

TIME & *Eternity*



21st Annual Standing in the Gap Lectures

January 22-26, 2020 - Nesbit, Mississippi

Rick Popejoy, editor

TIME & Eternity

Wednesday: January 22, 2020

7:00 pm A Study of God: *"from everlasting to everlasting"* (Jason Rollo)

Thursday: January 23, 2020

7:00 pm Annihilation or Damnation? (Billy Bland)

Friday: January 24, 2020

1:00 pm The Biblical Timeline -1 (John Hall)

2:00 pm Answering the Evolutionary Critic -1 (Paden Reed)

3:00 pm The New Heavens & the New Earth (Keith Mosher, Sr.)

7:00 pm What Ever Happen to Heaven & Hell (Ronnie Hayes)

8:00 pm The Laws of Sowing & Reaping (B.J. Clarke)

Saturday: January 25, 2020

1:00 pm The Biblical Timeline -2 (John Hall)

2:00 pm Answering the Evolutionary Critic -2 (Paden Reed)

3:00 pm Doctrines of Eternal Consequences (Tom Wacaster)

Sunday: January 26, 2020

9:00 am We Persuade Men (Robert Jefferies)

10:00 am A Study of God: *"the goodness & severity"* (Jason Rollo)

11:00 am Fellowship Meal

1:00 pm Singing

1:30 pm Glimpses of Glory (Robert R. Taylor, Jr.)



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Preface



The 2020 “Standing in the Gap” Lectureship is devoted to the theme, “Time & Eternity.” Faithful, able men have given their best in time and effort to set before, both the listening and reading audiences, the grandeur of God; the truth of His word; the majestic nature of that truth; and the blessed and horrific nature of the hereafter, as revealed to us by the only reliable source regarding these matters, the Bible. These lectures are extremely challenging and practical to all who care to study the subject matter under consideration.

A lecture series such as this is designed to inform, instruct, admonish, and warn. There are doctrines being promoted among us that are devilish in origin; destroy faith; diminishes hope; and denies the very words of our Lord Jesus Christ and His holy apostles regarding the sweet rewards of heaven and the horrendous hounds of hell. This being said, it is the duty of every Christian to positively proclaim the truth of the gospel and to negatively defend it regardless of whenever, wherever or by whomever it is challenged. We therefore, send forth this series of lectures on the subject matter in prayerful hopes that those brethren who have disturbed the body of Christ with earthly and carnal teaching regarding the end time, might sincerely repent and return to preaching the glorious gospel of Christ.

There are far too many people that share in the making of this lectureship for me to begin thanking everyone. After having directed The Wellington Forum (Wellington, TX); Reflections on Campus (Oklahoma City, OK); and The Men’s Development Conference (College Station, TX), it is with a great love for the brotherhood, that I set before you the 21st Annual Standing in the Gap Lectureship from Nesbit, MS.

The right margin has been deliberately left at two inches to allow the student to take his own notes while listening to the speaker. We hope that this helps in the utilization of these notes into the curriculums of many High School and Adult Bible classes.

Rick Popejoy, editor

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A STUDY OF GOD:

“from everlasting to everlasting”

Jason Rollo

INTRODUCTION:

1. God - How do we even begin to define/understand, “God?” Is this endeavor beyond our grasp? Will our research be in vain? Is it profitable to involve ourselves in “a study of God?”
2. The answer to the above question is, “yes”—a thousand times, “YES!” The very questions of life involve: 1) Is there a God? 2) Who is God? 3) What is man? 4) How did he come to be? 5) Why am I here? 6) Is there a pattern for my life/if so, from whence did it come? 7) What happens when I die?, Etc.
3. If there is a God (and there certainly IS!, Ps. 14:1) then without question we should seek to find Him. Equally true, we should seek to find communication from Him and strive with all of our being to follow that communication.
4. God does exist and the proofs from His existence are abundant. If time permitted we could study, in depth, things such as: 1) The Moral Argument, 2) The Uniqueness Argument, 3) The Scientific Consistency Argument, 4) The Anthropic Argument, 5) The Teleological Argument, 6) The Cosmological Argument, 7) The Bible Argument, 8) The Jesus Argument, along with many others proof-arguments, showing that God IS!
5. However, for this study, we want to focus on God’s Eternal nature, His EVERLASTING nature. We want to study and better understand that the God of the Bible—the ONLY TRUE AND LIVING GOD—is infinite and eternal, and that it is JEHOVAH alone Who is uncaused.

DISCUSSION:

I. GOD: A BETTER UNDERSTANDING HIS NATURE AND ESSENCE:

1. The only way to understand God is to study the Bible, which is God’s Mind revealed to mankind (1 Cor. 2:4-16; 2 Tim. 3:16-17; Cf., Exo. 15:11; 1 Sam. 2:2).
 - a. Certainly, no man fully understands God, but humanity can (and must) understand what God has revealed to mankind (and this includes truths regarding things about God Himself). This fact is made clear in Deuteronomy 29:29 (cf. too, 30:11), John 20:30-31, Romans 16:26 and many other verses. We ARE ABLE to understand (and obey) the Bible (Dan. 9:2; Eph. 3:3f, 5:15f).
 - b. Even a quick word search from a Bible program will show that the term, “God,” is used not hundreds, but thousands of times in

the Bible. This fact does not even include the numerous other words, used to describe, “God.” Thus, as one can easily see, this STUDY of God, involves a serious and most comprehensive and life-long endeavor. Yet, at the same time, as a study of the Bible will also show, one can come to know God (and thus come to God—on God’s terms) fairly quickly (Acts 16:14-34; Psa. 19:1-14; Rom. 1:20; Mat. 7:7-29; 11:28-30; Rom. 2:4-11; Heb. 5:9), while at the same time NEVER EXHAUSTING every element of such a study.

- c. Just like knowing one’s earthly father, getting to know the heavenly Father involves a lifetime of work, while loving and appreciating Him all the while.
2. What does the Bible say (not man—but the Bible (God’s Mind to us)) about God? Among other descriptions, we find:
- a. God is the Creator (Gen. 1:1f; Psa. 148:5; Isa. 42:5, 45:12, 18).
 - b. God is not man (Num. 23:19; 1 Sam. 15:29).
 - c. God is invisible, yet ever living (Heb. 11:27; Acts 14:15; 2 Cor. 6:16; 1 The. 1:9).
 - d. God is a consuming fire (Deu. 4:24).
 - e. God is a gracious and merciful God (Neh. 9:31; Deu. 4:31; Psa. 86:15).
 - f. God is One Lord (Deu. 6:4; Gal. 3:20).
 - g. God is mighty...in strength and wisdom (Job 36:5).
 - h. God is great (Job 36:26).
 - i. God is angry with the wicked every day (Psa. 7:11).
 - j. God is a refuge for us (Psa. 62:8).
 - k. God is the God of salvation (Psa. 68:20).
 - l. God is holy (Psa. 99:9; Rev. 4:8; 15:4).
 - m. God is light (1 Jho. 1:5).
 - n. God is righteous in all His works (Dan. 9:14).
 - o. God is true (John 3:33; 2 Cor. 1:18; Rom. 3:4; Cf., Deu. 32:4 with Psa. 119:142).
 - p. God is Spirit (John 4:24; Luke 24:39).
 - q. God is faithful (1 Cor. 1:9; 1 Cor. 10:13)
 - r. God is wiser than men/God is stronger than men (1 Cor. 1:25).

- s. God is the author of peace (1 Cor. 14:33).
 - t. God is not unrighteous to forget (Heb. 6:10).
 - u. God is greater than our heart, and knoweth all things (1 John 3:20).
 - v. God is just (Isa. 45:21; Zep. 3:5; John 17:25).
 - w. God is love (1 John 4:8, 16).
 - x. God is not a liar (Tit. 1:2).
 - y. More could be added to this list! God's infinite nature, etc.
3. These qualities/descriptions only touch the hem of the garment, when it comes to trying to understand/describe the Being/Nature/Essence of Jehovah (Yet, cf., Rom. 11:33; Eph. 3:8-21 with Eph. 2:7 and Col. 1:27, 2:2-3). Again, even though we will never fully understand every aspect of God, how truly marvelous and wonderful it is that GOD HAS GIVEN US SO MUCH about His marvelous and incredible nature. It seems clear that God wants us to KNOW Him! From God's Inspired Word, we realize that God is:
- a. **Omnipotent**—All powerful. Almighty. Unlimited in authority and power (Isa. 40:25-26; 12; Psa. 89:8-9).
 - b. **Omniscient**—All knowing. Possessing complete, all encompassing knowledge (Jude 25; Psa. 139:1-6; Pro. 15:3; Heb. 4:13).
 - c. **Omnipresent**—Exists everywhere. Everywhere present (Psa. 139:7-12; Jer. 23:23-24).
 - d. **Omnibenevolent** - All loving, kind, merciful, patient, etc. (Exo. 34:6-7; Psa. 103:8-18; 1 John 4:8, 16).
 - e. **Perfectly Just**—God is perfect and blameless in His justice; He is perfect in love, but also in severity (Gen. 18:25; Num. 14:18; Rom. 11:22).
 - f. **Immutable**—Changeless. God does not change, only man changes (Mal. 3:6; Heb. 13:8; Jam. 1:17).
 - g. **Eternal**—Self Existent; Without beginning or ending (Isa. 40:28; Isa. 57:15).

II. GOD—FROM EVERLASTING TO EVERLASTING:

1. God is Eternal—Everlasting! Concerning Jehovah, we learn about:
 - a. “the everlasting God” (Gen. 21:33; Isa. 40:28; Hab. 1:12, 3:6; Rom. 16:26).
 - b. “the eternal God” with “everlasting arms” (Deu. 33:27).

- c. “from everlasting, and to everlasting.” (Psa. 41:13; 106:48).
 - d. “even from everlasting to everlasting, thou art God” (Psa. 90:2).
 - e. “Thy throne is established of old: Thou art from everlasting” (Psa. 93:2).
 - f. “His mercy is everlasting; and his truth...to all generations” (Psa. 100:5). Cf., “everlasting kindness” (Isa. 54:8) and “everlasting love” (Jer. 31:3). Also, note, “the mercy of the Lord is from everlasting to everlasting upon them that fear Him” (Psa. 103:17).
 - g. “[His] righteousness is an everlasting righteousness, and [His] law is the truth (Psa. 119:142).
 - h. He is the “everlasting Father” (Isa. 9:6). Cf., this context with a study of the Godhead, especially Jesus (John 1:1f; 14:6f; Col. 1:19; 2:9; 2:3)!
 - i. “everlasting strength” (Isa. 26:4).
 - j. His “name is from everlasting” (Isa. 63:16).
 - k. He is an “everlasting King” (Jer. 10:10) with an “everlasting dominion” (Dan. 4:3, 34).
 - l. Consider how AMAZING our Eternal God truly is: He is the source of all things and all life (Acts 17:24-28). His is infinite and without bounds (2 Chr. 2:6; Eph. 4:6). Such awesome power and majesty is hard to truly grasp, yet in the ways man needs, God has revealed Himself marvelously. Just as a small example, consider verses like: Nahum 1:3, Proverbs 30:4 and Isaiah 40:12. Even with these few verses we begin to see the AWESOME nature of the One we are dealing with in this study. We are talking about GOD, the very One Who INHABITS ETERNITY (Isa. 57:15; Psa. 8:1)!
2. From Everlasting to Everlasting—A Deeper Look:
- a. This phrase, “from everlasting to everlasting” is found several times (Psa. 41:13, 90:2, 103:17, 106:48) with the most famous perhaps being that found in **Psalm 90:2**, “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, **even from everlasting to everlasting, Thou art God.**” What does this phrase mean? Let us study this concept a bit deeper!
 - b. Jehovah or Yahweh, “I am who I am.” Study Exodus 3:14; John 8:58. This is the Self-Existing One. Yahweh is usually translated, “LORD,” in English versions. It became a practice in late Old

Testament Judaism not to pronounce the sacred name YHWH, but to say instead “My Lord” (Adonai). When the vowels of “Adonai” were attached to the consonants YHWH in the medieval period, the word Jehovah, resulted. Some use “Yahweh” (the more original pronunciation) and some use “Jehovah,” but the same thing is referred to, namely, to God. God is ETERNAL. His very ESSENCE is that of being SELF-EXISTENT. Such is the nature of the ONLY TRUE AND LIVING GOD! When studying this concept, one should consider Scriptures Like: Exodus 6:3, as well as Isaiah 43:10-11, Isaiah 44:6, Revelation 1:11, Revelation 21:6 and Revelation 22:13.

- c. When we refer to Jehovah (Yahweh), we are referring to the Godhead—The very makeup of the ONE TRUE God. There is ONLY ONE GOD (Deu. 6:4; 1 Cor. 8:4; Jam. 2:19). Yes, God is ONE and has ONE DIVINE ESSENCE. Again, we refer to this ONE DIVINE ESSENCE as, “God.” Yet, something that is very important to understand is this: Deity—The ONE GOD of the Bible (this ONE ESSENCE) is composed of three distinct personages—God the Father, God the Son and God the Spirit. Clearly, such DOES NOT constitute 3 gods, no not at all. That would be blasphemy. There is ONLY ONE GOD! However, just as a triangle is made up of three sides and is yet ONLY ONE object, so it is with Jehovah. An egg has three parts (shell, white and yolk), yet is ONLY ONE egg. While we will never fully comprehend the Triune Nature of the ONE GOD, we can understand and accept the teaching from His revealed Mind—that is, from the Bible (Deu. 6:4; Isa. 42:8; 44:8; 45:5-6; Mark 12:29; 1 Tim. 2:5)!
- d. The **Father is God** (Eph. 4:6; Jam. 1:17; John 4:23-24; Mat. 4:10), The **Son is God** (Isa. 9:6; Mat. 1:23; John 1:1-17; 10:30; 14:9; Col. 1:15-19, 2:9, 1 Tim. 3:16; Heb. 1:3, 8), and The **Spirit is God** (Gen. 1:2; Isa. 63:10; Job 26:13; 33:4; Mat. 12:28; Acts 5:3-4; John 16:13). Thus, Jehovah is ONE GOD—Composed (made-up of) THREE distinct persons. Genesis 1:26 reads, “And God said, Let us...” (cf., also, Gen. 3:22, 11:7). The Hebrew word, “Elohim” perhaps is best translated (especially as seen in certain passages; cf., Genesis 1:1), “The plural ONE.” All three (Father, Son, Spirit) are mentioned repeatedly throughout the New Testament (Mat. 3: 16-17, 28:19; Eph. 4:4-6; Rom. 15:30; 1 Cor. 12:4-6; 2 Cor. 13:14; Eph. 2:18; Rev. 1:4-6). Yes, there is ONE GOD. The “gods” of humanity do not exist. The ONE GOD of the Bible (Jehovah/Yahweh) demonstrated His power against the false “gods” of errant mankind, numerous times. As an example, study how God executed judgment upon the false (not real)

“gods” of Egypt through His powerful plagues. Various Egyptian (false) “gods/idols” would receive a direct death-blow from these plagues and such would demonstrate that GOD ALONE was (and is) the Eternal Creator! He is not only EL SHADDAI (God Almighty), but He is also JEHOVAH (the Self-Existent/Eternal One)—Exodus 6:3!

3. Let’s Talk About Jesus—The God-Man—As It Relates To This Concept. Do We Really Fathom WHO He Is and WHAT He did for us?
 - a. Think about: Genesis 1:1f with John 1:1f, especially when connected with the books of Ephesians and Colossians (cf., Eph. 1:20-23; 2:4-6; 3:8-11; 5:32; 6:19; Col. 1:13-2:3; 2:9-15; 4:3). Consider Philippians 2:5-12, along with Psalm 22:28 and Jeremiah 23:5-6!
 - b. Do we really appreciate—fully appreciate—what the suffering Savior (i.e., GOD in the flesh/God with us) did for humanity, so that you and I can be forgiven of our sins and be able to live with him (and avoid punishment in Hell)? Seriously, have you ever just paused and contemplated the DEPTHS of God’s Love for lost humanity, as is seen in the GIFT of Christ? (Jam. 1:17; Rom. 5:12-21; 2 Cor. 9:15). Have you contemplated this gift (His sacrifice) with His eternity in mind?
 - c. Every time we think of THE CROSS, we should consider the loving nature of the ONE Eternal God—God, the Father; God, the Son, and God, the Spirit. What commitment, what suffering, what sacrifice, yeah, what TRUE LOVE we see “in action” in what was done FOR US (cf., Isaiah 52-53; Psalm 22; Rom. 5:6f; Heb. 2:9; 1 John 2:1-2; John 3:16).
 - d. Just to make this point VIVIDLY CLEAR—Go back with me (in your minds) roughly two thousand years to the birth of Jesus (Isa. 7:14; Mat. 1:18-23). Stop for a few moments and just consider the short phrase, “GOD with us.” Picture young Jesus as He grows up (Luke 2; Mark 6:3; John 8:46); See Him as He fulfills all that the Father gave Him to do (John 8:16, 29, 9:4). Now, stop again, and see Him, “when the time was come that He should be received up” and as, “He steadfastly set his face to go to Jerusalem” (Luke 9:51). Pause and read the words once more of Romans 5:6-9, as well as the inspired sentences of Philippians 2:5-12. Once you have done this reading, stop one more time and connect Psalm 90:2 with Micah 5:2!
 - e. Psalm 90:2 reads, “...even from everlasting to everlasting, Thou art God.” Micah 5:2, speaking of the birth of Jesus, says, “But

thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; Whose goings forth have been from of old, **FROM EVERLASTING.**” Think deeply about these two verses (Cf., also, John 1:1-17 and John 17:1-5, at the same time) and please don’t EVER make light of the Cross and the precious blood of Christ and all that it does in allowing salvation for all (1 John 2:1-2; Rom. 5:8), yet only saving (purchasing) His church (Acts 20:28; Eph. 1:7; Col. 1:13-14). Likewise, Read Proverbs 8:23 (yeah, the whole chapter) and compare such truths about God’s everlasting wisdom with WHY He created mankind, all the while knowing **WHAT IT WOULD TAKE for SIN to be FORGIVEN** after creation/man’s fall (Rom. 3:23; 6:23; John 12:31-32; Heb. 2:14-18; 10:4-10; 1 John 3:8). Yes, pause and meditate long and hard upon the “everlasting” nature of God and the “created nature of mankind”—especially, as it connects with man’s sin, the process of salvation and the suffering Savior’s sacrificial death on the cruel cross of Calvary, as the means for such redemption. Yes, mediate upon it! When the Communion Supper is passed next Lord’s Day, ponder it. When you sing your next hymn with the Saints, dwell upon it, reflect the truths we have been considering, let these realities we’ve been digging into, associated with our ETERNAL GOD, sit long upon your soul!

III. GOD—ETERNITY, TIME AND MANKIND:

1. God Is Eternal. Man Is Immortal.
 - a. God is eternal. He has no beginning and no ending. God is above and beyond time. Time does not relate to God (Psa. 90:4; 2 Pet. 3:8).
 - b. Isaiah 57:15 reads, “For thus saith the **High and Lofty One that inhabiteth eternity**, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit.”
 - c. God did not start, nor will He end. The Universe did not create itself. The Universe is not eternal. Common sense AND Science prove it so. ONLY God is eternal. He is uncaused and all effects come from Him—He is the cause (creator) of all things, though He Himself is uncaused (or self-existent) (Gen. 1:1; Psa. 33:6-9). The concepts of Darwinian evolution (including such nonsense as, Theistic evolution), along with all of the palavering of Dawkins and other such fools (Psa. 53:1) is false and utterly useless.
 - d. Mankind, the pinnacle of God’s creation (Gen. 1:26-27; Gen. 3:15; John 3:16), is not eternal. However, mortal man has an immortal soul/spirit (Gen. 1:26-27; Heb. 12:9; 1 The. 5:23; Mat.

10:28; Phi. 1:23; Luke 16:19f, 23:43; Jam. 2:26; Ecc. 12:7). In other words, man has a beginning (conception), but he does not have an ending. Eternity goes both ways. Immortality only goes one way. The wise among humanity will realize these truths and prepare for their coming eternity (Matthew 25)!

2. God Is Eternal. Time Is For Mankind.

- a. Again, God is eternal, but humanity lives within the restraints of time. The Bible is filled with verses on the concept of time (Cf., Gen. 4:3 (in process of time), Gen. 18:10 (according to the time of life), Ecclesiastes 3:1-8 (a time to be born, die, etc.), Psa. 71:9 (time of old age), and many others). Ephesians 5:15-17 teaches us to walk/live in such a way as to be “redeeming the time.” It is appointed unto men once to die, but after this the judgment (Heb. 9:27).
- b. Every person (of accountable age) should strive (Luke 13:24) to follow the Will of the Eternal God of Heaven, because the time is coming when time will be no more. There is coming a “time of harvest” (Mat. 13:30). Those who are living in sin, should repent and obey the Gospel—**NOW**. This will allow “the time past” (sins of the past) to be just that—a thing of the past (Eph. 2:2, 11-12; Col. 3:7; Cf., 1 Cor. 6:9-11).
- c. It is critical for every person to get right with God, while he/she has time (Heb. 9:27; Rev. 22:11; 2 Cor. 6:2).

