

INTRODUCTION

Over forty years as a preacher I have had the joy of re-examining scripture text in connection with the Resurrection and I need not disguise that as a commentator on scripture I have taken a not incommensurate but nevertheless considerable interest in eschatology. Within these files I have set out more in the form of a tractate in biblical theology than as a systematic theological pattern the approach I could recommend to those who want to think out matters to do with the "eternal state" and "resurrection" and "rapture".

Like Luke I am well aware that others have taken in hand to write, *dear reader*, concerning the issues above. Some have set up web sites which deal with varying degrees of success with issues I raise and attempt to put under the light of scripture. Because there is widespread concern and lots of current discussion on the above topics you will find the files a resource which I hope you can refer to or indeed introduce to your friends.

The initial files on THE TERMINOLOGY OF CREATION and its teaching and the rather whimsically titled files on the PAWNBROKER and the MOUSE AND PLOUGH are introductory. The latter pair of files is a duo and are designed to induce us to think about ourselves a little critically.

The files that follow show that teaching on the "eternal state" appeared first as SECTARIAN DOCTRINE and has gone through a strange adoptive process to emerge as re-envisioned EVANGELICAL truth so-called. My purpose in these files is to induce vital alarm. This process of accepting RUSSELITE and indeed SEVENTH DAY ADVENTIST and CHRISTADELPHIAN concepts and baptising them into Biblical Christianity should not be enabled but discouraged and I am in business to promote such discouragement.

The weightier files are on ENTRY TO THE ETERNAL STATE on the ETERNAL CITY and THE DAY OF THE LORD AND THE DAY OF GOD and THE KINGDOM OF GOD and finally WHAT OF THE FATHER? You should read these with the utmost care and with a bible in your possession-and if you are apprised of the original languages of scripture you should look again at a number of the contexts in your original texts.

I have added a file with a selection of 8 QUESTIONS which relate quite fundamentally to the introduction of the ETERNAL STATE and the RESURRECTION. This file calls for deeper appreciation of the **FIRST SCHEMA** set out below in the light of the facts presented in these files and begs to advise that the author finds concepts 2-4 in conflict with ecclesial historic and covenant truth.

- (1) **The "King's Coming" on Earth as MILLENNIAL followed immediately by the ETERNAL STATE**
- (2) "THE EARTH FOR ETERNITY" an A-MILLENNIAL vision of the eternal state transferred to space time where the greater unseen dimension dissolves in favour of a PARADISE EARTH concept.
- (3) A big "BURN UP" in the not too distant future- the vision unachieved-maybe even nuclear night.
- (4) A thoroughgoing REPLACEMENT theological or HISTORICAL approach where God's covenants with Israel are accorded no relevance and the church achieves the vision or rolls on sine die

I commend the files (in this third edition) to the reader in the glorious hope of our Gathering together to Him who is our Saviour who has conquered death and brought life and immortality to light in His resurrection and through the gospel. This edition has material on the use of "New" and a note on the science of "Melting" as it impacts the earth

To those who look for his appearing
Your brother in Christ

BOB COFFEY
WESTGATE- APRIL 27 2010

FILE 1-BARA ASHAH YOTZER

The perfect reposit to "earth without end renewalists" is in the concept of creation itself. There needs to be a fundamental grasp of what is meant by the creation of what we know and see around us in the world; we call it the "space time continuum". Creation as we know it is subjected to vanity-to return to its raw materials or in the case of the earth itself by commutation to vanity. Its only hope and our only hope is from above. Our hope is in *the one who came from above*-in the in-breathing of *the Spirit from above*-in birth from above-*in rapture from above* and in *the New Jerusalem from above* and in the new heavens and new earth which are created in another dimension and "*come from God*" instead of this earth which is travailing and wearing out. Nothing below will sustain us nor is anything below sustainable for ever or under the promise of being eternally "held together." (*See Colossians 1.17 and Hebrews 1.12*)

BARA

In Genesis 1 we are introduced to three concepts of creation. The first is BARA-the notion of "creating *ex nihilo*"-really the root idea is "to build". We have to associate with this the notion of destruction-because that is fundamental to BARA. What is built can be knocked down. What is "created" can be destroyed. God says "I can create I can destroy"

ASHAH

The second word is ASHAH. This Hebrew word means "to make" or to "produce to offer or destroy". The offerings of beasts fall into this category. Their lives end and they are burned with fire or eaten. What God makes can be destroyed.

YOTZER

The third concept is YOTZER. The root of this Hebrew word is to be found in ceramics. God is described in scripture as "the" Potter. It is very plain that pots can crack and pots can break and pots will go back to the dust. For every piece of ostraca that is found there are millions of pots that have gone back to mere dust.

IN THE BEGINNING FROM HIS HEAVENLY THRONE GOD CREATED A BUILDING DESIGNED FOR TIME THAT WILL FALL DOWN IN TIME.

In Genesis Chapter 1.1 all three words come into use. God created (BARA) the heavens and the earth which are underneath and above us in the known world-the "space time dimension".

