

God's Future for Believers

Introduction:

Part One—Contemporary concepts of heaven

- 1) Outside Christianity
 - a) The concept is denied by those who believe in no afterlife of any kind.
 - b) A generic place where everyone goes when they die.
 - c) An unattainable place where only the really good people go after death, but not me.
- 2) Inside Christianity
 - a) A expression of emphasis or surprise: "O, for heaven's sake!" or "Good heavens!"
 - b) A idiom expressing supreme effort: "He moved heaven and earth."
 - c) A figure of speech (metonymy) used in place of God: "Heaven help us!"
 - d) The atmosphere and outer space.
 - e) The abode of God, angels and spirits of the righteous; the place of existence after this mortal life.
- 3) New Testament uses of "heaven"
 - a) Gospels—142x
 - b) Acts—24x
 - c) Romans-Jude—32x
 - d) Revelation—55x

Part Two—The Intermediate State: what happens when believers die?

- 1) Our goal should be to glorify/magnify Christ in our mortal bodies, even at death—Phil. 1:20 (cf. John 21:19)
- 2) Our relationship to death
 - a) Our relationship to **spiritual** death
 - i) The fear of death, as unbelievers, lead to spiritual bondage—Heb. 2:15
 - ii) God has given life to the spiritual dead—Eph. 2:1, 5; Col. 2:13; 1 Cor. 15:22
 - (1) Believers are no longer viewed as being spiritually dead.
 - b) Our relationship to **physical** death
 - i) It has been appointed by God for people to die only once—Heb. 9:27
 - ii) We die for the Lord Jesus Christ—Rom. 14:8
 - iii) Physical death in Christ can be viewed as gain—Phil. 1:21
- 3) Our location after death
 - a) The location of Paradise [*paradeisos*]
 - i) The location of Christ after His death on the cross—Luke 23:43
 - ii) The location of the third heaven—2 Cor. 12:2, 4
 - iii) The location of the tree of life—Rev. 2:7; 22:1, 14
 - b) The location of heaven
 - i) Upward from the earth—Matt. 14:19; Mark 6:41; 7:34; Luke 9:16
 - ii) The location of God—Luke 18:13; Rev. 20:9; 21:2, 10
 - (1) God the Father
 - (a) He is the heavenly Father—Matt. 6:14, 26, 32; 15:13; 18:35; Luke 11:13
 - (b) God the Father lives in heaven—Matt. 5:16, 45, 48; 6:1, 9; 7:11, 21; 10:32, 33; 12:50; 16:17; 18:10, 14, 19; 23:9; Mark 11:25-26; Luke 11:2
 - (c) To sin against heaven is to sin against God—Luke 15:18
 - (2) God the Son

- (a) He came down from heaven above—John 3:13, 31
- (b) He ascended back up to heaven—Mark 16:19; John 6:62; 20:17; Acts 1:9-10; Eph. 4:8-10
- (c) He lives in heaven above—Acts 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22
- (3) God the Spirit
 - (a) He descended upon Jesus as His immersion—Luke 3:22; John 1:32
 - (b) He was sent from heaven by the Father and the Son—John 14:26; 15:26; 1 Pet. 1:12
- 4) We will receive an intermediate body at death
 - a) We are waiting for the redemption of our body—Rom. 8:23
 - b) God will give us a body like that of the resurrected Christ—1 Cor. 15:49
 - c) God the Son will transform our bodies to be like His—Phil. 3:20-21
- 5) We are immediately in the presence of Christ
 - a) We will immediately be in the presence of Christ—2 Cor. 5:1-10