3. Eternity Awaits. The Time Is **NOW**. Where Will You Spend Eternity?

- a. “And many of them that sleep in the dust of the earth (Note - the sleeping refers to the body, NOT the soul/spirit, JR; Cf., Luke 16:19f; Phi. 1:23; Jam. 2:26; Gen. 3:19; Ecc. 12:7) shall awake (Note - this is referring to the bodily resurrection, JR; Cf., 1 Corinthians 15), some to EVERLASTING Life, and some to shame and EVERLASTING contempt (Dan. 12:2). Everlasting? Eternal? Yes! Even though man has a beginning, he will SPEND ETERNITY in one of two places. The choice is wholly man’s own. God, from His love, created man with free-will (choice). God wants everyone saved (1 Tim. 2:4). Tragically, most will choose the opposite of God’s desire (Mat. 7:13-27). What will you choose?
- b. For those not redeemed by the blood of Christ, through Gospel obedience (Cf., Mark 16:15-16; Acts 2:1-47; 8:35f, 22:16; Gal. 3:8-29; Rom. 6:1-18), there is everlasting/eternal punishment (Matt. 18:8; 25:41, 46a; 2 The. 1:9; Jude 6). However, for those faithful (and faithfulness is required, 2 Pet. 2:20-22) members of the Lord’s church, there is everlasting/eternal life and reward

(Rom. 6:23; Matt. 19:29; 25:46b; John 5:24; 6:27, 47; 12:48-50; 2 The. 2:16; 2 Pet. 1:11; Gal. 6:8).

4. The Eternal God Cannot/Does Not Lie (Tit. 1:2)! Multiplied billions will one day realize this very fact. Most to their misery and shame. Millions to their joy and thankfulness. SEE Psalm 102:24-28! Of all of the attributes of God, we can study, and there are many, perhaps a deep contemplation upon God's ETERNALITY will help us to "get our minds right" and "commit/re-commit" to Him with even a greater zeal/fervor. The BURNING BUSH serves as a sobering reminder (Exo. 3)!!

CONCLUSION:

1. Picture your death. Seriously, picture your funeral. Do you see it? What do you see?
2. Consider - 1 Timothy 6:11-16 with John 17:3/Hebrews 9:14, 1 Peter 5:10 with 1 John 5:11ff.
3. Think about God. Think about the Eternal God. Think about your life. Think about your eternal life. Consider Jude vs. 21!

ANNIHILATION OR DAMNATION

Billy Bland

INTRODUCTION:

1. Does the Word of God teach that the wicked will be annihilated at death?
2. Does the Word of God teach that the wicked will suffer eternally in a place called hell?
3. God's Word declares - "And these shall go away into everlasting punishment: but the righteous into life eternal" (Mat. 25:46).
 - a. One should notice in this verse the words "punishment" and "life."
 - b. One should also notice in this verse the words "everlasting" and "eternal."
 - c. The words "everlasting" and "eternal" are the same word in the original language.
 - d. The "punishment" will exist as long as does the "life," which is eternally.
 - e. Obviously, this topic is very important.
4. The topic of everlasting punishment is not a pleasant topic.
 - a. It is ignored by many.
 - b. But ignoring a problem does not make it go away or become "unreal."
5. In this lesson attention will be given to the following:
 - a. The Bible Doctrine of Hell.
 - b. The False Doctrine of Annihilation Refuted.
 - c. The Bible Teaches Eternal Torment For Those Who Are Lost.

DISCUSSION:

I. THE BIBLE DOCTRINE OF HELL

1. Pertinent word study.
2. "Many terms are used in the Old and New Testament (sic) to define place of abode after the death of the human body: Sheol, Hades, Gehenna, Paradise, Tartarus, Abraham's bosom, the grave, the pit, et.al" (Sweeten 91).

3. Sheol and Hades are synonymous - Sheol in the Old Testament and Hades in the New Testament.
 - a. Sheol is sometimes translated as “grave” in the KJV in the Old Testament.
 - b. “And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him”(Gen. 37:35). The word “grave” is translated “sheol” in the ASV. Jacob would not go to the same “grave” (parcel of ground) as where he thought Joseph to be.
 - c. “Sheol when translated “grave” is best described as “the receptacle of the spirits of all that depart this life,” not just to the tomb of bones (Ibid 94).
 - d. Hades - “The realm of departed spirits. Guy N. Woods noted “sixty-five times the Septuagint translators met the word **sheol** in the text they were rendering. Not once did they render it **Gehenna**, the lake of fire, not once did they translate it **mnema**, grave; sixty-one times they translated it **Hades**, a word that occurs eleven times in the New Testament text” (Ibid 94).
 - e. Hades has two compartments: Paradise - Luke 23:43 and Torment - Luke 16:24-25.
4. Abraham’s bosom - A place of rest and honor.
5. Tartarus - a place of torment - “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” (2 Pet. 2:4).
6. Gehenna - Hell
 - a. The KJV rendered both “Hades” and “Gehenna” as “hell.” (This may lead to confusion unless one studies the words and the contexts)
 - b. Gehenna is used twelve times in the New Testament:
 - c. “But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of **hell fire**”(Mat. 5:22).
 - d. “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it

out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into **hell**. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into **hell**” (Mat. 5:27-30).

- e. “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in **hell**” (Mat. 10:28).
- f. “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into **hell** fire”(Mat. 18:8-9).
- g. “Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of **hell** than yourselves” (Mat. 23:15).
- h. “Ye serpents, ye generation of vipers, how can ye escape the damnation of **hell**” (Mat. 23:33).
- i. “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into **hell**, into the fire that never shall be quenched” (Mark 9:43).
- j. “And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into **hell**, into the fire that never shall be quenched” (Mark 9:45).
- k. “And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell** fire” (Mark 9:47).
- l. “But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into **hell**; yea, I say unto you, Fear him” (Luke 12:5).
- m. “And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of **hell**” (James 3:6).

- n. Do these passages sound as though the wicked will be annihilated? NO.
- o. The word “Gehenna” derives from the ancient valley of Hinnom where Israel gathered to burn their children in the fire to the idol Moloch. There would be crying of the children. It is said that often times loud drums would be used to help drown out the sound of the cries of the children who were being offered. Concerning Ahaz, the Bible says, “Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel”(2 Chr. 28:1-3). Later, the valley of Hinnom was used as a place where garbage was burned and where the bodies of criminals and animals were thrown. This was a horrible place which contained a lot of defilement. Concerning those who will be eternally lost, God states, “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).
- p. For many reasons I would not want to be in hell, but one of them is because of those who will be in hell. Paul wrote, “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21). Likewise, Paul wrote to the Corinthians, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:9-11).

II. THE FALSE DOCTRINE OF ANNIHILATION REFUTED.

1. Some teach that the wicked will be annihilated at the time of their death.
2. Others teach that the wicked will be raised and then suffer for some time and then be annihilated.
3. Among those who believe in annihilation in one form or another are the Seventh Day Adventists, the so-called Jehovah Witnesses, the Christadelphians, the Worldwide Church of God, etc.
4. Those who teach this false doctrine misuse God's Word.
 - a. They misuse Obadiah 1:16 which states "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." - This passage is teaching that Edom would exist no longer as a nation. It is not teaching that the wicked will be annihilated.
 - b. They misuse Job 3:16 which states, "Or as an hidden untimely birth I had not been; as infants which never saw light." Job was suffering and he wished he had died as a result of a miscarriage to avoid the suffering he was undergoing. This does not mean he would have never existed. Question - do those who teach annihilation really believe that an infant that died as a result of miscarriage does not exist?? Children have a spirit at the point of conception. If a miscarriage occurs and the baby dies as a result of this, the child will be with Christ forever!
 - c. The dead are said not to know anything. Does this mean the dead are annihilated? Solomon wrote, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."(Ecc. 9:5). First, this does not say just the wicked dead, it says the "dead know not anything." Second, Solomon is talking about "under the sun" that is - in this life. (See the context- 9:3, 6).
5. Matthew 10:28 refutes the false doctrine of annihilation.
 - a. Jesus says, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."
 - b. If the wicked are annihilated after death, then man can do what God is able to do, to destroy both soul and body in hell.

6. Hebrews 10:26-31 refutes the false doctrine of annihilation.
 - a. “For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.”
 - b. How could there be a “sorer punishment” than being stoned to death, if one is simply annihilated at death??
7. 2 Peter 2:20-22 refutes the false doctrine of annihilation.
 - a. “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Peter 2:20-22).
 - b. How could the latter end be worse than the beginning if either way they would have been annihilated? And, how could it have been better for these not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them, if they would have ceased to exist either way?

III. THE WORD OF GOD TEACHES ETERNAL TORMENT FOR THOSE WHO WILL BE LOST.

1. “And these shall go away **into everlasting punishment**: but the righteous into life eternal” (Mat. 25:46).

2. “And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; **for I am tormented in this flame**” (Luke 16:24).
3. “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be **tormented day and night for ever and ever**” (Rev. 20:10).
4. “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast **into everlasting fire**” (Mat. 18:8).
5. “Where **their worm dieth not, and the fire is not quenched**” (Mark 9:44).

CONCLUSION:

1. Some object to the Bible doctrine of hell because they think God, who is love, would never allow anyone to suffer in hell eternally.
 - a. They misunderstand God’s justice. They minimize sin and the way God sees it. They pit their wisdom against the wisdom of God.
 - b. They wish to describe what is just and unjust rather than allowing their Creator to determine what is right and wrong and the reward and punishment for them.
2. Hell is real, no matter what one may think or believe.
3. No one in his right mind would desire to go to hell.
4. The sacrifice of Christ shows how bad sin and its consequences really are.
5. God does not wish for anyone to be lost in hell.
6. “Who will have all men to be saved, and to come unto the knowledge of the truth.” (1 Tim. 2:4)
7. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).
8. “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15-16).

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THE BIBLICAL TIMELINE -1

John Hall

Why Study the Bible with Respect to Time?

1. A Biblical study of time gives perspective to our own lives (Jam. 4:14).
 - a. Consider the example of the Israelites in the wilderness (Exo. 16:35).
 - b. Consider the example of the Jews in Babylonian exile (Jer. 25:11-12).
2. A Biblical study of time highlights the forethought in God's plan.
 - a. Consider the forethought in God's plan to send Jesus (Acts 1:6-7, Gal. 4:1-4).
 - b. Consider the forethought in God's plan to call Saul of Tarsus (1 Cor. 15:8, Gal. 1:13-16).
3. A Biblical study of time enriches the context of Scriptural passages (Exo. 1:8, Gal. 1:6).
4. A Biblical study of time verifies inspiration.
 - a. Consider Isaiah's prophecies concerning Cyrus (Isa. 44:28-45:1)
 - b. Consider Daniel's prophecies of kings to come such as Alexander the Great (Dan. 11:2-3).
5. A Biblical study of time helps establish environment and culture.
 - a. For example, who is the "Augustus" Paul appeals to in Acts 25:21?
 - i. Is Paul appealing to Augustus Caesar (Luke 2:1)?
 - ii. If Paul is not appealing to Augustus Caesar, how can we understand this verse?
6. A Biblical study of time magnifies many attributes of God.
 - a. Time magnifies God's longsuffering (Gen. 6:3).
 - b. Time magnifies God's faithfulness and trustworthiness (Exo. 2:24 w/ Gal. 3:17).
 - c. Time magnifies God's foreknowledge (John 21:17-19 w/ 2 Pet. 1:14-15).

How Did God Introduce Time?

1. Before the creation of the “heavens and earth” God did not work within the confines of time.
 - a. God was everlasting before creation began (Psa. 90:1-2).
 - b. Everything “under heaven” works within the confines of time, though (Ecc. 3:1).
2. For there to be time at all, God had to create it (Gen. 1:1).
3. In order to create time, God also created methods for measuring time.
 - a. God created the “day” (Gen. 1:14, 16) and defined its length (Gen. 1:5, Exo. 20:9-11).
 - b. God numbered “months” for them (Exo. 12:2).
 - c. God created “seasons” (Gen. 1:14) and then utilized them (Deu. 11:14).
 - d. God created “years” (Gen. 1:14) and used them to track history (eg- Gen. 5:3).
 - e. God even created observable objects for noting changes in time (Gen. 1:16, 18).

What is the purpose of God introducing time?

1. The introduction of time reveals Jehovah is a God of organization and structure.
 - a. Consider God’s arrangement in the assembly of the saints (1 Cor. 14:40).
2. The introduction of time is used to highlight spiritual truths.
 - a. The lives of things earthly *can* be measured (Psa. 90:9-12 w/ Job 36:36).
 - b. God used time to introduce the repetition of critical memorials (Exodus 12, 1 Cor. 11:23-26).
 - c. God used “signs” of time (Gen. 1:14) to display His power (Joshua 10, 2 Kings 20, Luke 23:44-45).
3. God introduced time to test that which was created to outlive time.
 - a. Consider the purpose of Israel’s wanderings in the wilderness (Deu. 8:1-2).
 - b. Consider the life spans of man across time (Gen. 5:27, 6:5, Psa. 90:10).

Beginning Our Biblical Timeline

1. The starting point of our timeline will begin with eternity (Psa. 90:1-2).
2. Consider everything which pre-dates the creation of the “heavens and earth”.
 - a. Though the creation of angels pre-dated the creation of the “heavens and earth” (Psa. 148:2, 5, Job 38:4-7, Gen. 3:1, 24, Heb. 1:13-14), they are NOT eternal (Neh. 9:6).
 - b. The Word (second person of the Godhead) pre-dated the creation of the “heavens and earth” (Rev. 1:8), but He is God (John 1:1) and was therefore NOT MADE (John 1:3).
3. The second item on our timeline is therefore day one of creation (Gen. 1:5).
4. Genesis will quickly move away from measuring time in days and will begin to measure it in years.
 - a. The measurement of time by years will be arranged according to the lives of men.
 - b. To measure time by the lives of men, a Biblical timeline will closely follow genealogies.
 - i. Important genealogies of the book of Genesis include Genesis 5 and Genesis 11.
 - ii. Intervals will predominately be periods between a man’s own birth and the birth of his son
5. Examples from class:
 - a. Genesis 5:3 - Adam, who came to exist on day _____ of time, lived _____ years before the birth of Seth.
 - b. Genesis 5:6 - Seth lived _____ years after his birth before Enos was born.
 - c. Genesis 5:9 - Enos lived _____ years after his birth before Cainan was born.
6. You can also use these same genealogies to add the years of death to the timeline:
 - a. Genesis 5:4 - Adam lived _____ years after the birth of Seth before he died.
 - b. Genesis 5:5 - We could also note that Adam lived a total of _____ years.

7. Once the time is tracked from the beginning to the end of the Old Testament, dates can then be applied.
- a. Most of the world today uses the Gregorian calendar.
 - i. This calendar was named after Gregory XIII, the one who commissioned it in 1582.
 - ii. This calendar is noted for its average of 365.2425 days per calendar year.
 - b. To find the Gregorian year for an event on the timeline, you would take the numbers in the blanks above and subtract them from the total number of years from the beginning to the end of the Old Testament.
 - c. So, if the number of years from creation to the close of the Old Testament is _____, you would subtract _____ from that number to obtain the year Seth was born.
 - d. _____ - _____ = _____
 - e. This date would be designated by the notation "B.C."
 - i. "B.C." stands for "Before Christ" and indicates the number of years before the birth of Christ.
 - ii. "A.D." stands for the Latin phrase "Anno Domini" which means "in the year of the Lord".

THE BIBLE & THE AGE OF THE EARTH

Answering the Evolutionary Critic -1

Paden Reed, M.S.

INTRODUCTION:

1. The first eleven chapters of Genesis are arguably some of the most controversial passages in modern Christendom. How we view and understand these first eleven chapters will dictate how we approach the rest of scripture as well as key doctrines pertaining to New Testament Christianity and the Gospel of Christ. Let us begin by first analyzing the text in question.
 - a. Genesis 1-2 pertains to the creation account in six days followed by God's rest.
 - b. Genesis 3 records the fall of mankind and separation from God and the tree of life.
 - c. Genesis 4 records the account of Cain and Abel.
 - d. Genesis 5 gives a list of genealogies beginning with Adam and ending with Noah.
 - e. Genesis 6-10 records the events leading up to and after the global flood and Noah's ark.
 - f. Genesis 11 describes the tower of Babel and the dispersion of people through languages.
2. These texts have only become controversial in the past few centuries due to modern secular scientists such as Charles Darwin, James Hutton, and Charles Lyell promoting the ideas of Darwinian evolution and uniformitarianism. A deeper investigation into the scientific side of this discussion will be handled in a separate lesson. For this lesson we will address only the Bible and the responses of some who even in the church have compromised on the historicity of Genesis in order to accommodate modern secular science. The following points will be discussed in this lesson.
 - a. Different Views on Genesis Defined
 - b. Biblical Reasons for a Young Earth and Historical Narrative of Genesis
 - c. Common Objections to a Literal Interpretation of Genesis Answered

DISCUSSION:

I. DIFFERENT VIEWS ON GENESIS DEFINED

1. There are essentially two views of scripture and science held today.
 - a. Concordism - The idea that Biblical and non-biblical data on a topic can and should be harmonized (McDowell, 2017).
 - b. Non-Concordism - The idea that concepts and ideas in the Bible do not need to be harmonized with non-biblical data (McDowell, 2017).
2. Concordism defended
 - a. “For the word of the Lord is right; and all his works are done in truth” (Psalm 33:4).
 - b. “Sanctify them through thy truth: thy word is truth” (John 17:17).
 - c. “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16-17).
 - d. When we analyze the text above, we understand that God’s natural revelation spoken into existence in Genesis chapter 1 is just as true as God’s written revelation through the inspired scripture. We should expect no less because both originate from the source of truth. Therefore, when we view God’s natural law in light of scripture, we should find harmony.
3. Three predominate views on Genesis
 - a. Atheistic - Genesis is a fabricated myth. God does not exist. Evolution and vast ages are accepted as the explanation for our existence in the cosmos.
 - b. Old Earth Creationism (OEC) - OEC teaches the Earth and Universe are ancient according to modern day mainstream science and that this view can be harmonized with scripture. OEC typically views Genesis as figurative or poetical and not as historical narrative. OEC explains Genesis through ideas like the Gap Theory, Day-Age Theory, or the Framework Theory. OEC typically teaches the Noahic flood was local and not global.
 - c. Young Earth Creationism (YEC) - YEC teaches the Earth and Universe were created about 6-10k years ago according to the genealogies given in scripture. They understand the events of Genesis 1-11 to be written in historical narrative. They do not reject mainstream observational science but disagree with assumptions and interpretations made from observable data. YEC

teaches that when secular assumptions are replaced with Biblical assumptions, modern day dating techniques give young ages for the Earth and Universe.

II. BIBLICAL REASONS FOR A YOUNG EARTH AND HISTORICAL NARRATIVE OF GENESIS

1. The Biblical Timeline

- a. The timeline of Earth's history can be established by utilizing the genealogies given in both the Old and New Testament. The genealogies used to generate this timeline are found in Genesis 5, 10, 11, 1 Chronicles 1-2, Mathew 1, and Luke 3:23-38.
- b. When these genealogies are plotted out with their respective ages a rough breakdown occurs consisting of 2000 years from the time of Adam to Noah, 2000 years from the time of Noah to Jesus, and 2000 years from Christ to present day. When all of these genealogies are added together a combined age of roughly 6,000 years is calculated for the age of the Earth. Some have argued and speculated that there are missing gaps in the genealogies, while there may be some validity to this point, it does not change the fact the earth is young and on the order of 1000s of years and not billions.

2. The Significance and Understanding of Genesis 1-11

- a. Many Christians do not understand the significance of Genesis 1-11 as it pertains to the rest of scripture. It can be safely said that the rest of scripture rests on Genesis as the foundation. When this foundation is destroyed the rest of scripture becomes meaningless and of no affect, including the Gospel of Christ.
- b. In order to properly understand Genesis 1-11 we must recognize the fundamental biblical interpretation principle that scripture is its own best interpreter. When we do so we realize three fundamental facts about Genesis.
 - i. Multiple books in both the old and new testament refer back to the people, places, and events of Genesis as history.
 - ii. These people, places, and events had spiritual and theological consequences to Christianity.
 - iii. The consequences from Genesis have important implications and impact today.

c. Christian Doctrines from Genesis

The following passages of scripture directly or indirectly relate to Christian doctrines and show that these doctrines are tied to Genesis 1-11.