MAN, THE PRODUCT OF GOD'S HAND DIES- GRACE NOT WITHSTANDING

God "made"(ASHAH) the firmament (**1.7**)-the whole atmosphere as originally settled above the earth was made to be destroyed. This was partially effect-ed by the deluge when the protection afforded by the atmosphere was diminished. Today the atmosphere is being eroded in a percentile manner by global warming and holes and huge gaps are developing in the glorious blue band that encircled our planet. This process will be completed by a devastating catastrophe when fire consumes the remainder understandably making life unsustainable on earth for a living soul.

God also made two great lights-the sun and the moon. They are also subject to the law of decay and have been created under the law of destruction.

God "made"(ASHAH) man(**Genesis1.27**) and HE has reserved the right to separate man's body and soul and so to bring upon man "death" and even the "second death" with its implications for the properties of the soul(namely will memory feelings mind) and of the spirit(namely enjoyment of and worship of God) Also in **Genesis 2.3** both verbs BARA and ASHAH are set in apposition and together express for us the temporality of this created order. All that God made pleased him but equally it was all to be an offering to him and it was all made subject to the law of ASHAH or dissolution or vanity. In **Romans 8 18-20** Paul sets out this doctrine concisely

OUR HOPE IS NOT IN MAN & MOTHER EARTH BUT TO BE BORN AGAIN "FROM ABOVE" -A PERFECT MIRROR OF THE WORLD TO COME

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God for we know that the whole creation groaneth and travaileth in pain together until now." Paul clarifies by going on to show that our hope extends beyond the material universe for what we do not now see (v25)

THE REDEMPTION OF THE BODY

Paul writing to the Romans on the subject of "Life" begun through the Spirit in the "Abba Father" prayer Romans 8.15 goes on to speak of the creation being in bondage to decay and living in expectation of liberation. He is not just speaking of the earth but of the universe- κτισις. This may be taken as the earth or the wider universe in the sense below.

The realm of Sheol had been "groaning and travailing"-for even Hell will be granted "resurrection" for judgment.. The earth and its inhabitants had been reflecting that pain of expectation and even the heavenly realm as reflected by the operations of the Holy Spirit who both garnished heaven and groaned for saints in heaven and in His ministry (to be strengthened by saints in the future as shown in **Revelation 11.17**)

This expectation αποκαρδοκια means literally "receiving or expecting of an encounter to take away from the head" of others (that is-to take away to heaven **above**-the idea being predicated on that expression found in the catching up of Elijah) **2Kings 2.3**

Paul continues-"We have received the Holy Sprit of first-fruits -nevertheless we groan or howl-for we look for what is our right of heir ship -the placement -the full redemption from the slave market of the world of each of our bodies. This as in Ephesians 4.30 is the time of the Rapture or day when the slave market of the world has no more who suffer under its trials and bondage of the flesh.

FILE 2-THE PAWNBROKER

THE KINGDOM THAT WILL NOT DISAPPEAR BUT RATHER FINALLY APPEAR

When hard times come people trade some of their dispensable valuables for ready cash at the pawnbrokers. The teaching of "Earthism" in place of "*The Kingdom of and from the heavens*" is a result of becoming indigent in biblical teaching. Before the emerging facts of the future as before the people of God who know and love His word and before the Lord who sits enthroned in the heavens to cast a scheme for the kingdom of God and the ESCHATA different from scripture is to be left with something of rapidly diminishing value and something like the parcel passed at Christmas that needs to be out of our hands post haste.

WILL YOU TRADE FOR AN EARTHBOUND SCHEMA?

It is important that we do not trade the truth of *the Kingdom realm throne city and world that comes down out of heaven from God* for a continuity package in which we ask for "a stone" and trust God to get shot of the current oceans and recycle the present earth for us. That is pawning *the biblical teaching we have* for the ready cash that *we want*. The mercy about having allowed ourselves to be "sold a pup" through fondness for an earthbound schema of things that is not taught in the Word is that we can revisit the broker and buy the truth back.

ARE WE LOSING OUR GRIP ON TRUTH? IS FAITH FAILING?

But that is not as easy as it would appear for that requires conviction of the uniqueness of virgin truth as taught by the Apostles and the original scriptures to re-emerge in its peerless beauty. [Added to that Papias, J.Martyr, Hegesippus, Irenaeus Tertullian Hippolytus Cyrian Methodius & Lactantius held firm to biblical teaching on the eschata over 3 centuries] *A posteriori* or the second time round that is not so simple for it requires a volt-face. The encouraging thing is that as we grow in the Christian faith we discover the depths of what was known and taught and rather than try to fit the dancing theories of science and religious fad to what scripture teaches we had best keep our oil separate from our water. It remains true for instance that **God created the heavens and the earth in six days** though science has developed a new chronology not knowing the power of God by faith. By faith we believe the things that were created **not from the things that do appear**. It shall be exactly so in respect of **the New Heaven and New Earth**. Let us not lose our grip on truth plainly taught. [For those who desire a good read on data supporting the biblical "Short Earth" position read Sarfati "Refuting Compromise"]

WHAT PRICE TRUTH?