Part Three—The Second Coming of Christ and The Rapture

- 1) The Second Coming of Christ
 - a) Remember the 3 primary views of the timing of the Second Coming
 - i) The **Amillennial/Realized Millennium** view
 - (1) There is no actual physical/earthly kingdom over which Jesus will rule from David's throne in Jerusalem because all OT promises concerning the kingdom are fulfilled spiritually in the NT church; we are in the "kingdom" now (either on earth or in heaven); when Christ returns, the resurrection and judgment will take place and the eternal kingdom will begin.
 - (2) Held by: Origen of Alexandria, Augustine, Luther, Calvin, Jay Adams, Anthony Hoekema, Louis Berkhof, O. T. Allis
 - ii) The **Postmillennial** view
 - (1) Christ will return after believers Christianize society and prepare the Kingdom for Him
 - (2) This is related to what is known as Theonomy or Reconstructionism, which teaches that human government should be guided by Old Testament law.
 - (3) Held by: Jonathan Edwards, Charles Hodge, B. B. Warfield, Kenneth Gentry, Greg Bahnsen, Lorraine Boettner, Iain Murray, Rousas Rushdoony
 - iii) The **Premillennial** view (this is the oldest of the 3 views)
 - (1) Christ will return before the establishment of His earthly kingdom
 - (2) This is normally divided into 3 views:
 - (a) Non-dispensational/historic/covenant premillennialism
 - (i) Held by: George Ladd, J. Barton Payne, Millard Erickson, William LaSor, J. Oliver Buswell
 - (b) Progressive dispensational premillennialism
 - (i) Teaches the Jesus is already reigning in heaven on the throne of David, claims the overall purpose of God to be the kingdom
 - (ii) Held by: Darrell Bock, Craig Blaising, Robert Saucy, Ed Glenn
 - (c) Dispensational premillennialism
 - (i) Held by: Lewis S. Chafer, J. Dwight Pentecost, John Walvoord, Charles Ryrie, Alva J. McClain, Rolland McCune
 - (ii) There are slight distinctions within dispensationalism.

- b) The Second Coming was introduced in the Old Testament
- i) There are many details of Messiah's coming but no clear revelation that He would come twice
 - (1) From the human race—Gen. 3:15; Matt. 1:1
 - (2) From Israel—Gen. 12:1-3; Matt. 1:3
 - (3) From Judah—Gen. 49:10; Matt. 1:5
 - (4) From Jesse—Is. 11:1-5; Matt. 1:6
 - (5) From David—2 Sam. 7:12-13; Matt. 1:7
 - (6) Born in Bethlehem—Mic. 5:2; Matt. 2:1
 - (7) Born of a virgin—Is. 7:14; Matt. 1:18-23
 - ii) Old Testament prophecy concerning Messiah presents what appears to be conflicting lines of prediction
 - (1) A *reigning* Messiah
 - (a) Is. 9:6-7; 11:1-5; 40:9-10; Jer. 23:5-8; Dan. 7:13-14; Mal. 3:1-2
 - (2) A *suffering* Messiah
 - (a) Ps. 22:1, 14-18; Is. 53:2-9; Zech. 13:7; Dan. 9:26
 - (3) The New Testament reflects these problems people had with interpreting these passages
 - (a) Luke 24:25-27, 44-45; 1 Pet. 1:10-11; John 12:34
- c) The Second Coming was explained further in the New Testament
- i) Biblical terminology
 - (1) The coming one [*ho erchomenos*]—Matt. 11:3; 21:9; Heb. 10:37
 - (2) The coming [*erchomai*]—Matt. 24:30; 2 Thess. 1:10
 - (a) Emphasis on the **act** of coming to a particular location
 - (3) The coming down [*katabaino*]—1 Thess. 4:16
 - (a) Emphasis on the **direction** of coming
 - (4) The arrival [*heko*]—John 8:42; Matt. 24:50; Rev. 3:3
 - (5) The presence [*parousia*]—1 Cor. 15:23; 2 Thess. 2:1
 - (6) The unveiling [*apokalupsis*]—1 Cor. 1:7; 1 Pet. 1:7; 2 Thess. 1:7
 - (a) Emphasis on the **nature** of the coming
 - (7) The appearing [*phaneroo*]—1st John 3:2; Col. 3:4; 1 Pet. 5:4
 - (8) The bringing out to the light [*epiphaino*]—2 Tim. 1:10; 4:8; Titus 2:13
 - (9) The seeing with the eyes [*horao*]—Heb. 9:28
 - ii) The general nature of the Second Coming
 - Christ will come...
 - (1) In person—1 Thess. 4:16
 - (2) Visibly and literally—Acts 1:11; Rev. 1:7; 1 John 3:2
 - (3) In glory—Matt. 16:17; 24:30; 25:31
 - (4) In power—Matt. 24:30; Mark 8:38
 - (5) With angels—Matt. 25:31 (Matt. 13:41-43); 2 Thess. 1:7
 - (6) Quickly—Rev. 22:7, 12, 20
 - (a) Not *soon*-ness, but *sudden*-ness
 - (7) Unexpectedly—Matt. 24:50; Luke 21:34-35
 - (a) Unexpected by Tribulation saints—Luke 21:35
 - (b) Unexpected by unbelievers during the Tribulation—Matt. 24:48
 - (c) Unexpected by unbelievers at the Rapture—1 Thess. 5:1-5
 - iii) The time of the Second Coming
 - (1) Unrevealed—Acts 1:7; Matt. 24:36
 - (2) Imminent (any moment)—Mark 13:33-37; Luke 12:3-46; 1 Thess. 5:6