- i. Sabbath - “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. “(Exodus 20:11). “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” (Exodus 31:16-17).
- ii. Origins - “For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.” (Isaiah 54:9-10). “Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,...the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.” (Luke 3:23-38). “And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.” (Luke 17:26-27). “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet

speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” (Hebrews 11:3-7). “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (2 Peter 3:3-7).

- iii. Marriage - “But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh.” (Mark 10:6-8).
- iv. Consequence of Sin - “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.” (Romans 5:12-14).
- v. Resurrection - “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even

so in Christ shall all be made alive.” (1 Corinthians 15:20-22).

- vi. Gender Roles - “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” (1 Timothy 2:11-15).
- vii. Salvation - “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:” (1 Peter 3:20-21).
- viii. Racism - “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;” (Acts 17:26).
- ix. Abortion - “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:26).
- x. Homosexuality and Transgenderism - “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” (Genesis 2:24).
- xi. Modesty and Nakedness - “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” (Genesis 3:6-7).

III. COMMON OBJECTIONS TO A LITERAL INTERPRETATION OF GENESIS ANSWERED

1. The Day Age Theory

- a. The day age theory states that the Hebrew word for day used in the Old Testament means ages or epochs. While it is true the Hebrew word “yōm” has various meanings ranging from a 24-hour day to a long period of time, the context determines which definition is the correct understanding.
- b. Many individuals when making this argument offer the following two verses as justification out of context. “For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night.” (Psalm 90:4). “But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.” (2 Peter 3:8). When these passages are analyzed in their context it is clear that these passages teach that God is not bound by time. After all, God created time and He is the Alpha and the Omega. These passages do not offer a conversion factor to switch days to thousands of years. Interestingly, people who appeal to this line of thinking never apply the conversion in reverse and at face value this is still a far reach from introducing billions of years into the text.
- c. Defenders of the day age theory are correct to point out that the Hebrew word “yōm” can mean more than just a 24-hour day. For example, 1 Chronicles 5:10 references “the days of Saul...” which clearly does not refer to a 24-hour day. In Joel 2:1 the statement “day of the Lord” is used which is also not a reference to a 24-hour day but rather a time in the future.
- d. As with any serious Bible study, the context must be taken into consideration. When we look at how the Hebrew word “yōm” is used throughout the Old Testament, we can make several conclusions that help us to understand when “yōm” does refer to a literal 24-hour day.
 - i. When “yōm” is used with a number in a list...first day, second day, third day...it always means a 24-hour day.
 - ii. When “yōm” is used with the phrase “morning” and “evening” it always references a 24-hour day.
 - iii. When “day” is contrasted with “night”, 50 times outside Genesis 1, it always refers to a 24-hour day.
- e. When analyzing the first chapter of Genesis we see all three of contextual elements in the same verse. “God called the light

Day, and the darkness He called Night. So the evening and the morning were the first day.” (Genesis 1:5). Therefore, it is safe to conclude that God intended to mean a literal 24-hour day in the creation account.

2. Genesis as Poetry

- a. Some have argued that Genesis should not be viewed in the literal sense but should be treated as a form of poetry. The truth of Genesis is really revealed in understanding God’s attributes. After all, people who would have originally read Genesis would not have understood the idea of vast ages. Let us examine whether or not Genesis is written in the form of Hebrew poetry or as a historical narrative.
- b. Hebrew poetry, as seen in books such as Psalms and Job, does not rely on rhyming words or keeping with rhythm as in English poetry. Rather, Hebrew poetry relies on parallelism such as contrasting similar or dissimilar statements. This is clearly demonstrated in Psalm 104:29-30. When we contrast this passage with the statements found in Genesis 4:8-9, “Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know. Am I my brother’s keeper?”, it is clear to see that there is no parallelism expressed in this passage. There is only one exception to this in Genesis 1-11 which is found in Genesis 4:23-24 which gives a song by Lamech. The rest of Genesis can be clearly seen in historical narrative format. For an in-depth statistical determination of this fact, see the work done by Dr. Steven W. Boyd that examined the textual word used in Genesis with known Hebrew poetry (Boyd, 2005).
- c. Framework Theory
 - i. The framework theory is relatively newer than some of the classic arguments to introduce long ages into Genesis. This view is a nonconcordist interpretation which does not seek to harmonize an old earth with Genesis but rather views Genesis as figurative. There can be variations to this theory, but the theory predominately looks for parallelism in Genesis to argue that it is figurative. Many proponents will also argue that while figurative it is still describing real history to some extent (McDowell, 2017). One example of the framework theory suggests that the first three days of creation can be paralleled with the last three days of creation. In short,

the first three days can be viewed as forming and the last three days can be viewed as filling. It is the opinion of this author that this theory is nothing short of grasping for thin air. The “parallelism” that is sought after is not clear and appears artificial and reaching. This flies in the face of the plain and clear language presented in Genesis, the views of the rest of the Bible writers toward Genesis, and not a truly warranted view by scripture. One could also ask how parallelism exists with odd numbers since the full creation account lasted 7 days not allowing for a true one to one parallel thought.

d. Gap Theory

- i. The gap theory was popularized by the Scofield Reference Bible but is not as common today due to its lack of support and justification. The theory suggests that there is a large gap of time between Genesis 1:1 and Genesis 1:2 which can account for millions and billions of years. The issue here is that the text gives no warrant for this theory making it pure speculation. It also does not help someone trying to defend the secular position of an old earth or evolutionary theory as dry land and animals do not appear until after Genesis 1:2.

CONCLUSION:

1. Genesis is written as a historical narrative. The people, places, and events recorded are treated as real and true historical events. By adding up all the genealogies from Adam to Christ to today we get an age of about 6000 years. The book is referenced directly and indirectly by multiple Bible writers in both the old and New Testament. Genesis is critical to understanding key doctrines in the Bible.

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THE NEW HEAVENS & THE NEW EARTH

Will the Earth be Destroyed or Renovated at the Second Coming?

Keith A. Mosher, Sr. D.Min.

INTRODUCTION:

1. Some teach from 2 Peter 3:1-13 that the earth will be burned off at the second coming and will be where the saved will spend the afterlife. (Compare Barnes' Commentary and the Graeco-Roman literature of the inter-testament period).
2. The idea of a renovated earth derives from materialistic (carnal) desires and from a controversy about the word at 2 Peter 3:10 (KJV) translated "*burned up.*"
3. In some ancient uncials (large letter codices from about the fourth century) the term is translated *discovered*.
4. The Greek word in the uncials is different from the Greek term in the majority of the manuscripts which are cursives or miniscules.
5. The translation debate between the use of the early uncials and the cursives (the former was pushed by the modernists Westcott and Hort and the latter is the "Textus Receptus" view of Burgon, et al) caused the differences between the King James New Testament and the American Standard New Testament.
6. This discussion will cover an exegesis of 2 Peter 3:1-3 from my Master of Theology thesis and will note the themes of the passage; some of the ancient views of a renovated earth including the church fathers; and a look at some passages that would be contradicted by the renovated earth view.

DISCUSSION:

- I. **SCHOLARSHIP RECOGNIZES SECOND PETER AS AN ATTEMPT TO DEAL WITH THE HERESY CONCERNING A "DELAY" OF THE SECOND COMING. (MODERNISTS SEE 2 PETER AS BEING PLAGIARIZED FROM JUDE.)**
 1. A major theme of 2 Peter is that this world is corrupt and that the men who live in it are corrupt (2 Pet. 1:4; 2:12, 19).
 2. The attitude that motivates the wicked of this world is lust (2:10. 18; 3:3).

3. Note here: **AT THE SECOND COMING OF CHRIST (1:16; 3:4, 12) THERE WILL BE A FINAL JUDGMENT AT WHICH GOD WILL DEAL WITH THE WICKED (2:4; 9, 11, 3:7). WHERE WILL THEY GO?**

4. There will be a destruction (2:1, 3; 3:7, 16).

II. THE PHRASE “EVELASTING KINGDOM” OCCURS ONLY HERE AT 2 PETER 1:11 IN THE NEW TESTAMENT.

1. It is the case that Peter’s use of *aiionios* (age) with *Basileia* (kingdom) transitions Peter’s point from an end-time hope not previously associated with *aiionios* and so the kingdom of Christ will only be fully realized when it is an eternal kingdom in another realm.
2. Therefore, the exhortation in 2 Peter 1:5-10 is an end-of-all-ime (eschatological) idea. The reliability of a certain second coming is based on Peter’s eyewitness account of the transfiguration (2 Pet. 1:16-19).
3. Those who taught error on the second coming use “*destructive heresies*” (2 Pet. 2:18-19). Why are such “*destructive?*”

III. CHAPTER THREE BEGINS WITH “REMEMBER.”

1. Peter identified the errorists as mockers of the second coming (2 Pet. 3:3-4). A teaching that rejects the second coming discredits eschatological concepts such as “*the day of the Lord*” (2 Pet. 3:10).
2. The very things that the mockers denied were things that early Jewish writers felt would inaugurate the “new heavens and new earth (Jubilee 23:15-23; Ezra 5:1-7; Baruch 27: 1-15; 70:1-10; contain teachings about the kingdom and a “*cosmic catastrophe*”). ***Thus, a major theme of 2 Peter is the rejection of the error that contends that the world’s continual existence is proof of a sufficient earth. The latter, of course, is a materialistic, carnal view.***
3. Cosmic activity is controlled by the Word of God (2 Pet. 3:5-7). ***By dealing with the flood, Peter dealt with the contention that the universe is stable for what was destroyed once can easily be destroyed again. The world that now is, is totally different from the world before the flood.***
4. It is also significant to note that the term *kainos* (new) is central to an understanding of the “*new heavens and new earth*” figurative

- phrase. *Does the phrase refer to the material universe or mankind? Just as the world was once destroyed by a flood, it can and will be destroyed by fire, for when the kainos is redeemed, it “ceases to be kosmos oioon outoos; it is basileia tou Theou for “the kosmos lies under sin and death” and must be removed completely (Herman Sasse, “kosmos.” in TDNT 893).*
5. To describe the end of the universe Peter wrote “en he oi ouranoi poi dzadon pareliots.” (2 Pet. 3:10b). The phrase translated “shall pass away” is used consistently in the New Testament to indicate the mortality of created things (Mat. 5:18; 24:35; Mark 13:31; Luke 16:17; 21:33; Jas. 1:10). The adverb “poidzadon: translated “with a great noise” is a word the denotes the crackling noise of objects being consumed with flames (Liddell and Scott 1574). *Therefore, whatever happens to the “heaven” must also happen to the” earth” for the figurative terms are joined with the conjunction “and.”*
 6. The phrase “new heavens and new earth” is figurative of a new place for one’s head and feet. Isaiah used the phrase to speak of the future church of Christ (Isa. 65:17; 66:22). John used the phrase to indicate a new situation for the church as she descended from heaven for the judgment (Rev. 21:1). John wrote that there was “no more sea” (i.e., population on the old one left there) for all had to come into God’s presence to be judged and then go to Him or depart from Him.
 7. Peter used the figurative phrase to speak of a place “wherein dwelleth righteousness” (i.e where God dwells and He is in heaven not here on a renovated earth; 2 Peter 3:13).
 8. The phrase, “the new heavens and the new earth” is comprehensive and any future reference to their elements remaining would be superfluous for whatever happens to both is destroyed by the “*kausemona*” or *intense consuming heat*” (2 Pet. 3:10, 12; only here in the New Testament; Schneider, TSNT 644-645).
 9. The most problematic phrase is from 2 Peter 3:10 and is translated differently depending on which variant is used; the best attested readings are either *eupatheestai (discovered)* or *katakaeesetai (burned up)* (Codex Vaticanus or Textus Receptus). The phrase is a question in the Greek and the implication from the latter fact is that no matter which variant is chosen the earth will no longer exist at all for it cannot be “discovered” after judgment.

IV. EXTRA-CANONICAL LITERATURE: EIGHTH TO FOURTH CENTURIES B.C.
THERE WERE INSPIRED PROPHETS, BUT UNINSPIRED WRITERS
FLOUISHED AFTERWARDS.

1. Inter-testament writers began to reinterpret Old Testament prophecies and their writings took on a different doctrine.
2. To these the world was so corrupt that God would have to renew it to bring His kingdom to the world (4 Ezra 4:12; “It would be better for us not to be here than to come here and live in ungodliness and to suffer and not understand why.”) Charles (*Religious Development* 119-120) wrote: “The hope of an eternal Messianic kingdom on the present earth, which has been taught . . . was abandoned. The earth had come to be regarded as wholly unfit for the manifestation of the kingdom.”
3. Eichrodt (*Theology of the Old Testament* 385) wrote concerning the inter-testament writers that they believed that “*salvation would come only beyond history in a transcendental world.*”
4. The fifteen inter-testament apocryphal books found in some Bibles, especially Roman Catholic’s, are mostly silent as far as eschatology is concerned, but there is much written about a “world to come” (cf. *Judith 16:17*). Charles, quoted above, wrote that: “This idea was being repeated in the first century after Christ” (*The Apocrypha and Pseudepigrapha of the Old Testament*).
5. Therefore, the idea of a renovated earth is not new, but is the offspring of an erroneous view concerning God and suffering here.
6. The inter-testament and the uninspired writers after Christ’s being here all made the argument that the fire (*pur* in the Greek) was a renovating fire in order to fit their error. ***One of the apocryphal books, I Enoch, teaches that the Messianic kingdom will be set up after the judgment (45:4; 45:5), for: “since men can be purified, then the wicked creation can be purified also” (2 Baruch 32:6; 57:2; 4 Ezra 7:75).*** History buffs will note the decidedly gnostic flavor of the foregoing writings.
7. To uninspired Jewish writers, for God to make his abode with men was inconceivable until after the judgment, which concept is the consequence of the renovated earth teaching of today. It is gnostic error.
8. Note from the book of Jubilees (ca. 100 B.C.): “Mount Zion will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all guilt and its uncleanness throughout the generations of the world” (4:26).

9. The rabbinic (uninspired) literatures all held the idea of a purified creation because they began with a “fallen” world concept and that God’s creation had been usurped by Satan. But God will win and recreate the world, according to this error. Obviously renovation is a carnal idea, for who decided that God *must* recreate this earth?

V. GRAECO-ROMAN LITERATURE (PLATO, ARISTOTLE, THE STOICS, JOSEPHUS, (NOTHING NEW IN THE LATTER), ALL HELD TO A CYCLICAL IDEA FOR MAN AND WHAT WAS TAUGHT WAS “THIS WORLD—AND THE WORLD TO COME.” THE DOCTRINAL ERROR OF REINCARNATION IS THIS CONCEPT.

1. Philo wrote: “We stoics are also of this opinion, or close to it (of a conflagration, K.M.). For we say that it is fire which takes possession of the universe and changes all things into itself; it becomes feeble, fades, and sinks and when fire is extinguished nothing is left in nature except moisture, in which lies the of hope of the new world to come. Thus fire is the end of the world, but moisture is the beginning” (*Natural Questions III 13:1*).
2. Thus, as modern renovationists, the Graeco-Roman writers believed that conflagration necessitated the doctrine of regeneration, for the creation would not be annihilated, but would rise out of the substance that was left.
3. *It should be noted at this point that the desire for a “new heavens and a new earth” is not a shallow longing in Jewish history, but also that pagans had this carnal hope to live here in peace. The desire is cosmological in nature and righteous in character, but it is materialistic and the teaching denies what explicit verses of the Bible teach.*

VI. SOME CHURCH “FATHERS” HELD THE VIEW OF A RENOVATED EARTH, AND THOSE OPPOSED TO SUCH A VIEW USUALLY BELIEVED THAT 2 PETER WAS “NOT GENUINE” (*Ancient Christian Commentary on Scripture XI James; 1-2 Peter; 1-3 John; Jude, Editor Gerald Bray, 156-157*).

1. Bede noted that in the flood “the heavens also perished, or at least the earth’s atmosphere did, because the Bible also talks about the birds being affected by the flood” (On 2 Peter).
2. Eusebius noted that an eternal Being could do whatever He wanted with this creation (Catena).

3. One Oecumenius, however took the Stoic view of a renovated earth (Commentary on 2 Peter). *All of the above can be found in the Ancient Commentary mentioned.*

VII. BIBLE VERSES CONTRADICTED BY A RENOVATED EARTH VIEW:

1. According to the renovated earth view a recreation is needed after judgment. The obvious problem with this view is that annihilation is announced (2 Peter 3:10-12), but not one of the four biblical passages mentioning a “new heavens and new earth” discusses any recreation.
2. The term *kainos* (new as unique or in time?) is seen in Isaiah 65:17 and 66:22 as not referring to a time post-history. The Hebrew word there for new is ke-desh and that God will create such in history is not something from nothing as is demanded by the renovation earth enthusiasts, but God will “newly create” the church from Judaism itself.
3. What happened to the wicked who were “destroyed” by the flood?
4. One has to “look for” the new heavens and the new earth. Why? Is it not represented by this earth, per the renovation idea?
5. Uninspired writers favored a renewal and they were stoics and gnostics.
6. Paul told the Thessalonians that they would meet Jesus in the air at the second coming and *“and so shall we ever be with the Lord”* (1 The. 4:17b).
7. Jesus told His disciples that He had to *“go and prepare a place”* and that he would *“come again, and receive you unto myself: that where I am, there ye may be also”* (John 14:3). To fit the renovation idea, Jesus would have had to say that He would be back and live here with them.
8. Jesus descended from heaven (said 23 times in the gospel according to John). From whence did He come and where did he go to prepare a place?
9. Where is the “third heaven” (2 Cor. 12:2-4)?
10. Where are the dead now?
11. Is there a real hell (Mat. 25:46)? Will it have to be “recreated” here on a new earth?
12. Jesus said that “heaven and earth shall pass away” but His Word would not (Mat. 24:35). Which of the latter two is eternal?

13. The “regeneration” occurs in this age, not in the next one (Mat. 19:28).
14. The creature (*ktisis*) of Romans 8:22-25 is the body of man not the earth and that body will be restored at judgment. We have seen this in the creation when trees get their foliage back in the spring, Romans 8:22, but there is no reference in the Romans passage to a recreation of the earth. Paul states what he meant by the *ktisis* in verse 23—the body of man.
15. The apostle John “saw” a “new heavens and a new earth” (Rev. 21:1). In the vision, John saw that “new heavens and new earth” descending from heaven (Rev. 21:2). Obviously, that which exists now will not then descend. Where was that city John saw *after* the judgment? The figure has “dogs” and “whoremongers” outside of the city that “descended” (Rev. 22:15). Are the wicked to be literally here on a new earth with the righteous? Not according to 2 Peter 3:13, for in the new order only righteousness dwells.
16. Renovated earth is an idea taken from a figure of speech that implies a new place to be in all four instances of its usage. (I wrote about 120 pages to show this is a context figure.) To jump from a figure of speech to a literal application is backward hermeneutics and is exactly what Max King did to teach the error that the second coming occurred in AD70.
17. The variant manuscript evidence is not a problem once one realizes that the sentence is a question at 2 Pete 3:10 and means that the earth cannot be “found” after the judgment. (A “variant” is a difference in reading of ancient hand-copied manuscripts which the textual critic analyzes as to source.)

CONCLUSION:

1. Those in churches of Christ who are teaching that the earth will be renovated after judgment and will be where we are who “go to heaven,” argue that such is “not a fellowship issue” (Facebook).
2. If it is not an issue, why are they pushing it on others? What is their motivation?
3. Randy Alcorn seems to be a leader in this latest error laden fad.
4. The “Jehovah’s Witnesses” (who have never seen Him) teach a very similar doctrine.
5. Pagans have desired, since at least the inter-testament days, to renovate this evil earth and to make it perfect for themselves. Utopia on earth is a carnal desire.

WHAT EVER HAPPENED TO HEAVEN AND HELL

Ronnie Hayes

INTRODUCTION:

1. In Matthew 25:31-46, Jesus describes the judgment scene and then speaks of two eternal destinations: Heaven and Hell.
2. They are still in the Bible and they still are subjects which need to be addressed.
3. Heaven is defined as “the dwelling place of the Deity and the joyful abode of the blessed dead” (Webster’s 529).
 - a. It is an interesting fact 74%of Americans still believe in heaven. This is according to a survey done by Religious Landscape Study (www.pewresearch.org).
4. Hell is defined as “the nether realm of the devil and the demons in which the damned suffer everlasting punishment” (Webster’s 532).
 - a. According to the same survey done by Religious Landscape Study, only 59% believe in Hell.
5. Why are people so confused? Probably because these subjects are not discussed much anymore.