How important is it not to "sell the truth" of **the Father's kingdom -a vital eternal provision of the Fatherhood and teaching of the Son?** It is important if we are to hold a high doctrine of the Fatherhood of God. Things are either as the father planned or they have a very different origin and are unverifiable. (Mt 15.3, 16.17 John 8.38 Luke 12.32 John 20.17 John 14) In the case of what is in the hands of the pawnbroker the first embarrassing dilemma is how to recover it? It will take time to get the courage and conviction that it needs to be re-deemed. A pauper may resolve to stay poor-or may walk past the pawnbroker's window and glimpse the truth again. The interesting thing shall we say about "pawning doctrinal truth" is that just as in an ordinary clearance-it is usually a case of losing one's interest in something because it is old, seems irrelevant or is losing its good look in face of appealing claims that *a priori* seem far superior. The "renewed earth" theological reposit might immediately present as one such highly gratifying acquisition.

The complex nature of Isaiah 65 17-25 could so easily be mismanaged and freestyle translation might seem to commend the above position. I retail the Hebrew in bold script: "**Behold me as I create a new heaven and new earth.**" If this creation were restoration the **Piel** of the verb would be essential-i.e it would need to read "**behold me continue to renew**" but that is not the case. Besides the LORD says "**The first heaven and earth shall not be remembered nor come up upon the heart**". **But even if those who pass from it eternally must rejoice and must dance or exult where or when I create-yet (or) nay nevertheless behold me creating (earthly) Jerusalem an exultation and her people an object of joy.**" The counterpoint is repeated in **Isaiah 66** which generally explores the latter day kingdom of the millennium and contrasts this in v22 with the New Heavens & Earth. To confirm the contrast In both cases the old Jerusalem is not freed from the curse (65.20) and death 66.24) **Q.E.D**

FILE 3-THE MOUSE AND THE PLOUGH

For over a decade my wife and I served a very warm hearted Ayrshire Baptist Fellowship where the lovely River Afton flows. Robert Burns the ploughman poet immortalised beautiful glens and pleasant nooks not least because he fell into the bosom of a lassie thereabouts. As a ploughman he worked several local fields at the Laight beside the Afton River. He wrote a classic poem about a "mouse" which scurried away from his ploughshare on one occasion.

TO A MOUSE

Wee sleekit cow'rin tim'rous beastie,
O what a panic's in thy breastie!
Thou need na start awa sae hasty,
Wi bickering brattle!
I wad be laith to fin and chase thee,
Wi murdering pattle!

MOUSE ALARM

The surge of the poet's plough created a predicament for the "mouse" and fearing utter catastrophe the little creature fled in an instant. To switch context within the setting of divine judgment and the return of Christ we would do well to take a lesson from the mouse. The season of judgment that the world is acutely unprepared to face may linger yet but come it surely will and that literally "with a vengeance."

THE WORLD IS WAITING. THE CHURCH ISING

Each believer should fill in the blank in the participle very conscientiously.

The Church too is cosy enough in its western culture. You and I who are part of that divinely called body are advised to be watchful and would do well to pay more attention to what his appearing means. Prophetic signals are at red alert as we enter the 21st century. Israel is a heavy stone to the nations and little loved the world over. The days when knowledge is increasing expeditiously are upon us. The emergence of a more powerful empire upon which the mantle of Old Rome has fallen is a reality and the coverage of the world with gospel witness and biblical literacy is doable in the lifetime of this generation.

WHERE IS THE SPIRAL LEADING?

Watchman what of the night? What will happen next? Well if I am not mistaken many followers of Christ expect the LORD to emerge and set up his kingdom and continue the good run of fortune it is considered the prima donna religion of the world has long enjoyed.

THE FACT IS BAD TIMES ARE AHEAD IN THIS OLD WORLD.

(1) We are headed for the Rapture-the catching away. **1Thess.4.17** The "ecclesia"(the called out ones) which is the New Testament name for the church is not set to enter the turmoil which scripture calls the great tribulation "for God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that whether we are awake or asleep [**1Thessalonians 5.10**] we may live together with him....according to the Lord's own word, we tell you that we who are still alive who are left till the coming of the Lord will certainly not precede those who have fallen asleep. For the Lord himself will come from heaven with a loud command, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

That's the "catching away" -but it in view of the work of the intensely disturbing work of the sickle.

(2) The harvest is coming. Nations that have walked in their own imagination since the heady days of ancient Babylon are come upon halcyon times. A great conflict looms and is destined to break out in the mid-east and engulf the world in a short and nasty war which you can read about in **Ezekiel 38-39**.

(3) The undoing of these days ahead calls for a **top practitioner of the diplomatic art**. Just such a hero turned fiend is predicted in scripture to emerge on the world stage.

(4) After a time this Anti-Christ (the one who appears before and in place of Christ) will become engrossed in power and intrigue and become besotted with religious hubris not known since the times of NIMROD and Nebuchadnezzar.

(5) To bring this runaway end time cyclone of trouble to heel and release the vice-grip of Satanic power the Lord who will slay the man of sin with the word of his mouth **will return in glory**.

ETERNITY WILL BREAK IN!