- (a) Technically, imminency refers more to the Rapture, not the Second Advent
- (3) Premillennial—Rev. 19:11-20:6
 - (a) Old Testament prophecy first pictures a tribulation, then a kingdom.
- 2) The Rapture of the church
 - a) Biblical references to the Rapture
 - i) John 14:1-3; 1 Cor. 15:50-57; Phil. 3:20-21; 1 Thess. 1:10; 4:13-18; 2 Thess. 2:1
 - b) Biblical terms for the Rapture
 - i) Received by Christ—John 14:3
 - ii) Gathered together to Christ—2 Thess. 2:1
 - iii) Redemption of the body—Rom. 8:23
 - iv) Salvation—Rom. 13:11 (1 Pet. 1:5; Heb. 9:28)
 - v) Upward calling of God—Phil. 3:14
 - c) The participants in the Rapture
 - i) 1 Thess. 4:16, 17
 - ii) Dan. 12:13
 - d) There are 4 primary view of the Rapture
 - i) The **Partial** Rapture view
 - ii) The **Midtribulational** Rapture view
 - iii) The **Posttribulational** Rapture view
 - iv) The **Pretribulational** Rapture view
 - (1) Direct promise of Scripture
 - (a) Cf. 1 Thess. 1:10; 5:9; Rev. 3:10; John 5:24
 - (2) No mention of the church on earth in Rev. 4-19
 - (3) The bride of Christ is in heaven—Rev. 19:1, 7-8
 - (4) The removal of the restrainer: 2 Thess. 2:6-10
 - (5) The doctrine of Imminency
 - (a) Look—Philip. 3:20; Titus 2:13
 - (b) Watch—1 Thess. 5:6; Rev. 3:3
 - (c) Wait—Rom. 8:23; 1 Cor. 1:7; 1 Thess. 1:10
- 3) The Home of the church
 - a) The location of the home
 - i) Heaven—John 14:1-3; Rev. 4:4
 - ii) The New Jerusalem/City—Heb. 12:22; Rev. 21:2, 9, 10, 21; John 14:2
 - b) The inhabitants of the home
 - i) Church saints—Rev. 21:2, 9
 - ii) Other saints—Heb. 11:10, 16; Rev. 21:24
 - iii) The Triune God—Rev. 21:3, 22, 23; 22:1, 3
 - iv) Holy angels—Heb. 12:22
 - c) The transfer of the home
 - i) During the Millennium, it seems that the New Jerusalem is suspended above the earth. Church saints can commute to and from their home via their glorified bodies.
 - ii) After the Millennium, God will create a new heaven and earth (Rev. 21:1). It seems the New Jerusalem will descend from heaven where it had been suspended.
 - iii) Rev. 21:2, 10

- 4) The Marriage of the church
 - a) The prelude to the marriage—2 Cor. 11:2
 - b) The time and place of the marriage
 - i) In heaven—Rev. 19:1, 7
 - ii) Sometime near the end of the Tribulation—Rev. 19:1, 2, 7
 - iii) The marriage festivities were in two parts. The first stage was at the home of the bride's father. Then the marriage party proceeded to the home of the bridegroom where a second feast was held—Rev. 19:7, 9; Luke 12:36; Matt. 25:10
 - c) The participants in the marriage festivities
 - i) The bride—Jews and Gentiles of the age of grace
(1) 1 Cor. 12:13; Acts 15:14
 - ii) Friends of the bridegroom—Old Testament saints
(1) John 3:28-29; Matt. 9:15
 - iii) Virgin attendants—144,000 and possibly other Tribulation saints
(1) Matt. 25:1-10; Rev. 14:1-4 (7:1-4); 19:9

