacrifice (by burning) to Baal or Molech.

We should not be surprised that those taken *from the earth* are being judged. After all, the same Jesus who taught about the last days in Matthew 24 proclaimed in the Beatitudes: “Blessed are the meek, for they will *inherit the earth*” (Matt 5:5).

Most Dispensationalists No Longer Think Matthew 24 Teaches the Rapture

Although Matthew 24:37-41 is often used to support the rapture in popular eschatology, it is significant that these words of Jesus are not typically appealed to by dispensationalist theologians and Bible scholars (even though the rapture is a distinctively dispensationalist doctrine).

Even [Hal Lindsay](#)’s bestseller, *The Late, Great Planet Earth*, which resolutely emphasizes the rapture, never appeals to this text about being “taken” in Matthew 24 or Luke 17.

These verses are also notably absent from the discussion in both the first and second editions of *Three Views of the Rapture* (1984; reprint. 1996; and 2010) published by Zondervan in their Counterpoints series; indeed, when the introduction to the second edition (2010) lists texts that either explicitly or implicitly teach the rapture, Matthew 24:36-42 is not on the list.

Although early dispensationalists such as [John Nelson Darby](#) and [William E. Blackstone](#) cited this text in arguing for the rapture, as early as 1925 dispensationalists had begun to back off using it as part of their argument. And by the mid-twentieth century the majority of dispensationalists had come to the conclusion that Matthew 24:36ff. did not address the rapture at all, conceding instead that it referred to events after the tribulation.

Thus dispensationalist [John F. Walvoord](#) critiques those who use this text to support the rapture, emphatically noting: “Those taken away were taken away in judgment” (Walvoord, *The Blessed Hope and the Tribulation: A Historical and Biblical Study of Posttribulationism* [Grand Rapids: Zondervan, 1976], 89).

Why Do Evangelicals Think Matthew 24 is a Rapture Text?

For the popularity of the contemporary rapture interpretation of Matthew 24 // Luke 17 we need to turn to [Larry Norman](#)’s famous 1969 song, “I Wish We’d All Been Ready,” which was released on what is usually regarded as the first Christian rock album (*On this Rock*, Capitol Records, 1969). After evoking the Great Tribulation in verse 1, the second verse of the song is a poetic restatement of Luke 17:34 and Matthew 24:40:

A man and wife asleep in bed,/ She hears a noise and turns her head he's gone;/ I wish we'd all been ready.

Two men walking up a hill,/ One disappears and one's left standing still;/ I wish we'd all been ready.

The song clearly understands the person who is “gone” (or who “disappears”) as having been taken to heaven. Perhaps it is significant that according to Norman, the song “talked about something I had never heard preached from a pulpit as I grew up” ([Larry Norman comment from 1969](#)).

Because of Larry Norman, many of us have since heard this preached from the pulpit—and beyond the pulpit. Indeed, the chorus (“There’s no time to change your mind,/ The Son has come and you’ve been left behind”) arguably generated the title of the *Left Behind* series of books and movies.

Rapture Agnosticism and the New Creation among Some Dispensationalists

Beyond even [John Walvoord's](#) assertion that Matthew 24 // Luke 17 does not teach the rapture, it is significant that some dispensationalists no longer affirm the rapture as a doctrine at all. One such is [R. Todd Mangum](#), who has impeccable dispensationalist credentials (a doctorate from Dallas Theological Seminary and recipient of the John F. Walvoord Award for outstanding work in eschatology).

Yet [Magnum](#) admits that “little good has come of dispensationalists’ emphasis on a pre-tribulational rapture up to now; there is promise for even less good to come of such emphasis in the future.” He even suggests that dispensationalists adopt a posture of “rapture agnosticism,” both because of the doctrine’s *negative ethical effects* (it detracts from legitimate Christian concern for the earth) and because *it is not clearly taught in Scripture* (Mangum, “High Hopes for 21st-Century Dispensationalism: A Response to ‘Hope and Dispensationalism: An Historical Overview and Assessment’ by Gary L. Nebeker” [paper presented to the Dispensational Study Group of the Evangelical Theological Society, Nashville, Tennessee, November 2000]).

Magnum proposes instead an “inaugurated kingdom ethic” (the kingdom of God has already begun on earth, to be consummated at Christ’s return), which is more in line with the teaching of Jesus and the New Testament

New Testament scholar [Darrell Bock](#) also emphasizes the ‘this-worldly’ nature of the kingdom. In an extended study, Bock examines the biblical basis for the inaugurated kingdom of God in the midst of history, while also affirming the kingdom’s culmination not in heaven, but in “the cosmos as a whole” (Bock, “The Kingdom of God in New Testament Theology,” in *Looking into the Future: Evangelical Studies in Eschatology*, ed. David W. Baker [Evangelical Theological Society Studies; Baker Academic, 2001], 48).

Both Magnum and Bock fit the category of what dispensationalist theologian [Craig Blaising](#) calls “progressive dispensationalism,” a term that does not refer to “progressive” in opposition to “conservative,” but rather to an understanding of how the dispensations unfold. According to Blaising, there are three stages in the development of dispensationalism—which he names classical, revised, and progressive (Blaising, “The Extent and Varieties of Dispensationalism,” in Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* [Wheaton, Ill: Bridgepoint, 1993], 9-56).

As a representative of [progressive dispensationalism](#), Blaising himself has articulated a clear distinction between what he calls a “spiritual vision model” of eschatological escape to heaven and the biblical “new creation model,” which “expects the earth and the cosmic order to be renewed and made everlasting through the same creating power that grants immortal and resurrection life to the saints” (Blaising, “Premillennialism,” in *Three Views of the Millennium and Beyond*, ed. Darrell L. Bock [Counterpoints: Exploring Theology; Grand Rapids: Zondervan, 1999], 163).

A Farewell to the Rapture?

What's the world coming to when dispensationalists are agnostic about the rapture? Or when they affirm the renewal of the cosmos as the goal of eschatology?

This is an important and historic shift. But more important for our purposes is that neither Matthew 24 nor 1 Thessalonians 4 teaches the future escape of believers from the earth to heaven.

And if the two most cited proof-texts for the rapture don't support this idea, we have no good reason to think that it is any part of *biblical* eschatology.

N.T. Wright - Beyond Evangelical | The Blog of Frank Viola (Interview)

<http://frankviola.org/2012/01/23/ntwright/>

<http://www.patheos.com/blogs/frankviola/ntwright/>

Excerpt:

Frank: What are the three main objections (or [misrepresentations](#)) of your work among evangelical Christians, and what are your responses to those objections or misrepresentations?

N.T. Wright: People have sometimes said, ridiculously, that I don't believe in the second coming, because I insist that in the New Testament a reference to 'the son of man coming on the clouds' is to Jesus' vindication (in resurrection, ascension, and not least in the destruction of the Jerusalem that had opposed and rejected him) rather than to his return. The second coming is taught all over the place, and I have expounded it, I hope biblically, in *Surprised by Hope*.

Second, people have sometimes said that I downplay the divinity of Jesus (someone once accused me even of denying the virginal conception). This is a serious misunderstanding. I have done my best, rather, to oppose modern forms of Docetism (the view that Jesus wasn't really human, but only 'seemed' to be). Some modern **Docetists**, not surprisingly, see this as a denial of Jesus' divinity. I hope the present book, and its sequel *How God Became King*, will put the record straight on this one.

Third, many have been puzzled at my embrace of (one form of) what has been called the 'New Perspective' on Paul. Actually, one of the key things about the NP, at its best, is that it take seriously the larger vision of God's purposes for his people and for the whole creation that we find precisely in the four gospels. Often evangelicals have offered a would-be 'Pauline' gospel which not only doesn't do justice to Paul but leaves no room for the four gospels. That has to be wrong, and I've tried to show how.

e.g., **N. T. Wright on the Divinity of Jesus**

http://jollyblogger.typepad.com/jollyblogger/2006/07/n_t_wright_on_t_1.html

Rapture proponents:

[Thomas Ice / Pre-Trib Research Center](#))

[Pre-Trib Archives](#): The Rapture; What is pre-, post-, a- millennialism; and more

The Rapture - John MacArthur (2012)

<https://www.youtube.com/watch?v=EYEeb2ysy6U> [Video]

Bible hammer lock on The RAPTURE! (2013)

Chuck Missler & John MacArthur & Scottie Clarke

<https://www.youtube.com/watch?v=6pxAS1ZunuY&spfreload=5> [Video]

Q&A January 14th 2015 - Chuck Missler & Hal Lindsey - An Interview (2015)

<https://www.youtube.com/watch?v=bjmiYR1pHh0> [Video]

The Last Days by Tim Lahaye (2013)

<https://www.youtube.com/watch?v=656M97E6Svo> [Video]

Larry King Live: Left Behind (Tim Lahaye and Jerry Jenkins)

<https://www.youtube.com/watch?v=3IK87nQxKHA> [Video]

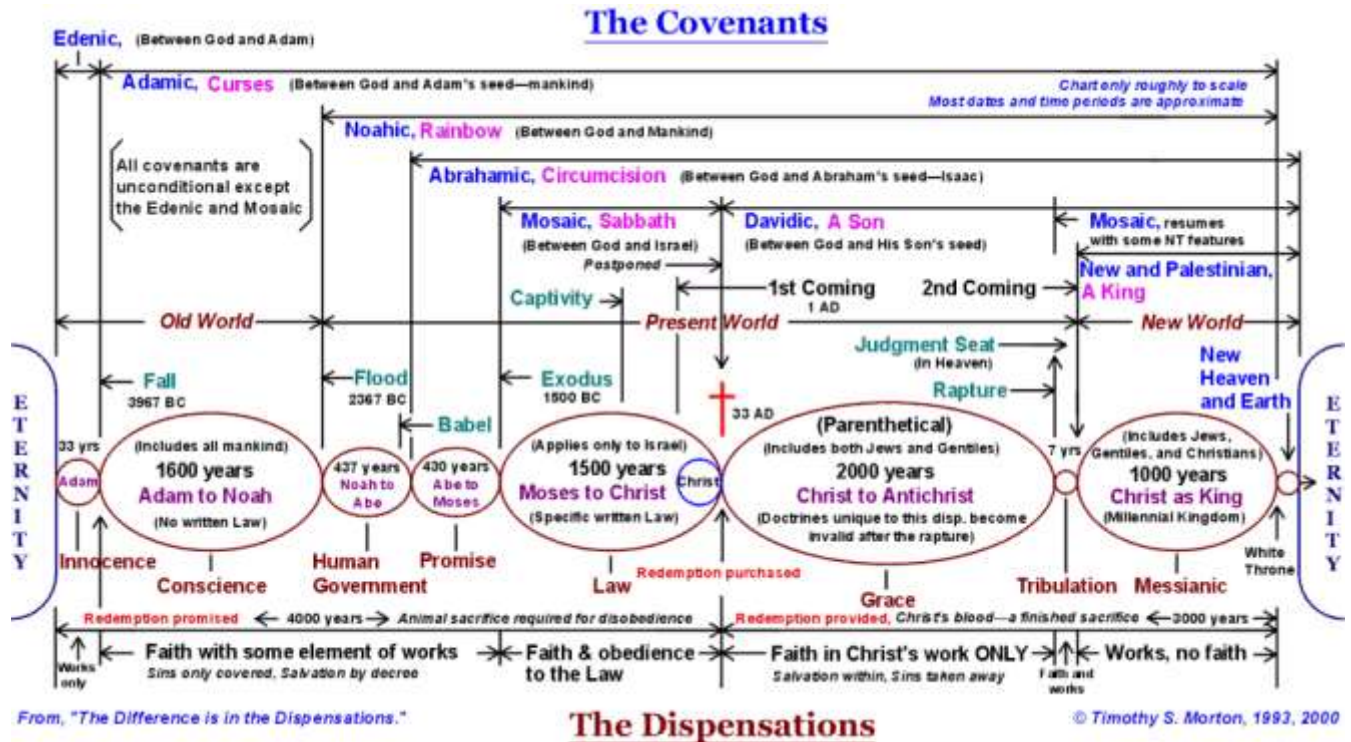
See also: [Premillennial, Amillennial, Postmillennial](#) (includes info. on the rapture)

Complete PREVIEW of the RAPTURES!

Pre-Trib / Mid-Trib / Post-Trib / Pre-Wrath Explained

<https://www.youtube.com/watch?v=5KqQuTP3yqs> [Videos]

Covenants vs Dispensations (example graphic)



<http://www.preservedwords.com/images/dispchrt.gif>

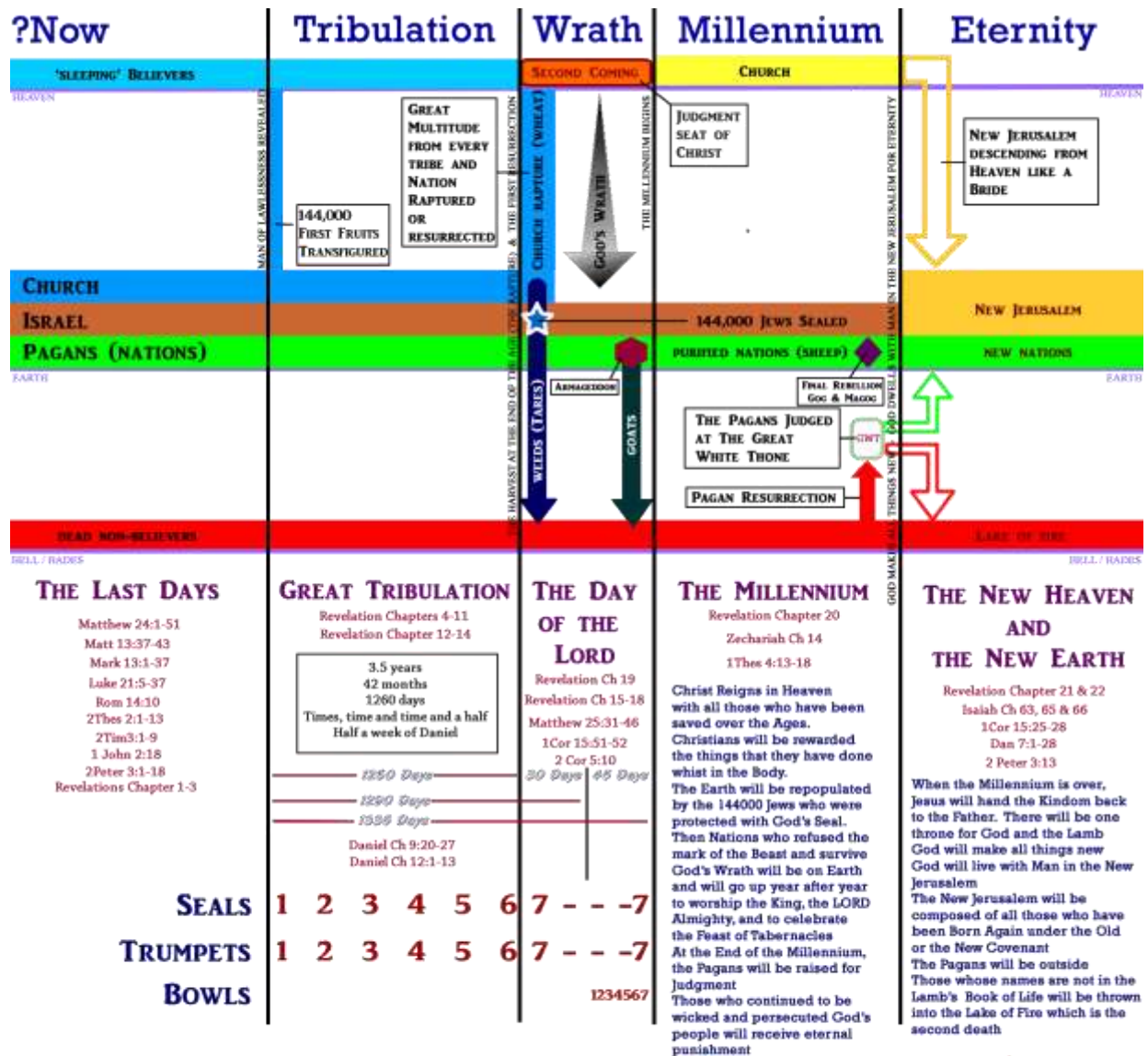
The above chart (which represents a premillennial/pretribulation view) is provided to show how biblical covenants be made roughly lined up with the dispensations and is a useful reference for this section on Premillennial, Amillennial, Postmillennial.

For more Covenants vs Dispensations Comparison Charts, see:

[Two Major Systems of Theology](#)

See also: [What Occurs at Death](#) (from the time of the resurrection of Christ onward) [Chart]

Another variation of premillennial view:

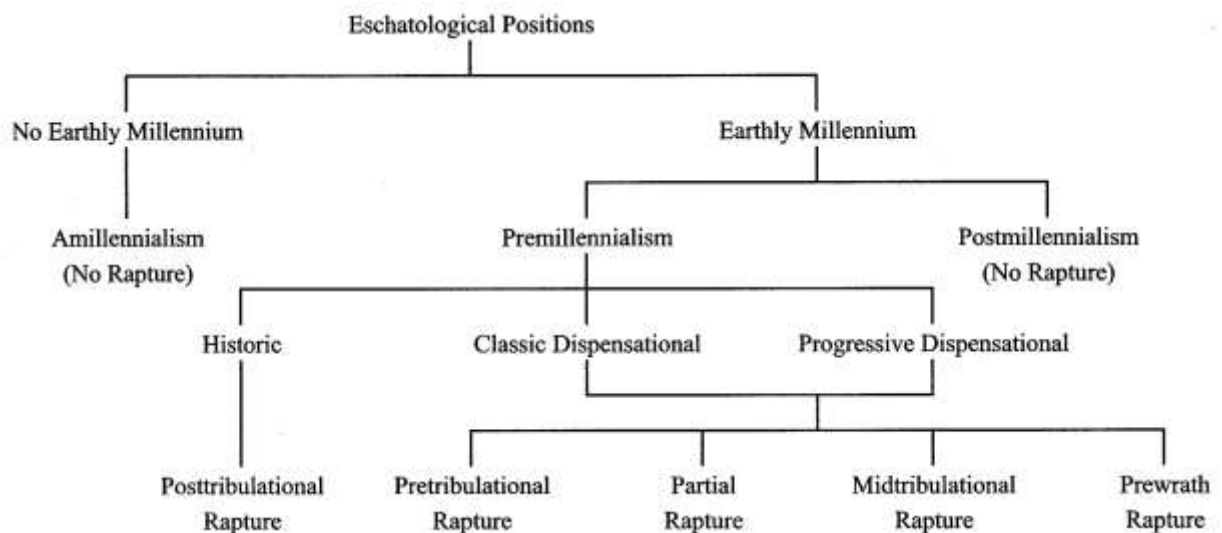
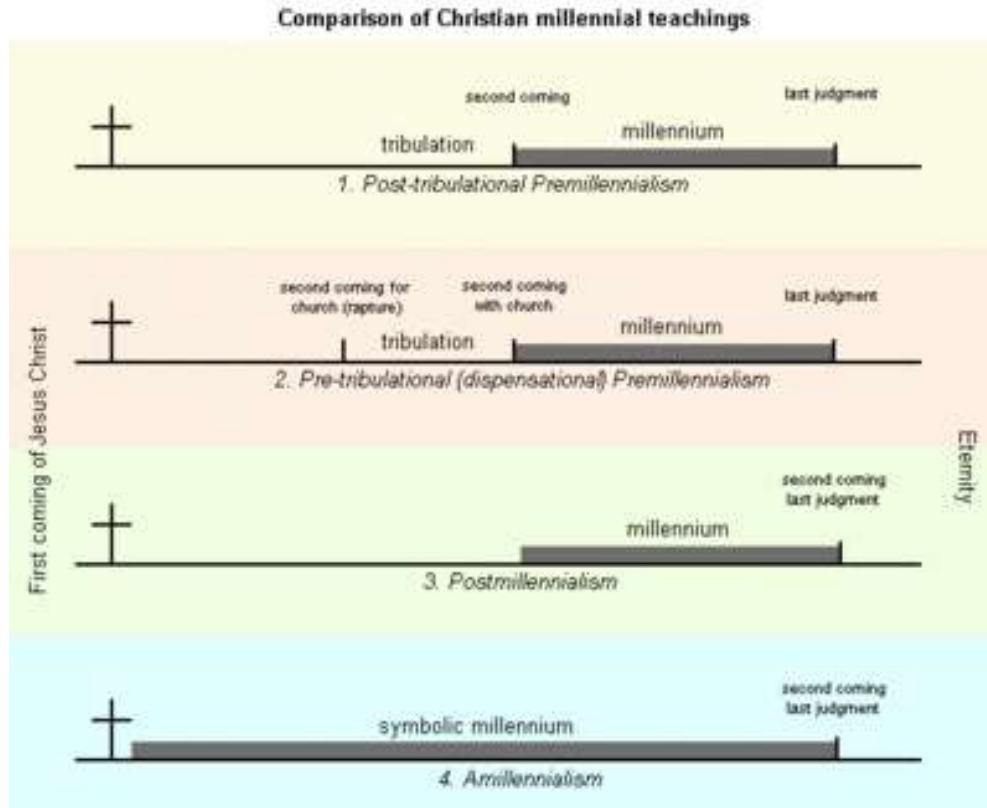


The End Times Prophecies of the Bible

<http://www.truthinlove.com/Pictures/millennium3.gif>

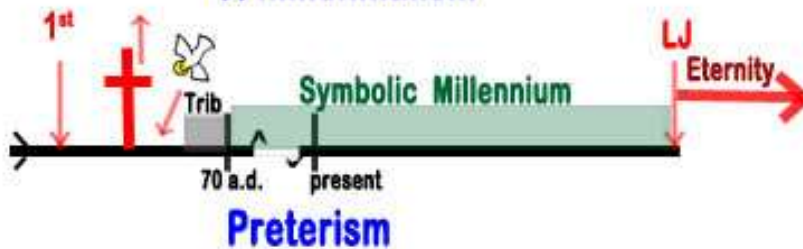
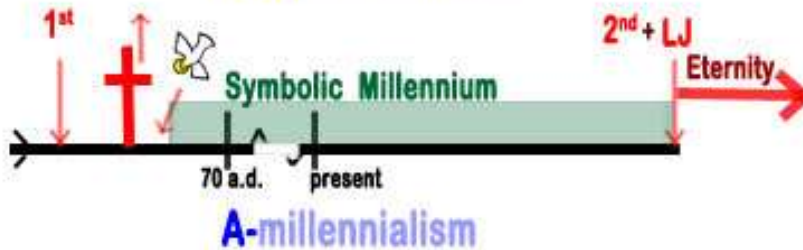
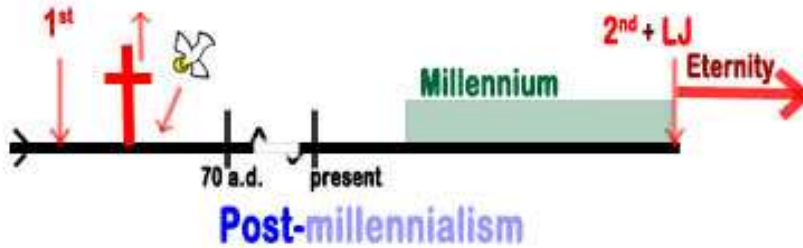
(Above is an example of a premillennial/pre-wrath viewpoint)

Comparisons of Eschatological Views



Christian Eschatologies

by www.triangulations.wordpress.com



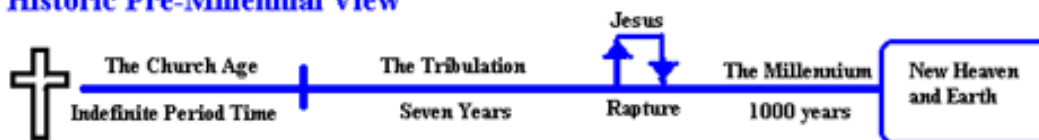
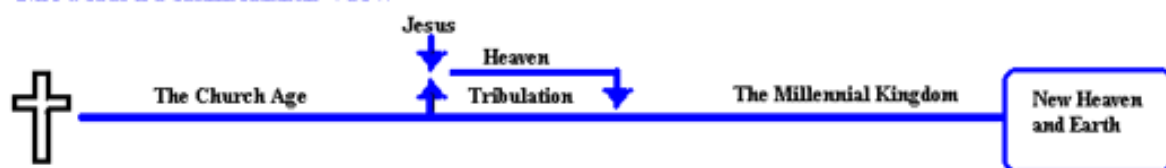
<http://www.writeopinions.com/christian-eschatological-views>