The neo modern idea that *without a rapture* and *without a mid east war* and *without Antichrist* and *without Jacob's trouble* and *without a millennium* and *without the destruction of the present world* with "burning fire" and *without the rolling up of the present heavens* as a scroll" and without the

appearance of a "*new heaven and earth descending from God*" this old world will just go on and on is a devastating and unbelievably naive assumption devoid of scriptural warrant. Perhaps sadder than that the view consciously or unconsciously mimics the error that Jehovah Witnesses have pedalled over 50 years that this earth has no end at all. The RUSSELLITES at least warn of preliminary quakes and trouble but what does the church tell us of trouble ahead? We need to be advised that Jesus said, "When they say Peace and security sudden calamity comes upon them as travail of a woman in childbirth. There is no way we can avoid what is set forth in scripture by the Spirit of prophecy and it is a gross abdication of responsibility to replace truth with error.

REMEMBER PHARAOH'S NIGHT BELSHAZZAR'S NIGHT AND TELL THEM THAT THE NIGHT COMETH!

The mouse was disturbed in springtime-the world will be vastly shaken in the autumn of God's harvest-time. That whole section of *Revelation extending from chapter 5 to chapter 18* runs past the reader the horrific scenes that must happen before the Kingdom of Christ will come on earth. Watchman what of the night? The Night cometh and also the morning!

FILE 4-THE ESCHATOLOGY OF RUSSELLISM

THE JEHOVAH WITNESS DOCTRINE OF A PARADISE EARTH

The emperor's new clothes of "a renovated earth" was pedalled in my youth by a pair of kindly intentioned ladies who sought to sell my mother a book about "The new Paradise Earth". Irvine Robertson and Keith Brooks in their Moody broadsheet on *truth* write this old fetish up as follows... "That which is redeemed or brought back is perfect human life with its rights and earthly prospects. The bible plainly shows that 144,000 will share in heavenly glory while "the others" will enjoy the blessing of life down here on earth. An unnumbered crowd of faithful persons do not expect to go to heaven. They have been promised everlasting life on earth if they prove their faithfulness. Armageddon survivors and the mass of humankind will find life here on earth amid paradise conditions"

VARIATION ON THIS THEME AS TAUTED IN MAINSTREAM CHRISTIANITY

"Renovated Earthism" is proclaimed in evangelical circles in a manner highly reminiscent of the dogma of Jehovah Witness' & Christadelphian teaching. Here are some questions that Evangelicals do well to consider when comparing views held with the views of the sectaries for similarities & variants

QUESTION ONE

1. Do we as evangelicals believe we earn this *eternal Paradise Earth*? I hardly think so. Very well then, is it received by faith through being born again? I answer-only if it is in the gift of God and I think not!

QUESTION TWO

2. Do Evangelicals believe 144,000 will "go to heaven"? My answer would be-why restrict numbers of believers to any figure contrary to the teaching of Christ who said "In my Father's house are **many rooms**". And to deal with the second part of this comparison with the sectaries we should further ask "Do Evangelicals believe that all who are born again will stay here or come back here from an intermediate state? My answer would be-never after a thousand years! What the participation of believers with Christ shall involve during the millennium for those who hold that tenet remains hidden!

QUESTION THREE

3. Do Evangelicals share the fundamental of a renewed planet in the same solar system established on the same terra firma-at least so far as I am aware they have not developed a doctrine of a soil-less earth. Are we to presume that the new paradise provides similar engagement for a new working Adam? Does this earth have its seas removed? Is the sun removed? Does the earth move on its axis? Is the axis still off centre or does it revert to the true North? The only answer I can envisage is that the "renovation"

idea has to reply-exactly the same as in any "New heaven and earth" which God might create. That is why I commend study of the Hebrew of **Chapters 65 & 66 in Isaiah**. It becomes cogent to source the changes that will occur when Christ appears and whether there is another state in the plan of God after Christ's return to this earth after which we reach a point where the New Jerusalem and the New Heaven and earth **unite eternally or dock**. In my exploration of scripture through the prophets I have not found it possible without denying a number of scriptures and turning a blind eye to others to fit this compromise into any scriptural pattern.

QUESTION FOUR

4. Do Evangelicals hold out any prospects of "heaven" to the bereaved? I very much doubt if a "continuing but eternalised" earth fits what for the Christian ages has been taught and what people believe is comfortable or even orthodox doctrine. To tell the church that there is "the intermediate state" (which cannot be Sheol and if Paradise must be heaven-and add that we come back from there to earth would be new teaching and it would not have the ring of truth simply because coming back from heaven is not the way the great phalanx of bible believing Christians have ever imagined God has designed and displayed their prospects in scripture. The obvious reaction is that like the sectaries new Evangelical thinkers have jettisoned the "sublime and heavenly" for the "here and then" and live content.

QUESTION FIVE

5. Do some Evangelicals unlike the embarrassed Jehovah Witnesses display total satisfaction with "this earth for eternity" as a substitute for the "eternal state" as taught in scripture? The so-called Jehovah's Witnesses were acutely aware of the "second-class" option of "the Paradise Earth" but have largely overcome the problem by talking up and writing up its merits. Somewhere soon along the line of digesting this new food there must be a conceptual electric fence to bring this sort of thinking up with a start.