Part Four—The Antichrist and the Tribulation

- 1) The believer and the appearance of Antichrist
 - a) Because Antichrist rises to significance shortly after the Rapture (2 Thess. 2:7-8; Rev. 6:1-2), believers of this age will apparently not have a substantial relationship to him.
- 2) The believer and the Tribulation time
 - a) Because the Tribulation follows the Rapture (Rev. 4:4-5; 6:1-2), believers will not have an integral experience with the Tribulation.
 - b) Because the purposes of the Tribulation period do not apply to believers of this age, they will not have a substantial relationship to it.
 - i) Judgment of those confirmed in sin
 - (1) Note the idea of sin reaching its maturity and demanding God's judgment
(a) Matt. 13:29; Rev. 14:15, 18
 - (2) Note the idea of the incorrigible nature of the wicked during the Tribulation
(a) Rev. 9:20-21; 11:18; 16:9-11 (2 Thess. 2:11-12)
 - ii) Chastening of Israel
(1) Jer. 30:7; Dan. 12:1 (John 5:43)
 - iii) Salvation of a multitude of Israelites
(1) Rom. 11:26; Zech. 3:9 (Is. 66:2; Hos. 6:2); 12:10; 13:1, 8-9
 - iv) Salvation of a multitude of Gentiles
(1) Zeph. 3:9; Rev. 7:9-17; Matt. 25:34

Part Five—The Resurrection and the Judgments

- 1) The Christian and the Resurrections
 - a) Biblical terms for the Resurrection
 - i) In the Old Testament, the strongest text is Is. 26:19
(1) The terms "live," "rise," and "awake" all clearly indicate a resurrection
 - ii) In the New Testament
 - (1) To rise [egeiro—Eph. 1:20
 - (2) To stand up [anistemi—John 6:40
 - (3) A standing up [anastasis—John 5:29

- iii) In the English Bible
 - (1) Various words are used, such as: raise, resurrection, live, make alive, quicken, begotten, etc.
- b) Resurrection in the Old Testament
 - i) A type (Isaac)—Gen. 22:5; Heb. 11:19
 - ii) An implication—Exod. 3:6; Matt. 22:31-33
 - iii) Seen in specific texts
 - (1) Job 14:13-15; 19:25-26; Ps. 16:10-11; 17:14-15; 49:14-15; Is. 25:8; 26:19; Dan. 12:2; Hos. 13:14
 - iv) Seen in the unity of the person
 - (1) The Old Testament treats a person as a whole. The body could not be eternally separated from the spirit.
 - (2) Death dissolved the parts of the person and there was a longing to be whole again.
 - v) Seen in the ideas of “he slept with his father” or “he was gathered to his fathers”
 - (1) 1 Kings 11:43—Solomon “slept with his fathers” but was buried only with David
 - (2) Deut. 31:16—Moses would “lie down with [his] fathers” but was buried alone
 - (3) Gen. 25:8-9—Abraham was “gathered to his people” but was buried alone
 - vi) Confirmed in history
 - (1) 1 Kings 17:17-24
 - (2) 2 Kings 4:32-34
 - (3) 2 Kings 13:21
 - (4) Jon. 2:1-2; Matt. 12:39-41 (did Jonah die?)
- c) Resurrection in the New Testament
 - i) Amplified in the teaching of Christ—John 2:19, 21; 5:28-29
 - (1) Confirmed by the ministry of Christ—Luke 7:12-15 ; 8:21-42, 49-56; John 11:41-44
 - ii) Demonstrated in the resurrection of Christ—1 Cor. 15:20; Rom. 6:9; Acts 26:23
 - iii) Fully revealed in the teaching of Paul—1 Cor. 15:12, 35
- d) The Biblical idea of Resurrection
 - i) Technically speaking, a person’s soul is not immortal, only the body—1 Cor. 15:53
 - (1) To refer to a person’s soul as immortal is similar to Plato’s dualism.
 - ii) Paul condemns a form of spiritual (or at least anti-body) resurrection—2 Tim. 2:18
- e) The order of the Resurrection—1 Cor. 15:22-26
 - i) Paul wrote, “each in his own order”. This is further explained by the use of the adverbs “after that” and “then” which clearly indicate a sequence.
 - ii) What is the order?
 - (1) “Christ, the first-fruits”
 - (2) “After that those who are Christ’s at His coming”
 - (3) “Then comes the end”
 - iii) An explanation of each resurrection
 - (1) Christ the first-fruits
 - (a) The position of Christ in resurrection—Acts 26:23; Col. 1:18; Rev. 1:5
 - (b) Those who accompanied Christ’s resurrection—Matt. 27:52-53
 - (c) The results of Christ resurrection
 - (i) Immortality for Himself—Rom. 6:9; Heb. 7:16, 25; Rev. 1:18