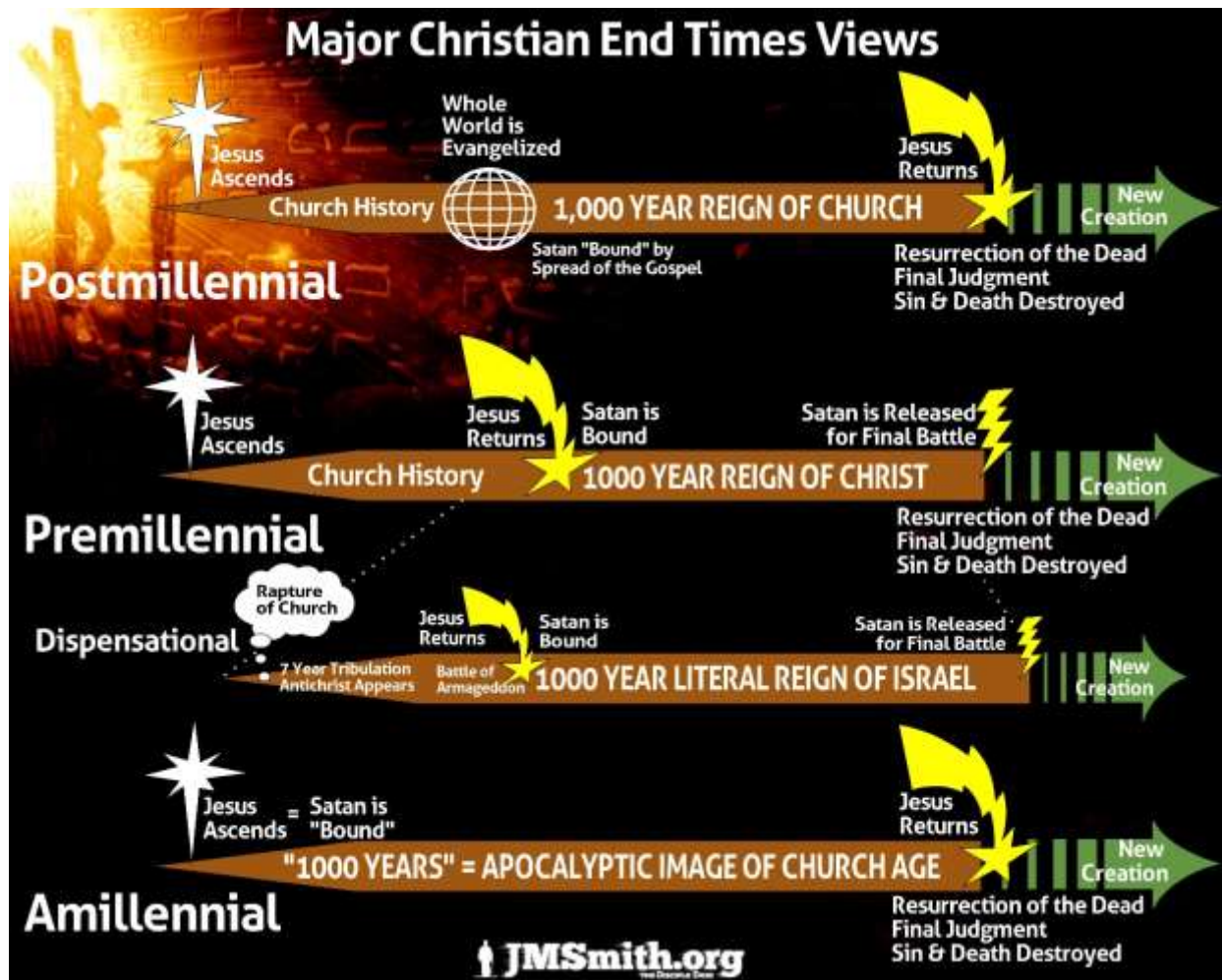
Note: FYI Preterism: <http://www.theopedia.com/preterism>

What are the differences between the different millennialisms? [Forum]

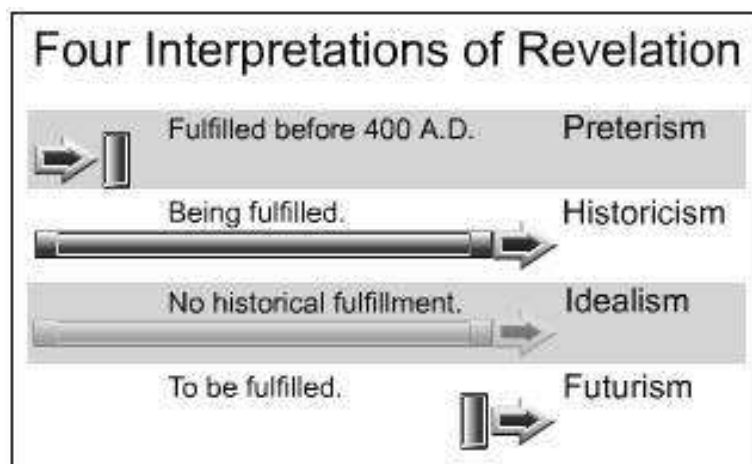
<https://christianity.stackexchange.com/questions/3131/what-are-the-differences-between-the-different-millennialisms>

Excerpt:

END TIME VIEWPOINTS**Historic Pre-Millennial View****Amillennial View****Postmillennial View****Modern Premillennial View**



Note: the site for the above chart in general has a Wesleyan perspective.



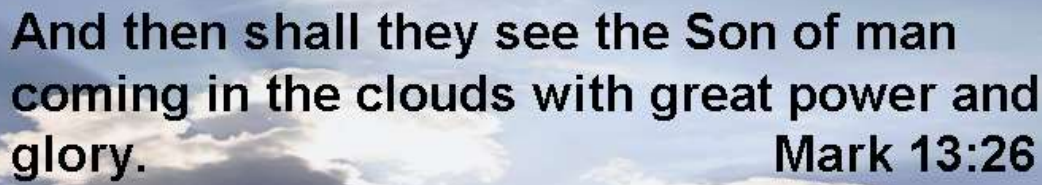
[Source: <http://preteristarchive.com/ARTchive/Charts/>]

Models of Eschatology

<https://modelsofeschatology.com/>

Eschatology refers to the biblical doctrine and study of last things. Usually focused on the return of Christ at the end of the age.

This blog is being setup to assist in the Models of Eschatology study course at United Christian Church in Richmond, Virginia which began January 23, 2008.



**And then shall they see the Son of man
coming in the clouds with great power and
glory. Mark 13:26**

Seven Models of Eschatology

-  **Classic Premillennialism**
-  **Postmillennialism**
-  **Amillennialism**
-  **Dispensational Premillennialism**
-  **Idealism**
-  **Preterism (Partial & Full)**
-  **Continuous Historicism**

Two Major Systems of Theology

Two major systems of Christian theology are the long standing Covenant Theology and it's more recent (1800's) [Dispensationalism](#). There have since been attempts to 'tweak' the systems where many have felt they were weakest and/or bridge the gap between the two systems, resulting in [New Covenant Theology](#), [Progressive Dispensationalism](#); and attempting to study and interpret scripture 'out of the box', [Christocentric Theology](#) (or hermeneutics). They are also included in this section.

NOTE: For more on these and related topics - see my separate "[Reference Notes on Paul and Romans](#)" and also: "[Christian Scholarship: Biblical – Theological – Philosophical](#)"

Comparison Chart:

DISPENSATIONALISM AND COVENANT THEOLOGY

The following are the major differences between these two systems of theology. They represent the mainstreams of both systems, though there are variations in each. Representative systematic theologies are those of [L.S. Chafer](#) and [Charles Hodge](#).

DISPENSATIONALISM	COVENANT THEOLOGY
1. May be Arminian or modified Calvinist. Almost never 5-point Calvinist.	1. Always Calvinist. Usually 5-point.
2. Stresses 'literal' interpretation of the Bible.	2. Accepts both literal and figurative interpretation of the Bible.
3. Usually does not accept the idea of the 'Analogy of Faith.'	3. Almost always accepts the idea of The 'Analogy of Faith.'
4. 'Israel' always means only the literal, physical descendants of Jacob.	4. 'Israel' may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
5. 'Israel of God' in Gal. 6:16 means physical Israel alone.	5. 'Israel of God' in Gal. 6:16 means spiritual Israel, parallel to Gal. 3:29; Rom. 2:28-29, 9:6; Phil. 3:3.
6. God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	6. God has always had only 1 people, the Church gradually developed.
7. The Church was born at Pentecost.	7. The Church began in O. T. (Acts 7:38) and reached fulfillment in the N. T.
8. The Church was not prophesied as such in the O.T. but was a hidden mystery until the N.T.	8. There are many O. T. prophecies of the N. T. Church.
9. All O.T. prophecies for 'Israel' are for literal Israel, not the Church.'	9. Some O. T. prophecies are for literal Israel, others are for spiritual Israel.

10. God's main purpose in history is literal Israel.

11. The Church is a parenthesis in God's program for the ages.

12. The main heir to Abraham's covenant was Isaac and literal Israel.

13. There was no eternal Covenant of Redemption within the Trinity.

14. There was no Covenant of Works with Adam in the Garden of Eden.

15. There was no Covenant of Grace concerning Adam.

16. Israel was rash to accept the Covenant at Mt. Sinai.

17. The 'New Covenant' of Jer. 31:31- 34 is only for literal Israel and is not the New Covenant of Lk.22:20.

18. God's program in history is mainly through separate dispensations.

19. Some Dispensationalists have said that O. T. sinners were saved by works.

20. Most Dispensationalists teach that men in the O.T. were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.

21. The O.T. sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect.

22. The Holy Spirit indwells only believers in the dispensation of Grace, not O.T. and not after the Rapture.

23. Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.

24. O.T. believers were not in Christ, not part of the Body or Bride of Christ.

25. The Law has been abolished.

26. O. T. laws are no longer in effect unless repeated in the N.T.

10. God's main purpose in history is Christ and secondarily the Church.

11. The Church is the culmination of God's saving purpose for the ages.

12. The main heir to Abraham's covenant and was Christ and spiritual Israel.

13. The eternal Covenant of Redemption was within the Trinity to effect election.

14. God made a conditional Covenant of Works with Adam as representative for all his posterity.

15. God made a Covenant of Grace with Christ and His people, including Adam.

16. Israel was right to accept the Covenant Mt. Sinai.

17. The 'New Covenant' of Jer. 31 is the same as in Lk. 22; both are for spiritual Israel according to Heb. 8.

18. God's program in history is mainly through related covenants.

19. No man has ever been saved by works, but only by grace.

20. All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.

21. O. T. believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.

22. The Holy Spirit has indwelt believers in all ages, especially in the present N. T. era, and will not be withdrawn.

23. Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel.

24. Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ.

25. The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial Laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.

26. O. T. laws are still in effect unless abrogated in the N.T.

27. The Millennium is the Kingdom of God. Dispensationalists are always Pre-Millennial and usually Pre-Tribulational.

28. The O.T. animal sacrifices will be restored in the Millennium.

29. The Millennium will fulfill the Covenant to Abraham. Israel has a future.

30. David will sit on the Millennial throne in Jerusalem.

27. The Church is the Kingdom of God. Covenanters are usually Amillennial, sometimes Pre-Millennial or Post-Millennial, rarely Pre-Tribulational.

28. The O. T. sacrifices were fulfilled and forever abolished in Christ.

29. Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most don't.

30. Christ alone sits on the throne. Saints rule under Him.

[Source: <http://faithbibleonline.net/MiscDoctrine/DispCov.htm>]

See additional comparison...

A Comparison of Dispensationalism and Covenant Theology

	Dispensationalism	Covenant Theology
1	Either Pelagian, Semi Pelagian, Arminian, Evangelical Arminian, rarely a modified Calvinism and even less rarely a five point Calvinist	Augustinian and Calvinistic, Reformed and Presbyterian embraces five points, Lutheran a modified version as well as Anglicans
2	Stresses a 'literal' interpretation of the Bible	Accepts both literal and figurative interpretation
3	Usually does not accept the idea of "Analogy of Faith"	Almost always accepts the idea of "Analogy of Faith"
4	"Israel" always means only the literal, physical descendants of Jacob	"Israel" may be literal, physical descendants of Jacob or figurative, spiritual Israel, based on context
5	"Israel of God" in Galatians 6:16 is physical Israel alone	"Israel of God" in Galatians 6:16 is spiritual Israel, cf Galatians 3:29, Romans 2:28-29, 9:6; Philippians 3:3
6	God has <u>two</u> peoples with <u>two</u> separate destinies: Israel (earthly) and the Church (heavenly)	God always had only <u>one</u> people, which developed from Abraham to the Church
7	The Church was born at Pentecost	The Church began in the Old Testament (Acts 7:38) and reached fulfillment in the New
8	The Church was not prophesied as such in the Old Testament but was a hidden mystery until the New	The Old Testament contains many prophecies of the New Testament Church
9	All Old Testament prophecies for Israel are for literal Israel, not the church	Some Old Testament prophecies were for literal Israel, others are for spiritual Israel
10	God's main purpose in history is literal Israel	God's main purpose is Christ and secondly the Church.
11	The church is a parenthesis in God's program for the ages.	The church is the culmination of God's saving purpose for the ages
12	The main heir to Abraham's covenant was Isaac and literal Israel	The main heir to Abraham's covenant was Christ and spiritual Israel
13	There was no eternal "Covenant of Redemption" within the Trinity	The eternal "Covenant of Redemption" was within the Trinity to effect election
14	There was no "Covenant of Works" with Adam in the Garden of Eden	God made a conditional "Covenant of Works" with Adam as representative for all his posterity
15	There was no "Covenant of Grace" concerning Adam	God made a "Covenant of Grace" with Christ and His people, including Adam
16	Israel was rash to accept the Covenant at Mount Sinai	Israel was right to accept the Covenant Mount Sinai
17	The "New Covenant" of Jeremiah 31:31-34 is only for literal Israel and is not the New Covenant of Luke 22:20	The "New Covenant" of Jeremiah 31 is the same as in Luke 22; Hebrews 8, says both are for spiritual Israel
18	God's program in history is mainly through separate dispensations	God's program in history is mainly through related covenants
19	Some Dispensationalists have said that Old Testament sinners were saved by works	No one was ever saved by works, but by grace alone
20	Most Dispensationalists teach that men in the Old Testament, were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.	All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.
21	The Old Testament sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect	Old Testament believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies

22	The Holy Spirit indwells believers in the Dispensation of Grace, not in the Old Testament nor after the Rapture	The Holy Spirit indwelt some believers in all ages, and all in the present era, and will never be withdrawn
23	Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel
24	Old Testament believers were not in Christ, nor part of the Body or Bride of Christ.	Believers in all ages are all "in Christ" and part of the Body and Bride of Christ
25	The Law has been abolished	The Moral Law has three uses: • to restrain sin in society • to lead to Christ, and • to instruct Christians in godliness. The ceremonial laws have been abolished; the civil laws apply only within their general equity; the applicability of the moral laws continues
26	Old Testament laws are no longer in effect unless repeated in the New Testament	Old Testament laws are still in effect unless abrogated in the New Testament
27	Sees the Millennium is the Kingdom of God, are always Pre-Millennial and usually Pre-Tribulation	The Church is the Kingdom of God. Covenanters are usually Amillennial, or Post-Millennial, sometimes Pre-Millennial but never Pre-Tribulation
28	The Old Testament animal sacrifices will be restored in the Millennium	The Old Testament sacrifices were fulfilled and forever abolished in Christ
29	The Millennium will fulfill the Covenant made with Abraham. Israel has a literal future	Christ fulfilled the Covenant made with Abraham. Some believe in a future for literal Israel, most do not
30	David will sit on the Millennial throne in Jerusalem	Christ alone sits on the throne. Saints rule under Him

<http://ugandamission.net/doctrine/rapture/comparedispensationalism.pdf> [PDF]

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

Dispensationalism 101 - Contrasting Dispensationalism & Covenant Theology
<http://4himnet.com/bnyberg/dispensationalism02.html>

Covenant Theology Versus Dispensationalism - A Matter of Law Versus Grace
<http://4himnet.com/bnyberg/dispensationalism01.html>

See additional comparison...

A Comparison of Historic Covenant and Historic Dispensational Theology

ISSUE	COVENANT POSITION	DISPENSATIONAL POSITION
PATTERN OF HISTORY	Covenant of Works with Adam; Covenant of Grace with Christ on behalf of elect (some distinguish between Covenant of Redemption with Christ and Covenant of Grace with the elect).	Divided into dispensations (usually seven); e.g., Innocence (pre-Fall), Conscience (Adam), Human Government (Noah), Promise (Abraham), Law (Moses), Grace (Christ's First Coming), Kingdom (Christ's Second Coming).
VIEW OF HISTORY	Optimistic: God is extending His kingdom.	Pessimistic: the Last Days are marked by increasingly worse wickedness in the world and by apostasy in the church.
GOD'S PURPOSE IN HISTORY	There is a unified redemptive purpose.	There are two distinct purposes, one earthly (Israel), one heavenly (church).
VIEW OF THE BIBLICAL COVENANTS	They are different administrations of the, Covenant of Grace.	They mark off periods of time during which God's specific demands of man differ.
RELATIONSHIP OF OLD TESTAMENT TO NEW TESTAMENT	Acceptance of Old Testament teaching required unless specifically abrogated by New Testament.	Old Testament prescriptions are not binding unless reaffirmed in New Testament.
RELATIONSHIP BETWEEN ISRAEL AND THE CHURCH	The church is spiritual Israel, in continuity with true Israel of Old Testament.	The church is the spiritual people of God, distinct from Israel, the physical people of God.
OLD TESTAMENT PROPHECY	Refers to God's people, the church.	Refers to ethnic Israel.
CHURCH AGE	God's redemptive purpose continued to unfold.	There is a parenthesis between past and future manifestations of the kingdom.
ROLE OF HOLY SPIRIT	The Holy Spirit indwells God's people throughout history.	The Holy Spirit indwells God's people only from Pentecost to the Rapture.
BAPTISM	Unified covenant generally used to support infant baptism.	Israel/church distinction often (but not always) used to support believers' baptism.
SOCIAL IMPLICATIONS	Emphasizes "cultural mandate."	The only way to save the world is to save individuals; therefore evangelism takes precedence over "social action."

ESCHATOLOGY	Usually amillennial; rarely postmillennial; occasionally premillennial.	Premillennial, usually pretribulational.
MILLENNIUM	Symbolic, often identified with present age.	Literal, earthly 1000-year reign after Second Coming.

<http://reformed-theology.org/html/c-vs-dis.htm>

<http://sabalharu.blogspot.com/2011/11/comparison-of-historic-covenant-and.html>

Covenants and Dispensations (Ice; Liberty University)

http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1002&context=pretrib_arch

A Comparison of Dispensationalism and Covenant Theology

<http://www.ugandamission.net/doctrine/rapture/comparedispensationalism.pdf> [PDF]

Dispensationalism and Covenant Theology: A Catholic Perspective on a Debated Point

<http://www.calledtocommunion.com/2014/06/dispensationalism-and-covenant-theology-a-catholic-perspective-on-a-debated-point/>

Dispensationalism and Covenant Theology

<http://www.febc.edu.sg/assets/pdfs/studyresource/Dispensationalism%20and%20Covenant%20Theology.pdf> [PDF]

John MacArthur's Defense of Dispensationalism (Opposing Review)

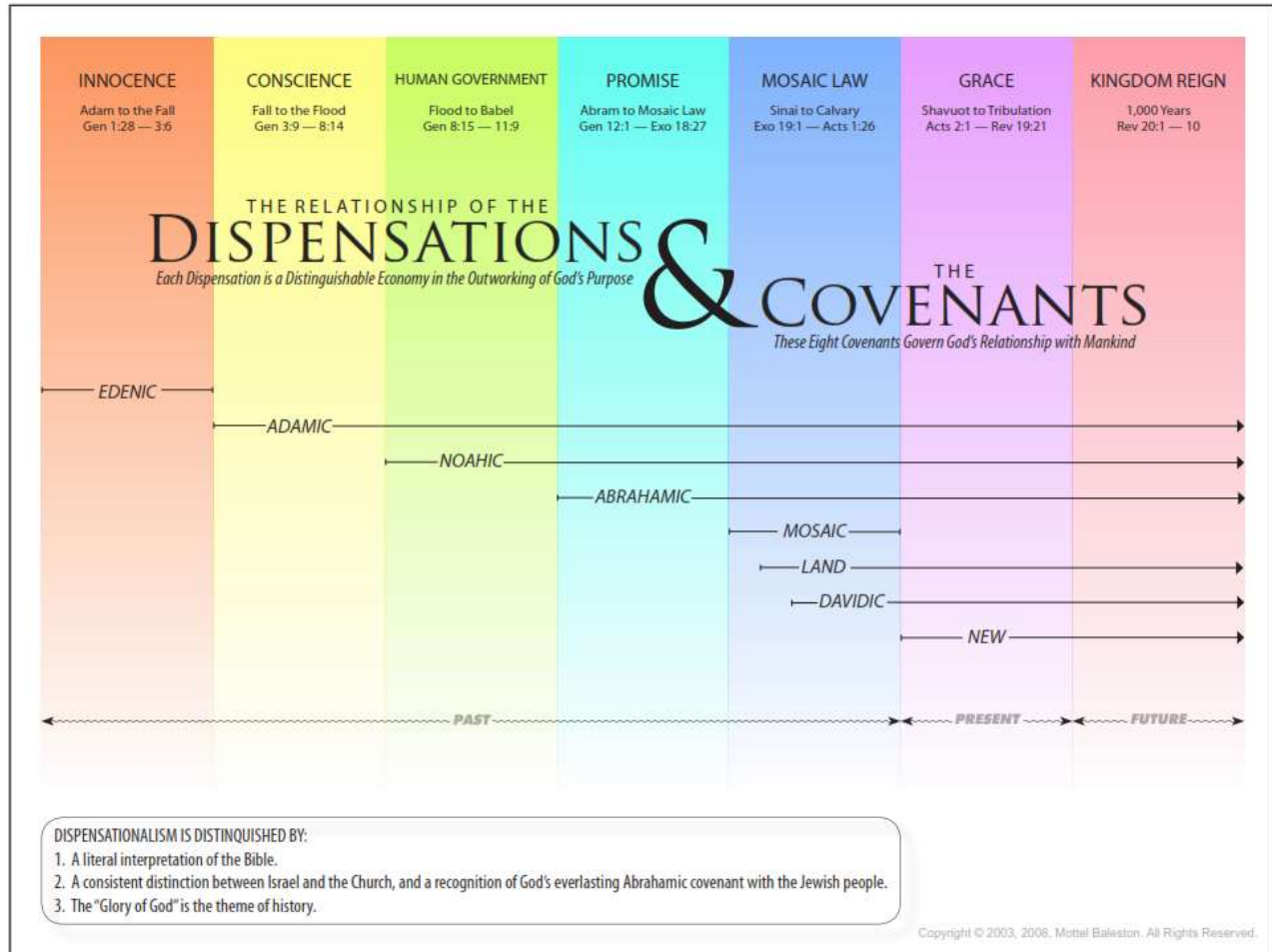
<https://americanvision.org/1679/john-macarthur-s-defense-of-dispensationalism/>

A Primer on Eschatology: Covenant Theology vs Dispensationalism

<http://thepredestinedblog.blogspot.com/2009/02/primer-on-eschatology-dispensationalism.html>

See also in these notes [Example graphic chart syncing Covenants with Dispensations](#)

See the following corresponding Covenants/Dispensations comparison charts and links....