FILE 5-RE-ENVISIONING

THE APPROACH OF PHILOSOPHY

Paul spoke of vain philosophy. We are not to create a concept of the **eternal state** of our own-it has to be anchored in scripture. There will be mystery beyond us on this great subject -but by grace Christ has revealed swathes of truth hidden in time gone before. "To you, He said, it is given to know the mysteries of the kingdom of heaven" **Matthew 13.11 Luke 8.10**

Re-envisioning the way in which the Kingdom of Christ will appear is not the answer. We dare not and we cannot re-invent the future any more than we can alter the past. You see- God has written the future into the scriptures. If any should ever doubt that just look at **Daniel chapter 11**. There is a chapter on God showing His sovereignty over future history if ever there was one. The Lord spelled out to Daniel a welter of events and a series of human visions and broken dreams in which He showed unerring mastery of history yet to be enacted over the minutest details running to 300 and more years ahead.

UNVEILING IN THE APOCALYPSE

The last book of the bible is especially relevant today. God desired his church to read it-there is even a special blessing promised those who will get down to it. There is no leeway given to any to change its schema- but rather divine contempt and warning. This book has suffered much since the time of ORIGEN from those who would turn it into a mystery game of symbols. It has almost 600 direct references from the Old Testament and those who would work through it must respect those references. In making a commentary on this book I myself have had to live by fundamental exegetical principles designed by God for His word and so must all who approach the book with faith and integrity. In **the Apocalypse** the LORD presented all of church history in a few **chapters (1-4)** and John takes the remainder of the book to describe in detail how **the last seven years** before the kingdom comes work out in sundry and minutest detail. Why does God do this? - For the same reason that he spoke to Daniel. Daniel had all but accosted God of delay and required account of why the Theocracy did not

immediately come in train after the close of Jeremiah's prophecy of 70 years of Babylonian captivity was fulfilled.

STRIFE OF KINGDOMS-SPIRITUAL WARFARE AND THE KINGDOM

Essentially the Lord took Daniel away ahead to the days of EPIPHANES and then to the latter days of Antichrist and showed Daniel that history was a broad canvas of spiritual warfare. **Daniel 11** New Testament history is no different and John under the fearful persecution of Rome was shown the same end time Antichrist and the Victory that would follow and the sovereignty of God in it all. **Rev.19 4-16**

FUNDAMENTAL STEPS TOWARDS THE FINAL DENOUEMENT

There is no sense in imagining how we can get **from where we are** in the process of world evangelisation with the emergence of militant adversaries of faith **to the plateau of the kingdom of God** in one short step. There is a divine programme. There is a plethora of revelation. One of the things that most certainly will not happen is that this world will continue under any circumstances to be the eternal environment of the people of God. To envision that without the transference of the church in **the Rapture** to the city of God and without further access to the city over **the tribulation** for the **two witnesses** and **the 144,000** and for **the camp of the saints** at the end of the tribulation is to lose touch with scripture and settle for a wholly different conceptual axis for the eternal state not given to us in the bible.

Let us take to heart the words of Habakkuk "Though the vision tarry wait for it-it will surely come!"
Habakkuk 2.3

FILE 6-IS THIS EARTH AN ETERNAL PLANET?

SIMPLE SENSE AND SCIENCE

Our scientists tell us the earth is billions of years old and the astro-physicist Le Maitre calculated that the universe began 13,000 million years ago... Scientists tell us the sun produces a series of giant nuclear explosions and is bound for an ultimate implosion. The earth as we know is founded on a series of plates which have separated and are impacting one another like the ice-flows of the Arctic. Basic science does not assure us of the unending continuance of things terrestrial or even of the immediate heavens as we know them.

VICTOR PEARCE

In this "simple sense" file I have pleasure in quoting a scientist who can speak intelligibly to the common man, namely Dr Victor Pearce. Victor became well known for his international broadcasts and ministry with United Christian Broadcasters. Victor writing in his book "Evidence for truth"(Science). In the paragraph on "God and the big bang" says "I have shown how in **Revelation 20.11** there is a good description of the Big Bang theory, but with a difference. It corrects the idea that it could happen without divine cause. In that verse, God is the cause. John records, **"I saw a great white throne and him who sat upon it, from whose face the earth and heavens fled away..."**

But does this verse describe the creation of the universe or is it another Big Bang to come at the end of the world when God creates a new heaven and a new earth, as the Bible says he will? Whichever it is, it certainly describes a Big Bang. St. Peter himself says in **2 Peter 3.10**, **"The day of the LORD will come like a thief when the heavens will pass away with a loud noise and the elements will melt with fervent heat."**

The "Big Bang" aside (In my work on "Genesis" I give good reason why that theory has huge "black holes" in it) the radical truth is that by the clearest bible text statements as well as by scientific understanding the earth is not a permanent fixture by design.

THE WORLD AS WE KNOW IT AIN'T NECESSARILY FOR EVER.