DISCUSSION:

I. HEAVEN AND HELL ARE REAL.

1. How is Heaven described in the Bible?
 - a. It is the dwelling place of God (Luke 11:2).
 - b. It is a place of rest (2 The. 1:7; Rev. 14:13)
 - c. It is a place of reunion (1 The. 4:17; 2 Sam. 12:23).
 - d. Where the righteous will dwell for eternity (Mat. 25:46).
 - e. The reward of the faithful (2 Tim. 4:6-8; Rev. 2:10).
 - f. A place where there will be no more tears, no more death, no sorrow, no crying and no more pain (Rev. 21:4).
 - g. It is the dwelling place of angels (Mat. 22:30).
 - h. It is described as a mansion (John 14:1-4).

- i. It is where the great white throne or throne of God is (Rev. 20:11; 22:3).
 - j. A place of beauty (Rev. 21:21).
 - k. The Son is the light (Rev. 21:23; 22:5).
2. How is Hell described in the Bible?
- a. It is the abode of the devil and his angels (Mat. 25:41).
 - b. It is a dangerous place (Mat. 5:22).
 - c. It is a terrible place. So terrible you would rather pluck out your eyes than go there (Mat. 5:29).
 - d. It is a place of darkness, weeping and gnashing of teeth (Mat. 8:12).
 - e. It is a place of destruction (Mat. 10:28).
 - f. It is a place where the worm dieth not and the fire is not quenched (Mark 9:44).
 - g. It is a place of separation (Mat. 25:41).
 - h. It is a place of eternal punishment (Mat. 25:46).
 - i. It is a place of torment (Rev. 20:10).
 - j. It is a lake of fire and brimstone (Rev. 21:7, 8).

II. REASONS WHY PREACHERS FAIL TO PREACH ON HEAVEN AND HELL.

1. Many don't like think about these subjects because is reminds them of their responsibility.
 - a. Christ said, "...I go to prepare a place for you..." (John 14:3). Heaven is a prepared place for a prepared people. Have you made your preparation to go to heaven?
 - b. Christ said, "...Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mat. 25:41). Hell is prepared for the wicked. Is this how you are living your life and is this what you are preparing for?
2. Many don't want to think of these subjects because it pains them to see what is coming.
 - a. In the death of the righteous, you can see people who have hope (Pro. 14:32), gain (Phi. 1:21) and reward (2 Tim. 4:6-8).
 - b. In the death of the wicked (Pro. 14:32), you see no hope, no promise of comfort (Luke 16:23) and no chance to escape this outcome (Luke 16:26).

3. Many want to be entertained by religion, not to be made feel guilty.
 - a. In the religious world today it all about feel good, entertained and no consequences. Mainly, they want the burden of salvation taken off their shoulders and placed on Christ.
 - b. The truth is that Christ has done his job (Titus 2:11, 12). Do we choose to obey the Savior?

III. RESULT OF NOT PREACHING ON HEAVEN AND HELL.

1. Heaven is a prepared place for a prepared people.
 - a. How can I prepare? That is a wonderful question. The Answer is by believing that Jesus Christ is the Son of God and then obey what the Savior requires of you.
 - i. You must believe that Jesus is the Christ (Mark 16:15-16)
 - ii. The Savior tells you to repent of your sins (Luke 13:3, 5; Acts 2:38).
 - iii. The Savior requires that we confess Him before men (Mat. 10:32-33; Rom. 10:9, 10).
 - iv. The Savior commands us to be baptized to wash away our sins (Mark 16:15, 16; Mat. 28:18-20; Acts 22:16).
 - v. Then we expect to live faithful until death (Rev. 2:10).
 - b. Heaven is a prepared place for a prepared people. Are you ready?
2. Hell is a prepared place for a prepared people.
 - i. Christ said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48).
 - ii. Reject Christ and do nothing and you will find yourself in HELL.

CONCLUSION:

1. This is not small matter.
2. We are speaking of our eternal destinations?
3. Which will it be: Heaven or Hell?

THE LAWS OF SOWING & REAPING

B.J. Clarke

INTRODUCTION:

1. The principle of sowing and reaping is threaded throughout the entirety of Holy Scripture.
2. Our purpose in this outline is to explore the laws of sowing and reaping identified throughout Scripture.
3. These laws of sowing and reaping are both declared and demonstrated. Moreover, because they are laws, they are just as true today, as they were in Bible times.

DISCUSSION:

I. THE SEED LAW

1. In the very first chapter of Divine Revelation we are informed that every seed produces after its own kind (Gen. 1:11-12).
2. This law of the seed has very significant implications.
 - a. The seed law is devastating to Darwinian claims.
 - i. Since every seed produces after its own kind, the assertion by the evolutionist that one kind evolved into a different kind is patently false (Gen. 1-2).
 - ii. The law of the seed renders evolution impossible!
 - b. The seed law is devastating to Denominational claims.
 - i. The seed of the kingdom is the Word of God (Luke 8:11).
 - ii. When the seed, the Word, was planted into the hearts of men and women in the first century, what did it produce?
 1. It produced one body of obedient believers, known as the church, and this one church belonged to its head, Jesus, the Christ (Acts 2:36-47; 1 Cor. 12:13; Eph. 1:22-23; 5:23).
 2. The seed of the kingdom did not produce a multiplicity of religious groups with a multiplicity of different names and identifying marks (Rom. 16:16).

3. The seed of the kingdom did not create a denominational world with hundreds of different plans of salvation, and myriads of methods of church organization and worship (Col. 3:17; 1 Cor. 4:17).
 4. The seed of the kingdom did not produce the Catholic and Protestant organizations that we find on the earth today.
 5. How many churches did the seed of the kingdom produce when it was planted on Pentecost?
- iii. What would wheat seed have produced if planted in the first century? Wheat, of course! What will wheat seed produce if planted today? Wheat, of course!
 - iv. What did the seed of the kingdom produce when planted in the first century? Just Christians, who were members of the undenominational, pre-denominational body of Christ, His one church.
 - v. What will the seed of the kingdom produce if planted in the hearts of men and women today? Just Christians, who are members of the undenominational body of Christ, His one church!

II. THE SOWING LAW

1. The laws of sowing are quite simple and quite certain.
 - a. There must be sowing before there will be growing.
 - i. “A sower **went out** to sow his seed...” (Luke 8:5).
 1. A bag of good seed never will bring forth a harvest, if the seed remains in the bag.
 2. The seed must merge with the soil in order to bring forth fruit.
 3. It will never jump out of the bag on its own. Without sowers, the potential of the seed will never be realized!
 - ii. The harvest of 3000 souls on the Day of Pentecost never would have been realized if the seed, the Word, had not been sown into the hearts of the hearers (Rom. 10:17; 1 Cor. 1:21; Acts 2:14-47).
 - b. The more the sowing, the more the growing!

- i. This seems elementary, but the amount of the reaping is directly proportionate to the amount of the sowing.
- ii. If you want a smaller harvest, then plant less seed! If you want more opportunities for growth, then plant more and more seed.
- iii. The Parable of the Sower teaches that not all soils are receptive to the seed, so we must broadcast it in more and more places, until it falls on good soil (Mat. 13:18-23).
- iv. The early church scattered the seed of the kingdom, and the church reaped a great harvest (Acts 4:4; 5:14; 6:7; 8:4-5, 12; 9:31; 10:5-6; 11:19-21; 16:5; 18:8; 19:20).

III. THE REAPING LAW

1. Near the close of his inspired epistle to the churches of Galatia, the apostle Paul declared: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6:7).
2. The law of reaping is quite clear, and it is inextricably connected with the laws of seed and sowing—a man will reap what he has sown. A number of passages declare this to be so:
 - a. From a moral standpoint, “to him that soweth righteousness shall be a sure reward” (Pro. 11:18) but “he that soweth iniquity shall reap vanity” (Pro. 22:8).
 - b. Hosea declared that Israel had sown the wind and would thus reap the whirlwind (Hos. 8:7). On the other hand, he promised that if they would sow in righteousness they would reap in mercy (Hos. 10:12).
3. In applying this principle to the immediate context of the book of Galatians, several observations are in order.
 - a. Because God is faithful to keep His promises, the Galatians could be completely confident that any man that would pervert the gospel of Christ would indeed be accursed (Gal. 1:6-9).
 - b. Because man always reaps what he has sown, the Galatians had better remember that if they deliberately forsook the gospel of Christ in order to embrace the Law of Moses, they would fall from grace and Christ would profit them nothing (Gal. 5:1-4).

- c. Furthermore, if the Galatians insisted upon sowing the works of the flesh, they would reap the consequences of their fleshly behavior—they would not inherit the kingdom of God (Gal. 5:19-21).
- d. The immediate context of Galatians 6:7 is Paul’s command in verse 6: “Let him that is taught in the word communicate unto him that teacheth in all good things.”
 - i. This passage enjoins the brethren to financially support those who preach the one gospel of Jesus Christ. This would, of course, require the sacrifice of one’s own material goods in order to advance the cause of Christ.
 - ii. By inspiration, Paul was all too familiar with the materialistic tendencies of man.
 - iii. Hence, Paul warns that if a Christian decided selfishly to sow to the flesh, i.e., spend his income to gratify his own personal desires (rather than support the preaching of the gospel), he would reap corruption.
- 4. The principle declared in Galatians 6:7 has a much broader application in the Scriptures than just the realm of how we use our money.
- 5. Over and over again, mankind has had to learn the lesson that God will not be mocked. Man will reap what he has sown—sometimes immediately, and sometimes eventually—but man will reap what he has sown.
- 6. Consider a few Biblical examples which substantiate this principle:
 - a. Adam and Eve. God made it perfectly clear to Adam and Eve: if you eat of the forbidden tree, you will surely die (Gen. 2:15-17).
 - i. Nevertheless, when Eve “saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat” (Gen. 3:6).
 - ii. Eve sowed to the flesh, Adam followed her lead instead of taking the lead, and they were expelled from the Garden of Eden and the tree of life (Gen. 3:22-24).
 - iii. God did exactly as He had promised.
 - b. Those destroyed by the flood. As a preacher of righteousness (2 Pet. 2:5), Noah warned the wicked world of his day of the coming judgment of God in the form of the flood.

- i. Year after year he preached and prepared, and in the end, when it was time for judgment to begin, only eight souls were saved from God’s wrath (Gen. 6:1-13; 1 Pet. 3:19-20).
 - ii. Noah’s hearers dismissed his message as irrelevant to their busy lives. They were much too busy eating and drinking, marrying and giving in marriage, to pay Noah any heed.
 - iii. With each passing year you can imagine how smug and self-secure they must have become in rejecting Noah’s message—that is until the flood came and took them all away (Mat. 24:37-39).
 - iv. The raindrops began to fall, and kept falling, and kept falling; the waters began rising and rising, and rising some more.
 - v. Suddenly, Noah was no longer the “town nut” building that big boat.
 - vi. Harvest time had come. It was time to reap what they had sown. They would mock God no longer!
- c. Sodom and Gomorrah. The sin of Sodom and Gomorrah was “very grievous” (Gen. 18:20).
- i. However, God granted them the opportunity to be spared if only ten righteous souls could be found within them (Gen. 18:32).
 - ii. God had watched these cities become more and more brazen in their transgressions, and when they could not even muster up ten righteous souls, it was finally time for them to reap the fruit of their doings.
 - iii. Hence, “the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven” (Gen. 19:24). It was a bitter harvest but not unexpected considering what they had sown.
 - iv. Among other things their pride was responsible for their downfall. They thought more highly of themselves than they ought to have thought. Ezekiel catalogued the sins of Sodom as follows: “pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy” (Eze. 16:49).

- v. Moreover, God said, “they were haughty, and committed abomination before me: therefore, I took them away as I saw good” (Eze. 16:50).
 - vi. As the Genesis account confirms, the people of Sodom and Gomorrah were so prosperous (Gen. 13:10), that they smugly rejected any talk about being destroyed.
 - vii. In fact, when Lot told his sons in law that God was going to destroy the city, “he seemed as one that mocked” (Gen. 19:14). They would soon learn that God is not mocked—His promise of judgment would come true.
- d. Jacob. With his mother as the chief conspirator, Jacob complied to steal his brother Esau’s blessing by deceiving his father Isaac into believing that he was Esau (Gen. 27:6-29).
- i. Indeed, what goes around comes around, and Jacob himself would later be the victim of deceit.
 1. Although he had been promised Rachel as his bride in exchange for seven years of hard work, Laban gave him Leah instead.
 2. Jacob asked, “What is this that thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?” (Gen. 29:25).
 - ii. He later said that Laban had deceived him and changed his wages ten times (Gen. 31:7).
 - iii. Of course, Jacob suffered the ultimate act of deception when his sons led him to believe that his son Joseph had been devoured by a wild beast (Gen. 37:31-33).
 - iv. As a son, he had sowed the seeds of deceit with his father; as a father he reaped the bitter harvest of such when his own sons deceived him.
- e. Pharaoh and the Egyptians. After the death of Joseph, there arose a new king over Egypt, which knew not Joseph (Exo. 1:8).
- i. This Pharaoh was alarmed at the growth and multiplication of the Israelites, and thus he made their lives bitter with hard bondage (Exo. 1:14).
 - ii. God heard the groaning of His people and purposed to deliver them from Egyptian bondage (Exo. 2:23-25).

- iii. He commissioned Moses and Aaron to demand of Pharaoh that he let the people go (Exo. 5:1).
 - iv. Pharaoh mockingly replied, “Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go” (Exo. 5:2).
 - v. Pharaoh was about to discover the answer to his sneering question. After a series of plagues, Pharaoh would ultimately learn that God is not mocked.
 - vi. Whatever Egypt had sown in their conduct toward Israel, they now must reap, and they did (Exo. 7:1-14:31).
- f. The son of the Israelitish woman. In the Ten Commandments, God warned, “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain” (Exo. 20:7).
- i. Did God mean what He said? The book of Leviticus records the episode of the son of an Israelitish woman, whose father was an Egyptian. The Israelitish woman’s son got into a fight with a man of Israel during which “the Israelitish woman’s son blasphemed the name of the Lord, and cursed” (Lev. 24:10-11).
 - ii. They brought the boy to Moses and he was imprisoned until the will of God was revealed concerning him. God told Moses to tell the children of Israel, “Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall surely stone him” (Lev. 24:15-16).
 - iii. When the children of Israel carried out this commandment, the son learned the hard way about God’s law of sowing and reaping. God is not mocked!
- g. The 10 spies and the murmuring Israelites. Upon their return from spying out the Promised Land, 10 of the 12 spies said, “We be not able to go up against the people; for they are stronger than we” (Num. 13:31).
- i. Their “grasshopper complex” quickly spread and “all the congregation lifted up their voice and cried; and the people wept that night. And all the children of Israel murmured against Moses and Aaron: and the whole congregation said unto them, Would God that we had

died in the land of Egypt! or would God we had died in this wilderness” (Num. 14:1-2).

- ii. They even went so far as to suggest that they choose a new leader and head back to Egypt. Of the twelve spies, only Joshua and Caleb believed that the Lord would give the land just as He had promised (Num. 13:30; 14:6-9).
 - iii. When they tried to rally the troops and pep up God’s people with the assurance of victory, “all the congregation bade stone them with stones” (Num. 14:10).
 - iv. Moses interceded to God on the people’s behalf and God agreed to pardon them.
 - v. However, they would still have to reap the consequences of their actions. God declared, “Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it” (Num. 14:23).
 - vi. Did God keep His promise? Indeed. All of those twenty years old and upward who murmured against God would die in the wilderness. Only Joshua and Caleb were granted entrance into the land of promise (Num. 14:30).
 - vii. Some labor under the delusion that sin, plus the passage of time, equals forgiveness.
 - viii. However, this was not the case with the murmuring Israelites. Decade after decade passed and God was not mocked. He kept His promise. The complainers would reap the bitter harvest which they had sown.
- h. The man who picked up sticks on the sabbath day. Although God had clearly forbidden such activity on the sabbath day, a certain man presumed to gather sticks on that day anyway.
- i. They brought him to Moses and Aaron and the Lord told them, “The man shall be surely put to death: all the congregation shall stone him with stones without the camp” (Num. 15:35).
 - ii. God had warned that any soul that willfully rebelled against His will would be “cut off from among the people” (Num. 15:30).
 - iii. Apparently, this man did not take such a warning very seriously.

- iv. He turned his nose up at God’s Divine prohibition and ultimately reaped the consequences of his rebellion (Num. 15:36). God was not mocked!
- i. The Edomites. As the children of Israel journeyed through the wilderness, Moses sent word to the king of Edom about all the difficulties Israel had faced at the hands of the Egyptians. He appealed to Edom for brotherly kindness, which was very reasonable considering that the descendants of Edom were from Esau (Deut. 23:7) and the Israelites were descendants of Esau’s brother Jacob.
 - i. All that Moses sought was permission to travel through the land of Edom. He promised that they would not stop and eat from their fields or drink of their wells.
 - ii. The answer came ringing back: “Thou shalt not pass by me, lest I come out against thee with the sword” (Num. 20:18). This was not an empty threat—“Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him” (Num. 20:20-21).
 - iii. What happened to Edom for sowing such seeds of cruelty? Nothing happened—at least not right away.
 - iv. Did Edom get away with something? Did they mock God’s law of sowing and reaping? Not at all.
 - v. God did not forget their actions, and in the days of Saul and David, the children of Edom were soundly defeated in battle (1 Sam. 14:47) and “all they of Edom became David’s servants” (2 Sam. 8:14).
 - vi. However, the tension between Edom and Israel was still very much alive, as evidenced in the Book of Obadiah.
 - 1. When Israel was under attack by a foreign army, and was seeking to flee, the Edomites stood on the other side and did nothing but rejoice that such was happening to Israel.
 - 2. They should have offered brotherly assistance, but instead they gloated over Israel’s distress. Worse yet, they spoiled the goods left behind by their “brothers” and actually blocked the escape routes of those Israelites who were trying to flee!

3. Year after year went by and it seemed that Edom had escaped reaping what they had sown.
 4. But then Obadiah came along and told Edom that despite their arrogance and smug self-sufficiency, God would bring them down from their lofty perch.
 5. In fact, Obadiah wrote, “as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head” (v. 15). The passing of time did not cause God to forget the need for judgment.
 6. When the time was just right, God brought judgment crashing down upon Edom. They did reap what they had sown.
- j. The Amorites. Long, long before the children of Israel stood at the brink of the Promised Land, God predicted the demise of the Amorites (Gen. 15:16).
- i. At the time God spoke to Abraham, the iniquity of the Amorites was not yet full, but it was growing, and God was very aware of their transgressions.
 - ii. The time would come when the Amorites would have to reap the harvest for sowing the seeds of iniquity.
 - iii. This is precisely what happened when Israel conquered the Promised Land (Deu. 7:1; Jos. 24:8).
 - iv. Because of the passing centuries, the Amorites may very well have mocked the idea that God would someday judge them.
 - v. Nevertheless, God was not mocked. He kept His promise!
- k. The Amalekites. After Saul became the first king of Israel, God commanded him to go and utterly destroy the Amalekites. Why?
- i. God said, “I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt” (1 Sam. 15:2; Exo. 17:8-16; Deu. 25:17-19).
 - ii. Because of their cruelty to the feeble, faint and weary Israelites, God would see to it that Amalek was sorely punished.
 - iii. A vast period of time elapsed between the time of their cruelty and the time of the events of 1 Samuel 15, but

when God makes a promise, He does not forget it. God is not mocked!

- l. Ahab and Jezebel. Jezebel is known for many wicked deeds, but perhaps her most heinous crime was that of conspiring to murder Naboth in order to get his vineyard.
 - i. When her husband Ahab tried normal negotiations with Naboth to purchase the vineyard his offer was rejected (1 Kings 21:1-3).
 - ii. Ahab became very sullen to the point that he would not even eat. Upon learning the reason for his despondency, Jezebel took matters into her own hands and engineered a plot whereby false witnesses would claim that Naboth had blasphemed God.
 - iii. The plan worked and Naboth was stoned to death (1 Kings 21:14). After taking possession of Naboth's vineyard, Ahab was confronted by Elijah the Tishbite. Elijah told him that "in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine...And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel" (1 Kings 21:19, 23).
 - iv. Although Ahab humbled himself for a time (1 Kings 21:27), he would still have to reap what he had sown.
 1. A few years later "a certain man drew a bow at a venture and smote the king of Israel between the joints of the harness...(1 Kings 22:34)
 2. So the king died, and was brought to Samaria...and one washed the chariot in the pool of Samaria; and the dogs licked up his blood...according unto the word of the Lord which he spake" (1 Kings 22:37-38).
 - v. As for Jezebel, she lived at least a decade longer than Ahab, and she may have completely forgotten about the promise that she would be eaten by dogs.
 1. Nevertheless, her time was coming. When Jehu entered the city, he ordered some eunuchs to throw her down to the ground.
 2. They did as commanded "and some of her blood was sprinkled upon the wall, and on the horses, and he trode her under foot" (2 Kings 9:33).