<http://www.ariel.org/amldd.htm>

Dispensationalism – Covenant Theology (Systems Compared and Contrasted)

http://www.apptoteach.org/Theology/Introduction/pdf/105_Two_Systems.pdf [PDF]

The Significance of Covenant Theology in Reformed Eschatology

http://www.mountainretreat.org.net/eschatology/significance_of_covenant_theology_in_eschatology.shtml

Eschatology Comparison

http://www.fivesolas.com/esc_chrt.htm

The Dispensation-Covenantal Rift:

[Recommended]

How it Happened, Why It Happened, Can It be Repaired? (2010) (R. Todd Mangum)

http://ntresources.com/blog/documents/DSG2010_Mangum_DispCovRift.pdf [PDF]

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PRACTICAL DOCTRINE - INTRODUCTION

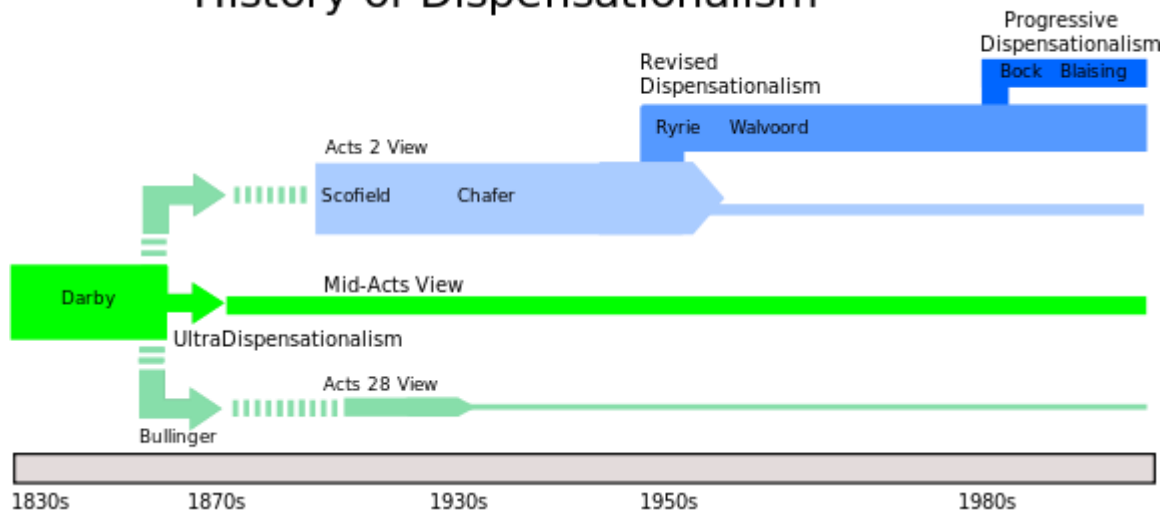
Complex Chart Listing the Dispensations and Covenants of God with Man

The Dispensations							
1	2	3	4	5	6	7	8
Innocence Gen 1:26-3:6	Conscience Gen 3:7-7:16	Human Government Gen 8:15-11:7	Promise Gen 12:1-Exod 20:1	Law Exod 20:2-Matt 27:50	Grace Matt 27:51-Rev 3:22	Kingdom (Millennium) Rev 20:1-20:15	New Heaven, Earth, Jerusalem Rev 21:1
<i>The Fall</i>	<i>The Flood</i>	<i>Babel</i>	<i>The Passover & Mount Sinai</i>	<i>The Cross</i>	<i>Armageddon</i>	<i>Reign of God & Mages</i>	
The Covenants							
Current Universal Covenants (Gen 1:1; 8:22; Ps 89:34-37; Jer 31:35-37; 33:19-26)							Future Universal Covenant
1 Edenic Gen 1:26-3:24 4000 BC Conditional	2 Adamic Gen 3:14-19 4000BC - 2000BC Conditional	3 Noahic Gen 8:20-9:29 2000BC - 2000BC Conditional	4 Abrahamic Covenant of Promise Gen 12:1-3 2000BC - 1400BC Unconditional	5 Mosaic Covenant of Circumcision (Law) Ex 20:1-24:8; 2Cor 3:6-18 1400BC - 33AD Conditional	6 Christian The New Covenant (Grace) Mt 26:28; Heb 8:6 33AD - 2000AD (?) Unconditional	7 Perfect The Perfect Covenant (?) Prov 4:18; 1Cor 13:10 2000 AD (?) - 3000 AD (?) Conditional	8 Eternal (?) Back where it all started Rev 21:1-6 3000 AD - Eternity Unconditional
The Perfect Covenant lasts throughout eternity.							
The Christian Covenant lasts throughout eternity.							
The Mosaic Covenant lasts into eternity (displaced by a dispensation, then restored, Rom 11)							
(Levitic) 2Sam 7:1-17 - Lasts throughout eternity							
(Abrahamic) - Lasts throughout eternity							
(Palestinian) - Lasts throughout eternity							
(Hagaric) - Lasts until the new heaven and earth							
Noahic agreement lasts until man's old nature is finally and fully replaced by the new creature							
Adamic cures last until the New heaven and Earth (some are partially removed in the Millennium)							
(Angelic) covenant lasts until the new heaven and earth (then, all mankind are as the angels)							
(Humanic) Covenants last until the new heaven and earth							
(Eternal)							
(Suspension of the Eternal Covenant)							
Kingdom Offered	Kingdom Lost	A Spiritual Kingdom in Force - Kingdom of God (Salvation by the lamb/Lamb)				Kingdom Restored (Kingdom of Heaven)	Kingdom Fulfilled

Left side of chart: Eternity Past, Eternity Future

http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf [PDF]

History of Dispensationalism



<https://en.wikipedia.org/wiki/Dispensationalism>

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The Seven Dispensations

The story of Man's Failure - and God's Grace - as demonstrated in all ages

<p>Creation of man Innocence Gen 2:25</p> <p>Beginning of civilization Conscience Gen 3:22</p> <p>Landing of the ark Government Gen 9:1</p> <p>Call of Abram Promise Gen 12:1-3</p> <p>The Law given to Moses Law Ex 20:1-17</p> <p>Ascension of Christ Grace Eph 3:2</p> <p>Descent of the Holy Spirit Trinitarian Rom 8:14</p> <p>Christ returns in the air. Rapture of the church Mat 24:21</p> <p>Christ returns to earth Millennial Kingdom Dan 2:44</p> <p>The Great White Throne Judgment Rev 20:11</p> <p>A new eternal Heaven & Earth Rev 21</p>						
<p>Expulsion from Eden The Flood Confusion of tongues Slaves in Egypt Israel Dispersed Fall of Jerusalem Confusion of Religions Armageddon Final rebellion crushed</p>						
Dispensation	Opening Event	Man's Responsibility	Man's Failure	Man's Tendency	Closing Event	Personal Salvation
INNOCENCE (1) Summary/Principle: Rom 5:12	God creates man Gen 1:26,27 2:7,25	Believe & Obey Gen 2:15-17	Innocence Lost Gen 3:6,7	Away from God Gen 3:9,10	Judgment- Expelled from Eden Gen 3:17-19 3:22-24	By Grace through Faith- Substitutionary sacrifice: - The blood of the Lamb, Gen 3:21 - The promise of the Seed, Gen 3:15; 4:25
CONSCIENCE (2) Rom 2:15	Abel offers a lamb. Cain murders Abel. Gen 4:2-15	Believe & Obey Gen 4:4-7 Heb 11:4	Conscience defiled Gen 6:5-7	Away from God Gen 6:11-13	Judgment- The Flood Gen 7:11-12,23	By Grace through Faith- Gen 6:8 Heb 11:4-7 1Pet 3:18-22
GOVERNMENT (3) Rom 13:1-7	Noah -worships God- receives a covenant and responsibility Gen 8:20-22	Believe & Obey Gen 9:1-6	Personal disorder Gen 9:20-23 Societal disorder Gen 11:1-4	Away from God- Man's Failure's references apply.	Judgment- Confusion of tongues Gen 11:5-9	By Grace through Faith- The line of the Seed: Gen 9:26; 11:10-32
PROMISE (4) Num 23:19 Mic 7:20 Rom 11:29	God -calls Abram- gives him promises Gen 12:1-7 ; 13:14-17 ; 15:5 Promises repeated to Isaac & Jacob Gen 26:1-5 28:10-15	Believe & Obey Gen 15:6 Rom 4:3	Promised blessings pursued by fleshly means: -Abram, Gen 16:2 -Jacob, Gen 27:19 -Moses, Acts 7:22-29	Away from God- God's promises disregarded: -Lot, Gen 13:10-13 -Esau, Gen 25:31-34 26:34,35 -The sons of Israel Gen 37:18-20 -Israel's longing for Egypt Ex 16:2,3 Summary: Psa 106:1-15	Judgment- Bondage in Egypt Ex 1:7-14; 2:23-25	By Grace through Faith- Rom 4:3-5 Heb 11:8-22 Gen 22:8,15-18 Gen 49:8-12,18
LAW (5) Rom 3:19,20	Israel promises to keep the Law Ex 19:1-8	Believe & Obey Deu 7:11-15 , blessings Deu 8:11-20 , cursings	Law broken repeatedly- Ex 32:1-8 John 6:28,29,47; 8:24 Psa 106:16-48	Away from God Dan 9:4-16	Judgment- Israel captive in Assyria 2Kin 17:1-18 -Judah captive in Babylon 2Kin 25:1-11 -Jerusalem destroyed Mat 23:37-39	By Grace through Faith- the blood of the Lamb Ex 12:3 Lev 17:11 Heb 9:19-22 Gal 4:4,5 Examples of believers: -Moses, Heb 11:23-40 -David, Rom 4:5-8 Summary- Gal 3:10-19
GRACE (6) John 1:17 Titus 2:11-14 1Pet 1:10-12	Christ -ascends- sends the Spirit Acts 1:1-9 Acts 2:1-4 -establishes His church 1Cor 12:12,13 Eph 3:1-10	Believe & Obey -for eternal life Acts 2:36-47 John 6:28,29,47; 8:24 Rom 5:1,2; 10:4 Eph 2:8,9 -for earthly living Rom 8:2-4 Gal 2:20; 3:2,3	Apostasy- 2Tim 4:3-4 Heb 6:4-8	Away from God 2Tim 3:13 2Pet 2:1-3,17-22	The Bride of Christ caught up to meet Him. 1The 4:16-17 Rev 3:10 Judgment- The apostate church enters the Tribulation. Rev 2:21-23 Rev 3:15-16	By Grace through Faith- 1Pet 1:18-21 Isaiah 53 Rom 3:20-26 Rom 6:23 also see references under 'Man's Responsibility'
TRIBULATION (a special 7 yr period) John 5:43	The man of sin is revealed 1The 5:1-3 2The 2:1-12 Mat 24:21-22	In the Tribulation, man's failure comes to awful fruition: Innocence- Man live the lie & call evil good (cp. Gen 3:5). Conscience- Corrupt minds ignore God's Word (Mat 24:37-39). Government- The world unites with antichrist against God. Promise- Israel is in the promised land, but in unbelief. Law- The rebuilt Temple is given over to false worship. Grace- The apostate church is aligned with the antichrist.			Judgment- Christ casts out Satan & his false leaders. Rev 19:11-21 Rev 20:1-3	Even in this terrible time, many find salvation by Grace through Faith in the blood of the Lamb. Rev 7:14; 12:10,11
KINGDOM (7) Isa 9:6,7	Jesus Christ returns to earth as King of kings Mat 25:31-34 Rev 20:4-6	Believe & Obey Isa 2:1-4 Isa 11:1-16 Isa 12:1-6 Isa 55:1-3 Zech 14:16-18	Even in the age of Righteousness, man turns away from Christ to follow Satan when given the opportunity. Rev 20:7-10		Judgment- -the final rebellion is crushed. -eternal destinies are decreed Rev 20:10-15	By Grace through Faith- Rev 21:22-27
During the Kingdom age, the disorder of previous ages is corrected: Innocence- God's truth is known by all men (Jer 31:34). Conscience- God's people have holy hearts to serve Him (Jer 31:33). Government- Christ rules from Jerusalem. Righteousness covers the earth. Promise- Israel is in her land. Abrahamic & Davidic covenants are fulfilled. Law- True temple worship declares that Christ has fulfilled the Law. Grace- The true church is with Christ in His glory.						

Covenant Theology Comparison Chart:

The Covenants							
	1	2	3	4	5	6	7
	Edenic	Adamic	Noahic	Abrahamic	Mosaic	New	Perfect
Mediator	God	God	Noah	Abraham	Moses	Jesus	God
Results	Brought death	Brought death	Brought death	Brought death	Brought death	Brought life	Enjoyed
More Results	Gives us everything	Gives us constraint	Gives us fear	Gives us hope	Made us guilty before God	Makes us free	Lived free, enjoying everything
Tokens or Signs	Nakedness	The curses	Rainbow	New names, circumcision	The Tabernacle/Temple	Holy Spirit	God with us
Concerning Sins	No awareness of sin	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	No more remembering	No more remembering
Demands	Demands obedience to establish righteousness	Demands Righteousness	Demands Righteousness	Demands Righteousness	Demands righteousness	Gives Righteousness	Is righteousness
Concerning Sacrifices	No sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	One Sacrifice	No more sacrifice
Was it ever completed?		Never finished	Never finished	Never finished	Never Finished	It is Finished	Only remembered
Payment for Sin	No sin	Often payment for sin	Often payment for sin	Often payment for sin	Yearly payment for sins	One payment for sin	No sin
Concerning Priests		No priests	All believers were priests	Few priests	Many priests	One Priest	
Based upon what actions	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based on ceremonies and religion	Based on simplicity in Christ	Based upon simplicity
Location	Given in the Garden	Given in the Garden	Given on Mt Ararat	Given in Ur	Given at Mt Sinai	Given at Mt Calvary	Given at Mt Olivet
How to Live under each covenant	Lived by works and faith – resulted in failure	Lived by faith in obedience to God's commands – ended in failure	Lived by faith	Lived by faith	Lived by works and faith – failure	Lived by faith – success	Lived by faith and works – results in failure

[Source: http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf [PDF]]

Amillennialism (blog): Covenant Theology

<https://amillennialism.wordpress.com/tag/covenant-theology/>

What's Wrong with Theonomic Postmillennialism [PDF]

<http://www.biblicalreader.com/books/theonomy/theonomy.pdf>

The Significance of Covenant Theology in Reformed Eschatology

http://www.mountainretreat.org.net/eschatology/significance_of_covenant_theology_in_eschatology.shtml

Bullinger – The First Covenant Theologian

<http://www.cprf.co.uk/articles/covenant6.htm>

Note: Not to be confused with [E.W. Bullinger](#), writer of the [Companion Bible](#) [Appendices]

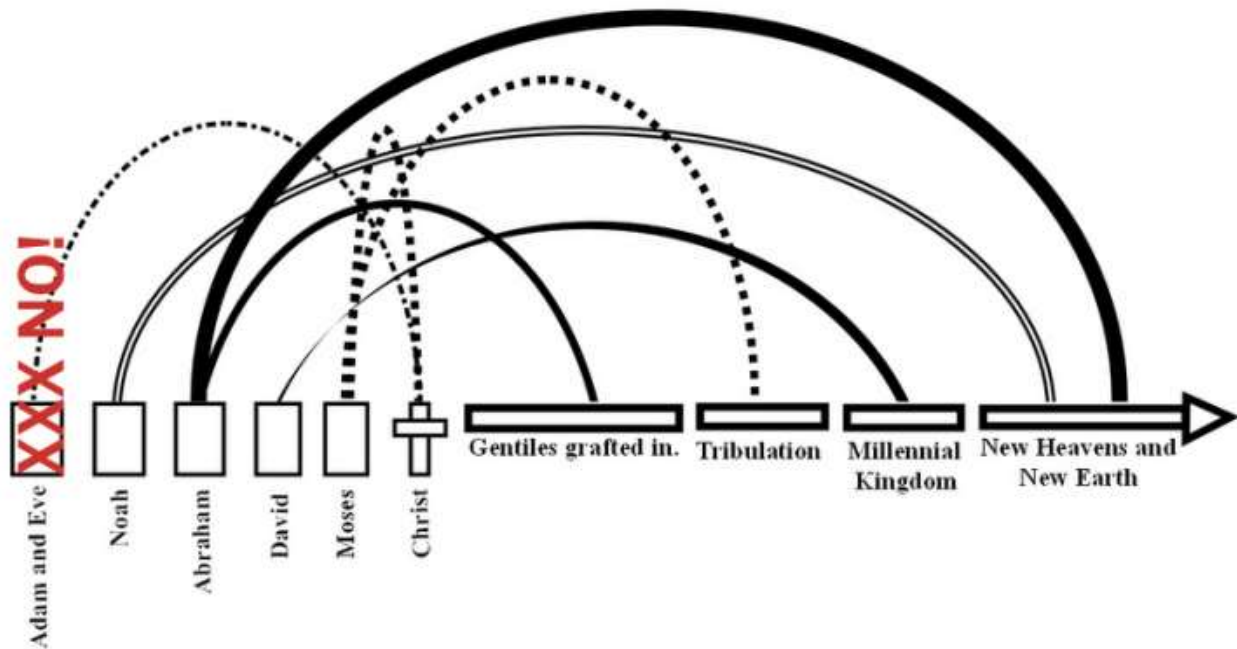
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Note: the following is anti-Covenant/Dispensational (and anti-Reformed/Calvinism)...

Biblical Covenants: An Overview and Relevance to the Gospel, Parts 1 & 2

<https://paulspassingthoughts.com/2015/01/04/the-potters-house-biblical-covenants-an-overview-and-relevance-to-the-gospel-parts-1-2/>

Excerpts:



Note: Not sure why above chart put Moses after David, as Moses should be BEFORE David (Point is: NO Adamic Covenant)

Part 1: The Fact that Clarifies: God Never Made a Covenant with Adam

If there is an area where the laity is very confused, it is in regard to biblical covenants. This booklet seeks to clarify the issue.

So, let's get into the primary covenants. There are six, NOT seven. They follow: Noahic, Abrahamic, Palestinian, Mosaic, Davidic, and the New Covenant.

God never made a covenant with Adam. How do we know this? Because when God makes a covenant, He states it as such. God never calls any arrangement He made with Adam a "covenant."

In the Garden of Eden, God calls them "trees" not a covenant. How do we get "covenant" from "tree"? In the six actual covenants, God says, "I will make a covenant." God's work arrangement with Adam was never called a covenant. His relationship with Eve was never called a covenant. When God covered Adam and Eve's nakedness after the fall, He didn't call that a covenant either. In all cases it's pure assumption. However, when God says, "I will make a covenant," that's not an assumption.

Curiously, Adam is said to have broken *the covenant*, but the issue is that he disobeyed and ate from the tree of good and evil which is a separate issue from these other considerations: his task of caring for the garden, being fruitful, etc. Clarifying what this covenant was exactly and how Adam broke it by eating from

the tree is speculative at best. Whenever God makes a covenant, He calls it a covenant, He specifies who the covenant is to, and also specifies the terms.

Granted, the tree of life ends up in the New Jerusalem, but what we primarily look for as Christians is the city built by God, not the tree. The tree of life is one of the results of the Abrahamic covenant, but it isn't THE covenant or even a salvific covenant. The tree is never called a covenant. Those who posit the idea that God made a covenant with Adam must now split that covenant into two different covenants: the Edenic covenant of innocence, or the covenant of works prior to the fall and the Adamic Covenant of grace. This is what happens when you make something a covenant that isn't a covenant; you have to come up with more covenants to explain the first covenant that wasn't a covenant. You search in vain for the covenants of innocence, works, or grace...

...The definition of a salvific biblical covenant follows: they are NEVER based on anything man does, nor are they predicated on an agreement between God and man. Covenants are predicated on one thing and one thing only: God's promises. The six covenants are covenants of promise. They are NOT agreements between God and man, they are promises TO man.

Where Does Election Fit In?

Furthermore, ELECTION is the means by which God executes His promises. Why must God elect the means? Because He cannot break His promises. He elected Christ to make the promises possible, He elected angels to enforce the covenants of promise, and He elected Israel to execute the covenants on a human level aided by the Holy Spirit.

God does not elect individuals, but rather the means of fulfilling His Promises. God is only limited by His character, but is not limited by any of His attributes. God cannot break a promise, and He cannot be unjust. Individuals are not elected; only the means for fulfilling His promises are elected. Otherwise, the promises cannot be to anyone in particular; in other words, if individuals are elected, they themselves cannot know definitively that the promise is to them.

Hence, the promises are to everyone who will believe. If that is predetermined, the promise is useless because it is only a promise to those who have been predestined which means the promises of God must be qualified with an "IF."

"Yes, it's a promise; you just don't know whether it's to you specifically or not." The Bible states that the promises of God are to all who believe. If the promises are only to the elect, that should be easily stated and clarified. It is worth noting that God never calls the Gentiles His elect. Why? Because they were never His means of bringing salvation to the world—they are merely recipients.

John 4:22 – You worship what you do not know; we worship what we know, for salvation is from the Jews.

Any reference to Gentiles being elect is speaking to the salvation they obtain by inheriting the promises made to the Jews:

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation (Jesus) for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham (Luke 1:68-73, also see Eph 2:12).

This is much like the gospel, or "good news." Why is, "Maybe you're in, but maybe you're not" "good news"? You really have no way of knowing whether it is necessarily good news for you or not. In the same way, you are presented with THE promise without any way of knowing whether the promise is really

to you. The only way you can know for certain that the promise is to you is if the “IF” relies on your choice to believe the promise which is to EVERYONE who believes. Let’s look at an example of this:

Acts 3:36 – Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” 37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” 38 And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” 40 And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” 41 So those who received his word were baptized, and there were added that day about three thousand souls.

See the words “the promise”? Whenever you see that in the New Testament it is referring to the Abrahamic Covenant. An example is the aforementioned 2Peter 3:13. Peter stated on Pentecost that the promise was to them, their children, and those far off which probably referred to the Jews not present that day. Yes, it could also refer to the Gentiles, but more than likely refers to the Jews who didn’t make it to Jerusalem for Pentecost that year. The promise is to all of them, but the promise must be obtained by faith. God calls all men to Himself, but they must come by faith, and that being faith in the Son of God.

We will not stop here to examine all of the gospel implications of what Peter said, but a few things should be mentioned. Saving faith believes God’s promises. But past a mere mental assent, I think it also involves a desire to be a recipient of the promise. Salvation does not come by any kind of obedience to the law—it comes by believing God’s promises. Abraham, the father of our faith, was made righteous because he believed God’s promise concerning an heir and being made a great nation (Genesis 15:1-6). Saving faith believes what God says. Saving faith believes God’s promises. Why should anyone believe if they cannot be sure the promise is to them?

Also note that the promise includes the gift of the Holy Spirit. That necessarily means the new birth. That’s part of the promise. This is where we must conclude that Peter is talking about more than just water baptism. Peter exhorted them with “many other words” that may have very well included more information about the new birth and baptism. The new birth means the old us dies with Christ and a new us is resurrected with Christ (Rom 6:1-14).

Let me take opportunity here to put all of this lordship salvation chaos to rest. Telling people that they have to do something in order to follow Christ and be saved is beside the point. Frankly, I don’t endorse telling people that they have to do anything other than believe God’s promise in order to be saved. But if they have something in their life that they don’t want to give up that is clearly opposed to God’s life prescription, they are basically saying they don’t want the promise! The death of who you are and the resurrection of a new you is part of the promise. This is not complicated.

Before we move on, we will pause here for a moment to revisit this whole idea that God made a covenant with Adam though God never said He made a covenant with Adam. A whole bunch of this is tied up in the granddaddy of all theologies, Covenant Theology, which shows up in the 16th century. It posits the idea that the one command given to Adam about the tree of good and evil was a covenant of works, also referred to as the covenant of life, or as mentioned earlier, a covenant of innocence. Adam was promised life/blessings for obedience, and death/cursing for disobedience.

We could spend hours plunging the depths of all of this while including *Dispensationalism* to boot, and all of the various views on this which are myriad, as if God is a god of confusion, but let me make it really, really easy for you. As the theories go, born out of this idea that God made a covenant with Adam, when Adam sinned, and thereby breaking the first covenant, God instituted the “Covenant of Grace.” And what is this Covenant of Grace? It is the promise of the seed in Genesis 3:15—that’s the Covenant of Grace according to the Protestant brain trust. So, let’s turn now to where that takes place:

Genesis 3:14 – And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel (ASV).

Do you see the glaring problem here? Who is God talking to? When you make a covenant with someone, wouldn't it be with the person you are talking to? Note what takes place after verse 15; God then addresses Eve, and then afterward addresses Adam separately. If there is a Covenant of Grace, it was made with the serpent! Adam and Eve are right there, and according to the Covenant Theology federal headship of Adam, any covenant made at that point should be addressed to Adam, no?

This whole idea that God made a covenant with Adam is at the root of almost every errant view of biblical covenants that there is, and is also the basis of the Reformed doctrine of **double imputation**. This is the belief that Christ fulfilled the covenant of works that Adam violated through perfect law-keeping when He was on earth as a man. Hence, paradise is restored due to Christ fulfilling this covenant, which is a law covenant...

In addition, key to understanding the salvific covenants of promise is Ephesians 2:11,12.