- (ii) Guarantee to others—1 Cor. 15:23
 - (2) Those that are Christ's at His coming
 - (a) The meaning of the word "coming"
 - (i) The Second Coming as a series of events
 - (b) The persons involved
 - (i) Church saints at the Rapture—1 Thess. 4:16
 - (ii) The 2 witnesses in the middle of the Tribulation—Rev. 11:11-12
 - (iii) Old Testament saints at the end of the Tribulation—Dan. 12:2; Is. 26:19-21
 - (iv) Tribulation martyrs at the end of the Tribulation—Rev. 20:4
 - (c) Other names for these resurrections
 - (i) Resurrection of the righteous/just—Luke 14:14
 - (ii) Resurrection of life—John 5:29
 - (iii) "Out" resurrection—Phil. 3:11
 - (iv) Better resurrection—Heb. 11:35
 - (v) First resurrection—Rev. 20:5
 - (3) Then comes the end
 - (a) The time
 - (i) During the transition after the Millennial kingdom and before the Eternal kingdom—1 Cor. 15:24; Rev. 20:5a, 11-14
 - (b) The persons
 - (i) All the unsaved of all time are raised, except for the Beast and the False Prophet who will already be in the lake of fire
 - f) The resurrection body of the saints
 - i) What will our bodies be like?
 - (1) 1 Cor. 15:49
 - (2) Phil. 3:21
 - (3) 1 John 3:2
 - ii) Will our bodies be real?
 - (1) 1 Cor. 15:44
 - (a) Cf. Luke 24:36-43 and 1 John 1:1
 - (2) 1 Cor. 15:50
 - (a) Cf. Luke 24:39
 - iii) Will our bodies look the same as they do now?
 - (1) John 20:11-18—His voice
 - (2) John 20:24-29—His scars
 - iv) What will our glorified bodies be like?
 - (1) 1 Cor. 15:42—imperishable (not able to decay or die)
 - (2) 1 Cor. 15:43—glorious in appearance
 - (3) 1 Cor. 15:43b—powerful
 - (a) Cf. John 20:19; Luke 24:31
- 2) The Christian and the Judgments
- a) The nature and purpose of divine judgment
 - b) The nature and purpose of divine judgment
 - i) There are two kinds of judgment—temporal and final
 - (1) Temporal judgments serve a purpose for the present—Exod. 12:12; Is. 26:9

- (2) Final judgments are those acts of God that are complete within themselves with enduring consequences—Heb. 6:2; John 12:48
- ii) The purpose of final judgments
 - (1) To reveal the facts concerning a person's works
 - (2) To evaluate those facts and pronounce judgment on them
 - (3) To execute the appropriate reward for those works
- c) The necessity of divine judgment
 - i) They are demanded by God's character—Hab. 1:13; Ps. 50:21
 - ii) They are required by the inequities of the present life—Hab. 1:2-4, 12-17; Ps. 73:1-18; Luke 16:25; Rom. 8:18
 - iii) They are made certain by the cross—John 12:31, 33
- d) The Judge in the divine judgments
 - i) The ultimate judge is God the Father—Heb. 12:23; Rom. 14:10-12
 - ii) The mediating judge is God the Son—John 5:22; Acts 17:31; 2 Tim. 4:1
 - (1) As God, Jesus has the knowledge and wisdom for such judgment—Col. 2:3; Rev. 2:18, 23
 - (2) As man, Jesus understands human life by personal experience—John 5:27; Job 9:32-33
 - (3) As the God-man, Jesus is the only mediator between God and men—1 Tim. 2:5
- e) The different judgments (see Charles Ryrie's *Basic Theology* p. 516)