I do not necessarily subscribe Victor's views in general but the key thing to recognise is that he has not felt compelled to withdraw from *the despatch of this present earth* and its accompanying heavens through scientific considerations. Victor renders Peter 3.12 "The elements will melt with fervent heat and the universe being on fire **will disintegrate**." Its doom is writ.

DISMANTLING THE BIG BANG

Dr John Hartnett is a physicist and cosmologist who wrote a classic with the foregoing title. He adopts a different scientific pose from Dr Pearce but agrees with the essential "limit of term" built in to the present solar system. He writes "When Christ returns this world will be destroyed and a new world will be created. Maranatha. ("Dismantling" P311)

MATHEMATICIANS TEN DIMENSIONS RELEVANT TO THREE REALMS

Two of the world's most able mathematicians SCHWARTZ & GREEN have written a series of equations which appear to confirm scientifically that in this world we live alongside two other worlds. The theory runs like this. Our three dimensional universe is bounded by three dimensions leaving three dimensions for heaven and three for hell with the dimension of time making up the last of the 10 dimensions.

Among other interesting conclusions to be derived are the following:

The equations indicate the feasibility of translation as in the case of Elijah.

The equations allow for interconnected "strings" between separate worlds.

The equations allow for three worlds to occupy the same physical space.

The geometric position of three sets of dimensions does not prohibit the capability of existing in several dimensions at once. The concept of omnipresence is not a nonsense but a given and our Saviour spoke of himself whilst on earth as -"The son of man who is in heaven."

For us the interest of this theory is that the new heaven and new earth may readily appear exactly as scripture says in a universe such as our creator has created.

FILE 7-THIS OLD WORLD IS NOT MY HOME

Many an earnest mother and grandmother has sung with assurance that fine old favourite chorus

This world is not my home I'm just a passing through
My treasures are laid up somewhere beyond the blue
The angels beckon me from heaven's open door
And I can't feel at home in this old world any more.

Many who accept the "hope laid up in heaven " where Christ is entered within the veil would find the take on the "Eternal State" developed by Anglican Bishop Tom Wright of Durham a far cry from the reality they have been reading about in the bible. The Bishop is a voluminous writer who has undertaken a massive 5 volume project covering the first 3 centuries of Christianity. His grand design is to reconcile theological historical and biblical linguistic approaches to the understanding of Christian doctrine.

Not unlike his predecessor Dr. Wright has stirred up a theological hornet's nest-this time not about the "resurrection" and disbelief in a revived body (then called "**a conjuring trick with bones**") but rather about the fact that there is nothing else on the far horizon but for **our "body and bones" to live here in this earth -yes, right down here on this earth for ever and ever!**

The trouble with the Bishop as I have listened to him answer questions on his web site often without reference to scripture -is that it would appear he has got a revamped earth concept for the sake of which one must duck and dodge both the millennial teaching of the early church and indeed the plain text of scripture in respect of the nemesis of this planet and its far flung system of stars.

Though appraisal of the bishop's work is not my task for those who are interested to compare positions I have set out 7 points in contradistinction to his views on "Resurrection" in file No.9

1. THE EARTH WE INHABIT IS HEADED FOR A FIERY END

Bishop Wright denies the "going away" or "end" of this old earth outright. That's not a good start because it denies the accuracy of scripture in **2Peter 3.12** and **Revelation 21.1**-both of which texts in the clearest manner tell us of the "passing away" of the old earth and the manner of it-by fire".

(a) Peter in the plainest terms tells us in **2Peter 3.10** that the heavens will rush and whistle being loosened and the "elements" of earth air fire and water (given by Empedocles in 444BC as the root elements-Democritus gave us the smaller "ATOMA" as he called it in 380 BC or thereabout) will continue burning when they have been loosened by fire. This is classed in the verse as radical *discovery* of things in the earth. The discovery of the atomic process is a mighty sign of the return of Christ-the **day of the LORD**. This burning and shaking of atoms we have witnessed in the 20th century.

(b)In **2Peter 3.12** Peter *next* tells us of the **day of God** when the kingdom of Christ during the millennium ends; the holy city draws away. The wrath of heaven will visit the present physical heavens which will be loosed or perish once and for all in a **melt down** that will **cause to flow** (as liquid or air **2Peter 3.12**) and bring to naught the earth that is now in a larger engulfing destruction and conflagration where the atmosphere burns out.

Both days have a PAROUSIA (**2Peter 3.4 & 3. 12**)-the first we call the RAPTURE (and it is further explained in 2 Thessalonians 4.16)-the second is the withdrawal of the millennial saints from the present earth to their eternal home in the New Jerusalem whilst the "first earth & heaven pass away"(It is further elucidated in **Rev 21.1**)-for "earth and sky had fled from his presence" **Rev.20.11** for "they will perish...they will wear out like a garment. You will roll them up like a robe; like a garment they will be changed as vesture He shall fold them up -but YOU remain the same and your years will never end." **Hebrews1.11-12**. and **Psalms 102.26**

THERE IS A HEAVENLY BODY AWAITING

To rise again after dying could easily become confused as it does in this theology with "appearing on this old earth as an inhabitant after one has died." That is not what scripture teaches.