11 Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— 12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

Notice that being unregenerate is synonymous with being alienated from the “commonwealth of Israel” and the covenants (PLURAL) of “promise.” Any salvific covenant must be defined as a covenant of promise, and NOT agreement, and MUST be attached to Israel. Problem: Adam had nothing to do with Israel. And...even if God did make some kind of covenant with Adam, it depended on something Adam did and not a promise despite any action by Adam. In other words, it was supposedly an agreement that was dependent on the actions of two parties. In order for God to fulfil His promises to a certain party, they have to remain faithful to their part of the contract. When Adam supposedly violated the covenant, God replaced it with another one. This is all fraught with speculation.

At best, it would have to be some kind of law covenant, and shockingly, the Reformed crowd actually concedes this and makes the primary covenant of promise a law covenant. This is clearly a plenary affront to Scripture. Nevertheless, this is how the Reformed, and frankly many others, including dispensationalists, interpret Romans 5:18,19.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

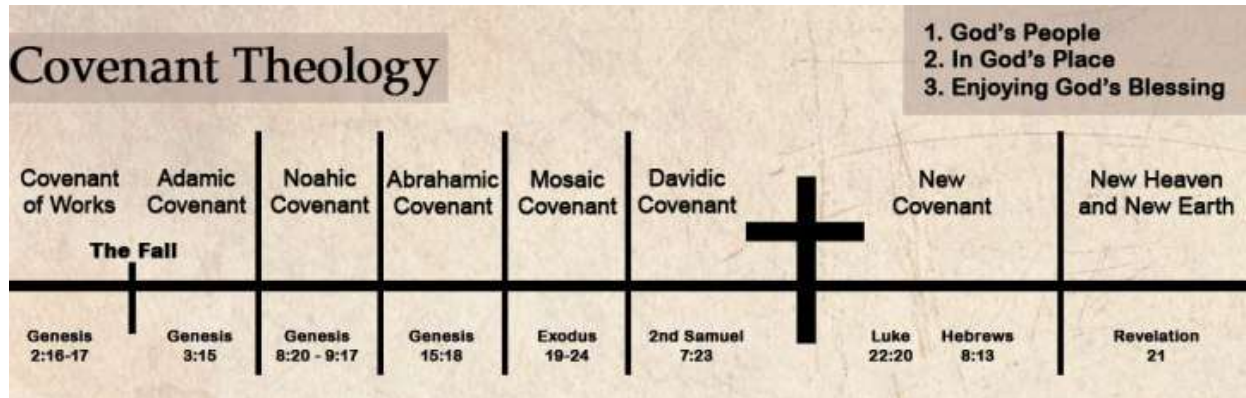
Supposedly, the one act of Christ is His “passive obedience,” and the overall obedience of Christ is His “active obedience.” Hence, Christ came to fulfil a law covenant. Regardless of what Protestant camp you dwell in, you hear this all the time; viz, Christ kept the law perfectly for us; viz, Christ's resurrection was proof that God was satisfied with His perfect obedience; viz, Christ had to keep the law perfectly in His life first before He could be the acceptable sacrifice; viz, we have the righteousness of Christ. Whether Calvinist or Arminian—you hear these truisms constantly.

Here is where I want to enter in a quotation from *Present Truth* magazine because it perfectly articulates John Calvin's view on this from his commentary on Romans:

After a man hears the conditions of acceptance with God and eternal life, and is made sensible of his inability to meet those conditions, the Word of God comes to him in the gospel. He hears that Christ stood in his place and kept the law of God for him. By dying on the cross, Christ satisfied all the law's demands.

Listen, do you know why Calvinists and Arminians bicker back and forth in the SBC but will not separate? Do you know why an anti-Calvinist president of a major SBC seminary wrote me and stated that Calvinism isn't a false gospel? The answer is simple; they all believe in the same law covenant. When it gets right down to it—they believe the same gospel. The tie that binds is this whole idea that God made a covenant of works with Adam. Note the two different charts below; one from the dispensationalist camp disdained by the Reformed, and the other one from the latter:





The Abrahamic covenant, the covenant that all of the other covenants of promise are based on, is based on promise and NOT law. It doesn't matter who keeps it—it's NOT a law covenant. The apostle Paul spent all of his Christian life refuting this very idea.

Galatians 3:15 – To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. 17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

If Christ had to keep the law for us that makes the promise what? Right, “void.” Who keeps the law is not the point, law period is the point. Paul goes further to make his point with the ONE SEED argument. What's that? If the law is part of the Abrahamic covenant, there are two life-giving entities and not just one being Christ. Verse 21, the law cannot give life. We are going to come back to this text when we get to the Mosaic covenant...

...

Conclusion

Another thing we can associate with the covenants is the vanquishing of God's enemies. Christ came proclaiming the good news of the kingdom, and performed a lot of healing of diseases. This is indicative of the millennial kingdom where there will be little disease if any. The Bible states that an infant will be 100 years old. In the new heaven and new earth, the last enemy to be defeated will be death. The new heaven and new earth is the consummation of the Abrahamic covenant when the city Abraham was looking for, heavenly Jerusalem, the real bride of Christ (Rev 21: 9ff), will descend from heaven and God will dwell among men.

When Christ came and died on the cross, sin was defeated because the power of sin is the law (1Cor 15:56). That was the first enemy of God to be defeated. Why would Christ want to fulfil the law in our stead for righteousness? All that would do is empower sin that much more! “But Paul, what's Matthew 5:17 talking about?” Answer: see Romans 8:3,4.

The second enemy that will be defeated is disease in the millennial kingdom which is why healing was a major theme during Christ's ministry.

The last enemy to be defeated will be death at the consummation of the Abrahamic covenant (1Cor 15:24-28). That is also the Sabbath rest that yet remains for God's people (Heb 4:9).

In vogue in our day is the idea that Christians are still under condemnation and must live our Christian life by grace ALONE. We hear this constantly. Why? Because the protestant gospel is clearly grounded in a law covenant, not a “holy covenant” based on promise. Living by the same gospel that saved us, or living by faith alone, keeps us in the love of Christ resulting in Christ fulfilling an Adamic covenant that never existed.

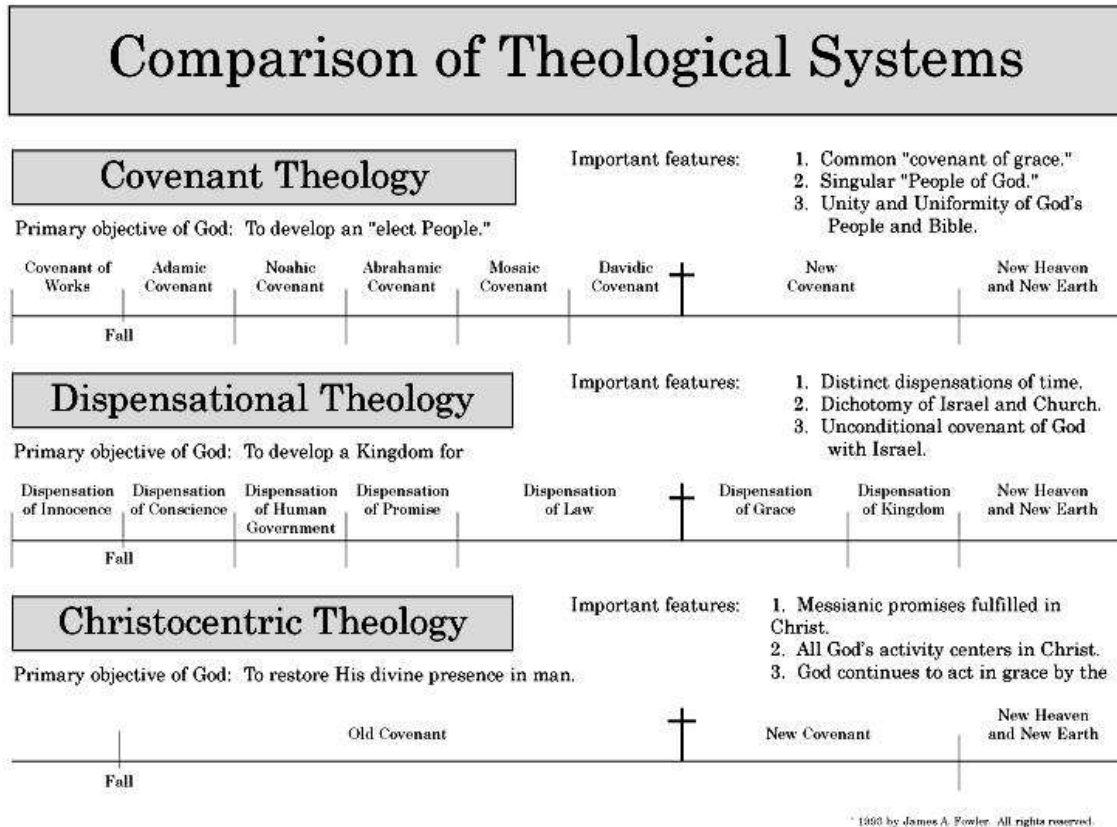
It is a gospel based on a law covenant, and not promise.

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

Comparison of Theological Systems (Covenant, Dispensational, Christocentric)

Comparison Chart:



[Source: <http://mattstone.blogspot.com/christian/2010/05/dispensational-covenant-and-christocentric-theology.html>]

also in: <http://www.christinyou.net/pdfs/TheoLogyeBook.pdf> [PDF]

(see following page for expanded view of above chart)

Dispensational Theology, Covenant Theology, and Christocentric Theology

A comparison of theological systems noting the overemphasis on continuity or discontinuity in the major theological systems.

<http://www.christinyou.net/pages/dthcthchth.html>

[Recommended]

<http://www.ntslibrary.com/Online-Library-Dispensational-Covenant-Christocentric-Theology.htm>

[Alternate site]

Is There a Future for Israel? (ref: Dispensational, Covenantal and Christocentric Theology)

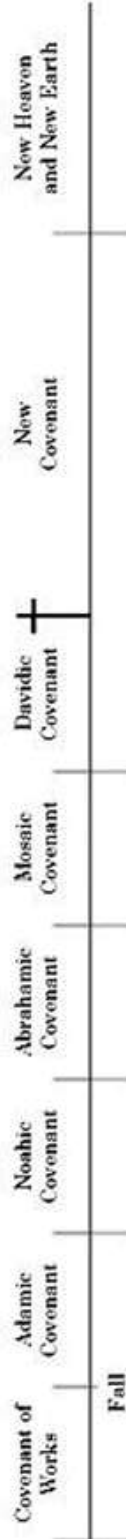
<https://www.russellmoore.com/2009/01/09/is-there-a-future-for-israel/>

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Comparison of Theological Systems

Covenant Theology

Primary objective of God: To develop an "elect People."



1. Common "covenant of grace."
2. Singular "People of God."
3. Unity and Uniformity of God's People and Bible.

Dispensational Theology

Primary objective of God: To develop a Kingdom for



1. Distinct dispensations of time.
2. Dichotomy of Israel and Church.
3. Unconditional covenant of God with Israel.

Christocentric Theology

Primary objective of God: To restore His divine presence in man.



1. Messianic promises fulfilled in Christ.
2. All God's activity centers in Christ.
3. God continues to act in grace by the

Christocentric Hermeneutics (see also previous theology [comparison chart](#))

There are two ways to read the Bible. The one way to read the Bible is that it's basically about you: what you have to do in order to be right with God, in which case you'll never have a sure and certain hope, because you'll always know you're not quite living up. You'll never be sure about that future. Or you can read it as all about Jesus. Every single thing is not about what you must do in order to make yourself right with God, but what he has done to make you absolutely right with God. And Jesus Christ is saying, "Unless you can read the Bible right, unless you can understand salvation by grace, you'll never have a sure and certain hope. But once you understand it's all about me, Jesus Christ, then you can know that you have peace. You can know that you have this future guaranteed, and you can face anything."

-Tim Keller

The hermeneutical question about the whole Bible correlates with the question, 'What do you think of Christ?' ... The hermeneutical center of the Bible is therefore Jesus in his being and in his saving acts – the Jesus of the gospel. ... We can say that, while not all Scripture is the gospel, all Scripture is related to the gospel that is its centre. ... The Bible makes a very radical idea inescapable: not only is the gospel the interpretive norm for the whole Bible, but there is an important sense in which Jesus Christ is the mediator of the meaning of everything that exists. In other words, *the gospel is the hermeneutical norm for the whole of reality*. -Graeme Goldsworthy from *Gospel-Centered Hermeneutics*

See additional references:

<https://www.monergism.com/topics/hermeneutics/christocentric-hermeneutics>

Wikipedia: <https://en.wikipedia.org/wiki/Christocentric>

The Christocentric Principle: A Jesus-Centered Hermeneutic

<https://www.sats.edu.za/userfiles/Peppler,%20The%20Christocentric%20Principle-A%20Jesus-Centred%20Hermeneutic.pdf>

The Problem with Christocentrism

<http://reknew.org/2017/05/the-problem-with-christocentrism/>

Christocentric Theology – American Journal of Theology (fee required to access full article)

<http://www.journals.uchicago.edu/doi/pdfplus/10.1086/476592>

ChristoCentric - website

<http://christocentric.yolasite.com/>

How Jesus Interpreted the Bible

http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTeSources/NTArticles/CTR-NT/Ellis-JesusBible-CTR.pdf [PDF]

Christocentrism: An Asymmetrical Trinitarianism?

<http://themelios.thegospelcoalition.org/article/christocentrism-an-asymmetrical-trinitarianism>

Dispensational Theology

Three Millennial Views (and Relation to Dispensationalism and Covert Theology)

<http://www.reformedreader.org/mchart.htm>

Consistent Literal Interpretation (Dispensationalists)

<http://www.middletownbiblechurch.org/dispen/litconsist.htm> [PDF available]

What is a Dispensation?

<http://amos37.com/what-is-a-dispensation/>

Dispensationalism Misunderstood

<http://www.biblebelievers.com/BlueDISP.html>

Dispensational Theology

<https://rexhowe.com/category/dispensational-theology/>

Premillennialism and Covenant Theology [PDF]

http://www.wrs.edu/Materials_for_Web_Site/Journals/2-1%20Feb-1995/Battle%20-%20Premillennialism%20&%20Covenant%20Theol.pdf

My Shift to Covenant Theology and Amillennialism (from Premillennialism)

<http://qqohelet.tripod.com/shift.htm>

The Bible Believer's Guide to Dispensationalism

(Chp. 1 – Definition, Description & Distinction)

http://biblebelievers.com/walker/walker_disp01.html

What's Wrong with Theonomic Postmillennialism [PDF]

<http://www.biblicalreader.com/books/theonomy/theonomy.pdf>

Theologue – A Reformed Theology Blog: Dispensationalism Category

<https://theologue.wordpress.com/category/theology/dispensationalism/>

Why I Am Not a Dispensationalist [Historic Premillennialist] and Why Darrell Bock Is

<http://www.christianity.com/blogs/jim-hamilton/why-i-am-not-a-dispensationalist-and-why-darrell-bock-is.html>

Dispensational View of Theological Order: Why It Offends Covenant Theologians

<http://www.pre-trib.org/articles/view/dispensational-view-of-theological-order-why-it-offends-covenant-theologians>

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Progressive Dispensationalism

What is Progressive Dispensationalism?

<http://www.gotquestions.org/progressive-dispensationalism.html>

<http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism>

Problems with Progressive Dispensationalism

<http://www.pre-trib.org/articles/view/problems-with-progressive-dispensationalism>

Progressive Dispensationalism: an Interview with Darrell Bock

<http://mydigitalseminary.com/progressive-dispensationalism-darrell-bock/>

Excerpt:

How important should eschatology be to the Christian? What encouragement would you give to someone who sees eschatology as unimportant?

If you are saved then it is important, as salvation is about eschatology. Eschatology is about far more than what is going to happen in the future. It is about God's program to save starting in the present and rooted in past promises. How can it not be important then?

What's Progressive Dispensationalism? (at [LifeCoach4God / Vertical Living Ministries](#))

<https://verticallivingministries.com/2013/11/25/whats-progressive-dispensationalism/>

What is Progressive Dispensationalism? (by [Thomas Ice / Pre-Trib Research Center](#))

<http://www.pre-trib.org/data/pdf/Ice-WhatIsProgressiveDis.pdf> [PDF]

Theopedia: Progressive Dispensationalism

<http://www.theopedia.com/progressive-dispensationalism>

Classical vs Progressive Dispensationalism

<http://biblereasons.com/classical-vs-progressive-dispensationalism/>

Dispensation, Israel and Scripture (Part 3., Preparing for Progressives)

<http://www.reformed-theology.org/ice/newslet/dit/dit08.97.htm>

Fact Sheet: Progressive Dispensationalism

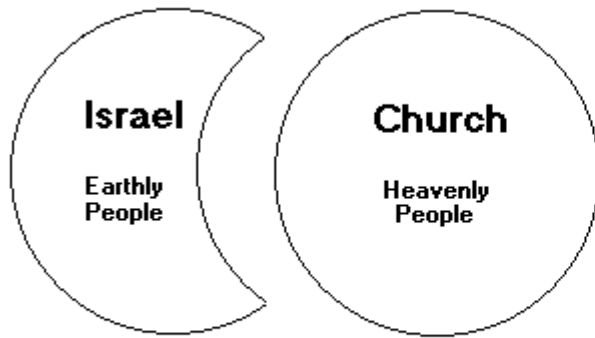
<https://www.scribd.com/document/39402996/Fact-Sheet-Progressive-Dispensationalism>

Progressive Dispensationalism 101 – The Basics

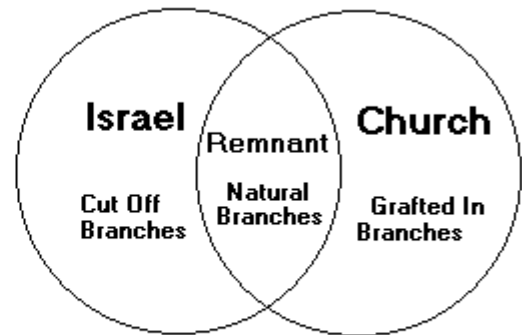
<http://www.pfrs.org/pd/001.html>

Excerpt:

Progressive dispensationalism maintains the distinction between Israel and the Church, not by segregating them into two separate "peoples of God." But, by nationality, and recognizing that one group is merely a nation, and the other a spiritual entity. Israel is a nation made up of believers and unbelievers. The Church is a spiritual organism made up of the remnant of Jewish believers and the remnant of Gentile believers. Consequently, we have three entities - the Jews, the Gentiles, and the Church of God - the Church having members from both groups. The Jewish Millennial inheritance will be realized by the Jewish members of the Church. And the general promises of inheritance will be realized by the whole Church.



Traditional Dispensationalism



Progressive Dispensationalism

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

A Comparison of Classic Dispensationalism, Covenant Theology, and Progressive Dispensationalism

<http://www.oocities.org/jeremyandrobin/systemsoftheology.htm>

Let's summarize the basic tenets of each system showing the discontinuities between the three systems in chart form.

	Classic Dispensationalism	Progressive Dispensationalism	Covenant Theology
Hermeneutics	Consistent Literal	Literal + Complementary	Literal + Allegorical
Unifying Principle	Glory of God	The kingdom of God	The Two Covenants
Israel and the Church	Israel and Church Distinct	Israel and Church blurred	Church replaced Israel
God's Ultimate Purpose	Doxological	Christological / Soteriological	Soteriological
Davidic Kingdom	Future (earthly)	Present-Future (heaven-earth)	Present (heavenly)
Progressive Revelation	Consistent Recognition	Identify with complementary hermeneutic	Disregard and read NT into OT
Typical Dispensational Scheme	Innocency	Patriarchal	Old Testament
	Conscience		
	Human Government		Covenant with Noah
	Promise or Patriarchal		Covenant with Abraham
	Law or Moses	Mosaic	The Sinaitic Covenant
	Grace or Christ	Ecclesial	New Testament
	Kingdom	Zionic: Millennium	
		Zionic: Eternal State	
Champions	Ryrie, Scofield, Chafer, Pentecost, Sauer	Blaising, Bock, Saucy, Gundry, Barker, Martin	Berkhof, Charles Hodge, A.A. Hodge, O. T. Allis

Progressive Dispensationalism: What is it?

http://www.endtimes.org/progressive_dispensationalism.html

Excerpt:

Summary of PD Positions

1. One plan of salvation: There is only one plan of redemption, not one for Israel and a different one for Christians. There is only one New Covenant, not two. The redemptive plan is revealed through God's covenants. It begins with Abraham's covenant, which combines physical and spiritual promises. David's covenant, as developed by the later prophets also has redemptive application, since the Savior would be the Son of David. The New Covenant obtains redemption in fulfillment of the Abrahamic and Davidic. The redemptive plan is **holistic**, not manifold.

2. Four dispensations: There are four dispensations:

- Patriarchal
- Mosaic
- Ecclesial (Church)
- Zion (subdivided into millennial and eternal-kingdom phases.)

3. One people of God: The Christian Church is quite distinct from Israel, but not radically distinct. The Church is not a mere "parenthesis" in an otherwise-Jewish divine plan. The Church is not "Plan B". It is not a separate category of humanity, in the way the Bible speaks of Jews or Greeks. There is continuity between the Church and Israel, not discontinuity alone. All believers from all dispensations are united in one general assembly in heaven (Hebrews 12.)

4. Complimentary hermeneutics: The old claim that a consistent grammatical-historical method of interpretation will always produce traditional dispensationalists is demonstrably untrue. The NT doesn't follow Charles Ryrie's definition of "consistent literalism" in the way that it handles OT prophecy. The NT often expands upon the OT prophecies, without contradicting their original contexts. Implications are developed from words which were not developed in the OT. PD calls this a "complementary" hermeneutic: The NT adds onto the OT prophecies in a way complementary to their original context.

5. Already/Not Yet: The Kingdom of God's blessings are mostly reserved for Christ's second advent, but parts of it are manifested today through the Holy Spirit. The geo-political aspects will occur in the future. The Church is grafted into some key aspects of the New Covenant (justification, the gift of the Spirit, resurrection hope), but the geo-political features for Israel have not yet happened.

6. Davidic Reign Now: Christ's Davidic reign began in part when He ascended to the right hand of the Father. Some of the Davidic promises have been fulfilled, many others must wait until Christ returns. Salvation blessings are mediated to us through Jesus, who fulfilled Psalm 110:1-2. "Christ" and "Son of God" were both Davidic titles. Jesus' priesthood is that of Melchizedek, an office originally given to David. Jesus' Davidic kingship was the method by which God would fulfill all of His promises to Abraham (Luke 1:55)

Fact Sheet – Progressive Dispensationalism (MS Doc file) by David Dunlap

http://www.wheatlandbiblechapel.org/SiteData/wheatlandbiblechapel/Fact-Sheet_Prog-Dispensation-1.doc

Definition: Progressive Dispensationalism teaches that there are four dispensations in Biblical history (Patriarchal, Mosaic, Ecclesial, and Zionic) in place of seven in traditional dispensationalism. Progressives set forth a unique and unorthodox method of interpreting the Bible. Progressive Dispensationalists reject the use of the historical-grammatic method—a literal form of Bible interpretation. They put forth what they call a “complementary hermeneutic”. They suggest that the New Testament makes complementary changes to Old Testament promises, without setting aside those original promises. This method of interpretation appears to be a merging together of the literal method (dispensational) and the spiritualizing method (Covenant Theology). The application of this type of interpretation has led to a de-emphasis on the rapture and the differences between Israel and the church and other essential features of Dispensationalism.

Proponent: Professor Darrell L. Bock (Progressive Dispensationalism), of Dallas Theological Seminary; Craig A. Blaising (Dispensationalism, Israel and the Church), of Southern Baptist Theological Seminary; and Robert Saucy (The Case for Progressive Dispensationalism), of Talbot Theological Seminary, CA. Many professors in the Theology Department at Dallas Seminary, TX.

History: Progressive Dispensationalism began on November 20, 1986 in the Dispensational Study Group, in connection with the annual meeting of the Evangelical Theological Society in Atlanta, GA. Since its beginning, some observers have issued warnings concerning it. Respected Dispensationalist Thomas Ice warns, “No one can doubt that some are proposing radical changes within the dispensational camp. The question that arises relates to the nature and virtue of the change...I believe that these men are in the process of destroying dispensationalism”(Biblical Perspectives, Nov./Dec. 1992). Candid statements by the new president of Dallas Theological Seminary, Chuck Swindoll, have cast light on the accuracy of this suspicion. In an interview with Christianity Today, when asked about Traditional Dispensationalism at Dallas Theological Seminary, Swindoll replied, “I think that dispensations is a scare word. I’m not sure we’re going to make dispensationalism a part of our marquee as we talk about our school.” When asked whether the term dispensationalism would disappear, he replied, “It may and perhaps it should”(Christianity Today, Oct. 25, 1993).