JUDGMENT	TIME	PLACE	PERSONS	BASIS	RESULTS	SCRIPTURE
Believer's works	Between Rapture and 2 Coming	Bema of Christ	Those "in Christ"	Works and walk of Christian life	Rewards or loss of rewards	1 Cor. 3:10-15; 2 Cor. 5:10; Rom. 14:10-12
O.T. Saints	End of Tribulation		O.T. believers	Faith in God	Rewards	Dan. 12:1-3; Mal. 3:16, 17
Tribulation Saints	End of Tribulation/2 Coming		Tribulation believers	Faith in and faithfulness to Christ	Reign with Christ in Millennium	Rev. 20:4-6
Living Jews	End of Tribulation/2 Coming	Wilderness	Jews who survive Tribulation	Faith in Christ	Believers enter kingdom; unbelievers are purged	Ezek. 20:33-38; Matt. 25:14-30
Living Gentiles	End of Tribulation/2 Coming	Valley of Jehoshaphat	Gentiles who survive the Tribulation	Faith in Christ as proved by works	Believers enter kingdom; unbelievers are purged	Joel 3:1-2; Matt. 25:31-46
Satan and Fallen angels	End of Millennium		Satan and those angels who follow him	Allegiance to Satan's counterfeit system	Lake of fire	Matt. 25:41; 2 Pet. 2:4; Jude 1:6; Rev. 20:10
Unsaved people	End of Millennium	Before the Great White Throne	Unbelievers of all time	Rejection of God	Lake of fire	Rev. 20:11-15

Part Six—The Millennium

- 1) The definition of the millennial kingdom
 - a) It is the rule and reign of Jesus Christ on earth for 1,000 years following the Tribulation.
 - b) It is called the Millennium, the Kingdom of God, the Kingdom of Heaven, the Davidic Kingdom, the Mediatorial Kingdom, the Messianic Kingdom, the Theocratic Kingdom, or simply the Thousand Years.
 - c) Rev. 20:1-17—1,000 years is mentioned six times
 - d) Luke 22:29—the kingdom of God

- 2) The time of the millennial kingdom
 - a) It will come after the Tribulation—Dan. 2:44; Luke 21:31
 - b) Dan. 12:11-12 shows that there will be 75 days between the end of the Tribulation and the official start of the kingdom.
 - c) The kingdom comes when Christ and the New Testament saints descend from heaven at the end of the Tribulation—Rev. 19:11-16; Matt. 24:27-51

- 3) The aspects of the millennial kingdom
 - a) The *spiritual* aspect—Is. 12:1-6; Ezek. 36:24-28; Zech. 9:9; John 3:3
 - b) The *ethical* aspect—Is. 32:5; 40:4; 42:3; Ezek. 18:2
 - c) The *social* aspect—Ps. 46:9; Is. 2:4; 61:4; 65:21-23; Mic. 4:4
 - d) The *physical* aspect—Ps. 91:10-12; Is. 4:5-6; 11:6-8; 33:24; 35:5-6; Ezek. 34:26; Amos 9:13
 - e) The *political* aspect—Ps. 48:1-2; Is. 2:4
 - f) The *religious* aspect—Is. 56:7; 61:6; Ezek. 40-48; Zech. 5:1-4; 6:12-13; 14:17-19