When we die we depart to be with Christ and are then raised as surely as HE is raised. We live again and not as "mere spirits" in heaven. Paul would not be content with this Greek view which abandons the whole concept of body till Christ comes for his Church. Paul said "We groan longing to be clothed with our heavenly dwelling, because when we are clothed we will not be found naked."

Look at it again through the eyes of the writer to the **Hebrews**. He speaks in Chapter **12.21-24** of the current stage at which Christian believers have arrived-and says

(1)"You have come to Mount Zion" that is to say Christians now experience the earnest of the hope we have and we are and will remain one with the triumphant saints in heaven-"risen in Christ". When we die we enter the "city of the living God". Our names are written there and we belong there in "heaven" **Hebrews 12.23**.

(2) There Christ dwells and there is the throne of God our Father-in the "heavenly" Jerusalem. There are myriad angels. There is the PANEGYRIS or regular celebration of the firstborn EKKLESIA-the joy as rank upon rank the "raised" ones enter heaven to meet with Christ the judge (**Hebrews 12.23**)in their order (see 1 Corinthians 15.23 where the **resurrection** is shown in its three phases-

(i) **Phase one:** the first fruits (Christ and the saints of **Matthew 27.52** and the young men referred to in **Luke 24.4**)-**1Cor.15.23**

(ii) **Phase two:** the ranks of those who die but who are clothed and rise to stand before HIM **Heb 12.23** **1Cor15.23**

(iii) **Phase three:** those who are changed at his coming when the last trumpet calls the raptured EKKLESIA or church to march away **2Thess 4.17**.

(3) In Heaven according to **Hebrew 12.23** there is a thriving community of men and women living in a manner better by far than that style to which they were accustomed on earth. They are not coming back to this planet **for keeps**-it would be as unthinkable as Abraham joining Dives. How are the "Righteous" in heaven described? They are TETELEIOMENON-"just perfect". They are **perfectly awake** (*the idea of KOIMEO "sleeping" as a euphemism for death in scripture should not confuse us to believe in the 7th day Adventist doctrine of "soul sleep"*)-they are **perfectly formed**-they are **perfectly praiseful**. They can stand around the throne in regular celebration.

The long Greek word I have written in the last paragraph means "made consummate" "complete". It is used in the earthly context by secular Greek writers for "fully developed men and women" who are ready for marriage. It can be used in the heavenly context of those ready for all the eternal state offers including the banquet or marriage feast of the lamb.

It is chiefly in the area of what happens to the soul after death that Bishop Wright -**a man who in much of his ministry has done sterling service to the faith** -gets his weightiest and most solemn questions on the internet. People are shocked at how little his ideas have to offer in the immediate hereafter. They feel grossly short-changed-and no wonder!

RESURRECTION IS IN THE GIFT OF CHRIST'S CALL

The text of **2 Thessalonians 4.6** tells us that the dead in "**Christ shall have risen**"-so that the action of **resurrection** as is perfectly obvious from the foregoing precedes the trumpet. Resurrection is not governed by one trumpet blast-it will happen to the unsaved long afterward and it happened to the saints long before. To miss-cue here is to become vulnerable to the "I've been here before" concept that abandons the fully human and gloriously new spiritual men and women in heaven with bodies fully prepared for eternity and the new heaven and new earth and anything else God has for them. The resurrection as in the case of Lazarus depends on only one thing-the "voice and command of Christ"

I NOW INVITE YOU TO PROCEED TO THE NEXT FILE ON "ENTRY TO THE ETERNAL STATE"

FILE 8-ENTRY TO THE ETERNAL STATE

1. OUT OF THIS HUT OR TENT INTO A BETTER HOUSE

1. We read in **2Corinthians 5.4** that Paul considered himself "heavily weighed down" by this old tent of the aging body in which nevertheless he did exploits for the LORD. This "hut" he goes on to explain **shall have been** "dissolved" or "done away". This he says he knows very well.

What will replace it? The apostle goes on, "We hold a building of God". Our "body from heaven" is not made with hands but **spoken** into life.

There is just a cautionary note in Paul as he rounds the corner of "endurement" He uses a particle in the original which means "**We deeply desire that once for all enduement" if it is so and not otherwise and being endued we shall not be found naked.**" What is Paul saying? He is saying that despite the Lord's treatment of a prodigal that prodigal will feel an inner nakedness!

Peter speaks of this as he expounds **resurrection hope** in **1 Peter 1 3-5** where he writes "**God the Father has begotten us for a living hope through the resurrection of Jesus Christ from the dead to and inheritance**

(1) Incorruptible

(2) Unspotted

(3) Un-decaying

(4)"Reserved in heaven"(watched for someone who is coming to it)

This hope has been ready for unveiling the moment Christ comes or calls. Peter describes himself as a having his share in the glory on the point of having been revealed which Christians share

1Peter5.2 The glory of the risen Christ has been in heaven since He ascended-it is at the ready to be revealed to home-going saints -and as such "**has been revealed**" daily and at the return of Christ to reign it is that glory that **has been revealed** to Peter long ago. It is a "ready and has been revealed" glory.