Heaven is a fulfillment of the Davidic covenant of 2 Samuel 7:14. However, Progressives have further muddled the waters by teaching that Christ’s millennial rule is present and is yet future at the same time. They use Acts 2:29-33, which speaks of the two thrones of Christ ; the throne of Heaven and the throne of David, an earthly throne. Progressives, have taught that these two thrones reflect two aspects of the millennial rule of Christ. They do not acknowledge careful distinctions between these two thrones of God.

Support Against: Scripture teaches clearly of a throne of God in Heaven. “The Lord is in His holy temple; the Lord’s throne is in heaven”(Ps. 11:4). In contrast to this, the throne of David, Scripture teaches, is future, earthly, and literal. The careful distinction between these thrones is made in Rev. 3:21, “He who overcomes, I will(future) grant to sit down with Me on My throne(earthly), as I overcame and sat down (present) with My Father on His throne(heavenly).” Blurring these distinctions will lead to confusion concerning promises made to Israel and promises made to the Church. This confusion will greatly determine our convictions on the Lord’s return, the tribulation period, and the Christian’s relationship to the Mosaic law. Although Progressive Dispensationalists have ardently set forth this paradoxical “already but not yet” view, many do not see it clearly supported by Scripture. This has led the former president of Dallas Theological Seminary, John Walvoord, to write, “Progressive Dispensationalism, as it is called, is built upon a foundation of sand and is lacking specific proof” (Issues in Dispensationalism, edited by Willis and Masters, p. 90).

Many have noticed that this view moves Progressive Dispensationalism closer to Covenant Theology than to Dispensationalism (B. Waltke, Dispensationalism, Israel, and the Church, p. 348). This view forces its proponents to de-emphasize many fundamental features of Dispensationalism, including the pre-tribulational rapture of the church. What does this all mean for the future? Will other leading features of Dispensationalism fall, in favor of current theological trends? Will Progressive Dispensationalism progress even further towards classical Covenant Theology? All of this has led Dr. Walter A. Elwell, of Trinity Theological Seminary, in a book review of Progressive Dispensationalism, to surmise, “The newer dispensationalism looks so much like non-dispensational pre-millennialism that one struggles to see any real difference”(C. T., 9/12, 1994, p. 28).

May we labor to rightly divide the Word of Truth, especially as we see Progressive Dispensationalism spreading from the seminary classroom to the Christian bookstore, and then down to the local church, moving ever closer toward Covenant Theology.

<http://ptstn.org/NCT%20Compared%20PDT%20-%20v.1.1%20.pdf>

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(Click on above images to download a full-sized version as PDF)

See additional comparison charts in the [New Covenant Theology](#) section following...

New Covenant Theology

See New Covenant Theology resources at [Providence Theological Institute](#)

NCT Comparison Charts: (NCT = New Covenant Theology, CT = Covenant Theology)

NCT Compared to COVENANT THEOLOGY (CT) [Open PDF](#)

Note: CT WCF Federalism vs CT 1689 Federalism vs New Covenant Theology

NCT Compared to DISPENSATIONAL THEOLOGY (DT) [Open PDF](#)

Note: Classic Dispensationalism vs Progressive Dispensationalism vs New Covenant Theology

NCT Compared to WESTMINSTER FEDERALISM (CT) [Open PDF](#)

NCT Compared to 1689 FEDERALISM (CT) [Open PDF](#)

WESTMINSTER Compared to 1689 FEDERALISM (CT) [Open PDF](#)

NCT Compared to CLASSIC DISPENSATIONALISM (DT) [Open PDF](#)

NCT Compared to PROGRESSIVE DISPENSATIONALISM [Open PDF](#)

CLASSIC DT Compared to PROGRESSIVE DT [Open PDF](#)

Covenant Theology as Seen by the NCT

Part One: <http://evangelica.de/articles/covenant-theology-as-seen-by-the-nct-part-one/>

Part Two: <http://evangelica.de/articles/covenant-theology-as-seen-by-new-covenant-theology-part-two/>

A Brief Explanation of "New Covenant Theology"

http://www.revearljackson.com/uploads/3/2/2/5/322557/a_brief_explanation_of_new_covenant_theology.pdf [PDF]

https://d3pi8hptl0qhh4.cloudfront.net/documents/tschreiner/review_WellsZaspel.pdf [PDF]

<http://ids.org/what-is-new-covenant-theology/>

New Covenant Theology

<https://www.tms.edu/m/tmsj18f.pdf> [PDF]

Alt: <http://docplayer.net/3367182-Introduction-to-new-covenant-theology.html>

<http://www.redmoonrising.com/newexodus/nctbook.pdf> [PDF]

<http://breacenterchurch.org/pages/beliefs/new-covenant-theology.php>

New Covenant Theology Compared with Covenantalism

<https://www.tms.edu/m/tmsj18i.pdf>

Theopedia: <http://www.theopedia.com/new-covenant-theology>

A Comparison of Three Systems:

Dispensationalism - Covenant Theology - New Covenant Theology

<http://www.angelfire.com/ca/DeafPreterist/compare.html>

Covenant Theology vs New Covenant Theology [PDF]

<http://www.trinitybaptistreformed.org/files/Download/Covenant%20Theology%20Versus%20New%20Covenant%20Theology.pdf>

(Note: Also goes into detail about celebrating the Sabbath)

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

What is 'Covenant Theology'?

<http://www.ukapologetics.net/07/COVENANTTHEOLOGY.htm>

Excerpt:

Covenant Theology (also sometimes called 'Covenantalism' or '**Federal theology**' or '**Federalism**') is a conceptual overview and interpretative framework for understanding the overall flow of the Bible. It is indeed a 'nuts and bolts' theology for those who want to break things down into smaller parts to see how they work. This form of theology lies at the heart of the reformed (Calvinist) school of Protestantism as developed from the 17th century, whilst having no place at all in the 16th century writings of Calvin himself.

Covenant theologians see 'covenant' as the basic architectural principle through which Holy Scripture organizes itself...

This approach essentially views the history of God's dealings with mankind, from Creation to Fall, on to Redemption, and on to Final Consummation, under the framework of *three theological covenants*.

- **The Covenant of Redemption** (Only exists between God the Father and God the Son; mankind has no 'covenant partner' involvement here).
- **The Covenant of Works** (Established with Adam).
- **The Covenant of Grace** (This is an 'umbrella covenant,' and includes various sub-covenants,

These three covenants are often called "*theological covenants*" because it is usually freely admitted that they are not explicitly presented as such in the Bible, yet they are thought to be theologically implicit, describing and summarizing the wealth of Scriptural data.

Firstly, 'The Covenant of Redemption' (within this viewpoint), is not a covenant between God and Man at all but is an eternal agreement - within the Godhead - in which the Father appointed the Son Jesus Christ by the power of the Holy Spirit to redeem the elect from the guilt and power of sin. God appointed Christ to live a life of perfect obedience to the law and to die a penal, substitutionary, sacrificial death as the 'covenantal representative' for all who trust in him (all entirely biblical, of course - *but can this really be called a 'covenant'?*).

Secondly, the 'Covenant of Works' does *not* cover the Mosaic period, or the 'Old Covenant' (as one might suppose from its name), but refers to God's original scheme for working with Adam and Eve.

Thirdly, those specific covenants after the fall of Adam (the covenants which are actually scripturally outlined), are then seen as administered *under, and enclosed within*, the '*umbrella covenant*' of the 'Covenant of Grace' and, in this view, they do not stand truly separate and distinct and are probably best viewed as 'sub-covenants.' Such covenants - *standing within and under* - the Covenant of Grace include:

- a. The Noahic covenant (Genesis 9),
- b. The Abrahamic covenant (Genesis 15),
- c. The Mosaic covenant (Exodus 19-24),
- d. The Palestinian covenant (essentially enlarging upon the Abrahamic covenant and giving the specific promise of land),
- e. The Davidic covenant (2 Samuel 7; establishing David and his lineage as the rightful kings of Judah and extending the covenant of Abraham to a royal lineage), and finally,

f. The New covenant (Jesus' promise of Eternal Life to His believers as outlined at length within the New Testament).

It may be seen at once that - within this theological schema - the *Covenant of Grace* covers rather a lot of things, including the New Covenant.

Inherent Problems Within Covenant Theology

There are several problems here, including:

- The three major overall covenants are not even 'covenants' according to true biblical terms of reference.
- The Covenant of Redemption is only applicable within the Godhead. In contrast, biblical covenants seem to be between God and Men.
- The New Covenant becomes a 'bit part player' and is effectively reduced and demoted in importance and authority since it is seen as forming only part of the 'Covenant of Grace.' It is because of this view that most reformed, or Calvinist, people (who have a full understanding of their theology), do not normally speak about the Mosaic covenant as fulfilled in Christ and now set aside in favour of the greater promises of Christ and the New Covenant. They cannot do so since their theology places both the Mosaic Covenant and the New Covenant within the *presently existing* 'Covenant of Grace.'

A far more biblical view would surely be to state that whilst there are several biblical covenants, two appear to be presented within Holy Scripture as of *a more major importance*:

1. The Old Covenant (the formal delivering of God's law to the Jewish people, as outlined from Exodus-Deuteronomy, during the life of Moses).

2. The New Covenant (the salvific promises of Jesus Christ and the focus of the entire New Testament).

Biblical teaching seems clear that the New Covenant has now *replaced* the Old, but Covenant Theologians cannot live with this law/grace tension since it throws confusion into their theological system, indeed, Covenant Theology insists that the gospel of grace has been preached since Genesis 3:15 and is not restricted to the New Covenant. It is hard to reconcile the New Testament teaching that the Christian is now part of a New Creation with the view that we continue to stand under a covenant which effectively pre-dated Noah!

'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!' (2 Corinthians 5:17, NIV).

Many other New Testament Scriptures clearly depict the demise of the Old Covenant; 2 Corinthians 3, for example, should be consulted as should Hebrews 8:13 which clearly characterizes the Old Covenant as 'obsolete!' The Epistles, especially those of Paul, often paint a stark Old Covenant/New Covenant contrast, yet 'Covenant Theology' cannot live with this tension and so their writers and theologians prefer to ignore this biblically-depicted contrast. The entire 27 books of the New Testament focus on the New Covenant and what it means for men and women made in the image of their Maker. This abundant centrality of Christ fits in much much better with the view that the New Covenant now supercedes all others, rather than the view that both old and new covenants are no more than sub-covenants of a so-called "gospel of grace" which goes back to Noah!

Most of the more minor biblical covenants seem to reach at least some degree of fulfillment (if not entire fulfillment) in this New Covenant (the Abrahamic, Davidic and Palestinian for instance). Indeed,

the New Covenant, focusing on the atonement of Jesus Christ, may now be seen as the major focus of the entire biblical revelation. In contrast, the suggested 'Covenant theology' remains essentially legalistic because - to be fully consistent within itself - law cannot simply be set aside. Yet if one, for example, sets out to read the writings of the apostle Paul at depth, it becomes plain that the great apostle of Tarsus would not have been a supporter of so-called 'covenant theology' (the books of Romans and Galatians alone contain numerous statements which simply will not fit in with the concept that both the law and the grace of Christ stand under one and the same covenant). There is no doubt that it fell to Paul to be the premier New Testament theologian and Paul (as already mentioned), is very strong on the Law/Grace tension which he presents as pivotal to Christian understanding - Luther was absolutely correct about that; but 'Covenant Theology' is totally at odds with this schema. The flawed theological approach of 'Covenant theology' (for all of its good points, and not for one moment to deny the sincerity of most of its adherents), is why reformed theology in practice is *intrinsicly legalistic*.

One quick example of this legalism is to compare the attitude towards the *Sabbath* within Christianity in general, with the Covenant Theology view. Christianity in general sees the Sabbath as fulfilled in Christ, with *The Lord's Day* being an entirely separate day of freedom, joy and worship. In complete contrast, covenant theologians see Sabbath observance as necessarily *ongoing* and now simply *transferred* to Sunday; they take this view without any Scriptural justification whatsoever, being perfectly content to ignore the teaching of Jesus in Matthew 5-7, several clear statements by Paul, and the complete silence on this from the writer of Hebrews whilst discussing the spiritual application of 'rest' (Hebrews 3:18-4:11). Calvin himself rejected the view that Sunday is a new Sabbath, the error came from Bullinger, being later reinforced by legalistic Puritan theology. But this is far too big a subject to consider here, for those wanting more information I advocate the reading of [Why Worship on a Sunday?](#)

...Problems with Infant and Child Baptism, ...

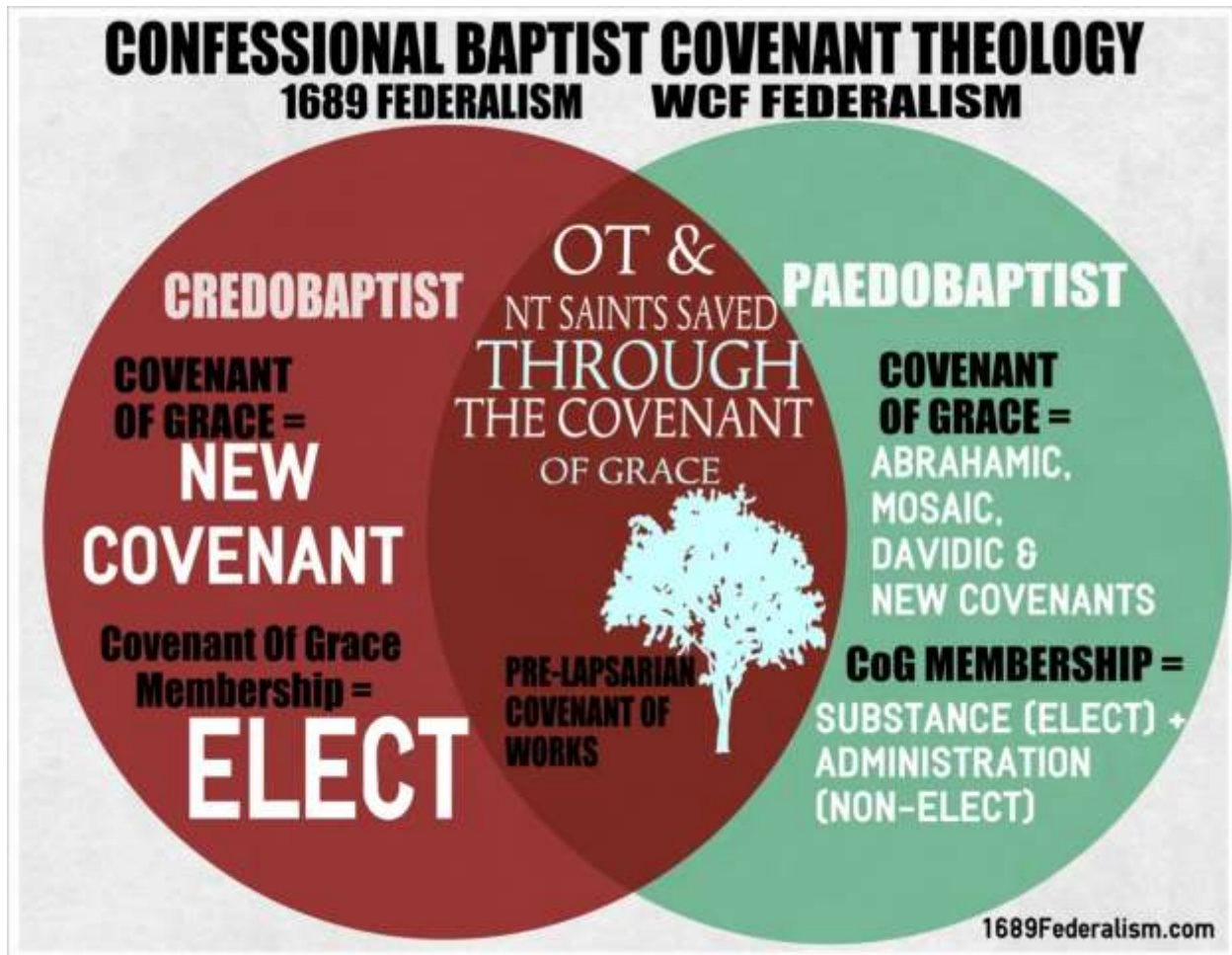
...Writers Who Have Supported Covenant Theology...

Conclusion.

'Covenant Theology' is a theological schema for explaining the Scriptures which certainly does often contain certain strengths and insights, but it ultimately falls short through the practice of eisegesis, that is, through the practice of reading things *into* Holy Scripture, rather than exegesis (drawing things *out* of the Scriptures). The stated covenantal structure does not truly exist in the Bible in the manner in which such writers have explained it and whereas, in many areas, scriptural understanding is unaffected, in other areas it becomes compromised, indeed, occasionally quite seriously, for 'continuous covenant' teaching (of which 'covenant theology' is undoubtedly one form), takes the accent off the centrality of Christ which the New Testament unashamedly upholds; the glorious light and freedom of Christ becomes somewhat dimmed and the Christian is again placed under law.

The view which [UK Apologetics](#) upholds has been referred to as *New Covenant theology*. This view simply notes the clear biblical position that Christ, and the New Covenant, are revealed by the New Testament to be the primary focus of *all* Scripture. Sadly, a few mistakenly feel that 'New Covenant theology' is very new even when it may be seen to be *fully outlined* within the writings of the apostle Paul and seems to have been Martin Luther's position.

Covenant Theology (Baptist): 1689 Federalism vs Westminster Confession of Faith Federalism



<http://www.1689federalism.com/portfolio/comparison-westminster/>

See also charts:

1689 Federalism vs Dispensationalism, New Covenant Theology, 20th Century Reformed Baptists

<http://www.1689federalism.com/>

Clarification on the Label: “1689 Federalism” (Forum)

<https://www.puritanboard.com/threads/clarification-on-the-label-1689-federalism.93257/>

DISCLAIMER Recapitulation: This ([preceding](#)) [section](#) was included to help explain the variation in end-time beliefs you will encounter in your independent readings. While these concepts are interesting and important to understand, they are NOT basic salvation effecting doctrines.

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Could you tell us very briefly what are: (1) The New Perspective of Paul; and (2) The **Federal Vision**? (2017)

<http://www.pilgrim-covenant.com/ntagq/false-teaching/what-are-1-the-new-perspective-of-paul-and-2-the-federal-vision>

The New Perspective of Paul, which was initiated by EP Sanders and sustained by James DG Dunn and NT Wright, promotes the idea that the apostle Paul did not teach the doctrine of justification by grace through faith alone as taught in all the Reformed Confessions. Rather, Paul was supposed to have taught that grace is experienced through corporate divine election, and one retains the title to the blessing associated with being in the corporate body through some sort of non-meritorious obedience or works of law keeping. In this thinking, one is justified when he is a faithful member of the church and obedient in law-keeping; but ceases to be justified if he leaves the church or ceases to do good works. In classic Reformed thinking, faith is the sole instrument of justification in time. Works is not a condition for justification; but one who has no good works or ceases to do good works simply exhibits spurious faith, and therefore was never justified in the first place.

The Federal Vision movement, which shares some similarities with the New Perspective people, could be said to have been sown by Norman G. Shepherd of the Westminster Seminary in 1975, but promoted by Douglas Wilson, John Barach, Steve Wilkins, and Steve Schlissel during the Auburn Avenue Presbyterian Church (PCA) pastor's conference in 2002. The key idea in Federal Vision, simply stated, is that there is no such thing as the invisible church (contra WCF 25.1). Every baptised member in the visible church is elect, regenerated and justified; and no one outside the visible church is any of these. Therefore, there is really no meaningful distinction between church visible and church invisible. The problem with this view is manifold. In the first place, what should we do with professing believers in such apostatising or apostate churches such as Charismatic and Roman Catholic Churches? Are they true believers or do we start dogmatically to declare which is a true church and which is not? In the second place, what shall we say of those who left the church? Did they lose their salvation, and become unelect and unjustified? In the third place, what do we do with members of the church who are secretly antinomian? Do we encourage them by saying that they are already in Christ, but they must now do good works if they are to be justified finally?

While we appreciate the emphasis on the visible church, which is much neglected today, we must say that the Federal Vision as a whole have largely gone off-balance in the other extreme. The Reformed Church traditionally holds to a distinction between the church visible and invisible. Baptised members are to be spoken to charitably and with divine warrant as Christians having all the benefits of the covenant. However, there must be a constant call to repentance and warning that not everyone in the church is elect, regenerated and justified. As the Lord warns us, in the visible Church, there will be wheat and tare, sheep and goats, good and bad fishes, wise and foolish virgins etc. At the last day, many will call Him "Lord, Lord" who will be disowned by the Lord as lawless false professors of faith. We can have no confidence, as such, to speak of members of apostatising churches as Christians; but neither do we deny that there can be true believers in such churches, though we believe that such as are elect will by the providence of the Lord eventually be led to seek Him in a true branch of Christ's church.

A few good books to consult on the subject are: O. Palmer Robertson, *The Current Justification Controversy* (Trinity Foundations 2003); Brian Schwertley, *Auburn Avenue Theology: A Biblical Analysis*; R. Scott Clark, editor; *Covenant, Justification & Pastoral Ministry* (P&R 2007); Guy Prentiss Waters, *The Federal Vision & Covenant Theology: A Comparative Analysis* (P&R 2006); Guy Prentiss Waters, *Justification & The New Perspective on Paul* (P&R 2004). W

Federal Vision vs the Reformed Faith (2017)

Federal Vision Vs Reformed Faith

By Brian Schwertley

Federal Vision Doctrine	The Reformed Faith
Covenant is relationship which is rooted in the relationship between the persons of the ontological trinity.	Covenant is an agreement. The covenant of grace is rooted in the covenant of redemption (pactum salutis).
Before the fall Adam was under a covenant of grace.	Before the fall Adam was under a covenant of works.
After the fall God requires a partial obedience to His law in order to be justified. This partial obedience is fulfilled by faithful Christians and results in final justification.	After the fall God requires a perfect and perpetual obedience to His law in thought, word and deed in order to be justified. This perfect and perpetual obedience is fulfilled by Jesus Christ and is imputed to believing sinners.
Jesus' sinless life is only an example of faithfulness for His people to follow.	Our Lord's sinless life is not only an example but is also a fulfillment of the covenant of works that is necessary if a believing sinner is to be declared righteous before God.
Christians are justified by faith and faithfulness (i.e. perseverance in personal obedience).	Christians are justified by faith alone apart from the works of the law.
Faith and obedience are necessary to obtain final justification. Faith is introspective. It is divided between Christ and the believer's faithfulness. Obedience is a co-instrument of justification.	Faith is the sole instrument which lays hold of Christ and His accomplished redemption. Faith is extraspective. Obedience is a fruit of justification.
Faith and obedience are the same thing. Faith is complex and includes the fruits of faith.	Obedience flows from true faith and is distinguishable from it. Faith is simple.
Good works or covenantal faithfulness has an important role to play in a believer's final justification.	The good works of believers are tainted with sin, are non-meritorious and only demonstrate the reality of saving faith.
Paul's condemnation of the works of the law in relation to justification concerns only the ceremonial laws or Jewish identity markers which exclude Gentiles from the covenant.	Paul's condemnation of the works of the law in relation to justification refers to the whole law: ceremonial and moral. The traditional Protestant law/gospel antithesis stands.
Justification refers only to the pardon of sins and not the imputation of Jesus' active [or preceptive] obedience. Pardon is supplemented by covenant faithfulness which results in final justification.	Justification involves the imputation of the believing sinner's guilt and liability of punishment to Christ on the cross and our Lord's perfect righteousness to the believer. The good works or covenant faithfulness of the Christian has nothing to do with justification.

If a person does not continue in obedience the justification received when baptized is removed and the apostate person loses his salvation.	Because a Christian's justification is achieved solely by Christ it can never be lost. People who apostatize never had saving faith and were never justified to begin with (1 Jn. 2:19; Mt. 7:23).
Sanctification if faithfully continued leads to final justification. The process which leads to justification is synergistic.	The moment a person is justified, the life-long process of sanctification begins. The justification of sinners is monergistic.
The covenant of grace includes conditions. One condition is faithful obedience or good works. The personal righteousness, obedience or good works of believers has salvific "value" (i.e. merit) before God.	The covenant of grace has only one condition which is faith. This faith is a gift. It is instrumental and non-meritorious. It merely grasps the person and work of Christ.
Since faith and obedience are the same thing and we receive glorified life in the same manner as Adam before the fall, the covenant of grace is a watered down covenant of works (i.e. a partial obedience is now required for final justification).	The covenant of grace is radically different from the covenant of works because Christ the second Adam fulfills the terms of the covenant in our place. People who are under the guilt and power of sin cannot achieve or even contribute to their own justification.