3. He later ordered that she receive a burial in view of her status as a king's daughter. However, when they went to bury her, "they found no more of her than the skull, and the feet, and the palms of her hands" (2 Kings 9:35).
 4. When they told Jehu about their discovery he declared Elijah's prophecy concerning Jezebel to have been fulfilled (2 Kings 9:36-37).
 5. Once again, God was not mocked. His promise came true and Jezebel reaped what she had sown.
- m. The Israelite Nation. In Leviticus 26, and Deuteronomy 28, God laid down the ground rules for Israel either to be blessed or cursed.
- i. If they did as God enjoined, they would be blessed. If they rebelled and disobeyed, they would reap a harvest of curses and sore punishment.
 - ii. Sadly, the warnings given by God regarding what would happen to Israel if she disobeyed were brought to fruition just as He had promised.
 - iii. Passages like Psalm 78 and Psalm 106 provide a vivid summary of how Israel reaped what she sowed. Instead of righteousness exalting her as a nation, more often than not, Israel bore the shame and reproach of sin upon her back.
 - iv. God told her that she would reap certain punishment if she insisted upon sowing certain seeds of rebellion. If only Israel had listened!

CONCLUSION:

1. There always have been, and there are today, scoffers of God and His Word.
2. Some mock God's plan of salvation (Rom. 10:17; John 8:24; Acts 17:30; Rom. 10:9-10; Acts 2:38; 22:16) and substitute a manmade sinner's prayer in its place. Do they really believe that they can get away with tampering with God's Word like that (Deu. 4:2; Pro. 30:5-6; Rev. 22:18-19)?
3. Some mock God's stringent laws on Marriage, Divorce, and Remarriage (Mat. 5:32; 19:9-12) and foolishly believe that they will somehow escape reaping a harvest of punishment for their decision to live in adultery. But

God is not mocked. Adulterers will not inherit the kingdom of God (1 Cor. 6:9-11; Gal. 5:19-21).

4. Man today may mock the preaching of the gospel as Festus did Paul, but we must not be deterred from preaching the words of truth and soberness (Acts 26:25). Men may send us away after hearing us preach about “righteousness, temperance, and judgment to come” (Acts 24:25) but that will not stop the judgment from occurring.
5. There were scoffers in Peter’s day as to whether the Judgment Day would ever come (2 Pet. 3:3-4), and there are scoffers today who turn their nose up at the teaching that God will someday come back, judge the world, and destroy it!
6. Nevertheless, “the day of the Lord will come as a thief in the night” at which time every man will be judged according to the deeds he has sown (Ecc. 12:13-14; Mat. 16:27; Rom. 2:6-8; 2 Cor. 5:10).
7. The question is not whether God will do as He has said—God cannot lie and He always keeps His promises (Tit. 1:2; Heb. 10:23). We will reap what we have sown!

THE BIBLICAL TIMELINE -2

John Hall

How Do I Put the Books of the Bible on the Timeline?

1. Books of History usually explicitly give their periods.
 - a. Consider books which predate the law given to Moses (Rom. 5:13-14).
 - i. Noting people on the timeline will help place books of history (Jos. 1:1).
 - ii. Noting events on the timeline will help place books of history (1 Sam. 4:1).
 - b. Consider books which reveal their “time” or “period” from the beginning (Ruth 1:1).
2. Books of Poetry or Wisdom Literature are also fairly simple to place.
 - a. Proverbs and Song of Songs self-identify with the life of King Solomon (Pro. 1:1, SoS 1:1).
 - b. Ecclesiastes will credit its words to Solomon another way (Ecc. 1:1).
 - c. The book of Job requires internal clues to identify its time period (Job 1:5, 2:11, 8:3 w/ Exo. 6:3, 12:15, 42:11 w/ Gen. 33:19, 42:16)
 - d. Psalms would cover a rather large period of time including the times of all those involved in writing psalms (Moses- Psa. 90 to Asaph- Psa. 50)
3. Most of the books of the Prophets are identified by the reign of the king(s) during their work.
 - a. Consider the kings ruling when Isaiah prophesied (Isa. 1:1).
 - b. Consider the kings ruling when Jeremiah prophesied (Jer. 1:2-3).
 - c. Some minor prophets require deeper comparisons (Malachi for example).

How Does the Bible Divide Itself?

1. Matthew divides much of the timeline into three periods of 14 generations (Mat. 1:17).
2. Scripture will also give large portions of time to mark various periods.
 - a. God told Abram his seed would be a stranger in a land not theirs for 400 years (Gen. 15:13), also called four generations.

- b. Paul recounted their being strangers through their wanderings in the wilderness as a period of “about four hundred and fifty years” (Acts 13:20- ASV).
 - c. Scripture records the period of time after Israel came out of Egypt through the fourth year of Solomon’s reign as being 480 years (1 Kings 6:1).
- 3. The Ministry of Christ can basically be tracked by the Passovers kept in the book of John.
 - a. Jesus begins His main ministry at “about thirty years of age” (Luke 3:23).
 - b. He begins His ministry in “the fifteenth year of the reign of Tiberius Caesar” (Luke 3:1).
 - c. John then tracks four Passovers in his account of the work of Jesus (2:13, 5:1, 6:4, and 11:55 w/ 19:14).
- 4. Much of the history of the early church can be tracked through the book of Acts.
 - a. The first block of time in the book of Acts is chapters 2 through 8.
 - i. Scripture does not indicate the exact length of time for this period.
 - ii. There are internal clues, however, to give us an idea of time.
 - 1. Enough time has passed for the gospel to continue to be preached and the church to see rapid growth (Acts 4:4).
 - 2. The fame of the church and the apostles has already started to spread (Acts 5:14-16).
 - 3. Enough time has passed for regular works of the Jerusalem church to be organized (Acts 6:1).
 - 4. Enough time has passed for the church to be considered enough of a threat to the Jews that they organize a “great” (*megas* in the Greek) persecution to stop its further growth (Acts 8:1).
 - b. The second block of time in the book of Acts is Acts 9:1-25.
 - i. This covers a period of 3 years (Gal. 1:18).
 - ii. It covers the conversion of Paul to his first return to Jerusalem (Acts 9:26).

- c. The third block of time in the book of Acts is Acts 9:26-15:4.
 - i. This covers a period of 14 years (Gal. 2:1).
 - ii. We know through secular history that the period for which Herod Agrippa I ruled under Claudius Caesar (Acts 11:28, 12:1) was 41-44 AD.
- d. The fourth block of time in the book of Acts is Acts 15:5-18:11.
 - i. This covers “some days” between the end of the first and second evangelistic journeys of Paul (Acts 15:36).
 - ii. It also covers 1.5 years in Corinth (Acts 18:11).
 - iii. It ends in 51 AD, when the Jews made an insurrection against Paul under Gallio the deputy of Achaia (Acts 18:12).
- e. The fifth block of time in the book of Acts is Acts 18:12-24:27.
 - i. This includes Paul reasoning in the synagogue with the Ephesians for three months (Acts 19:8).
 - ii. Following this, Paul continued 2 more years in Ephesus (Acts 19:10), for a total amount of time at Ephesus of 3 years (Acts 20:31).
 - iii. He then abode three months in Greece (Acts 20:3), at which point we know the time of year to be the days of unleavened bread for the Jews (Acts 20:6).
 - iv. He also reasoned with Felix for 2 years (Acts 24:27), and then was replaced by Festus in 59 AD.
- f. The sixth block of time in the book of Acts is Acts 24:28-31.
 - i. Paul appeared before Agrippa “after certain days” (Acts 25:13).
 - ii. He was delivered to be taken to Rome (Acts 27:1), sailed for two weeks (Acts 27:27), and spent three months on Melita (Acts 28:11).
 - iii. Upon landing at Sicily, he remained three days (Acts 28:12) before continuing on and arriving in Rome around eight days later (Acts 28:13-14).
 - iv. After three days before the Jews (Acts 28:17), Paul would continue on house arrest for 2 years (Acts 28:30), having appeared before Nero around 62 AD.

Using Extra-Biblical Information for the Inter-Testamental Period and More

1. Inspired history records the outline of events for the period leading up to Jesus.
 - a. The prophet Daniel records the kingdom order to be the Babylonian kingdom (Dan. 2:38), followed by the Median and Persian kingdoms (Dan. 2:39, 8:20), followed by the Grecian kingdom (Dan. 2:39, 8:21), and finally the Roman kingdom (Dan. 2:40, 11:36-45).
 - b. The kingdom of God would be established in the days of the Roman kings (Dan. 2:44).
2. Inspired history does not give any time references for tracking this period, however.
 - a. In fact, the book of Maccabees, while noting the absence of prophets during this period (1 Macc. 9:27, 14:41), securely settles itself as uninspired.
 - b. This leaves us turning to uninspired history for approximating the length of these periods.
3. Uninspired history does record years for these periods, though.
 - a. For example, Alexander the Great (Dan. 11:3) is pretty well documented as having reigned 336 to 323 BC.
 - b. Another example is Antiochus Epiphanes (Dan. 8:9), also referenced in 1 Macc. 1:1-10, who began his reign in 175 BC.
 - c. The sack of Jerusalem by Pompey of Rome is fairly securely settled as having happened in 63 BC.
 - d. Julius Caesar would serve as military dictator of Rome from 49 BC to his murder on March 15, 44 BC.
 - e. Caesar Augustus would reign from 27 BC to 14 AD, making him the reigning Caesar at the birth of Christ (Luke 2:1).
 - f. From Nehemiah returning to Shushan (Neh. 5:14, 13:6) to the birth of Christ is around 432 years.
4. Even following the birth of Christ, it is helpful to Roman rulers to track the New Testament.
 - a. Following Caesar Augustus was Tiberius Caesar (Luke 3:1), who reigned from 14 - 37 AD, making him the ruling Caesar during the whole ministry of Christ and the establishment of church.
 - b. Caligula next reigned from 37 - 41 AD, followed by Claudius Caesar (Acts 11:28), who reigned from 41 - 54 AD.
 - c. The rest of the time covered in the book of Acts, therefore, falls under the reign of Nero Caesar (54 - 68 AD).
 - d. These are important also for the placing of the time for the Revelation to John (Rev. 17:10).

FURTHER NOTES

Full Biblical Timeline course available for free at: video.wvbs.org (search “timeline”)

DVDs and full timeline posters can be purchased at: store.wvbs.org

Recommended sources for extra-biblical date references:

- *The Annals of the World* by the Irish historian James Ussher
- *Antiquities of the Jews* by Jewish historian Flavius Josephus
- *Ecclesiastical History* by Eusebius Pamphili of Caesarea
- Series of *Plutarch Lives* by Greek historian Lucius Plutarchus (aka Plutarch)
- *The History of Rome* by Roman historian Titus Livius (aka Livy)

SCIENCE AND THE AGE OF THE EARTH

Answering evolutionary Critic -2

Paden Reed, M.S.

INTRODUCTION:

1. The age of the Earth has been a controversial topic and evolving number for several centuries. Its controversy comes from the apparent disagreement between modern secular science that postulates the age of the universe at 13.7 billion years and the earth at 4.6 billion years and the age accounted through the genealogies of scripture at approximately 6 thousand years. The evolution of the age of the Earth has seen a growing trend over the past few centuries constantly growing in age as new dating techniques are introduced that give older ages. Christians should not ignore this issue and be prepared to give a defense (1 Peter 3:15) for the following reasons.
 - a. The apparent contradiction between the Bible and science as it relates to the age of the earth is one of the main driving factors that leads youth to question scripture and walk away from the faith (Ham and Beemer, 2009). Sadly, for many kids growing up in the church they face questions and issues that previous generations were not faced with. The reality is that many kids who grow up attending Sunday school are left with a paradigm that the Bible is a good book with good stories the help teach moral principles. They may be taught what to believe but they are not taught why. Then when they go off to school, they are faced with another paradigm that teaches “science” is real and trustworthy. They are inundated day in and day out through school, movies, television, books, etc. that the earth is old, dinosaurs lived millions of years ago, and they evolved from monkeys. These teachings are at odds with scripture and naturally raise questions in the minds of young people.
 - b. The second reason this issue should not be ignored is because it is not an easy issue to address. The reality is that most people are not formally trained in the particular fields of science that suggest old ages for the Earth and universe. In fact, even many scientists trained in their respective fields do not have an in-depth knowledge of dating techniques in their fields of science. As a result, many arguments are given in support of an old earth that sound convincing at face value but require rigorous work and investigation to understand and point out their flaws. This means that if we are going to answer the questions of our youth and the questions of the skeptic, we must understand some of the popular dating techniques

that suggest an old earth and their flaws while providing solid answers that demonstrate the earth is in fact, young.

2. In this lesson we will start by looking at a brief history of how the age of the earth has evolved over time and the key influencers who had a hand in this evolution. We will then look at four popular arguments used to suggest that the Earth and universe are old. We will conclude with six arguments that can be used to support the Bible's teachings on the age of the Earth. Due to the nature of complexity associated with some of these topics and the technical jargon associated with them, the topics will be covered at a high-level overview. Also due to the outline format used, technical charts and graphs have been left out. References are including which will direct the reader for further investigation.

DISCUSSION:

I. BRIEF HISTORY CONCERNING THE AGE OF THE EARTH

1. The modern field of geology from which many old earth measurements are founded in, is a fairly recent field of study dating back only a few hundred years. Many early Christian writers such as Tertullian, Chrysostom, and Augustine viewed rocks and fossils as forming as a result of Noah's flood. These views were held by many early geologists and over time they were challenged and replaced with the theory of uniformitarianism. A brief timeline below shows this transition with the major influencers of the day (Ham et al., 2010)
 - a. Niels (Steno) Steensen (1638-1686), a highly regarded geologist to this day for his work on superposition of rock layers known as steno's principle, was a young earth creationist. In his book, *Forerunner* (1669) he expressed his views that the earth is roughly 6000 years old and that fossil bearing rock was deposited during Noah's flood. Other geologists after him, John Woodward (1665-1722) and Johann Lehmann (1719-1767) held the same beliefs and wrote works reinforcing this view (Ham et al., 2010).
 - b. By the 18th century, several European geologists who held to a naturalist view (explaining our existence through the laws of nature alone without God) of the earth started to write material contending for an explanation of the rock record involving longer ages. Comte de Buffon (1707-1788) taught in his book, *Epochs of Nature* (1779), that the earth was once a giant hot molten ball that had cooled to reach its present temperature over 75,000 years (Garner, 2015). Famous German geologist Abraham Werner (1749-1817) taught that the crust of the earth was precipitated chemically or mechanically by a slowly receding global ocean over the time of about 1 million years. Werner was

highly influential in his day and taught many students who became influential in the 19th century that carried the old earth views (Ham et al., 2010).

- c. Scottish geologist James Hutton (1726-1797) published a book titled *Theory of the Earth* in 1795 that proposed the continents were slowly being eroded away into the ocean. Over time, as new land was generated deep in the Earth's mantle and brought back to the surface through volcanic activity. He viewed the geologic processes of Earth as cyclical and therefore is credited with providing the foundation for uniformitarianism. He is credited with saying he could find no vestige of a beginning and no prospect of an end (Ham et al., 2010).
- d. Charles Lyell (1797-1875) is the most well-known geologist that gave the heaviest blow to Noah's flood and a young earth view. He took Hutton's views and developed the theory of uniformitarianism in his book *Principles of Geology*. This view teaches that the present is the key to the past. With this view in mind, present day processes, such as rivers and deltas are used to slowly erode and transport sediment into new deposits reworking the earth's surface over millions of years. This view left the ability to invoke catastrophic processes such as Noah's flood out of the equation. Interestingly, Lyell's work was read and studied by Charles Darwin on his voyage of the Galapagos Islands while he developed his theory of evolution (Garner, 2015). With the time needed now in place, the theory of evolution was able to take off. These foundational views influenced the scientific community for the next 200 years and are still highly favored in some form or fashion today. However, even within the secular scientific community over the last 30 years, many of these views are being challenged, revised, and replaced.

II. SCIENTIFIC ARGUMENTS FOR AN OLD EARTH ANSWERED

1. Radiometric Dating

- a. Before diving into radiometric dating, a quick note on uniformitarianism is in order as this line of thinking is used for all dating methods. It must be understood that the science of dating things is classified as a historical science and not an observational science. For example, most engineering fields are based on observational science that takes present day observations and experimentation to create inventions such as a computer or cell phone. Historical science is more like forensic science that relies on present clues to determine what happened

in the past. As a result, historical sciences must make assumptions or educated guesses because they simply were not there to observe the event take place first hand. A natural outcome of this is if the wrong assumptions are used then the wrong conclusions are derived.

- b. Radiometric dating is a broad category of specific types of dating that follow the same general idea. Stable atoms are comprised of a set number of protons which define the element and a certain number of neutrons. If the number of neutrons varies in the atom then we have an unstable isotope. For example, Uranium has 92 protons and if it contains 146 neutrons then it is called Uranium 238 which is an unstable isotope. Uranium 238 is an unstable isotope and will naturally decay into the daughter element Lead 206 spontaneously at some point. Nuclear physicists and geochronologists can measure the rate at which this decay processes occurs and by measuring the present ratio of Uranium to Lead derive a date for a given rock sample. A simple analogy to understand this is a hour glass. Suppose a hour glass that accounts for 1 hour to empty all of the sand from the top to the bottom is set down and allowed to run for half an hour. If a person walked in who didn't see the hour glass start but saw that it was half way empty could reasonably assume that it started about half an hour earlier. This could be verified by measuring the rate at which the sand falls. In this analogy the Uranium atoms represent the sand in the top and the Lead atoms represent the sand in the bottom. The decay rate of Uranium to Lead is represented by the sand in the top dropping to the bottom (Ham et al., 2010).
- c. It is important to note that the empirical science of radioactive decay and the measurements made are not what is in question. What needs to be questioned are the three underlying assumptions in radiometric dating.
 - i. The rate of decay remains constant through the unstable isotope's lifetime.
 - ii. The amount of original in place parent and daughter isotopes are known.
 - iii. There has been no contamination throughout the sample's lifespan to reduce or increase the ration of parent to daughter isotopes.
- d. All three of these assumptions pose problems for this technique and all three have been shown to result in wrong dates with

wrong assumptions. For example, rock samples have been collected with multiple radiometric dating techniques run and the resulting ages have been vastly different on the order of 100s of millions of years (Garner, 2015). How could this be if they all operate on the same scientific principles? Consider the following examples of recent rock formations with known dates and the associated ages calculated from radiometric dating (Morris et al., 2018).

- i. Hualalai - 200 years - radiometric measurement -> 1.6 my
- ii. Mt. Lassen - 85 years - radiometric measurement -> .11 my
- iii. Medicine Lake - ~500 years - radiometric measurement -> 12.6 my

2. Distant Starlight

- a. The issue of distant starlight is an easy challenge to issue from the side of old earth and universe advocates because of its simplicity at face value. The speed of light travels at 186,000 miles per second. This is not a disputed fact by either side. The two nearest stars from the Sun are Alpha Centauri A and B at approximately 4.3 light years. The nearest galaxy is the Canis Major Dwarf Galaxy at approximately 25,000 light years away. As telescope technology progresses and we build larger and larger telescopes and as satellites travel further into space, we continue to see distant objects in space millions of light years away. So how does the creationist respond? Well, unfortunately there is not an easy scientific explanation that is as easy to offer up in response. Light is a difficult subject to understand and quantify. For example, let's say you can throw a baseball at 50 mph. If you stand on a truck going 50 mph and you throw a baseball 50 mph in the same direction then the baseball will travel at 100 mph. Unfortunately, this is not true for light. If you shine a flashlight from the ground the light travels at 186000 mph. If you shine that same light on a truck traveling 50 mph then that light will not travel at 186050 mph, rather it will still travel at 186,000 mph (Morris et al., 2018). In order to start discussing rational explanations to this issue from a scientific perspective we start to dive into modern physics and Einstein's theories on special and general relativity. This is a field of science that few comprehend and understand and is outside the scope of this lesson. However, creation astronomers and astrophysicist have proposed several theories that can explain distant starlight such as the anisotropic synchrony convention

(ASC) (Morris et al., 2013). Other explanations question whether or not the speed of light is always constant or invoke a supernatural explanation such as God rapidly bringing forth light from the stars like He did when He made plants and animals (Genesis 1:11). Regardless of which theory is correct or if some future theory better explains distant starlight, the argument for an old earth should not scare the Christian. When we analyze science, we must understand that science is constantly evolving and changing as new information is added. Just like in a crime scene as new facts are brought to light it might change who the suspect is.