- 4) The organization of the millennial kingdom
 - a) The King and His wife (saints of the age of grace)
 - i) Is. 32:1; Rev. 3:21
 - ii) The Bride is co-regent with the King as the royal family
 - b) Old Testament saints and Tribulation martyrs
 - i) Gen. 13:15 (Acts 7:5); Is. 32:1; Ezek. 37:24-25; Hag. 2:23; Mal. 3:16-17
 - c) Living Israelites
 - i) Is. 60:3, 5-6, 10-12
 - ii) These are saved Jews (the remnant) who come out of the Tribulation in natural bodies
 - d) Living Gentiles
 - i) Matt. 25:34
 - ii) These are the saved Gentiles who come out of the Tribulation in natural bodies

- 5) Events after the millennial kingdom—Rev. 20:7-9

- 6) The church in relationship to the kingdom today
 - a) There is no kingdom without a King present.
 - b) Christians are positionally (judicially) in the kingdom—Col. 1:13
 - c) Christians enjoy many of the spiritual blessings of the future kingdom.

- i) These are basically a pre-fulfillment installment of some of the spiritual blessings of the New Covenant.
 - ii) The covenant itself is to be made with the nation of Israel in the kingdom—Jer. 31:31-34
- 7) The millennial kingdom is not so much distinct from the eternal state but rather an introduction to or initial phase of it.

Part Seven—The Eternal State

- NB: The final hope and destination of the believer is not the intermediate state in heaven, or even the millennium of Revelation 20:1-6, but the eternal state as described in Revelation 21 and 22. (Vlach, *He Will Reign Forever*)
 - God's restoration of all things will go as far as the consequences of man's sin (Rom. 8:21)
 - So the millennium highlights the Son's reign, eternity will highlight the Father's.
- 1) The place of the Eternal State
 - a) Believers will be on the New Heaven and Earth—Is. 66:22; Rev. 21:1; 2 Pet. 3:13
 - b) Heaven will be centered around the New Jerusalem—Rev. 21:1-27
 - 2) The nature of the Eternal State
 - a) It is an eternal kingdom—Rev. 22:1, 3, 5; 1 Cor. 15:24
 - b) It is a continuation of the Millennial kingdom, but on a perfect basis
 - i) Absence
 - (1) There will be no more sea—Rev. 21:1
 - (a) Apparently no more large bodies of water that separate people (cf. Rev. 22:1-2; Ezek 47)
 - (2) There will be no more death, sorrow, crying, or pain—Rev. 21:4
 - (3) There will be no more temple—Rev. 21:22
 - (4) There will be no more curse—Rev. 22:3
 - ii) Presence
 - (1) There will be a distinction between the apostles and Israel—Rev. 21-22
 - (2) There will be a distinction between Israel and Gentiles—Rev. 21:24, 26; 22:2; Is. 19:24-25; 60:
 - (3) There will be a new Jerusalem—Rev. 21-22
 - (4) There will be a King—Rev. 21:24; 22:1, 3
 - (5) There will be bondservants—Rev. 22:3
 - (6) The King will reign forever—Rev. 22:5
 - c) All 3 relationships ruined by the Fall (Gen. 3) will be fully restored: man with his Creator, man with other image bearers, and man with creation
 - 3) The condition of those who inhabit the Eternal State
 - a) Perfect, glorified bodies—1 Cor. 15:35-54; Rev. 2:14; 22:3
 - b) Complete happiness—Rev. 21:4
 - c) Unending love between God and the saved—1 Cor. 13:13
 - d) Unending worship and learning of the infinite, true God—Rev. 22:4; Eph. 2:7
 - i) The word "see" implies mental recognition
 - e) Unending service to God—Rev. 22:3

Part Eight—Principles concerning Heaven and the Eternal State

- 1) The purposes of heaven and the eternal state
 - a) The ultimate purpose is to glorify God.

- b) The immediate purpose is for us to experience joy in God's presence.
- 2) The degrees of reward in heaven and the eternal state
 - a) There will be varying degrees of reward for believers—2 Cor. 5:10; Rom. 14:10
 - b) There will be rewards or a loss of reward for certain pastors—1 Cor. 3:12-15
- 3) The motivation of heaven and the eternal state
 - a) Should the future be used as a motivation for believers? Consider the following passages as examples: Phil. 3:17-21; Titus 2:1-15; and 2 Peter 3:11-18.