What Happened After Jesus Died? (Randy Alcorn)

<http://www.epm.org/resources/2008/Mar/22/what-happened-after-jesus-died/>

Regarding the Apostles' Creed...**Did Jesus Descend Into Hell?** (Randy Alcorn)

<http://www.jesus.org/death-and-resurrection/the-crucifixion/did-jesus-descend-into-hell.html>

Did Christ Ever Descend Into Hell? (John Piper)

<http://www.desiringgod.org/interviews/did-christ-ever-descend-to-hell>

He Did Not Descend Into Hell (Wayne Grudem) [PDF]

http://www.waynegrudem.com/wp-content/uploads/2012/08/he-did-not-descend-into-hell_JETS.pdf

(Includes Chart of the "Gradual Formation of the Apostles' Creed")

Calvin's Perspective on "He Descended Into Hell":

http://www.reformed.org/master/index.html?mainframe=/documents/Christ_in_hell/index.html

More Perspectives on "He Descended Into Hell"

<http://theaquilareport.com/what-does-it-mean-that-christ-descended-into-hell/>

<http://www.calledtocommunion.com/2015/04/catholic-and-reformed-understandings-of-he-descended-into-hell/>

<http://www.calledtocommunion.com/2012/04/john-piper-on-correcting-the-apostles-creed/>

<http://www.baylor.edu/content/services/document.php/217609.pdf> (Johnson) [PDF]

<https://www.biblegateway.com/blog/2014/05/the-long-reach-of-christian-beliefs-the-apostles-creed-and-more/>

<http://shamelesspopery.com/john-piper-v-john-piper-on-the-apostles-creed/>

<http://creeds.net/ancient/descendit.htm>

<http://www.canonwired.com/featured/hell-or-hades/> [Video]

<https://www.puritanboard.com/threads/john-piper-on-did-christ-descend-to-hell.73681/> (puritan forum)

Did Jesus go to hell between His death and resurrection?

<https://www.gotquestions.org/did-Jesus-go-to-hell.html>

Reasonable Theology: Examining the Controversial Line in the Apostles' Creed

<http://reasonabletheology.org/did-jesus-descend-into-hell-3/> (***)

"Harrowing" of Hell (Note: site does not believe in traditional hell, see [here](#) for related articles)

http://www.tentmaker.org/articles/harrowing_of_hell.htm [See also: Wikipedia: [Harrowing of Hell](#)]

23 Minutes in Hell - Bill Weise

Video: <https://www.youtube.com/watch?v=AYxKR0ONrfY>



Bill shares his experience as described in his book, "23 Minutes in Hell."

Questions answered are:

Isn't God mean for making hell?

What about the person in the remotest part of the jungle who never heard of Jesus?

Isn't preaching "hell" using scare tactics?

Where was God when the disaster (earthquake, hurricane, etc) struck?

Didn't Jesus preach love and acceptance?

Why are the demons themselves not in torment?

AND many more questions answered...

www.23MinutesinHell.org

<https://soulchoiceministries.org/>

Additional references:

https://en.wikipedia.org/wiki/23_Minutes_in_Hell

Additional experiences...

Bryan Melvin's Hell Experience

Four hours in Hell, One in Heaven

B.W. Melvin wrote a book entitled "A Land Unknown" which is his personal account of his journey to Hell and back. Bryan had atheist values before his near death experience. He died from drinking Cholera-contaminated water, and found himself in Hell where he saw the truth that he had denied in the scriptures. This book has been a great resource for many atheists as Brian answers a lot of questions that caused him to doubt God's existence before his experience. This book is a must read for those curious about the (NDE) near-death experience in Hell. B.W. Melvin wrote a book entitled "A Land Unknown" which is his personal account of his journey to Hell and back. Bryan had atheist values before his near death experience. He died from drinking Cholera-contaminated water, and found himself in Hell where he saw the truth that he had denied in the scriptures. This book has been a great resource for many atheists as Brian answers a lot of questions that caused him to doubt God's existence before his experience. This book is a must read for those curious about the (NDE) near-death experience in Hell.

<http://lifeafterdeathheavenandhell.com/archives/bryan-melvins-hell-experience>

<http://www.bibleprobe.com/hells-dominion.htm>

A Land Unknown: Hell's Dominion A true Near Death Experience FULL LENGTH Video

Bryan Melvin

<https://www.youtube.com/watch?v=h2X5uAB692A>

Eternity in our Heart

Excerpt:

Have you ever thought about your eternity?

Ecclesiastes 3:11 says God put eternity in man's heart. Deep down inside each of us is a yearning to live for eternity. The bible says that eventually everything that we see in this world will pass away, but the unseen things which are eternal will remain (2 Cor 4:18). 1 John 2:17 also states that the world is passing away with its desires but whoever does the will of God lives forever.

We can certainly say then if the bible is true, it's important to know whether or not we are in God's will. Have you ever considered if you are in God's will? Do you know what would happen if you were to die tomorrow?

While it seems impossible for anyone to know for sure, did you know there are many testimonies of men and women who have nearly died and have seen what it's like on the other side? Many who have lived

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through near death experiences testify that heaven, hell and Jesus are real, confirming the many warnings and admonitions in the bible which plead with man to repent and believe in Jesus for their salvation...

(Site contains links to numerous first-person experiences of seeing hell.)

<http://eternityinourheart.com/>

90 Minutes in Heaven - Don Piper

<http://donpiperministries.com/>

<https://www.youtube.com/watch?v=KcJNXbKDZjA>

<https://www.youtube.com/watch?v=1kriFic-FY4>

<https://www.youtube.com/watch?v=SKEu3jAFDY8>

<https://www.youtube.com/watch?v=N-Lxx5qn0m4>

https://www.youtube.com/watch?v=u8E2UAV_3w4

To Heaven and Back; 7 Lessons from Heaven

Mary Neal, MD

<http://ndestories.org/dr-mary-neal/>

Excerpt:



Dr. [Mary Neal](#) is a board-certified orthopaedic spine surgeon who drowned while kayaking on a South American river. She experienced life after death. She went to heaven and back, conversed with Jesus and experienced God's encompassing love. She was returned to Earth with some specific instructions for work she still needed to do. Her life has been one filled with the miracles and intervention of God. Her story gives reason to live by faith and is a story of hope.

What Mary Neal Saw When She Died

<http://www.oprah.com/own-indeepsight/what-dr-mary-neal-saw-when-she-died-video> [Video]

An Orthopedic Doctor's Near Death Experience - Dr Mary Neal (To Heaven and Back)

<https://www.youtube.com/watch?v=9-QjMRF1gkl> [Video]

Dr. Mary Neal - Raised from the dead – Converging Zone with Robert Ricciardelli

Part 1: <https://www.youtube.com/watch?v=DX473dF7ChY> [Video]

Part 2: <https://www.youtube.com/watch?v=ULsl92H-Noc> [Video]

Dr. Mary Neal – Her Story (10 min.)

https://www.youtube.com/watch?v=0MhK_WlgqIQ [Video]

The [Eric Metaxas Show](#): Dr. Mary Neal

Part 1: <https://soundcloud.com/the-eric-metaxas-show/dr-mary-neal> [Audio]

Part 2: <https://soundcloud.com/the-eric-metaxas-show/dr-mary-neal-1> [Audio]



Reference: <http://ericmetaxas.com/> **See also:** [Socrates in the City](#)

A Christian Rebuttal to Dr. Mary C. Neal's *To Heaven and Back*

<https://www.smashwords.com/extreader/read/181051/1/a-christian-rebuttal-to-dr-mary-c-neals-to-heaven-and-back>

BeliefNet: 5 People Died, Went to Heaven and Lived to Tell About It

<http://www.beliefnet.com/faiths/galleries/5-people-who-died-went-to-heaven-and-lived-to-tell-about-it.aspx?p=3>

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DISCLAIMER: The above experiences/visions were presented here (above) because several acquaintances suggested them to me when I shared about being in a study on Heaven.

While the above experiences are interesting and can be a source of warning and/or encouragement to others, they are NOT presented to you in any way as the equivalent of Biblical truth.

It's impossible to be objective about someone else's strongly subjective personal experiences, except to compare against scripture with discernment from the Holy Spirit. Like the saying, "Please drive responsively", please view and listen responsibly and critically.

Extra-Biblical, Non-Biblical and Fictional Literature re: Heaven/Hell:

Visions of Hell in Literature (that have impacted our understanding of hell):

Ten Best Visions of Hell in Literature

<https://www.theguardian.com/books/2010/apr/24/ten-best-visions-hill-literature>

10 Visions of Hell that will scare the crap out of you

<http://listverse.com/2014/02/20/10-visions-of-hell-that-will-scary-the-crap-out-of-you/>

Paul Bunyan – Visions of Heaven and Hell

http://www.divinerevelations.info/documents/john_bunyan_hell/

Hell in Popular Culture

https://en.wikipedia.org/wiki/Hell_in_popular_culture

Hell in Literature

<https://www.librarything.com/subject/Hell+in+literature>

More...

Other Literature that has Impacted our Concepts of Heaven (and Hell):

Heaven and Hell ([Emanuel Swedenborg](#))

Note: *I was hesitant to include this but there are still Swedenborgian societies and churches in existence today that are dedicated to his teachings. You may run across his concepts in your readings and I hope this aids in your ability to identify it when/where it arises.*

His visions and religious ideas have been a source of inspiration for a number of prominent writers. His theological writings have been translated into many languages, and there is a constant flow of new editions.

Swedenborg (1688-1772) was a Swedish scientist, philosopher, theologian, revelator, mystic and founder of Swedenborgianism. He is best known for his book on the afterlife, *Heaven and Hell* (1758). A bachelor all his life, he died at the age of 84.

How you may have heard of him:

1. Philosophical antagonism by Immanuel Kant's *Dreams of a Spirit Seer* (1766)
2. Often mentioned in support of spiritualism in the 1800's. Swedenborg had several publicly-verified clairvoyant episodes.
3. His spiritual writing influenced Honoré de Balzac, Charles Baudelaire, Ralph Waldo Emerson, William Butler Yeats, August Strindberg, Goethe, Henry James Sr., Bernard Shaw, Dostoevsky, and William Blake, Johnny Appleseed, Edgar Allen Poe, Carl Jung, Robert Frost, Helen Keller, Bill Wilson (co-founder of Alcoholics Anonymous), and others. (TV's popular Dr. Oz is supposedly a follower of Swedenborg via his wife.)
4. Raymond Moody [psychiatrist] in [Life after Life](#) (1976), for which he interviewed 150 people who had near death experiences (NDE), relates Swedenborg's descriptions of stages after death.
5. His ideas are the basis of the small *New Church*.

["Heaven and Hell"](#): offers a detailed vision of life after death, with people choosing heaven or hell based on the things they love most in life. (<http://www.theisticscience.org/books/hh/hh00toc.html>)

The full title is **Heaven and its Wonders and Hell From Things Heard and Seen**, or, in Latin: **De Caelo et Eius Mirabilibus et de inferno, ex Auditibus et Visis**. It gives a detailed description of the afterlife, how people live after the death of the physical body. The book owes its appeal to that subject matter.

Swedenborg wrote that he was allowed to visit heaven and hell and talk to people there, gaining insight into the spiritual plane of existence. He also said that what he wrote came directly from the Lord, and that it was revealed to him so that the Lord could establish a new Christian church in the world, correcting errors that had arisen in the Christian churches at that day.

<https://newchristianbiblestudy.org/swedenborg/>

Some of the things he claims to have experienced are that there are Jews, Muslims and people of pre-Christian times ("pagans" such as Romans and Greeks) in Heaven. He says he spoke to married angel couples from the Golden Age who had been happy in heaven for thousands of years. The fundamental issue of life, he says, is that love of self or of the world drives one towards Hell, and love of God and of fellow beings drives one towards Heaven.

The work proved to be influential. It has been translated into a number of languages, including Danish, French, English, Hindi, Russian, Spanish, Icelandic, Swedish and Zulu. A variety of important cultural figures, both writers and artists, were influenced by Swedenborg, including Johnny Appleseed, William Blake, Jorge Luis Borges, Daniel Burnham, Arthur Conan Doyle, Ralph Waldo Emerson, John Flaxman, George Inness, Henry James, Sr., Carl Jung, Immanuel Kant, Honoré de Balzac, Helen Keller, Czesław Miłosz, August Strindberg, D. T. Suzuki, and W. B. Yeats. Edgar Allan Poe mentions this book in his work *The Fall of the House of Usher*. It also plays an important role in Honoré de Balzac's novel *Louis Lambert*. William Blake referred to and criticized Heaven and Hell and Swedenborg by name several times in his poetical/theological essay *The Marriage of Heaven and Hell*.

Swedenborg wrote about Heaven and Hell based on what he said was revelation from God. According to Swedenborg, God is love itself and intends everyone to go to heaven. That was His purpose for creation. Thus, God is never angry, Swedenborg says, and does not cast anyone into Hell. The appearance of Him being angry at evil-doers was permitted due to the primitive level of understanding of people in Biblical times. Specifically, holy fear was needed to keep the people of those times from sinking irretrievably into the consequences of their evils. The holy fear idea was in keeping with the fundamental truth that even they could understand, that everything comes from Jehovah. In the internal, spiritual sense of the Word, however, revealed in Swedenborg's works, God can be clearly seen for the loving Person He actually is.

https://www.revolvvy.com/topic/Heaven%20and%20Hell%20%28Swedenborg%29&item_type=topic

Swedenborg was a Swedish Protestant fundamentalist who turned to spiritualism later in his life and became a famous trance medium. He claims to have turned to the occult after receiving a vision of Jesus in which the Lord asked him to abandon his profession as a scientist and devote himself to theology.

Swedenborg believed every verse in the Bible was God inspired, but these "visions," which were more like out-of-body experiences, began to lead him to deviate from the Truth.

For instance, Swedenborg teaches that God forgives everyone and is more concerned with how we live than what we believe. Jesus didn't save us by dying on the cross, but by overcoming evil and glorifying his human body. Angels are not superior beings created by God, but deceased people who have gone to heaven. Satan is not a fallen angel, but all of the people in hell working as a unit.

The author of many books, Swedenborg claims to have visited heaven, hell, five known planets and five planets outside our solar system. (I'm not making this up.) According to a biography of Swedenborg written by Martin Gardner for the Committee for Skeptical Inquiry, he claims to have spoken to inhabitants of these planets during his out-of-body travels and documented these trips in his book, *Life On Other Worlds*.

"Swedenborg's first visit was to Mercury," Gardner writes. "Its spirits were able to invade his brain, searching for facts and knowledge but having no interest in ideas or opinions. The most notable spirit he meets is none other than Aristotle. We are told he was a wise man in contrast to his many 'foolish' Earth followers."

<http://www.womenofgrace.com/blog/?p=477>

The Trigger of Psychic Visions: Emanuel Swedenborg's Near-Death Experiences

<http://www.near-death.com/experiences/triggers/psychic-visions.html>

Swedenborg visions and beliefs incorporate a multitude of non-Biblical concepts and is considered a cult by conservative/evangelical Christians...

<https://carm.org/swedenborgianism> (This is a dangerous mystical non-Christian religion. Its denial of the Trinity and the Holy Spirit, the vicarious atonement, and rejection of Acts and the Pauline epistles clearly set it outside of Christian orthodoxy.)

<http://www3.telus.net/trbrooks/swedenborg.htm> (Swedenborg was definitely not saved)

<http://www.empoweredbychrist.org/swedenborgism.html> (Bible-believing Christians should be aware of its teachings)

<http://www.watchman.org/profiles/pdf/swedenborgianismprofile.pdf> [PDF] (Swedenborgianism - Watchman Fellowship)

We are in a time when spiritual terms have been given confusing meanings; when words such as "Salvation," are not necessarily presented as biblically intended. This is particularly true of the term, "meditation." Rick Warren's Daniel Plan, his association with Oz, Hyman, and Amen, may make comprehension of this even more murky.

The meditation used by Swedenborg and numerous New Age devotees, Buddhists, and Hindus, is not biblical meditation, which is essentially reading Scripture and "chewing" (reflecting and pondering) upon it. With biblical meditation, the brain is always active, and thinking.

But thinking is the enemy of the mystical meditator. As one mystic proponent put it:

"Do not reflect on the meaning of the word; **thinking and reflecting must cease**, as all mystical writers insist. Simply 'sound' the word silently, letting go of all feelings and thoughts." (Zen master, Willigis Jager, Contemplation, p. 31, cited in ATOD)

<http://www.crossroad.to/articles2/011/lighthouse/trails/swedenborg.htm>

<http://www.crossroad.to/Quotes/occult/theosophy-swedenborg-blake.htm>

Swedenborgianism, and its churches by whatever name they might be called, are as far outside historical, biblical Christianity as a group can get. Although they might claim to base their teachings on the Bible, every teaching is tainted by heresy, confusion, and sometimes lunacy.

<https://www.gotquestions.org/Swedenborgianism.html>

<http://fallenflawed.com/swedenborgianisms-facts/> (13 Quick Facts)

See following page for a chart of Swedenborg's Concept of Heaven and Hell....

Heaven & Hell

Ⓐ
Spiritual Kingdom
"Love of the Neighbour"
The Lord God
Celestial Kingdom
"Love of the Lord"
Ω

Most perceptive to Love & Goodness

Inmost / Celestial Heavens

Love of the Lord is their highest love. This enables the Lord fully to share his love and wisdom.

Intermediate / Spiritual Heavens

Naturally Good people that love doing good for the sake of others.

Outermost / Natural Heavens

Not as much Wisdom

Less perceptive to Love & Goodness

More Wisdom

In the world of spirits a person's soul is uncovered and a person's thought can no longer be hidden. Our true nature comes to the fore and a person is eventually drawn to a community of like-minded people. This is a place where we feel most happy. Even evil spirits can find themselves in a place they enjoy. However, since they are drawn to like-minded people they will receive the same treatment as they give out. Such is the automatic nature of placement in the hell.

Third State, Preparation and Instruction for Heaven

No physical or mental disabilities exist. People are confronted with the truth and make a choice of who they are. **intent = true character**

There is nothing covered that shall not be uncovered, neither hid that shall not be known. Luke 12, v. 2

Separation of evil and good

World of Spirits

Second State, The State of Man's Interior Will and Thought

1st State

3rd State

Natural / Physical World

The Lord sends some of the most loving angels to the Hells to limit the punishment the evil spirits inflict on themselves.

Most Dreadful, malice and cunning

Rape

Robbery

Stealing

Absolute hate of Love & God

Spirits

Lower Hellish Communities

Satanic Hells

Materialism

Pride

Lust

Reckless

Murder

Genit

One spirit is already in the spiritual world when alive in the natural world, but in a state of sleep. Whilst living in the physical world other spirits rarely communicate with us directly. Each person is connected to two good and two evil spirits in the natural world, but neither side is conscious of the other. This is to keep us in freedom to choose whether to be influenced by the good or evil thoughts. We are to recognize that all good stems from the Lord alone, the God is Love itself, but we can experience it as our own.

NO SPACE AND TIME IN THE SPIRITUAL WORLD AS WE PERCEIVE IT IN THE NATURAL WORLD

THE NEW CHURCH IN AUSTRALIA

It is impossible to physically represent the actual way the heavens and hells are created, since the dimensions of space and time have no meaning in the spiritual world. Therefore the following diagram is only a humble attempt to make things more understandable. Each community however small, has the appearance of a man. Most perfect members are limited towards the centre, while the lowest are created further away.

Most perfect COMMUNITY

The Lord regards nothing as a person better persons are of far greater value or the thoughts and words may be, varying in countless ways. They are all good, provided the purpose is good. But if the purpose is evil, they are evil. A person's aim is the very thing that determines their fate.

The New Church can be found at: <http://www.newchurch.org.au>

Trichotomy ([Tripartite](#)), Dichotomy ([Dipartite](#)) or Monism?

i.e, Body, Soul and Spirit; or Body and Soul(Spirit); or Union as One (inseparable)

Looking at many of the different views of the fundamental part(s) of a person, and differentiating from classical Greek perspectives.

[Trichotomy or Dichotomy?](#)

[Hebrew Mind vs. Greek Mind](#)

[The Nature of Man](#)

[Trichotomy vs. dichotomy of man—which view is correct?](#)

[The Origin of the Soul](#) (Sproul)

[Christoplatonism](#) [PDF] (Randy Alcorn) [[Video](#)]

[Body and Soul – Greek and Hebraic Tensions in Scripture](#)

[Greek vs Hebrew View of Man](#) (Ladd)

[Eastern Orthodox Mind/Body](#) (re: Unity)

[1,2,3...How Many Parts Can Man Be?](#)

[Thought on the Tripartite Theory of Human Nature](#) [PDF]

[Reformed Basics on Trichotomy and Dichotomy](#) (Berkhof)

[Body, Soul, and Spirit: Monism, Dichotomy, or Trichotomy?](#)

[Restoring the Soul to Christianity](#)

[Man = Body + Soul + Spirit?](#) (re: Conditional Unity)

[Trichotomy – Beachhead for Gnostic Influences](#)

[Nature of Man](#) (Hodge)

[The Essential Nature of Man](#) [PDF]

[Heart, Mind, Soul and Spirit](#) - Christian Forum

[The Nature of Man: Body, Soul and Spirit \(Trichotomy\)](#) (Chp. 1, Shearer)

[Spirit, Soul and Body – How God Designed Us](#)

[Body, Soul, Spirit \[Basics\]](#)

[Forum: Body, Soul, Spirit](#)

[Body-Soul-Spirit](#) (Ecclesia)

[Body and Soul vs. Body, Soul, and Spirit](#) (Catholic)

[Spirit, Soul and Body – Mind, Will and Emotions](#) [PDF]

[Humans Have Three Parts – Body, Soul and Spirit](#)

[What Happened at Creation?](#)

[The Difference Between Spirit, Soul and Body](#)

[Spirit, Soul and Body](#) (Nee)

[Spirit, Soul and Body](#) (Ch.10, Smith) [e.g. [Charts](#)]

[Man a Trinity \(Body, Soul, Spirit\)](#)

[Man as Body, Soul and Spirit](#)

[The Nature of Man](#) [Audio] (Rushdoony)

[Greek vs Hebrew Terms](#) [Video] (Missler)

[Body, Mind and Spirit – 1](#) [Video] (Womack)

[Body, Mind and Spirit – 2](#) [Video] (Womack)

[Body, Soul, Spirit Revelation](#) [Video] (Brandt)

[Terms Explained](#) (Various Links) [Videos]

N.T. Wright - Mind, Spirit, Soul and Body: All for One and One for All

<http://ntwrightpage.com/2016/07/12/mind-spirit-soul-and-body/>

Responding to N.T. Wright's Rejection of the Soul (Downloadable as PDF)

https://www.academia.edu/1966881/Responding_to_N._T._Wrights_Rejection_of_the_Soul

The Immortal Soul: Christian Doctrine or Gnostic Heresy? (as per NT Wright)

<http://atthethreshold.org/2012/09/13/the-immortal-soul-christian-doctrine-or-gnostic-heresy/>

NOTE: For more N.T. Wright resources and information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, see my separate **[“Reference Notes on Paul and Romans”](#)**



Arguments for the Existence of the Soul

Law of Identity (A = A)

If the qualities and properties of the object on one side of the equation are exactly the same as the qualities and properties of the object on the other side of the equation, there is an "identity relationship" and the two objects are the same.