3. Ice Cores

- a. 1. Large ice cores are drilled in places such as Greenland and the Antarctic. The secular uniformitarian assumption is that the layers in these cores represent seasonal changes and patterns that can be tied to years. The issue with some of these cores is that they rely on theoretical models as you approach deeper depths because the individual rings are not resolvable. Other assumptions occur when spikes in dust are counted as a seasonal cycle rather than multiple events in one year. If these assumptions are replaced with the flood model which predicts an ice age after the flood, all of the ice sheets found in these locations can easily be accounted for (Morris et al., 2018). One interesting example we can point to are World War II planes from 1942 that were discovered in 1988 under 260 ft of ice in Greenland (“World War II Planes Found...,” 1988). The average rate of snowfall in Greenland is less than one foot per year (De Angelis, et al., 1997) yet by this calculation Greenland had to average 5 feet of ice per year for 46 years. Clearly uniformitarian assumptions do not fit the data and ice cores are not an issue for the creation model.

4. Dendrochronology

- a. Dendrochronology is the study of dating trees. Many people are taught from a young age that each ring in a tree relates to one year of growth and therefore by counting the number of rings you can determine the age of the tree. Unfortunately, this not entirely true but only under ideal conditions. When trees undergo extreme temperatures and climates, they can develop multiple rings in a short period. Even still, the old earth argument does rely on any one tree with 6,000 plus rings. Instead they count rings of living trees and try to match those ring patterns to dead trees nearby and continue the trend in

order to get ages over 10,000 years. Needless to say, this is a very subjective practice and not without its own issues. When Biblical assumptions are used, dendrochronology is no challenge for the Biblical model (Morris et al., 2018).

III. SCIENTIFIC ARGUMENTS FOR A YOUNG EARTH

1. Carbon-14

a. Carbon-14 dating is another form of radiometric dating that has often been associated with dating an old Earth. However, Carbon-14 is unlike the other elements used in radiometric dating and is associated with organic compounds. The half-life or decay rate of Carbon-14 is 5,730 years and is only theoretically able to date things on the order of thousands of years. So, dinosaur bones, diamonds, coal, and oil should all be void of Carbon-14 because they should have all decayed away. Yet Carbon-14 has successfully dated samples of each of these with cautious steps to avoid contamination in rocks that were thought to be 100s of millions of years old (Garner, 2015; Ham et al., 2010). This provides another piece of evidence that the assumptions behind radiometric dating are not valid.

b. Helium Retention in Zircon Crystals

i. When radiometric decay occurs it falls into three types of decay processes, Alpha, Beta, and Gamma. Alpha decay is the processes associated with Uranium-238 decaying into Lead-206. When this happens 8 Alpha particles are emitted. An Alpha particle contains 2 protons and 2 neutrons making it a Helium atom. Zircon crystals are a type of mineral found in sedimentary and igneous rocks such as granite. Research was done in the early 2000s that looked at the retention rates of helium that has built up in zircon crystals from Uranium-238 decaying into Lead-206. The particular rocks in question with the zircon crystals were thought to be 1.5 billion years old based on radiometric dating. However, the zircon crystals had high amounts of helium retained in them consistent with what the radiometric decay from the Uranium-238 should have produced. Tests were performed to measure how fast the helium leaks out of these zircon crystals at a wide range of temperatures. The findings showed that there was way too much Helium in these crystals if the rocks were 1.5 billion years old. In fact, the amount of Helium in the zircon crystals could not have lasted for much more than

6,000 years. If a decay rate was used based on Biblical assumptions of a faster decay rate early on, then the helium retention fit in line with a 6,000 year old earth (Ham et al., 2010; Garner, 2015).

c. Dinosaurs and Humans

- i. The secular view of dinosaurs is that they died out in the Mesozoic Era 235-65 million years ago before humans ever arrived on the scene. Of course, if Genesis is true and all animals were created in the creation week like humans then they must have coexisted. The amount of evidence that confirms this from historical evidence, archeological evidence, and physical evidence is overwhelming. For time and space sake only a few examples are noted below (Lyons and Butt, 2008).
 1. Job 40:15-19 references behemoth which is described as having a tail like a cedar. The perfect description of what we now call a Brachiosaurus.
 2. In the 1930's Dr. Javier Cabrera collected over 10,000 Ica Burial Stones in Peru that dated from 500 AD to 1500 A.D. These stones depicted dinosaurs in great detail along with humans. While some have tried to challenge the authenticity of the stones pointing out that there are some fakes, these stones have been verified time and again. Perhaps the strongest evidence is the presence of dermal fins on certain dinosaurs when dermal fins were not discovered in the fossil record until the 1990s (Lyons and Butt, 2008).
 3. In 2005, headlines were made by paleontologist Mary Schweitzer when she published evidence of soft tissue found in a T-Rex dinosaur fossil thought to be 68 million years old (Morris et al., 2018). How can soft tissue such as red blood cells last for millions of years? Since that time dozens of additional soft tissue remains have been published such as a mummified hadrosaur in North Dakota (Morris et al., 2003). This evidence only makes sense if the earth is young and dinosaurs died out not so long ago.

d. Erosion of Earth's Continents

- i. Every continent has drainage basins where rain and snowmelt drain into the oceans. Along with this water, millions of tons of sediments are washed off the Earth's continents into the ocean basins year after year. The most pronounced example is the Mississippi River and delta that deposits into the Gulf of Mexico. By looking at satellite and aerial photography one can quickly see the effects of just a few short decades of extending the Mississippi Delta into the Gulf of Mexico. Average estimates give an erosion rate of the continents at 2.4 inches every 1,000 years. If rocks on North America are dated at dates of 3.5 billion years then the continents should have eroded away more than 340 times. This is the very definition and application of uniformitarianism, but secular scientists are quick jump ship and conjecture reasons in the past for why this might be. Such reasons include the fact that modern agricultural and farming methods have increased erosion rates. This is true but agriculture has only sped erosion rates up by a factor of about 2.5, not by 100s. Also, how would they know that erosion rates were not faster in the past? Some argue that as the continents are unloaded, they rise up. This is true too, but this doesn't explain why we have a cap of approximately "500 million" years worth of sediments and steep mountain ranges such as the Rockies. Mountain ranges have higher erosion rates and should therefore appear much more rounded like hills rather than tall steep mountains (Garner, 2015).

e. Genetic Entropy

- i. Entropy describes the state of energy over time going usable to less usable. We are all familiar with this concept in our everyday lives. If you buy a new car, over time it will wear out and become less usable. The same is true for humans. Each time we reproduce we add tiny changes in our DNA that are undetectable. Just as if a scribe makes a hand written copy of a book and then a copy of that book and so on, we would expect the original story to become corrupted and eventually not make any coherent sense. This is what is known as genetic entropy. If Humans first came on the scene millions of years ago, based on today's mutation

accumulation rates, our DNA should have become so corrupted that we all died out. However, when we look at the Bible's time line and the gradual decay of human ages through the genealogies, the buildup of human mutations in the gene pool fits wonderfully. Thus, our current buildup of mutations based on today's rate (which should be the same for past generations) indicates that humans have been around for roughly 6,000 years (Sanford, 2014).

CONCLUSION:

1. The age of the Earth is important because the attempts made by mainstream science to undercut the plain teachings found in Genesis have undermined God's word and the Christian faith in the minds of many. Many Christians have compromised God's word in an attempt to harmonize an old earth with scripture. We can rest assured that the book God gave us is true from the very first book of Genesis to the very last book of Revelation. While scientific ideas and theories come and go as new data is collected and evaluated, the word of God stands firm and unchanged.

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Doctrines of Eternal Consequences

Tom Wacaster

INTRODUCTION:

1. Change is the battle cry of those determined to restructure the Lord's church into just one more religious group in a sea of confusion and diversity.
 - a. Helpful vs. harmful change. [But the kind of change we address here is change that will diametrically altar the Lord's church as we know it]
 - b. Compromise is not the answer to a changing world;
2. Danger of restructuring the church:
 - a. Consider the following from Dr. Wayne Dehoney, former president of the Southern Baptist Convention:

A closer look at the churches of Christ would hardly reveal that their brand of religion is on the downgrade! This fast-growing group is one of the most potent missionary and evangelistic forces in the country. Their congregations are flourishing, and new churches are continually being established. A profile of faith and practice contradicts practically every 'solid conclusion' by the authorities of the main-line denominational establishments about the renewal the church must experience to 'survive.' The churches of Christ are anti-ecumenical in their relationships; conservative in their theology; autonomous and democratic in their congregational structure; they make rigid moral and ethical demands on their members in such matters as social drinking; they are not 'social action' oriented; they have a 'messianic complex' of being the true people of God and the true church! All of these factors combine to give them a high motivation, an unquenchable zeal, and an inescapable compulsion to win the world to an acceptance of their convictions and beliefs. And they are growing rapidly (source not recorded).

- b. The need to maintain our distinctiveness amidst the calls for political correctness.

[Political correctness is running amuck in our society! We recently read of a school district in Illinois that banned all celebration of Christmas because ONE Muslim decided that he was offended by such public recognition of Jesus. In another state the warden removed all Bibles from the prison library

because an atheist decided that the presence of the Bible was a violation of his personal rights and a breach of the so-called “separation of church and state” clause in the Constitution. Truth has been tortured, tormented and tread upon by the enemies of all that is good and holy so much so that the average man on the street now questions whether truth even exists, or that if it does exist it is flexible, fluid, and unfathomable.

3. Change agents:
 - a. Restructuring the church;
 - b. Compromising truth;
 - c. Apologetic for and ashamed of the Gospel? (Rom. 1:16)
4. Authority
 - a. Colossians 3:17
 - b. Matthew 28:18-20
 - c. 1 Corinthians 4:6
 - d. 2 John 9-10
 - e. Ephesians 5:11
 - f. John 8:32
 - g. The ‘authority principle’ easily illustrated
5. Assignment: “This lesson concerns *fatal false doctrines*; the fundamental principles upon which a man determines fellowship” We will concentrate on the first part of this assignment.

DISCUSSION:

I. THE NEW TESTAMENT CALL FOR SOUND DOCTRINE:

1. 1 Timothy 1:10
2. 2 Timothy 4:3
3. Titus 1:9
4. Titus 2:1
5. The source - the *inspired word* (2 Tim. 3:16-17; Eph. 3:3-5; 1 Cor. 2:10-13).
6. Consider Luke’s preface to the Gospel:
 - a. Luke 1:1-2

- b. Important words: “narrative,” “delivered,” “eyewitnesses,” “delivered to us,” “traced the course,” “accurately,” “write,” “mightest know,” “certainty,” “instructed”;
- c. Cf. 2 Timothy 2:1-2

II. A CLARIFICATION OF “FATAL FALSE DOCTRINE”:

1. Danger of fatal false doctrine:
 - a. Enslaves (Gal. 4:9; Matt. 7:15; 21-22);
 - b. Leaven (Gal. 5:9);
 - c. It cannot “free” us (John 8:31-32);
 - d. Unfortunately, as has been oft noted, “Error can encircle the globe before truth can get its boots on.”
2. Caution must be exercised lest we go to the opposite extreme and see error where there is no error, or sound the battle cry where the need does not exist.
 - a. In matters of opinion? charity;
 - b. In matters of doctrine? Unity;
3. Not all error falls into the classification of “fatal false doctrine”
 - a. Illustrated: Recall of the Petit Larousse Dictionary;

[In the early 90’s the French publishing house, Larousse, issued an immediate recall of the Petit Larousse Dictionary. In the midst of more than 1700 pages of otherwise good material, this dictionary contains one mistake that could have been deadly. On page 203 there is a color illustration showing more than a dozen varieties of mushrooms, including the Amanita Phalloides, known as the deadliest mushroom in France. The misprint in the dictionary consisted of a single “dot.” There was supposed to be a “red dot” next to the picture of those varieties that were poisonous. But next to the picture of this poisonous mushroom there appeared a “black dot,” indicating it was harmless.]
 - b. There are some errors that may not have severe consequences. Had the mushroom been edible, and mistakenly marked as “poisonous,” there would have been no danger. So it is with some error.
 - c. Illustration: Acts 18:7, “Titus Justice, whose house joined hard to the synagogue” - Some hold to error, but not fatal error!

4. Opinion, judgment, doctrine, faith, expediencies, extremes - outside the scope of this lesson;
5. What constitutes error as “fatal false doctrine”?
 - a. *First, any doctrine that causes a person to sin is a doctrine that is fatal.* Take, for example, a false doctrine regarding baptism. An erroneous doctrine on this vital subject will cause a man to fail to be baptized, fail to respect the only authorized action (immersion, pouring, etc.), and/or fail to respect the purpose and importance of this act of obedience.
 - b. *Second, if the doctrine violates either specific or general authority in the “thing” being done, then it is a fatal false doctrine.* God authorizes “singing” in worship (Eph. 5:19; Col. 3:16). Instrumental music violates the authority regarding the “thing” being done for the simple reason that there is no authority for it.
 - c. *Third, if the doctrine changes the nature and/or structure of the church, then it is a fatal false doctrine.* Premillennialism is a fatal false doctrine because it changes the nature of the church, viewing it as some “accident” or “afterthought” in the mind of God.
 - d. *Fourth, any doctrine that causes a person to commit a moral or unethical act is a fatal false doctrine.* Jude spoke of “certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ” (Jude 4). It is difficult to imagine someone upholding a vile, immoral practice and doing such in the name of religion. To our amazement there are just such so-called “Christian” teachers who uphold homosexuality, gambling, and imbibing alcoholic beverages, to name just a few.
 - e. *Fifth, any doctrine that denigrates the nature of God is a fatal false doctrine.* Such error was evident among the gentiles in the first century: “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen” (Rom. 1:22-25). When men teach that Jesus Christ is not

divine, or that there is only one member of the “godhead,” they have taught fatal false doctrine.

- f. *Sixth, if the doctrine denigrates, de-emphasizes, or seeks to substitute God’s word with something more, or less, than what has been revealed, it is a fatal false doctrine.* This is because of the repeated emphasis in the Bible with regard to the importance of, power of, and sufficiency of the divinely revealed word (2 Pet. 1:3; 2 Tim. 3:16-17; Rom. 1:16-17). The very first sin in the history of mankind began with a de-emphasis upon the word of God. The devil, in the form of the subtle serpent, first asked Eve, “Yea, hath God said, Ye shall not eat of every tree of the garden?” (Gen. 3:1). He sought to put a doubt in her mind with regard to God’s clear command. Then the devil denied God’s word and told Eve, “Ye shall not surely die” (Gen. 3:4). Today men de-emphasize the importance of God’s word by teaching modern day revelation. This would substitute God’s word with the teaching of men. Others would seek to rob the word of its God-given power. The author of Hebrews upheld the power of God’s word: “For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12). Paul declared the power of the gospel: “For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek” (Rom. 1:16). Paul declared the all-sufficiency of the gospel: “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. That the man of God may be complete, furnished completely unto every good work” (2 Tim. 3:16-17). Peter likewise addressed the all sufficiency of a knowledge of God’s word to provide “all things that pertain to life and godliness” (2 Pet. 1:3). Any doctrine that seeks to rob the word of its power and authority is a fatal doctrine.

III. SOME DOCTRINES OF ETERNAL CONSEQUENCES

1. Mac Deaver’s “Direct operation of the Holy Spirit” is a fatal false doctrine:
 - a. The Doctrine stated - “The Bible teaches that, in addition to His sanctifying influence through His word, the Holy Spirit operates directly to sanctify the heart of the faithful Christian” (Mac Deaver, 492)

- b. Deaver's doctrine has evolved and morphed into even more serious error;
 - c. Error: It is an attack on the sufficiency of the word (cf. 2 Pet. 1:3; 2 Tim. 3:16-17).
 - d. Error: Misrepresentation of the "Bible" heart [see "WORKS CITED" section for more details]
 - i. Man as God made him re: the heart;
 - ii. The Gospel as God gave it;
 - iii. Where does "direct operation upon the heart" fit in?
2. The "Renovated" earth doctrine is a fatal false doctrine:
- a. The doctrine stated:
 - i. John Mark Hicks and Bobby Valentine argue that, when Christ comes again, "the old heaven and the old earth will be purified by fire and renewed for inhabitation by God's saints" (187).
 - ii. "God will come to earth to make his home among men" (Shank, 294).
 - iii. Presently being embraced by otherwise faithful brethren;
 - b. Errors:
 - i. It is a preoccupation with the material; cf. Colossians 3:1-2;
 - ii. It is a carnal doctrine of the Jehovah's Witness Watch Tower Society;
 - iii. It stands in stark contrast to other passages that plainly teach a cessation of this earth (cf. 2 Peter 3:11-13; John 14:2-3; 1 Thess. 4:15-18)
 - iv. It violates the principle in hermeneutics that says you interpret the difficult passages in light of the more simple;
 - c. What about the passage in 2 Peter 3:10?
 - i. Variations in NT manuscripts;
 - ii. Some manuscripts contain the word '*katakaesetai*' which has the meaning "burned up"
 - iii. Some manuscripts contain the word '*heurethesetai*,' which has the meaning "shall be discovered."

- iv. It is this second word ('*heurethesetai*') that some have latched onto in order to "prove" their doctrine;
 - v. If that was the word Peter used, Thayer suggests that the meaning would be: "shall be found for destruction, *i.e.* unable to hide themselves from the doom decreed by God."
 - vi. The Sahadic Version of the Greek has the words '*ouch heurethesetai*' which has the meaning, "shall not be found,' and which would indicate that after the destruction which accompanies the coming of Christ, the earth and its works will not be found.
 - vii. Then there is this word "dissolved," used three times in the passage considered here. Of this word, Arndt and Gingrich comment: "Of the parts of the universe, as it is broken up and destroyed in the final conflagration" (page 485).
- d. False doctrines on the plan of salvation are fatal false doctrines;
 - e. The doctrine of premillennialism is a fatal false doctrine;

CONCLUSION:

1. The "de-emphasis" upon doctrine in our generation;
2. Doctrines, and the belief and application of the same, have eternal consequences (cf. Matthew 7:13-22)

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WE PERSUADE MEN

Robert Jefferies

INTRODUCTION:

1. For just a moment, I want you to think about some of the dreams that people have in life that they want to make a reality...
 - a) Good health for ourselves & our family.
 - b) Being able to retire & have the money to do this or that.
 - c) Getting out of debt & staying out of debt.
 - d) Numerous other things could be placed on our bucket list.
2. At the very top of those dreams for a Christian, should be to bring another soul to Christ.
3. “The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise” (Proverbs 11:30).
4. This evening, we want to study about the subject of evangelism.
 - a) Maybe you’ve been thinking about having a study with someone.
 - b) Maybe you are involved in one right now.
 - c) Maybe you have never given much thought about having a study with someone else.
5. “Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences” (2 Corinthians 5:11).
6. For this study, I want to encourage & impress upon you the value of persuading others to obey the Gospel & the responsibility we have to do so.

DISCUSSION:

I. WHY SHOULD WE PERSUADE OTHERS?

1. We Love God.

- a. It is commanded by God that we teach others the Gospel.
 - i. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world” (Matthew 28:19-20).

- ii. “And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).
 - iii. Unfortunately, the Great Commission, has become the Great Omission.
- b. What does loving God have to do with persuading others?
- i. “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matthew 22:37).
 - ii. “If ye love me, keep my commandments” (John 14:15).
 - iii. “Ye are my friends, if ye do whatsoever I command you” (John 15:14).
 - iv. “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46).

--Can we follow these verses & leave out evangelism?

2. We Love Our Neighbor.

- a. “And the second *is* like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:39).
- b. Agape→”to see the best interest of another.”
- c. Who is my neighbor? Anyone with whom we come in contact.
- d. If I truly love my neighbor, I will be interested in their soul.

3. Because Of The Value Of A Soul.

- a. “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matthew 16:26).
- b. The soul that God has blessed us with will last forever (Ecclesiastes 12:7; 2 Corinthians 4:16-18; 5:1-4).
- c. “The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise” (Proverbs 11:30).

4. Because I Want To Be Like Jesus.

- a. Jesus made it a priority.
- b. “For the Son of man is come to seek and to save that which was lost” (Luke 19:10).
- c. “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Peter 2:21).

5. Because Of Heaven.

a. Place of rest.

--“And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Revelation 14:13).

b. Place w/out tears

--“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4).

c. Place of inheritance

--“He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Revelation 21:7).

d. Place of safety

--“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death... And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life” (Revelation 21:8, 27).

e. Place of beauty (Revelation 21:2).

--“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” (Revelation 21:2; cf. 21:11-25).

6. Because Of Hell.

a. Place of pain.

i. “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Revelation 14:10).

ii. “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Matthew 25:30).

b. Place of fire.

i. Hell fire

1. "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matthew 5:22)
2. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:8).

ii. Furnace of fire

--"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:42).

iii. Lake of fire

--"And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

c. Place of darkness.

--"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 8:12).

d. Place without rest.

--"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Revelation 14:11).

7. Because Of The Judgment.

- a. "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad" (2 Corinthians 5:10).
 - i. Not a day where Jesus decides where we are going. This is the day He tells us why.
 - ii. Knowing the terror that awaits those who are not prepared, we tell others about Jesus to keep others from that terror.
 - iii. We know the terror a lost soul faces.

--Faithful Christians will do everything in their power to persuade people to turn from unrighteousness & obey the Gospel.

- iv. Because of our deep reverence for God, we maintain a wholesome dread of doing anything that is displeasing to Him. Our deep respect for God, motivates us to persuade men.
- b. “And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh” (Jude 23).
- c. “*It is* a fearful thing to fall into the hands of the living God” (Hebrews 10:31).

II. HOW CAN WE PERSUADE OTHERS?

1. Opening our eyes.

- a. “Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).
 - b. Involves deliberately looking.
 - c. Story of a farmer who put an ad in the local newspaper during the 1940’s.
 - i. Needed help picking cotton.
 - ii. Date, time, & hourly way.
 - iii. Drove of people showed up.
 - iv. I need help picking several acres of cotton.
 - v. I will be back at noon with your lunch.
 - vi. He returned & noticed that they hadn’t started.
 - vii. Why? There was so much, we didn’t know where to start. Start where you are.
 - viii. Sometimes, we get so overwhelmed b/c so many are lost that we don’t know where to start.
 - d. Who? Open our eyes at...
 - i. Work. School.
 - ii. Neighborhood. Family.
- Every person we see has a soul.

2. **Inviting.**

- a. “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28).
- b. “Come & see.”
- c. Ask someone to come to... Worship. Devotional. Gospel Meetings, Lectureship, VBS.
- d. Set a goal. Make a list of 5 people you want to reach with the gospel.

3. **Encouraging.**

- a. “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation” (Acts 2:40).
- b. I’ve been praying for you.
 - i. Let’s someone know you are thinking about them.
 - ii. Can I pray for you today? What about?
- c. Text someone, call, phone call with an encouraging word.

4. **Telling.**

- a. Tell someone one reason why you are looking forward to Heaven.
- b. Tell someone why you love the church of Christ.
- c. Tell someone why you are faithful to worship.

5. **Giving.**

- a. Give a tract.
- b. Give a Bible article.

6. **Asking.** Would you be interested in a Bible Study?

III. **WHY DO WE NOT PERSUADE OTHERS?**

1. **Fear.**

- a. Afraid to say something wrong.
- b. Afraid to go at wrong time.
- c. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8).

2. **Busy.**

- a. Too busy to talk about the most precious thing a person has.

3. **Procrastination.**

- a. --Ever felt like you waited till it was too late to talk with someone about this/that? Because you put it off.

4. What if you received \$10k for every new convert? Would you still be?...

- a. Too afraid.
- b. Too busy.
- c. Put off.
- d. Too tired.

CONCLUSION:

- 1. As Christians, we have a huge responsibility to fulfill.
- 2. One of the biggest responsibilities that God has given us is to persuade others to be ready to meet the Lord at the judgment.

A STUDY OF GOD:

“goodness and severity”

Jason Rollo

INTRODUCTION:

1. People talk often about “balance.” Some use the term correctly, while it seems most use it with a bias of some sort. However, when it comes to God. He is always “balanced” to perfection (Cf., Acts 20:20, 27). Being God, He possesses every—EVERY—perfect attribute within His complete nature. In short, all that God is/does is, “perfect”—it is, “balanced.”
2. To understand this perfection (balance) of God, one needs to study His: Majesty, Love, Holiness, Righteousness, Honesty, Truth, Grace, Mercy, Kindness, Benevolence, Strength, Wisdom, Faithfulness, Wrath, Abhorrence Toward Sin, Rewards, Punishments, Judgment, Perfect Justice, and the list could continue almost indefinitely.
3. God made (created) all and all belongs to Him (Psa. 50:10-12). He has the right to command (Gen. 1:26-27). The creator commands (Psa. 33:6-9). The created should obey (Mal. 1:6; Heb. 5:9).
4. God is perfect! His Holiness demands/necessitates certain things. God’s Righteous nature cannot (and will not) overlook sin (Hab. 1:13). In short, God’s Very Being—His Essence—demands Justice (Gen. 18:25). He has given man truth. Yeah, it (truth) flows from Him, and He will abide nothing else. Thus, when truth is violated (i.e., when sin occurs), God cannot overlook it. Yet, God is also Love. He is filled with Grace, Mercy and Compassion. Such things are clearly seen in God’s dealings with humanity. Even before man sinned, God had a plan to “bring them back” (Gen. 3:15, Rev. 13:8, Eph. 3:9-11). The revealing of this great “mystery” shows the ultimate Wisdom of Jehovah. His Providence is beyond full understanding. He is Omniscient (all knowing). He is Omnibenevolent and the very definition of Love (All Good/All Loving). He is Omnipotent (All Powerful). God does not just think and feel, He acts—He DOES! Read/Study John 3:16, not as the false religious world flippantly uses it, but as it truly is, within the context. Dig deep into the term “agape” (love) and connect it back with Isaiah 7:14 and 9:6-7. Look at passages like Philippians 2:5-12, Acts 3:26, 4:10-12, 7:52, 13:23, 28-30, 17:18b, 20:28, 26:18, 28:22-24, Romans 3:9-31, 5:1-11, 6:1-18, and many other such Scriptures. Read Ephesians (about the church of the Christ). Read Colossians (about the Christ of the church). Study about the “mystery” and then see that mystery revealed in the scheme/plan that God worked out for HOW (AND WHY—i.e., LOVE) He would offer salvation to

mankind. Read about how that GOSPEL was taken to the whole world. See that no person—living or dead—has an excuse for rejecting God and His Marvelous PLAN (Rom. 1:20; 2 The. 1:7-9; Mat. 7:13-23, 11:28-30, 12:30, Acts 8:5, 12-13, 35ff).

5. With these important things in mind, we will now attempt to delve into a study concerning our two main points, namely: The **Goodness** and the **Severity**, of Almighty God.

DISCUSSION:

I. A STUDY—THE GOODNESS OF GOD:

1. Understanding God’s Goodness:

- a. Even the names of God, demonstrate His goodness:
 - i. Jehovah-jireh (The LORD will provide). God’s replacement of Isaac with a Ram (Gen. 22:14).
 - ii. Jehovah-shalom (The LORD is peace). The name Gideon gave the altar which he built in Ophrah (Judg. 6:24).
 - iii. Etc., Etc.
- b. Consider the words of Exodus 34:6-7a.
- c. God is the very definition of GOOD. How can there be “good” without God?
 - i. Psalm 53:1
 - ii. Psalm 143:10
 - iii. Psalm 145:7-9
 - iv. James 1:17
 - v. Matthew 19:17 (Cf., Gal. 3:8, 11-12 with Rom. 7:24-25)

2. God’s Goodness, As Seen In The Old Testament:

- a. Scriptures:
 - i. “And Jehthro rejoiced for all the goodness which the Lord had done to Israel, whom He had delivered out of the hand of the Egyptians” (Exo. 18:9).
 - ii. 1 Kings 8:66 speaks of those who “went unto their tents joyful and glad of heart for all the goodness that the Lord had shewed unto David, and to Solomon, and to Israel His people.”

- iii. Psalm 27:13 reads, “I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.”
- iv. Psalm 31:19 says, “Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!”
- v. Psalm 33:5 reveals, “He loveth righteousness and judgment: the earth is full of the goodness of the LORD.”
- vi. Psalm 52:1 simply notes, “...the goodness of God endureth continually.”
- vii. Psalm 73:1 begins, “Truly God is good to Israel...” (cf., the context).
- viii. But, perhaps, Psalm 107 says it best! (Cf., vs. 8, 9, 15, 21, 31).
- ix. As Micah 6:8 declares, “He hath shewed thee, O man, what is good.”

b. Situations:

- i. Creation itself (Gen. 1:31). Note - Think of the many systems and graces involved herein. Life, breath, health, personality, taste, touch, etc.—Truly the gifts from God (even those related to creation alone) are without number (Acts 17:25f; Acts 14:17; Jam. 1:17). Read also, Psa. 68:19, 103:2 and 116:12.
- ii. Work (Gen. 2:15; Eph. 4:28)
- iii. Marriage (Gen. 2:18-25; Pro. 18:22).
- iv. Children (Gen. 4:1-2a; Psa. 127:3) and Grandchildren (Pro. 17:6).
- v. Faithful Living (Gen. 5:24; 6:8-9; 12:1-3; 17:1-4; 18:18; 22:18; 26:4-5).
- vi. Deliverance/Salvation (Gen. 3:15, 21; 4:15; 8:1-2; 18:32; 22:12-14; 48:15; 50:20; Exo. 2:10 (Acts 7:22); Egyptian Plagues/Deliverance (Exodus 7-12) Red Sea Escape (Exodus 14-15); Miraculous Provisions (Manna, Exodus 16; Quail, Exodus 16; Numbers 11; Water, Exodus 17; Clothing That Didn’t Wear-Out, Deu. 29:5); Conquest of Enemies/Canaan (Cf., Book of Joshua); Brazen Serpent (Numbers 21); Cities of Refuge (Numbers 35); Protection

of Ruth (Book of Ruth); Salvation of Jews by Esther (book of Esther); Return to Jerusalem/Rebuilding (Cf., Isa. 44:28; Nehemiah; Ezra, Etc.). So much more could be added: Fall of Jericho, Healing of Naaman, Restoration of David (after his fall), Salvation of the Remnant (cf., this theme throughout the Prophets); Protection of Daniel and his 3 friends; and many other like things could be added and multiplied in.

- vii. Psalm 146:9a says, “The LORD preserveth the strangers; he relieveth the fatherless and widow....” A study of how God cares for the helpless (including even caring for the birds and beasts of the field) would demonstrate superbly well the absolute Goodness of God!
- viii. Yes, God, in many and various ways, was “with them” (Acts 7:9; 2 Sam. 5:10; 1 Kgs. 8:57; 2 Chr. 1:1).
- ix. Study Psalm 106:1-5 and see God’s Goodness vs. Israel’s wickedness.

3. God’s Goodness, As Seen In The New Testament:

a. Scriptures:

- i. Romans 2:4 forever shows us that God’s Goodness is one of the ways He brings men to Him. It reads, “Or despises thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?”
- ii. Romans 11:22 tells us to, “Behold...the goodness...of God.”
- iii. Goodness is one of the things listed within “the fruit of the Spirit.” Even though this applies to men doing such (from their own volition), certainly it equally proves that the necessity of such action COMES FROM (and thus was originated from) the Spirit (or God) (Gal. 5:22; Eph. 5:9). “Good” does exist and such is defined (and ONLY defined) by God Himself (Psa. 119:39; Mark 10:18, Rom. 12:2; 1 Tim. 2:3; Tit. 3:8; Heb. 13:16; 3 John 11).
- iv. Acts 10:38 tells of Jesus (God, in the flesh - John 1:14-18, 10:30, 14:9, 20:28), that He “went about doing good.” Cf., Also, Ephesians 2:10, as it relates to us.

- v. Matthew 5:43-48 with Luke 6:35 should also be evaluated. Reflect on God's Goodness/Providence (both general and special providence).
- vi. Ephesians 1:3 should be a lecture series within itself! The blessings of being "IN" Christ, and the very fact that we are able to "BE" in Him—i.e., saved—would involve an almost endless list of topics/verses.

b. Situations:

- i. Note many of the similarities within all of the dispensations (cf., beauty of proper marriage; Children, Kindness, Mercy, etc.); But also compare the differences found within the BETTER (NEW) Testament (cf., Hebrews). God is always GOOD, but now we have it even better!
- ii. Sending of Emmanuel (Mat. 1:21-23). Relate such to all the prophecies.
- iii. Miracles of the New Testament (John 20:30-31; Mark 6:14-20; Heb. 2:4 (thus confirmation); Think on the various TYPES of miracles!
- iv. Jesus! To analyze the Messiah is to see/better understand the Goodness of God. To know God, we should study Jesus (John 14:9; Col. 2:9; Heb. 1:3; John 1:17-18). Read the New Testament (especially Matthew - John) and see his personality, perfection, preaching, and His passion (i.e., death, burial and resurrection, Acts 1:3). We should mediate deeply upon Inspired Passages like: Acts 1:1, Luke 1:1-3, John 10:10, Romans 1:1-4, 8:1-2, Hebrews 6:17-20, 8:1, 9:11-12, 22-24, 12:1-2, 28, 1 Peter 1:3-5, 8-10, 17-21, 2 Peter 1:19a, 2:9a, 1 John 1:1-3, 2:1, 12-14, 25, 3:8b, 3:16a, 4:7-10, 17-18a, 5:11, 13, 20. And, again, hundreds, yes, numerous hundreds more could be added.
- v. God's Word! The Inspired Word of God surely shows the wonderful Goodness of the Almighty. We have His Word. We can understand His Word. We can obey His Word. This blessing gives our life meaning and direction. Study: 1 Corinthians 1-2, 2 Timothy 3:13-17, Matthew 4:4, 1 Peter 4:11, 2 John 9-11, 1 Timothy 1:3, 10, 2:1-5, 4:6, 13-16, 6:3, 2 Timothy 1:13, 2:2, 15, 18, 3:13, 16-17, 4:2-5 and scores of other similar verses that show not only the necessity of DOCTRINE, but equally prove that we ARE ABLE to know/understand/follow it. We should thank God

often for the pattern He has given us (John 12:48, 16:13, 17:20-21). How truly sad for those who don't believe in "Pattern Theology" (Heb. 8:1-5, Acts 20:32).

- vi. The Church of Christ! God's Goodness is apparent in the design/delivery of the Lord's Church. It was prophesied (Isaiah 2, Joel 2, and Daniel 2). It was predicted (cf., Mat. 3:2, 4:17, 10:7). It was promised (Mat. 16:13-19). It was purchased (John 19:30; Eph. 5:23-26; Isa. 53; Acts 20:28; 1 Cor. 6:20). It was proclaimed (Acts 2; Acts 10; Epistles). We ARE ABLE to be (and must be) in Christ's ONE Body or Church (Col. 1:13; Eph. 1:21-23; 4:4; 5:23; Col. 1:18; 1 Cor. 15:24). What a privilege and blessing it is for all of those who have obeyed the Gospel (study Acts; Cf., Rom. 6; Gal. 3) to be part of His ONE Sheepfold (John 10). The Good and Gracious God has allowed us to become His adopted (Cf., saved from our sins/thru the blood of Christ, Acts 2:38; Eph. 1:7) children (Gal. 4:5). As His children, through His GOODNESS, God has given us the blessing of fellowship (1 John 1:3), understandable and true worship (John 4:24; Cf., the benefits within the Lord's Supper, prayer, singing, etc.), brotherhood (Heb.13:1), and many other such blessing.
- vii. Truly, there is absolutely no possible way within one sermon (or even within a book—Cf., John 21:25; Ecc. 12:12) to list all of the goodness that flows from Jehovah. From having taste buds to the ability to see the briefest smile across the room from an unknown child, to the more lasting ability to have forgiveness and find justification "IN" Christ, we must never—NEVER—forget how truly GOOD GOD IS!

II. A STUDY—THE SEVERITY OF GOD:

1. Understanding God's Severity:

- a. People do not understand (or at least they ignore) the Severity of God. Severity deals with punishment and relates to the judicial justice demanded by God's very nature. Jehovah does not "lose His temper like a child," rather the smoke of His anger is understood within His Holiness/Perfect Justice. In short, God cannot and will not "overlook" sin (i.e., transgression of His Will, Isa. 59:1-2; 1 Jn. 3:4). He alone defines what is right/good! When transgression occurs, God demands punishment. It is only

His Love (See the former point about God's Goodness, connected with God's Love) that allows for sacrifice and forgiveness.

- b. Habakkuk 1:13 says of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity..."
- c. Psalm 5:5 declares, "The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity." Yes, as Psalm 34:16 notes, "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."
- d. Leviticus 11:44-45, 19:2, 20:7 and other verses teach us that God is HOLY, and as such He demands righteousness/holiness! In other words, God's Holiness necessitates His Severity WITH SIN! God is (and will always be) RIGHTEOUS or JUST (Isa. 45:19; Zep. 3:5)! Again, God's Justice demands retribution and punishment. God has always (and will always) reward/punish according to His Will. Yet, God is not arbitrary. He has given mankind free-will (an act of His Love), as well as the ability to understand/obey (or disobey) the truth. Calvinism and such false doctrine take away the free-will of man. It is utterly false and must be rejected. Such nonsense is a direct attack on the Goodness, Holiness and Justice of God. God is not some tyrant. Not, not at all. God is LOVE and as such, He has given us:
 - i. FREE-WILL (Gen. 1:26-27; Mat. 11:28-30; John 6:45; Rev. 3:20)
 - ii. A STANDARD (the Bible; Cf., different dispensations/covenants).
 - iii. A PLAN for forgiveness/reconciliation (Cf., Jesus/Plan of Salvation).
 - iv. CONSEQUENCES (Cf., His Goodness (Heaven) & His Severity (Hell)).

2. God's Severity, As Seen In The Old Testament:

- a. Scriptures:
 - i. Cain spoke of, "My punishment" (Gen. 4:13).
 - ii. Read Leviticus 26 (Cf., vs. 18, 24)—what a clear chapter on this topic!
 - iii. God used nations. And this includes punishment (Isa. 10:12; 13:11).
 - iv. God punished His own rebellious people, as well (Jer. 7; 9:25-26).

- v. Amos 1:3-11 clearly alludes to the “punishment” (of nations).
- vi. Proverbs 10:29 declares, “The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.”
- vii. Certainly, the type of language found in Isaiah 13:6 is not uncommon within Scripture. It reads, “Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.” Likewise, that of Jeremiah 4:20. It says, “Destruction upon destruction is cried; for the whole land is spoiled....”
- viii. Jeremiah 9:25, 11:22, 21:14, 25:12 and many other such verses, find the Lord saying, “I will punish.” The one in 21:14 actually puts it this way, “But I will punish you according to the fruit of your doings, saith the Lord....” In similar fashion, Genesis 13:13 tells us why God destroyed (punished) Sodom and the surrounding area so SEVERELY. It reads, “But the men of Sodom were wicked and sinners before the LORD exceedingly.” One should also compare this vivid verse with Genesis 18:23-25 to see how God does clearly distinguish between “the wicked” and “the righteous.”
- ix. Psalm 7:11 reads, “God judgeth the righteous, and God is angry with the wicked every day.”
- x. Psalm 9:17 says, “The wicked shall be turned into hell, and all the nations that forget God.”
- xi. Psalm 11:5 declares, “The LORD trieth the righteous: but the wicked and him that loveth violence His soul hateth.”
- xii. Psalm 37:17 states, “For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.”
- xiii. Psalm 119:155 says, “Salvation is far from the wicked: for they seek not Thy statutes.”
- xiv. Psalm 139:19 records, “Surely Thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.”
- xv. Psalm 145:20 notes, “The LORD preserveth all them that love Him: but all the wicked will He destroy.”
- xvi. The Book of Proverbs is filled with Scriptures showing the downfall of the wicked. Perhaps Proverbs 14:11 will

suffice to demonstrate the point. It reads, “The house of the wicked shall be overthrown....”

b. Situations:

- i. Adam and Eve were cast out of the Garden for disobedience (Gen. 3).
- ii. The vast destruction of the Flood due to wickedness (Gen. 6-8).
- iii. Punishment of Sodom/Gomorrah (Genesis 19).
- iv. Overthrow of the evil Egyptians (Exodus 7-15).
- v. Death of rebellious Nadab/Abihu (Leviticus 10).
- vi. Mass death of wicked and rebel Israelites (Numbers 14).
- vii. Instantaneous death of sinful Uzzah (2 Samuel 6).
- viii. Demise of the transgressing Korah, Dathan and Abiram (Numbers 16).
- ix. Annihilation of the wicked/sinful Canaanites (Deuteronomy 7; Joshua).
- x. Punishment of various bad Kings (Study, 1 Samuel - 2 Chronicles; and the Prophets).
- xi. Punishment of Israel, then Judah (See, 1 Samuel - 2 Chronicles; and the Prophets).
- xii. The Examples (situations) are too numerous to list (1 Cor. 10:1ff), but one thing is clear from even a cursory study of the Old Testament, namely this: God punishes sin! Sometimes it is immediate and sometimes it is not (cf., Psalm 73), but God WILL ALWAYS PUNISH SIN!

3. God’s Severity, As Seen In The New Testament:

a. Scriptures:

- i. “Behold therefore the goodness and SEVERITY of God...” (Rom. 11:22).
- ii. Matthew 7:13 speaks of a wide gate/broad way “that leadeth to destruction.” In fact, the Text says “many there be which go in thereat.” See also Luke 13:24. Sadly, most choose defiance/rebellion.
- iii. Romans 2:5-6 speaks clearly of this situation when it describes one treasuring up to himself “wrath against the day of wrath and revelation of the righteous judgment of

God.” It goes on to say that God “will render to every man according to his deeds.”