"Public" Versus "Private" (The Private Knowledge Argument)

ONE: Physical Properties Can Be PUBLICLY Known

TWO: Mental Properties Are Only PRIVATELY Known

THEREFORE: Mental Properties Are NOT Physical Properties

"I" Versus "My Body" (The First Person Argument)

ONE: I Only Use First Person Possessive Pronouns to Indicate Possession of Something Other Than "Me"

TWO: I Commonly Use First Person Possessive Pronouns to Describe My Body

THEREFORE: My Body Is Something Other Than "Me"

"Temporary Parts" Versus "Transcendent Identity" (The Parts Argument)

ONE: Physical Entities Are Dependent on Their Parts for Their Identity

TWO: But We, as Humans, Are NOT Dependent On Our Parts for Our Identity

THEREFORE: Humans Are NOT Purely Physical Entities

"Measurable" Versus "Immeasurable" (The Measurement Argument)

ONE: Physical Entities Can Be Measured Using Physical Measurement Instruments

TWO: But As Humans, We Possess Mental Entities (Thoughts, Wills, Desires and Sensations) That Are Not Measurable By These Methods

THEREFORE: Humans Are More Than Physical Beings

"About Others" Versus "About Themselves" (The Existence Argument)

ONE: Mental Entities Are Not Self Existent

TWO: But Our Brains, As Physical Entities, ARE Self Existent

THEREFORE: Our Brains Are NOT The Same As Our Minds

"Morally Determined" Versus "Morally Free" (The Free Will Argument)

ONE: No Physical System is a Free Agent

TWO: Therefore No Physical System Has Moral Responsibility

THREE: Human Beings DO Have Moral Responsibility

THEREFORE: Therefore Human Beings Are NOT Simply Physical Systems

BRAIN (BODY) ≠ MIND (SOUL)

Can Be Publicly Observed (Known)
Described in the Third Person
Dependent on Parts for Identity
Measured with Tools
Is An Independent Physical Entity
Responsive Only to Event Causation

Can Only Be Privately Observed (Known)
Described in the First Person
Not Dependent on Parts for Identity
Immeasurable with Tools
Is a Dependent Mental Entity
Able to Act Freely as an Agent



COLD-CASE CHRISTIANITY:

A Homicide Detective Investigates the Claims of the Gospels

History of Trichotomy

Most Biblical scholars in the early church saw man as a threefold (trichotomous) being. Even as late as Augustine (A.D. 354-430), the common view was that man was trichotomous - that he possessed a body, a soul, and a spirit. The words of Augustine substantiate this fact very plainly when he wrote in *Faith and Creed*:

"... there are three things of which man consists - namely spirit, soul, and body ..." [*Faith and the Creed* (XX:23)].

But as Latin Theology (i.e., Roman Catholicism) began to take hold, most theologians abandoned trichotomy and began to see man as simply a two-fold being of soul and body (with spirit being just another name for the soul). This idea, known as dichotomy, continued as the majority opinion down through the centuries and still is the common view held by the Roman Catholic Church and most of the Protestant churches that came out of the Reformation (i.e., the Dutch Reformed, the Lutheran, the Episcopalian, the Presbyterian, etc.) - all of which, interestingly enough, hold to a post-millennial approach to eschatology [i.e., that the church must take control of the world before Christ can return (more about this later)]. It is interesting to note in this connection, however, that Martin Luther, the father (so to speak) of the Reformation, championed the view that man was trichotomous.

The Plymouth Brethren

It wasn't until the rise of evangelicalism in the 1800s [and most especially, the Plymouth Brethren, the group which is looked upon by most church historians as the parent body out from which evangelicalism sprang] and John Nelson Darby that trichotomy once again revived - and it's worth noting in this connection that along with a revived view of man as a trichotomous being, pre-millennialism also revived. Darby's teachings were popularized and gained wide acceptance and public acclaim in conservative church bodies throughout most of the 20th century. But with the rise of the modern ecumenical movement - i.e., the *political* movement of Protestant and Catholic bodies together to "take the nation back for Christ and the church" - post-millennialism (which "politicizing" promotes) resurfaced along with dichotomy - which post-millennialism of necessity encourages.

<http://www.antipasministries.com/newantipaspapers/chapter1.htm>

During the [intertestamental period](#), two factors shaped and "enlarged the semantic domain of the Greek and Hebrew words for the parts of man" and set the stage for a more complete and accurate understanding of the nature of man. The first factor was Greek philosophy. The Greek philosophers, unlike the Greek poets, clearly distinguished the material from the immaterial part of man, defined the functions of the soul in more precise terms, and in general expanded the vocabulary for the parts of man. The second factor was the translation of the Septuagint. The translators of the Septuagint incorporated the linguistic developments of the Greek philosophers into the biblical revelation when they translated the Hebrew into Greek.

Good explains:

Although the classical Greek writers did not arrive at the same realization as the New Testament writers, their use of certain key words in Greek gave the New Testament writers a greater and more precise vocabulary to work with in describing the parts of man. After Plato and Aristotle,

there was a richer array of words to describe the inward parts of man, particularly the mind (e.g., [nous](#), noëma, di-anoia, and phronëma).

Dichotomists often argue against the tripartite view of man by discrediting it through its apparent connection with Platonism. However, Plato and the Greek philosophers, strictly speaking, were dichotomists.¹ Plato did divide man into three parts, but his trichotomy was different from Paul's trichotomy in essence, function, and primacy. Plato's divisions were a tripartite division of the soul (See [Plato's tripartite theory of soul](#)). He conceived of man's soul as consisting of an appetitive, irascible (spirited), and rational element. In *Timaeus* 30 he also divided man into [nous](#) (mind), [psychë](#) (soul), and [sōma](#) (body), with nous being the noblest part of the soul. When Plato does speak of spirit (thumos not the pneuma of Paul) he means something essentially different from Paul.

The three parts of man are not equivalent for Plato and Paul and the master faculty for Plato (nous) is a subordinate faculty for Paul. "To discredit trichotomy by a similarity with Platonism confuses similarity with source.

One could likewise attribute the source of the dichotomist view with Greek dichotomy (mater and spirit); some writers have argued for such a connection."

https://en.wikipedia.org/wiki/Tripartite_%28theology%29#Intertestamental_Period

...Those who believe that human nature is a trichotomy typically believe the following: the physical body is what connects us with the physical world around us, the soul is the essence of our being, and the spirit is what connects us with God. This is why the unsaved can be said to be spiritually dead ([Ephesians 2:1](#); [Colossians 2:13](#)), while they are very much physically and "soulishly" alive. Those who believe that human nature is a dichotomy would have the same understanding of the body but would view the spirit as the part of the soul that connects with God. So, the question of dichotomy vs. trichotomy is essentially whether the soul and spirit are different aspects of the immaterial human nature, or if the spirit is simply a part of the soul, with the soul being the whole immaterial part of the human nature.

Trichotomy vs. dichotomy of man—which view is correct? It would seem that it is unwise to be dogmatic. Both theories are biblically plausible. Neither interpretation is heretical. This is perhaps an issue we are unable to fully grasp with our finite human minds. What we can be certain of is that the human nature is comprised of a body, a soul, and a spirit. Whether the soul and spirit are one, or are somehow distinct, is not an issue God chose to make abundantly clear in His Word. Whether you believe in a dichotomy or trichotomy, offer your body as a living sacrifice ([Romans 12:1](#)), thank God for saving your soul ([1 Peter 1:9](#)), and worship God in spirit and truth ([John 4:23–24](#)).

<https://www.gotquestions.org/trichotomy-dichotomy.html>

Do we have two or three parts? Body, soul, and spirit? (Forum)

[Moderator's note] The author is asking if humanity is dichotomous (cut in two, body/soul-spirit), or trichotomous (cut in three, body/soul/spirit).

https://ebible.com/questions/3210-do-we-have-two-or-three-parts-body-soul-and-spirit/?mlqq=1&rep_k=wZLfvTnwXRdNjwLrkyO_sy_UxrMzsBNDY-6IDR8OyrPCyxOysU4gY3r8rvoZC9AR&rep_m=clicks&rep_e=OK-vlVBQvzz1tr8Wd2ScGrwKO8RlzWbiA9m-1mWPXdE=

See also: <https://www.gotquestions.org/body-soul-spirit.html>

Excerpt:

Those who believe Scripture teaches that man is a dichotomy see humans as comprised of two parts: a body and a spirit. There are two general views of this dichotomy. The first view is that man is a united body and spirit that together comprise a living soul. A human soul is the spirit and the body united as one personhood. This view is supported by [Genesis 2:7](#); [Numbers 9:13](#); [Psalm 16:10](#); [97:10](#) and [Jonah 4:8](#). This view emphasizes that the Hebrew word *nephesh* in these verses refers to an integrated (unified) soul, living being, life, or self—i.e., a unified person (soul) comprised of a body and spirit. It is noted that, when the Bible speaks of the *ruach* (“breath, wind, or spirit”) being separated from the body, the person is disintegrated (fractured)—dead (see [Ecclesiastes 12:7](#); [Psalm 104:29](#); [146:4](#)).

The second dichotomous view is that the spirit and the soul are the same thing with two different names. This view emphasizes the fact that the words *spirit* and *soul* are often used interchangeably ([Luke 1:46–47](#); [Isaiah 26:9](#); [Matthew 6:25](#); [10:28](#), [1 Corinthians 5:3](#), [5](#)) and should be understood as synonyms referring to the same spiritual reality within each person. Therefore, the dichotomous position holds that man is comprised of two parts. Man is either a body and spirit, which makes a soul, or a body and soul-spirit.

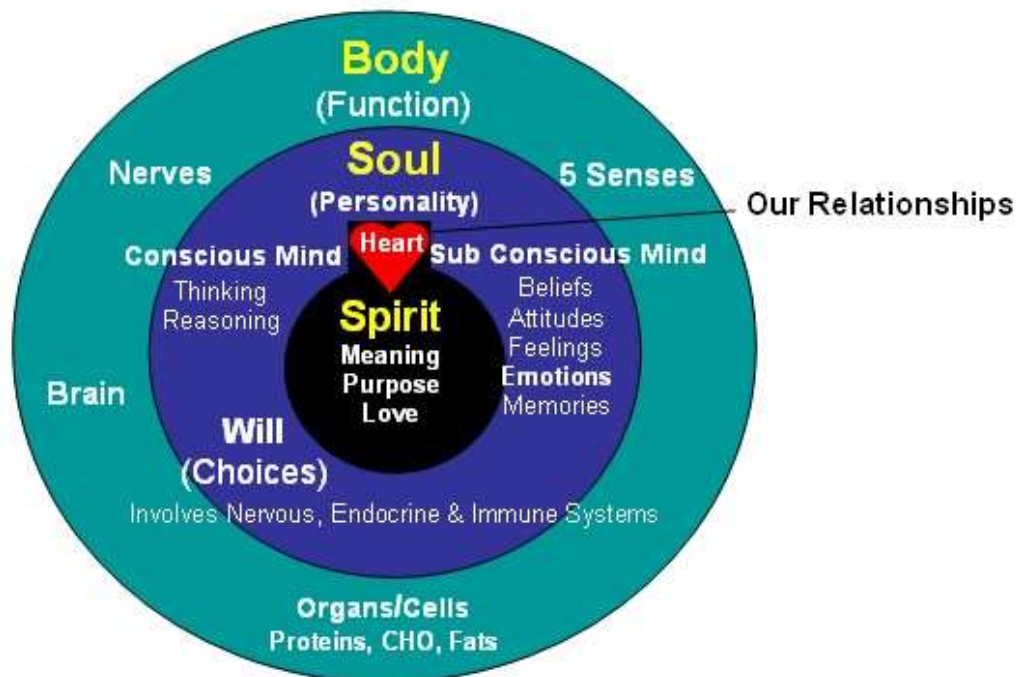
Those who believe Scripture teaches that man is a trichotomy see man as comprised of three distinct parts: body, soul, and spirit. They emphasize [1 Thessalonians 5:23](#) and [Hebrews 4:12](#), which seem to differentiate between *spirit* and *soul*. The dichotomist counters that, if [1 Thessalonians 5:23](#) teaches trichotomy, then, by the same hermeneutic, does [Mark 12:30](#) teach tetrachotomy?

Is it important to conclusively decide between dichotomy and trichotomy? Perhaps not; however, a word of caution is appropriate. Because the trichotomist view downplays the interconnected unity of personhood, some have erroneously taught that God communicates mystically with our spirits and bypasses our intellects. Based on the same mistaken premise, some churches use the trichotomous position to teach the possibility of [Christians being demon-possessed](#). Because they see the soul and spirit as two separate immaterial aspects within the Christian, they postulate that one can be indwelt by the Holy Spirit and the other can be possessed by demonic forces. This teaching is problematic in that there are no biblical references that those who are indwelt by the Holy Spirit can be simultaneously possessed by demons.

Regardless of whether a Christian believes dichotomy or trichotomy best represents an accurate understanding of Scripture, we can all unitedly praise God with the psalmist: “I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well” ([Psalm 139:14](#)).

Many have taken the concept of the 3-part person view and applied it variously to health and counseling, for example...

We Are a 3-Part Whole



We are spirit, have a soul and live in a body

http://www.faithandhealthconnection.org/the_connection/spirit-soul-and-body/

DIAGRAM A

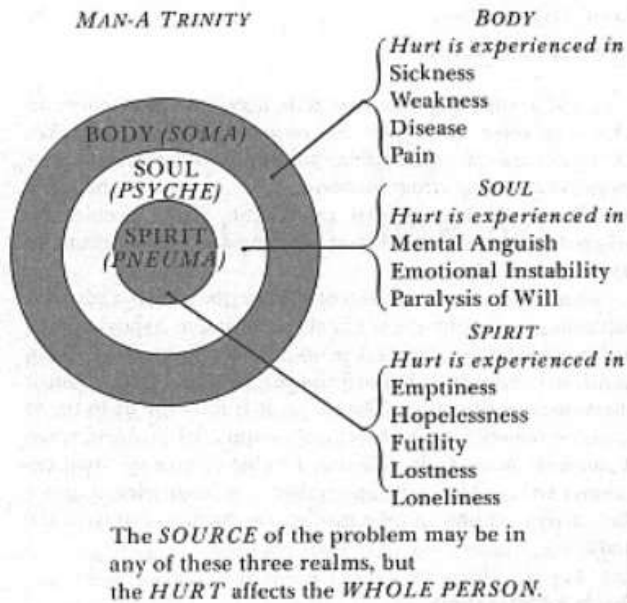
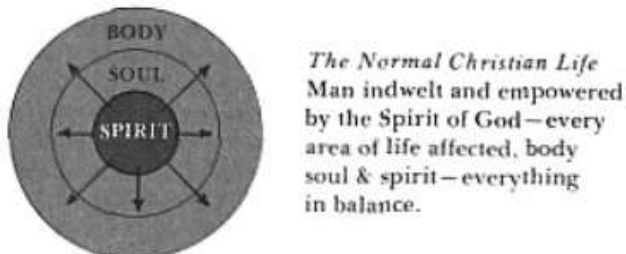
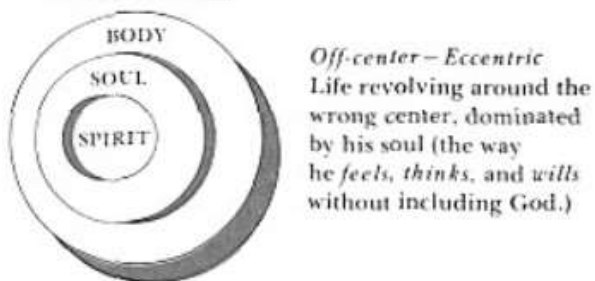


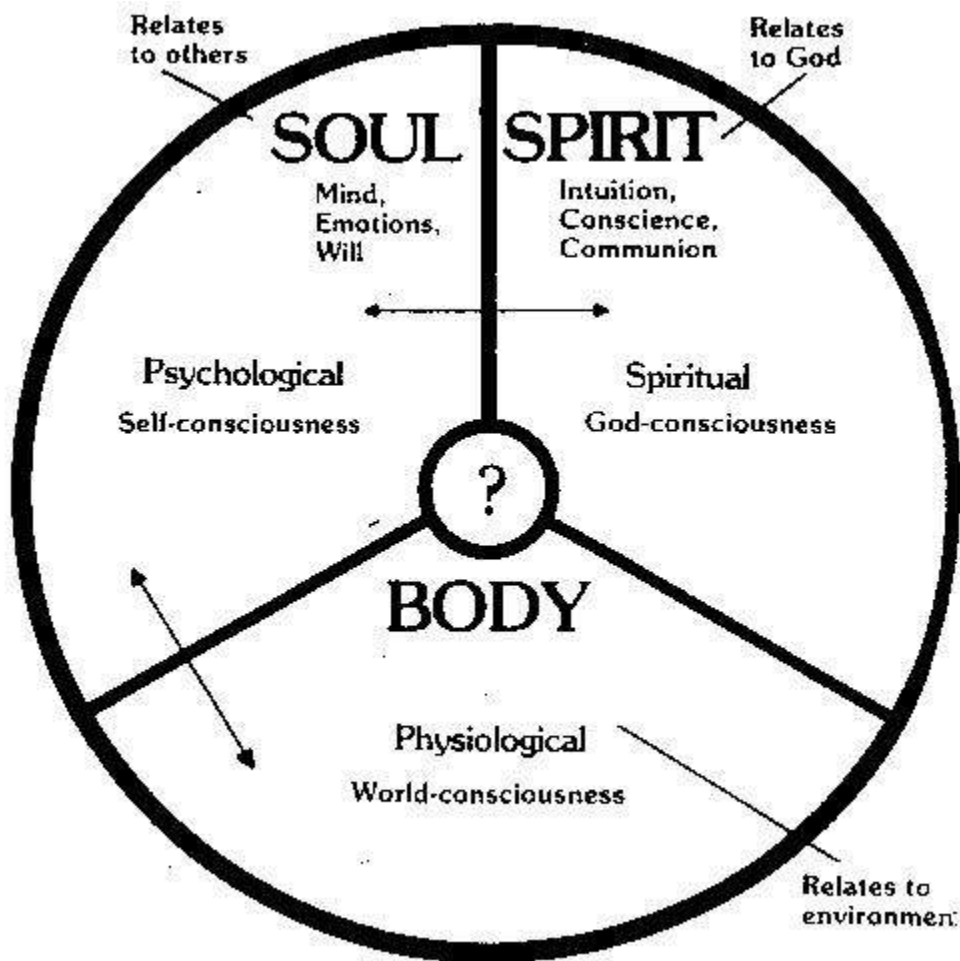
DIAGRAM B

The **SPIRITUAL MAN**The **FLESHLY MAN**

<https://www.raystedman.org/leadership/smith/dyingtolive/ch10.html>

From: Dying to Live by Bob Smith

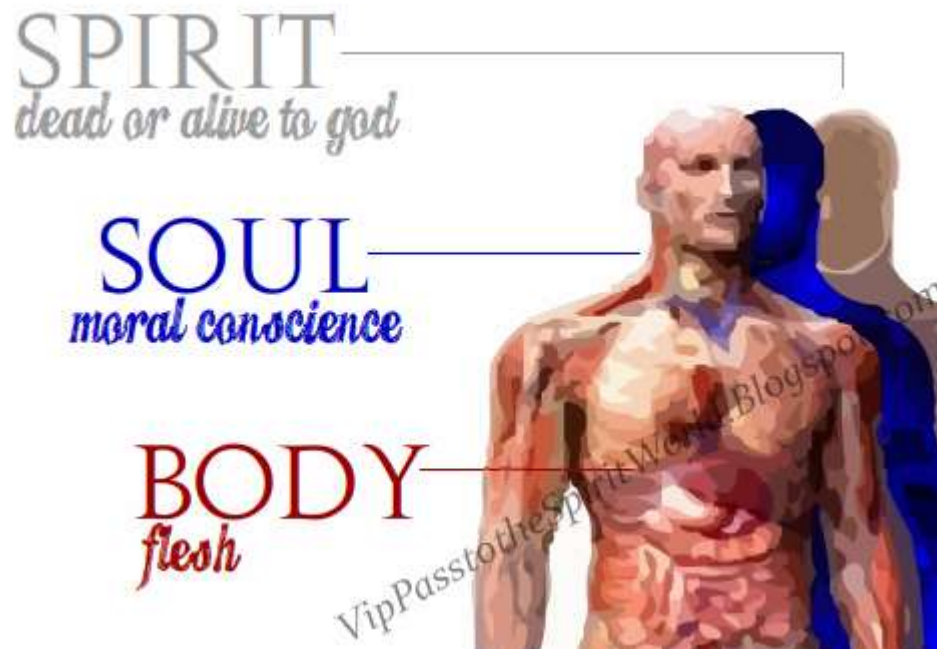
<https://www.raystedman.org/leadership/smith/dyingtolive/>

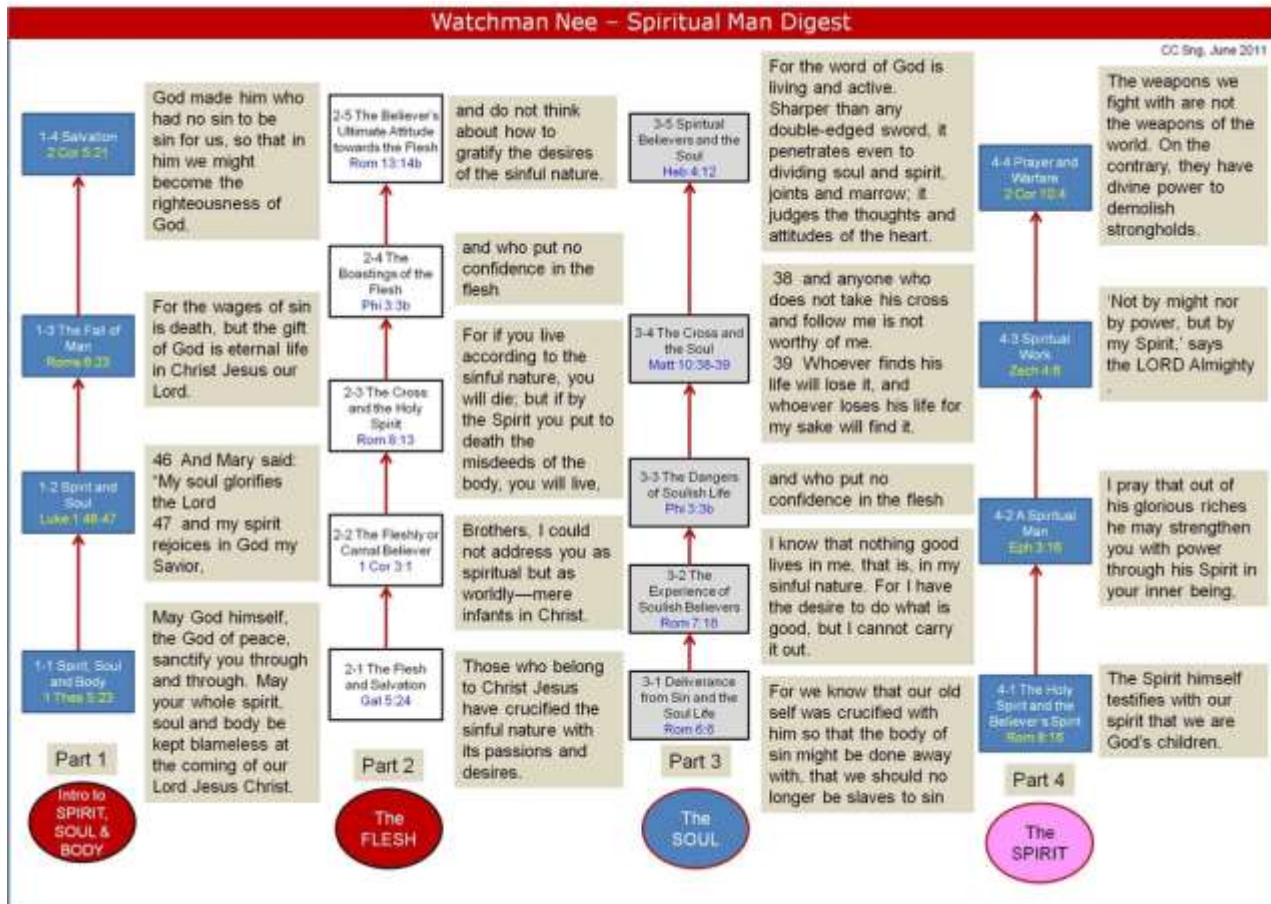


http://www.internetdiscipleship.com/cdn7/ediscipleship/Display_lesson.asp?D=/courses/C103/&T=2&L=1