- iv. Matthew 25:41 and 46 directly speaks of “everlasting fire” and “everlasting punishment.” It doesn’t take 4 PhD’s to understand it!
- v. Matthew 13:36-43 seems very plain. It says, “the harvest is the end of the world; and the reapers are the angels.” It tells us that the “tares are gathered and burned in the fire...in the end of this world.” It clearly shows that such punishment applies to “things that offend, and them which do iniquity.” Yes, the Inspired Text teaches us that God “shall cast them into a furnace of fire: [where] there shall be wailing and gnashing of teeth.”
- vi. 2 Thessalonians 1:7-9 clearly describes the same situation, as above. It declares that “...the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction....”
- vii. Clearly God will punish (be severe toward) rebellion/sin (Heb. 2:2-3, 3:7-19, 4:1, 6:6, 10:26-31, 12:29)!
- viii. Hebrews 10:29 references not only punishment, but “sorer punishment.” Study also James 3:1 and Luke 12:45-49. The common thought that “Well, all sin is the same,” is false. It’s true that all sin is the same with its power to separate (from God), but the implications and consequences of some sin, certainly outweighs others (Cf., Pro. 6:16ff, 14:34, Psa. 9:17). Even the various punishments meted out within a just society shows this fact (as does a good study of the Law of Moses).
- ix. As Hebrews 10:31 says, “It is a fearful thing to fall into the hands of the living God.”

b. Situations:

- i. Governmental Punishment. God has authorized governments to exact punishment upon evildoers (1 Pet. 2:14; Rom. 13:1f). Note, God will also exact punishment upon those people within said governments who abuse/misuse this power.

- ii. Church Discipline. Acts 5, 1 Corinthians 5, 2 Thessalonians 3, Romans 16 and other sections of Holy Writ deal with the spiritual punishment demanded upon the wicked within the church. Study Matthew 10, 18; 2 Corinthians 2, and other related concepts/passages, as well.
- iii. Gehenna (Eternal Hell). Study Mat. 3:12, 5:22, 7:19, 13:40-42, 50, 18:8-9, 25:41, 46, Mark 9:43-48, John 15:6 and Jam. 3:6. This punishment is about HOW SERIOUS SIN IS and is about THE VERY NATURE OF GOD. Annihilation is false doctrine (Mat. 25:41, Jude 7).
- iv. At least TWO THINGS show the eternal seriousness of sin and the consequences of sin, namely: 1) The fact that it took the death of Jesus (God in the flesh) to make forgiveness/salvation possible and 2) The fact that those who do not have their sin problem taken care of by the blood of Christ (i.e., accessed thru Gospel obedience) will spend FOREVER—ETERNITY—in Hell.
- v. There is an old joke about a little girl in Bible class who was very confused. The teacher covered the stories about God punishing sin as seen when the Egyptians were drowned in the Red Sea and when the wicked were punished in the Flood. The little girl responded, “Oh, well that was before God was a Christian.” Sadly, this is the way that many look at God, today. **They mistake HIS GOODNESS for an offset of HIS SEVERITY.** No, the God of the Old Testament is also the God of the New Testament. True, we have full salvation offered (and desired by God and the church) for the lost. Yet, this demonstration of love and grace does NOT contradict the fact that God will still punish sin. Yes, God’s VERY Nature—which includes both Goodness (and this involves: Love, Grace, Mercy, Kindness, Etc.) and Severity (i.e., Punishment), will never change. There have been different dispensations (3 - Patriarch, Law of Moses and Christianity). There are two testaments (old and new). But the ONE GOD of the Bible is the same (Mal. 3:6; Heb. 13:8).
- vi. Even the “punishment” of a tree can teach us (Mat. 21:19-20)! It’s so sad, that as a whole, the Jewish nation rejected (and still rejects) the Lord (Cf., Rom. 9:1ff, 10:1ff). The same is true of the world (1 John 5:19).

III. APPLICATION—THE GOODNESS AND SEVERITY OF GOD:

1. God's Nature Does Not Contradict—Period!

- a. The tragedy of Modernism, Postmodernism, Deconstructionism—Let's just call it what it is: Liberalism. Such ridiculous philosophy rejects God and Truth (His Standard/The Bible) and leaves everyone and everything in utter despair!
 - i. Compare examples within various False Religions.
 - ii. Compare examples within vicious nations (like Iran, China, etc.)
 - iii. Compare examples within immorality (Ex., from alcohol to sodomy)
 - iv. NOTE: Don't miss the above points! The Devil deals in specifics, thus our preaching/teaching cannot (must not) be a bunch of generic fluff. If/when it is, souls will be lost. Let us preach THE WHOLE COUNSEL, including the "such like" sins (Gal. 5:19-21), as well as the things we must not leave undone (Jam. 4:17).
- b. Again, refutation of these things (SPECIFICS) is a must. The light (reflective of The Light) must shine, if darkness is to be repelled (Jn. 3:19-21, 7:7-17, 15:17-23). If the Lord's Church will not stand-up, who will? WE MUST STAND (Jude 3, Rom. 16:16-18, Eph. 5:11, 1 Jn. 2:15-17, Jam. 4:4, Rom. 1:14ff, Gal. 5:16-26, Col. 3:1ff, 1 Cor. 15:58, 16:13)!
- c. Persecution might/will come (2 Tim. 3:12-13, 1 Peter). We don't seek such, but if it comes—it comes. If such comes, we should approach it with the proper attitude (Mat. 5:10-12, Acts 5:41-42). We must NEVER change God's truth for accommodation purposes. God's truth does not change, because God does not change (Psa. 86:11, 119:30, 43, 142, 151, John. 8:32, 17:17). Tens of thousands of false religious leaders should read this point (Mat. 7:15, 15:12ff, 1 John. 4:1). Sadly, hundreds, yeah, even thousands within the Lord's Church should do the same (Rom. 16:18, 2 Tim. 2:17-18).
- d. God has 2-Wills. Ideal (All will be saved, 1 Tim. 2:4, 2 Pet. 3:9) and Ultimate (Only those who obey His truth/Follow His Plan—His way, will be saved, Mat. 7:13-15, 2 Pet. 3:10ff).

2. God Defines Truth—Goodness/Severity Flow From His Very Nature:

- a. Without God, life truly has NO meaning. To contemplate the ways (or potential ways) of an atheist (or really anyone who is

truly living without restraint—in wickedness) is a very scary thing. It is not difficult to find quotes from past statesmen (especially from the United States) referencing the fact that without God/the concepts from God (truth), it is impossible for a society to properly function (Cf., Our society/U.S. history and modern times). True, dictators have ruled (and still do) in most places, but the result is sorrow, misery, crime, viciousness and unspeakable evil. For civility and decency to exist, TRUTH is a must. And without God and a Standard, there is no truth—Period! But TRUTH DOES EXIST.

- b. Proverbs 23:23, “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.” See also, Ephesians 5:16-18! Yes, so often, Jesus would say, “I tell you the truth...” or “Verily, Verily” which means, “Of a truth, or Truly, truly.” Likewise, not once, but multiple times, Jesus would ask, “Have ye not read...” (Mat. 12:3, 5, 19:4, 22:31; Cf., Also, Mark 12:10, 26). Why? Why would Jesus ask this question—repeatedly? The answer is simple: Because Jesus (the source of truth) knew that TRUTH WAS THE ANSWER (John 1:1ff, 14:6f, 8:32, 17:17ff, Luke 4)! Study how Jesus dealt with the Devil (Mat. 4, Luke 4) and you’ll learn that Jesus used what was WRITTEN.
 - c. The Bible Is Inspired Instruction (2 Sam. 23:2, Pro. 2:6, 2 Tim. 3:16-17).
 - d. The Bible Is Understandable Instruction (Dan. 9:2, Eph. 3:3ff, 5:17).
 - e. The Bible Is Understandable Instruction That Must Be Obeyed (Heb. 5:9).
 - f. The Bible Is Indestructible Instruction That Will Judge Us (Isa. 40:8, 1 Pet. 1:22-25, John 10:35, 12:48, Rom. 2:16, Rev. 20:11-15).
 - g. Read and Study Psalm 119!
3. God Is Love—TRUE Love!
- a. Read again, John 3:19-21. Then, let’s talk about, as an example (just one of many) the “rainbow”—then/now (Gen. 9; Rom. 1). #LOVE vs. #TRUE LOVE?!! Study 1 John 2:1-6, 5:1-5 and 2 John 6, 9-11, along with Deuteronomy 30:19-20 and Revelation 3:19.
 - b. Read again Psa. 97:10; 119:104 and Jude 3. Also, read 1 Cor. 5:10, Eph. 6:10ff and 2 Cor. 10:3-5, along with 2 Cor. 2:11-17 and 4:1-4, 18.

- c. Also, please study 1 Corinthians 6:9-11 and 1 Peter 4:1-5 connected with Colossians 3:7, Titus 3:3-7 and Ephesians 5:23-27. Sin/Transgress is disgusting to Jehovah. He will not overlook it. God will be VERY SEVERE with evil. Unforgiven sin will be punished. God will not (cannot) change His mind and overlook unforgiven sin. His VERY NATURE will not allow it.
- d. Yet, let us also never forget, that we too, were once in sin. We need to call sin out—directly and forcefully. But we must also show the “sinner” the way home (to God). God hates sin but loves souls. We must do the same. Like God, we must LOVE ENOUGH (#TRUE LOVE) to teach people out of sin. We must remember that people can also (thru King Jesus and in accordance with His Plan) become “saints.”
- e. Sinners will know the Severity of God. Saints will know the Goodness of God. Let us become “fishers of men” (Mark 1:17).

CONCLUSION:

1. Think on God’s Holiness (as connected with this study). Revelation 4:8 (Cf., Psa. 111:9, 99:2-3). Picture standing before that burning bush (Exodus 3) and then picture standing before the Lord in the final Judgment. Tie this concept into the final point, below.
2. There have been many judgments from God. But picture The Final Judgment Day Scene (Rev. 15:4; 2 The. 1:7-9; Rom. 11:22). Think about the Severity and the Goodness of God (Acts 17:30-31, Mat. 25, John 12:48). See **THE LAMB**, but also see **THE LION** (Revelation 5)!

GLIMPSES OF GLORY

Robert R. Taylor, Jr.

INTRODUCTION:

1. There are two destinations for man beyond this life—hell for the wicked and heaven for the righteous and all babies and young children who die before reaching the age of responsibility. There will no babies in hell as some religionists have taught so erroneously.
2. A Christian lady once said to me, “Since heaven is the hope of all of us, should not preachers and teachers stress this subject more than all of you do?”
3. In glowing fashion Inspiration has provided us with some golden glimpses. In this lesson we will study some of them.

DISCUSSION:

I. THE GOLDEN GLIMPSE OF REST IS SET FORTH IN MANY BIBLICAL VERSES.

1. There is a rest reserved for the faithful as taught in Hebrews 4:9.
2. In the Precious Invitation of Matthew 11:28-30, Jesus employed the word rest twice. Perhaps the first usage we have here are the remission of sins and citizens of the Heavenly Kingdom while the second a reference we have reserved for us in heaven.
3. In 2 Thessalonians 1:6-8, Paul speaks of two classes - these who troubled Christians and Christian who were troubled. The former face tribulation; the latter will receive heavenly rest.
4. There is a striking beautiful passage in Revelation 14:13, that speaks concerning resting from their labors with works that follow.
5. A worthy Christian woman for whom I helped preach her funeral in the 1950's remarked to her family just prior to her death, “I am tired and want to go home.” She was not speaking of her earthly house for she was in it when she made that statement. She was speaking of her heavenly home where fatigue would never be known again.
6. I grew up on a farm in Northwestern Tennessee. We farmed behind a breaking plow I early knew what it meant to be tired and desirous of needed rest. I knew the next day would be a repeat of the same.

7. The Holy Spirit knew what was in man and He knew rest would capture the human imagination.

II. HEAVEN IS PICTURED AS A BETTER PLACE IN INSPIRATION'S HALL OF FAITH. (HEB. 11:14-16)

1. The rich background of these verses is on Abraham's patriarchal family leaving Ur of the Chaldees and traveling to the Land of Promise.
2. It is true that better is a relative term.
3. But this rich word informs us that in heaven we have something far superior to anything we have known on earth.
4. The covenant of Christ is superior to the Mosaic system or the Patriarchal covenant made with the Abraham family.
5. The finest place fails in comparison to the land of fadeless day.
6. The Holy Spirit knew man could get a glimpse about heaven from the usage of better.
7. Years ago, many people left European and Asiatic lands for the new frontier and America convinced they would find here that better country, that superior world.

III. IN THE BIBLE WE HAVE PORTRAYED FOR US THE GOLDEN GLIMPSE OF THE NEW HEAVENS.

1. Peter spoke of the new heavens in 2 Peter 1:4 and again in 2 Peter 3:13-14.
2. John the apostle calls this heavenly realm the New Jerusalem. It will be most unlike the Jerusalem in the first century.
3. It will be free totally of any sin or sadness.
4. The new and living way in Hebrews 10:20 points to that new, holy city beyond the bright blue.

IV. IN THE BIBLE WE LEARN OF THE REALM WHERE THERE WILL BE NO PAIN OR SUFFERING.

V. ANOTHER GOLDEN GLIMPSE OF GLORY WILL BE NO TEARS. "NO TEARS IN HEAVEN" IS A SONG OF LYRICAL BEAUTY AND DELIGHT.

1. There we can sing the song of Moses and the Lamb. (Rev. 15:3)
2. There will be singing in that wonderful above.

3. There will be no singing in hell. There will be weeping and wailing but no singing. Hell's population will have nothing about which to sing.
4. Singing here is glorious but infinitely better there.

VI. THERE WILL BE NO DEATH IN HEAVEN. THOSE IN HELL WILL EXPERIENCE THE SECOND DEATH OR ETERNAL SUFFERING AND ANGUISH.

1. Death is a sure appointment for all of us unless Jesus should come in our lifetime. (Heb. 4:9)
2. Out of the multiplied billions who have experienced death there have been two exceptions - Enoch and Elijah.
3. "And he died" is found frequently in Genesis 5. Enoch is the lone exception. With just a pronoun change this expression will come to each of us if Jesus remains in heaven just a little longer.
4. List some sobering truths about the finality of death.

VII. THERE IS THE GOLDEN GLIMPSE OF HEAVEN BEING A PLACE AND OF ITS REALITY.

1. Mary Baker Eddy of the Christian Scientist movement denied heaven as a place. Said she "that heaven is a state of mind." In John 14:1-3, Jesus called it a place and affirmed its sure reality. Jesus had come from there.
2. In just a few weeks after this conversation to the faithful eleven He would be returning to the Palace of the Universe. (Acts 1:9-11)

VIII. THE SCRIPTURES DEPICT HEAVEN AS A BRIDE ADORNED FOR HER HUSBAND.

1. John, in Revelation 21:2, portrayed heaven in this imagery of great beauty.
2. John may have performed marriage ceremonies for many of the beautiful brides of his day as many preachers have done so in modern times.
3. How stunningly and beautifully the bride seeks to be as she walks down the aisle to be claimed by the love of her life.
4. Handsome bridegrooms and beautiful brides make their marriage day of majestic happiness.

5. Each right thinking husband each right thinking woman can recall by precious memory his/her wedding day. I recall with much pleasure September 15, 1952, when my late and lamented Irene and I were married. We enjoyed marital bliss for 64 years and 4 months.

IX. ANOTHER GOLDEN GLIMPSE OF GLORY IS DEPICTED SO DELIGHTFULLY BY JESUS IN THE UPPER ROOM IN JOHN 14:1-3 - MANY MANSIONS.

1. Jesus addressed troubled hearts and sought to assuage such in words of bright beauty.
2. He requested that they have four fundamental beliefs - in God, in Himself, in heaven and the sure fact He would come a second time and take him home to heaven on high. I have used this precious passage countless times in conducting funerals for faithful Christian saints and for precious children dying before reaching the age of accountability.
3. We can only imagine the apostolic reception these 11 apostles gave this heart-warming message.
4. Some have exchanged mansions to a dwelling place, but I am not of that number and never expect to be. In lyrical loveliness we often have sung of our having a mansion. How could a dwelling house fit this portrait of the home of the soul? For a certainty there will be "No Vacancy," outside of heavenly gates. Several years ago, my wife and I were traveling late at night. Unsure as to where we would be for the night, we made no previous reservations. We stopped at a busy exit. There were six or eight major motels. There was not a vacant room in any of them. "No Vacancy," stared us in the face and we drove on. A man once told G. C. Brewer that he had decided heaven was now full and there was no need for any preparation on his part. Brother Brewer described the dimensions as given in the latter part of Revelation and assured the man that there would be sufficient room for him and all who go there in the next world. He needed to keep working out his own salvation as stated by Paul in Phil. 2:12.

X. ANOTHER GOLDEN GLIMPSE OF GLORY IS THAT OF ETERNAL FELLOWSHIP TO BE ENJOYED HERE AND THERE; IT DOES NOT END AT DEATH.

1. Fellowship is association, sharing, joint-sharing, communion, bonding, partnership and contribution.

2. There is Christian fellowship, family fellowship, workplace fellowship, recreational fellowship, etc.
3. We have fellowship with God the Father (1 John 1:3)
4. We have fellowship with the Son - Jesus Christ (1 John 1:3)
5. We have fellowship with the Holy Spirit (Phi. 2:1)
6. We have fellowship with the apostles (Acts 2:42).
7. We have fellowship with the saints as set forth so beautifully in (2 Cor. 8-9).
8. This majestic fellowship begins in this life and will be in heaven forever.
9. I once knew a Christian lady in West Tennessee whose daughter lived in distant California. She only got to see her every two years. It was time for her visit. This mother said to me how much she longed to see this loved one but knew the visit would soon end and then another long wait until the next visit. Heaven will not be like this as there will be an unbroken togetherness. What a golden glimpse this is!

XI. A LONGER LOOK AT FELLOWSHIP WITH GOD THE FATHER.

1. We have fellowship with Him in our singing,
2. We have fellowship with Him in our prayers.
3. We have fellowship with Him in the study and meditation of His Holy Word - the Bible.
4. We have fellowship with Him in observing the Supper of His Son which we do weekly.
5. We have fellowship with Him in our giving. Paul proves this in writing to the Corinthian in 2 Corinthians 8-9.
6. It has been God who created the universe and us.
7. It has been God who worked our man's salvation from sin.
8. It has been God who heard our prayers.
9. It has been God who answered prayers that leave our lips and go to the throne of the Universe.
10. It has been God who sent His only begotten Son to save us.
11. It is God who wants us to be with Him throughout all eternity.
12. It is God whose face we shall see in heaven - face to face. What a joyous contemplation this will be.

13. What must it have been like for Adam and Eve to know God in the excellencies of Eden? (Genesis 2)
14. What must it have been like to have Moses on Sinai with God?
15. What must it have been like to hear God speak at Christ's baptism or at the transfiguration of His Son? Peter, James and John were so privileged.
16. Of these we cannot ever experience but being with Him in heaven at last will be greater and grander than what these fortunate one's experience.

XII. A LONGER LOOK AT JESUS CHRIST IS NOW GIVEN.

1. From Genesis 3:15 to Malachi 4 there are hundreds of prophecies about His first coming.
2. Matthew, Mark, Luke and John say in unison that He is here and this is what He has done since He became flesh.
3. Acts through Revelation give us precious portraits of His continuing work after His arrival in the Palace of the Universe.
4. We remember His birth as set forth in Matthew and Luke 1-2.
5. We remember what Luke wrote about His boyhood in Luke 2:40-52.
6. We remember His preaching and teaching.
7. We recall His mighty miracles that proved His Deity.
8. We remember His death, burial, resurrection and ascension.
9. We remember His being Prophet, Priest and King.
10. We remember all He has promised us for eternity.

XIII. A LONGER LOOK AT THE HOLY SPIRIT IS NOW GIVEN.

1. He is the third member of the Timeless Trinity.
2. He had a part in the great drama of creation. (Gen. 1:2)
3. He helps us in our infirmities as per Romans 8:26.
4. He has inspired the Bible for God's Holy Word.
5. He has revealed the gospel plan of salvation for us.

XIV. WE TAKE A LONGER LOOK AT HEAVEN.

1. It means being with the Father.
2. It means being with the Son.

3. It means being with the Holy Spirit.
4. It means being with angels such as Gabriel and Michael.
5. It means being with all babies who died before being accountable.
6. It means being with the redeemed from Patriarchy, the Mosaic Age and the Christian Age.
7. It means we have reached the fruition of our hope.

CONCLUSION:

1. What a delight this study has been.
2. When we have studied every Biblical passage about heaven we have to say, “the half has been told.”