<http://q.likesuccess.com/88/4355546-spirit-soul-body-bible.jpg>





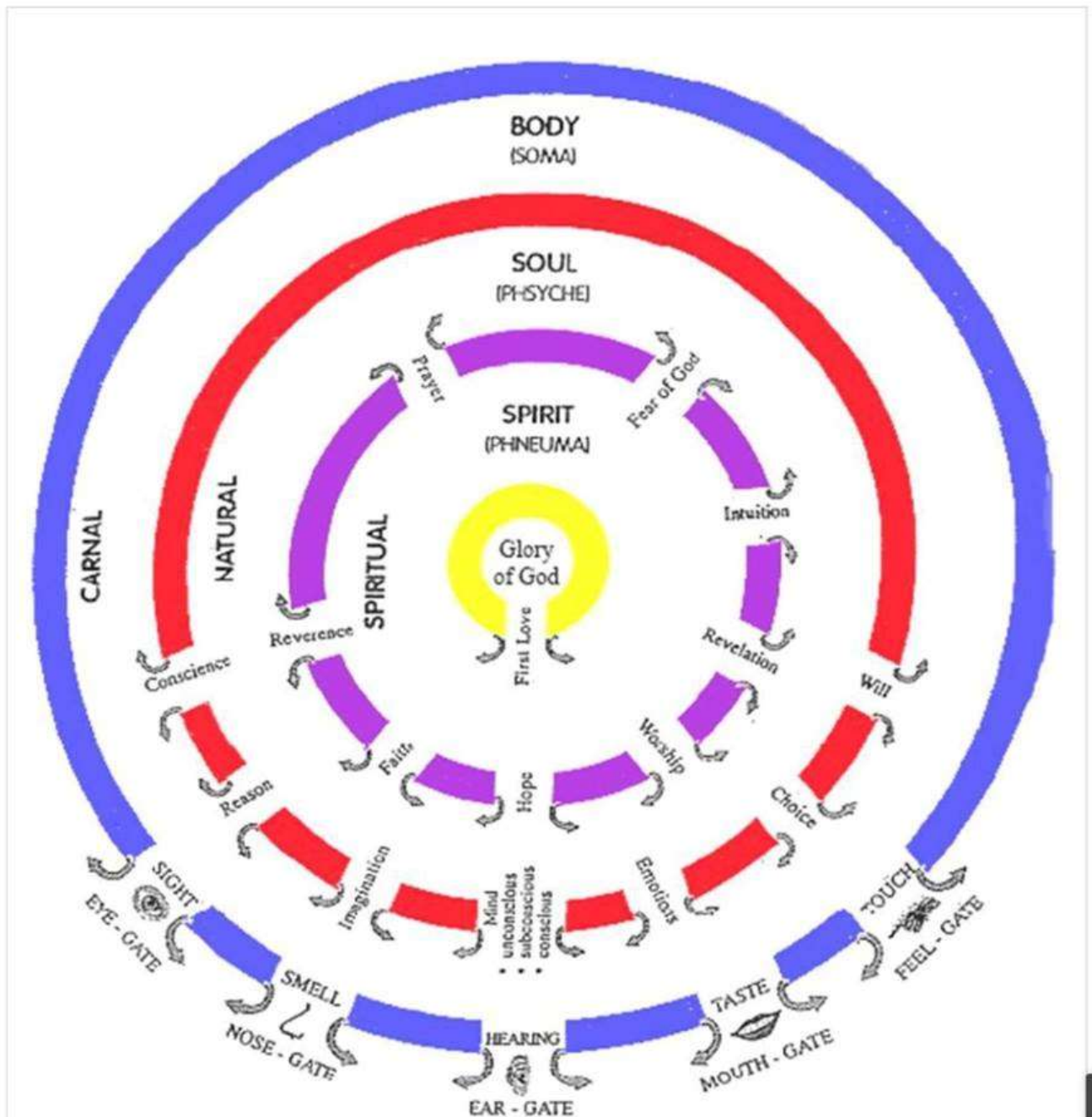
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Body	Soul	Spirit
<input type="checkbox"/> <u>Reason</u> : to interact with the physical world <input type="checkbox"/> <u>Relationship</u> : Sensual (Eros) <input type="checkbox"/> <u>Reaction</u> : fight or flight <input type="checkbox"/> <u>Refinement</u> : touch, smell, feel, hear, and sight, physical health <input type="checkbox"/> <u>Result</u> : wants to fulfill the desire of the senses	<input type="checkbox"/> <u>Reason</u> : to interact with the other souls <input type="checkbox"/> <u>Relationship</u> : Emotional (Phileo) <input type="checkbox"/> <u>Reaction</u> : reason or imagine <input type="checkbox"/> <u>Refinement</u> : ideas, beliefs, feelings, attitudes, demeanors, mental health, personality <input type="checkbox"/> <u>Result</u> : wants to connect to others and feel a belonging	<input type="checkbox"/> <u>Reason</u> : to interact with the God <input type="checkbox"/> <u>Relationship</u> : Worship (Agape) <input type="checkbox"/> <u>Reaction</u> : faith or conviction <input type="checkbox"/> <u>Refinement</u> : dreams, hopes, discernment, purpose, born again (spiritual health) <input type="checkbox"/> <u>Result</u> : wants to do the right things

<http://ideasoftimbible.blogspot.com/2015/05/87-sharper-than-any-two-edged-sword.html>

[Heart, Mind, Soul and Spirit](#) - Christian Forum - additional examples showing 'Gates'...

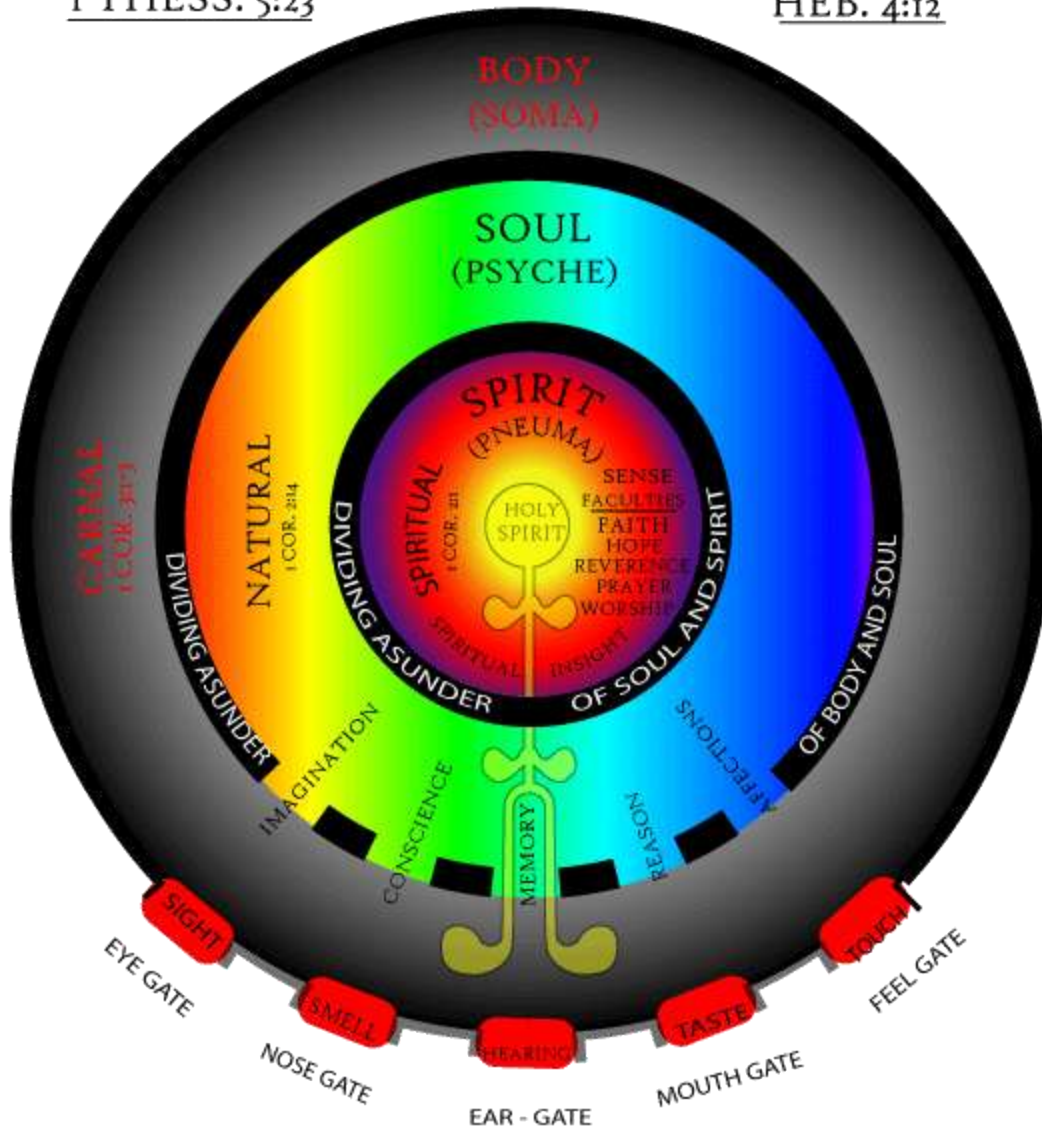
Gates



THE THREEFOLD NATURE OF MAN

1 THESS. 5:23

HEB. 4:12



The Treasure Principle



George Verwer [founder of [Operation Mobilisation](#) (OM)] and Randy Alcorn Speak on the Treasure Principle [Video]

<https://www.youtube.com/watch?v=3Zqa1H8QMIs>

[Note: Includes fascinating background of George and start of OM, also Lazarus/Beggar video by Randy introducing his graphic novel, Eternity]

The Treasure Principle: Randy Alcorn Speaking at A Jesus Church [Video]

<https://www.youtube.com/watch?v=nWTbGSwTo4M>

Stephen King, Warren Buffet, Bill Gates and Angelina Jolie: What Unbelievers Are Discovering About Giving

<http://www.epm.org/blog/2009/Mar/3/stephen-king-warren-buffet-bill-gates-and-angelina>

Randy Alcorn answering question: What Are the Six Treasure Principles in Your Book?

https://www.youtube.com/watch?v=J7gxx_mu72w\

**You can't take it with you, but... you can send it on ahead.
"Store up for yourselves treasures in Heaven."**

Jesus, [Matthew 6:20](#)



The 6 Treasure Principle keys:

God owns everything; I'm His money manager.

We are the managers of the assets God has entrusted—not given—to us.

My heart always goes where I put God's money.

Watch what happens when you reallocate your money from temporal things to eternal things.

Heaven—the New Earth, not the present one—is my home.

We are citizens of "a better country—a heavenly one". ([Hebrews 11:16](#))

I should live today not for the dot, but for the line.

From the dot—our present life on earth—extends a line that goes on forever, which is eternity in Heaven.

Giving is the only antidote to Materialism.

Giving is a joyful surrender to a greater person and a greater agenda. It dethrones me and exalts Him.

God prospers me not to raise my standard of living, but to raise my standard of giving.

God gives us more money than we need so we can give—generously.

Ecclesiastes 5:10-15 on money and happiness

paraphrases by Randy Alcorn

“Whoever loves money never has money enough.”

The more you have, the more you want.

“Whoever loves wealth is never satisfied with his income.”

The more you have, the less you’re satisfied.

“As goods increase, so do those who consume them.”

The more you have, the more people (including the government) come after it.

“And what benefit are they to the owner except to feast his eyes on them?”

The more you have, the more you realize it doesn’t meet your real needs.

**“The sleep of a laborer is sweet, whether he eats little or much,
but the abundance of a rich man permits him no sleep.”**

The more you have, the more you have to worry about.

“I have seen a grievous evil under the sun: wealth hoarded to the harm of its owner.”

The more you have, the more you can hurt yourself by holding onto it.

“...or wealth lost through some misfortune.”

The more you have, the more you have to lose.

**“Naked a man comes from his mother’s womb, and as he comes,
so he departs. He takes nothing from his labor that he can carry in his hand.”**

The more you have, the more you have to leave behind.

Source: <http://www.epm.org/resources/2010/Mar/16/six-principles-treasure-principle/>

Small Group Discussion Guide:

<https://spenceshelton.files.wordpress.com/2009/01/the-treasure-principle-discussion-guide.pdf>

A Summary of Book (with comments pro/con):

<http://andynaselli.com/you-cant-take-it-with-you-but-you-can-send-it-on-ahead>

Small Group Bible Study on Eternal Rewards

<http://www.free-bible-study.org/free-bible-study-on-blessings-lesson-3.html>

NOTE: For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, see my separate [“Reference Notes on Paul and Romans”](#)

Can We Enjoy Heaven Knowing of Loved Ones in Hell? - RC Sproul

https://www.youtube.com/watch?v=D00_sM-rTCQ

Do People In Heaven Know What Is Happening On Earth? – Greg Laure and Randy Alcorn

<https://www.youtube.com/watch?v=oXTEa8wBhp0>

(Ref: Revelation 6, Luke 15, Hebrews 11-12)

Will We Recognize People in Heaven? – Randy Alcorn

https://www.youtube.com/watch?v=VbwqFVBfY_A

Are People Watching from Heaven? – Randy Alcorn

<https://www.youtube.com/watch?v=hVPQamObn5A>

Misc. (not directly related to topic, just FYI)

The Believer's Dilemma – 15 Questions

<http://www.believers-dilemma.org/posts/moreInterviewsAndInquiries>

Fifteen Questions that Define the Essentials of Faith (asked of various denominations)

Example: [What is the Eternal State?](#)

Does “Once Saved / Always Saved” Bring Security to Struggling Christians?

<http://www.what-the-hell-is-hell.com/HellArticles/AlwaysSaved.html>

[Lawson](#), [MacArthur](#), and [RC Sproul](#), et al: Questions & Answers

<https://www.youtube.com/watch?v=85HV-VcvXQo>

<https://www.youtube.com/watch?v=ZCd4yYfxB6k>

https://www.youtube.com/watch?v=MfnYgz_e17M

Example questions discussed:

Will all ethnic Israel be saved?

Do still-born children go to heaven?

Michael Horton, Steven Lawson, Alistair Begg, and Albert Mohler answer questions presented by RC Sproul

<https://www.youtube.com/watch?v=80onXKDbKeI>

If God can do anything why can't He lie?

Does human responsibility replace irresistible grace?

Was King Saul regenerate or was he simply empowered by the Holy Spirit as a tool for God's glory without salvation?

How can you discuss controversial issues of faith with a Christian family member?

In reference to our justification, is there a reward for the elect according to their works?

Worldview and Christo-Platonism

<http://danieltrainingnetwork.org/worldview-christo-platonism-what-is-the-gospel/>

see also Randy Alcorn's: [Christoplatonism](#) [PDF] [\[Video\]](#);

Platonic Dualism: [Neoplatonism](#), [Christoplatonism](#)

[Platonism's Influence on Christian Eschatology](#) [PDF]

Why is the Resurrection So Important? (Randy Alcorn)

<http://www.christianity.com/god/jesus-christ/why-is-the-resurrection-so-important.html>

The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)

<http://jmsmith.org/blog/bible-project-genesis/>

<https://thebibleproject.com/explore/genesis-1-11/>

<https://thebibleproject.com/explore/genesis-12-50/>

also **Revelation:** <https://thebibleproject.com/explore/revelation/>

[Ravi Zacharias](#), Christian Apologist

[Videos]

Atheist/Scientist Challenges Ravi (re: Determinism)

<https://www.youtube.com/watch?v=R641w4xCoFI>

A Question About God Condemning Atheists to Hell (re: Moral Law)

<https://www.youtube.com/watch?v=R641w4xCoFI>

What about Condemning Others to Hell that Don't Believe in Jesus?

<https://www.youtube.com/watch?v=4OUDO782aaq>

Hell – What is it?

<https://www.youtube.com/watch?v=R641w4xCoFI>

Does Suicide Send You to Hell?

<https://www.youtube.com/watch?v=7JGFrcCS2ps>

Why Is the Path to Heaven Narrow?

<https://www.youtube.com/watch?v=H9fsuT37ZAA>

Was the Jesus story based on older pagan mythologies?

<http://jmsmith.org/blog/pagan-jesus/>

The Gospel Plain and Clear

<http://jmsmith.org/downloads/The-Gospel-Plain-and-Clear.pdf>

DigitalCommons@Liberty University

<http://digitalcommons.liberty.edu/>

Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

Bible Bulletin Board –Sermons, articles by great theologians, S.S. lessons: <http://www.biblebb.com/>

NOTE: I'm NOT promoting any of the above, just thought they may be of interest (pro or con).

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12 Points that Show Christianity is True

Here's a Twelve Step argument for the Truth of Christianity.

(This is adapted from an Apologetics workbook by Norman Geisler and Frank Turek.)

1. Truth about reality is knowable.
2. The opposite of true is false.
3. It is true that a theistic God exists.
4. If God exists, then miracles are possible.
5. Miracles can be used to confirm a message from God (i.e., as an act of God to confirm a word from God).
6. The New Testament is historically reliable.
7. The New Testament says Jesus claimed to be God.
8. Jesus' claim to be God was miraculously confirmed by"
 1. His fulfillment of many prophecies about Himself;
 2. His sinless and miraculous life;
 3. His prediction and accomplishment of His resurrection from the dead.
9. Therefore, Jesus is God.
10. Whatever Jesus (who is God) teaches is true.
11. Jesus taught that the Bible is the Word of God.
12. Therefore, it is true that the Bible is the Word of God (and anything opposed to it is false).

Source: <https://www.worthychristianforums.com/topic/202895-12-steps-that-show-christianity-is-true/?page=4>

Video: Twelve Points that Show Christianity is True | Norman Geisler, PhD (Overview)

<https://www.tubeid.co/download-video/meTM7e2OtrKXhZc/twelve-points-that-show-christianity-is-true-norman-geisler-phd.html>

Direct YouTube: <https://www.youtube.com/watch?v=Etfts9tf6DE> [Video]

Shorter Overview: <https://www.youtube.com/watch?v=oZhYX762Kag> [Video]

Why do you think Christianity is true?

John Piper: <https://www.youtube.com/watch?v=TLi6UkYG8H0> [Video]

Ravi Zacharias: <https://www.youtube.com/watch?v=nWY-6xBA0Pk> [Video]

N.T. Wright: <https://www.youtube.com/watch?v=aoB10G3nm8o> [Video]

<https://www.youtube.com/watch?v=ICHovRHJAYY> [Video] (What is the Gospel?)

<https://www.youtube.com/watch?v=3zXnBHddbtg> [Video] (Why Does Jesus' Resurrection Matter?)

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NT Wright: QandA's (September 2004)

<http://ntwrightpage.com/2016/04/25/wrightsaid-qa-september-2004/>

Excerpt:

Question: IN NTPG (*New Testament and the People of God*), p. 461, the last paragraph, you said:

The forth and final aspect of Christian hope is the expectation of the return of Jesus. It is vital to stress both that most of the texts normally drawn on in this connection have nothing to do with the case, and that there are several others which still bear on it directly. Following our exposition in chapter 10, it should be clear that texts which speak of the “coming of the son of man on a cloud” have as their obvious first-century meaning the prediction of vindication for the true Israel.

According to what you wrote in other places, 1 Thess 4:15 – 17 and 1 Cor 15:51-52 are among “several others which still bear on it directly”.

Paul uses “we” in 1 Thess 4:15-17. The obvious referent of this pronoun in this context seems to be his readers and himself. When Paul said “we who are alive, who are left until the coming of the Lord”, it seems that he did not think of the possibility that none of his readers and himself would be alive until THN PAROUSIA TOU KYRIOU.

So, how does Paul’s “we” language does not suggest that “the Lord’s return itself must happen within a generation” (p. 463, NTPG)? Similarly Paul said in 1 Cor 15:51-52, “We shall not all sleep, but we shall all be changed”. The obvious referent of this “we” here is also his readers and himself. So, how can “we shall not all sleep... at the last trumpet” not imply that some of his readers and himself would not sleep at the last trumpet?

Answer: From Paul’s point of view, of course the return of Jesus might have occurred at any time, therefore it could be tomorrow — or today — and he and his readers might still be alive. But by Philippians he has faced the possibility that he may well die first (though he still thinks he may not), and by 2 Corinthians he has concluded that he probably will die first. Certainly from his perspective it remains a clear possibility that some of them will still be alive. But nothing in his theology hinges on that as a prediction which would then be falsified by subsequent generations of church history.

What is the Gospel?...

Everyone is saved who believes in Jesus Christ: that He...

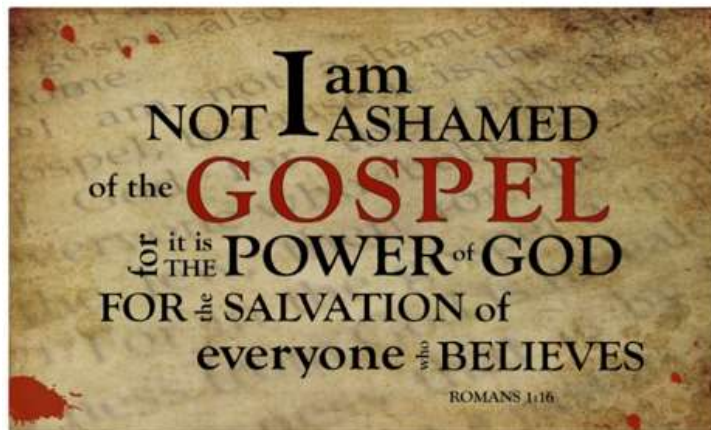
	Died on a cross / for the Forgiveness of our Sins	[as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3 rd day (Resurrection)	[as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.	
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that	
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead	

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

[“Christ” = from *Christos*, the Greek word for the Hebrew “Messiah” = “Anointed One of God”; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/ Sins /Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Submit your comments, suggestions, questions to: gospel@timoninc.com

For details on how the above summary chart was derived see my other separate references resource:

The Gospel, Salvation and Evangelism

The ABC's of Salvation

TODAY IS THE DAY OF SALVATION

IF I DIE TODAY WILL I GO TO HEAVEN? WHY WOULD ANYONE PUT OFF THE MOST IMPORTANT DECISION THEY COULD EVER MAKE IN THEIR LIVES, CONCERNING ETERNAL LIFE? / FOR IT IS BY GRACE YOU HAVE BEEN SAVED, THROUGH FAITH — AND THIS NOT FROM YOURSELVES, IT IS THE GIFT OF GOD — NOT BY WORKS, SO THAT NO ONE CAN BOAST. - EPHESIANS 2:8-9

THE APOSTLE PAUL TELLS US WHAT THE GOSPEL IS

"MOREOVER, BRETHREN, I DECLARE TO YOU THE GOSPEL WHICH I PREACHED TO YOU, WHICH ALSO YOU RECEIVED AND IN WHICH YOU STAND, BY WHICH ALSO YOU ARE SAVED, IF YOU HOLD FAST THAT WORD WHICH I PREACHED TO YOU—UNLESS YOU BELIEVED IN VAIN, FOR I DELIVERED TO YOU FIRST OF ALL THAT WHICH I ALSO RECEIVED: THAT CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES, AND THAT HE WAS BURIED, AND THAT HE ROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES - 1 CORINTHIANS 15:1-4

f SHARE

tw SHARE

in SHARE

ma SHARE



ADMIT THAT YOU'RE A SINNER

THIS IS WHERE THAT GODLY SORROW LEADS TO GENUINE REPENTANCE FOR SINNING AGAINST A RIGHTEOUS GOD AND THERE IS A CHANGE OF HEART, WE CHANGE OUR MIND AND GOD CHANGES OUR HEARTS AND REGENERATES US FROM THE INSIDE OUT.



BELIEVE IN YOUR HEART THAT JESUS CHRIST DIED FOR YOUR SINS, WAS BURIED, AND THAT GOD RAISED JESUS FROM THE DEAD

BELIEVE IN YOUR HEART THAT JESUS CHRIST DIED FOR YOUR SINS, WAS BURIED, AND THAT GOD RAISED JESUS FROM THE DEAD. THIS IS TRUSTING WITH ALL OF YOUR HEART THAT JESUS CHRIST IS WHO HE SAID HE WAS.



CALL UPON THE NAME OF THE LORD.

THIS IS TRUSTING WITH ALL OF YOUR HEART THAT JESUS CHRIST IS WHO HE SAID HE WAS, EVERY SINGLE PERSON WHO EVER LIVED SINCE ADAM WILL BEND THEIR KNEE AND CONFESS WITH THEIR MOUTH THAT JESUS CHRIST IS LORD, THE LORD OF LORDS AND THE KING OF KINGS.

Salvation



It is as simple as **ABC**

Source: <https://calvarychapelkaneohe.com/abc-of-salvation/>

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See also my other separate reference resources:

Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

The Gospel, Salvation and Evangelism

Mere Christianity – C.S. Lewis

For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and other scholars) related resources, see “[Reference Notes on Paul and Romans](#)”

END