2 UNCLOTHED? To revert to the **2 Corinthians 5** passage the Apostle Paul proceeds to tell us that he would not choose or will or purpose to be "unclothed" **2Cor5.4** but to be "clothed upon". He wants subsequent to death to experience the victory of spring like life. He is able to tell us that the deposit of the Holy Spirit has been placed in us to give assurance of continued life and we are actually designed KATERGASAMENOS to be re-clothed. One of several divine purposes of the Holy Spirit who indwells this earthly temple is to identify the Spirit and Soul of the redeemed with their new clothing. Past the river of death we need no directions on investiture. God has provided for that.

3. FINALLY AT HOME! The Apostle continues, "We are bold and ready to venture fearlessly -indeed we would be rather better pleased to be out of this home once for all and into our home once for all with the LORD." **2Cor 5.8** This venture should be set alongside the Apostle's word in **v.6** which assures us that there is no "purgatory" -but immediate passing to glory and the LORD'S presence.

4. NOW LET US DEAL WITH"PARADISE" We know that the LORD assured the dying thief that he would be with Jesus immediately upon death in Paradise. Look next at **2 Corinthians 12.3** which is a vision of Paul involving his own experience. He is caught up to Paradise. It is a wonderful place. Is it heaven? Yes it is the "third heaven" **2 Cor.12.2** It is heaven alright. So it is not clever to divide Paradise from heaven as if it were a third rate place. If the first heaven is the sky above us and the second heaven the universe beyond our solar system then the third heaven takes us to a dimension of which we have no experience except by revelation. This vision must have value. Paul shared it with the church. What is there to learn from it?

(1) **BEING"CAUGHT UP" HARPAZO** is an operation that is more than just theory. Paul talked years before about it to the Thessalonians (**1Thessalonians 4.17**) before he got a taste of what it felt like himself. The time-frame between heaven and our solar system is short. We clearly are speaking of either a very different means of conveyance such as Elijah had and we may also have to think of a dimension of reality that is unseen which can be opened up by God at will.

(2) **BODY OPTION NOT DISCOUNTED.** Paul wrote the second Corinthian letter in 56AD. He knew a man who had a vision of Paradise 14 years before. That was the year 42AD. Paul's conversion can be tentatively set at circa 33 AD. Paul was just under a decade on the Way when he had this vision. From this period of his life his "thorn in the flesh" dated-as an ever present companion to occasion humility. When Paul was "caught up" what did he experience? First he experienced "a Garden" which is located in the "third heaven". **He was quite unsure if he was in "a body" or outside "the body (his own body)".** Paul is telling us that it **felt like he had a body** but could not be certain it was his own! Clearly an intelligent man he must have adduced that features or incapacities he would have expected in his own body seemed absent. The implication of this is that man designed and fitted for eternity through the work of the Holy Spirit can be taken to heaven and experience its glories. Elijah was another such man who has been over there for some time now and Enoch has been there longer still.

(3)**MYSTERY REMAINS** The third matter that we learn is that God is noising plans and events- perhaps future events- in heaven. Plans are afoot there and audiences are held which are not known to mortal man. Words are spoken not designed for our ears (Literally "that cannot flow" on earth) Paul had it confirmed to him that God had a sovereign plan. Paul loved to teach and explain but he was able to boast on this occasion of the obedience that kept silent. Paul learned that the secret things belong to the LORD. With these three lessons we leave Paradise and start again at the other end-down where we are!

5. WE MUST ALL APPEAR says Paul before the judgment seat of Christ **2 Corinthians 5.10** We do know that judgment follows death. We do know that in our order of rank we shall enter heaven. We know from this passage that we shall appear before the BEMA. Some years ago I stood at the bar of a Greek Bema-you have to fancy yourself taken by a representative of the King to his presence and

standing not more than 6 feet from the presence of the Lord Jesus Christ. What ever will be said on that most awesome of occasions for each and every Christian? Will it be soon after my rank of believers joins those in glory to be welcomed with trumpets and made feel at home and introduced to the Master? Would he who soon bound up the torn heart of Peter leave you and me without addressing the fundamentals of our lives until some other time with a simple acknowledgment or might it be HE will have us "receive" what HE has to say? I leave that imponderable with you. Each will certainly receive **KOMIZO** what is done in the body.

(a) We will bring what we have done with us as exiles bring their story. The Lord loves you-he listens

(b) We will hear those things the LORD has to say. This verb means to attend to what is to be done

(c) We will take back those relationships for good that had gone bad. This verb means to "get a son back"

(d) We will reap the reward of fruitful lives. This verb means to "receive a prize" (or rebuke)

When you get there listen and bow low-take a loving suppliants look at the marks He bore for you! Trust for His kindness. Throw yourself on HIS mercy.

6. STARS DIFFER

(1) Let us now proceed to **1 Corinthians 15.42ff**. The first matter of importance is that when Paul draws our attention to the stars we are reminded that as Daniel says we shall shine for ever and ever. But how brightly? The apostle uses the word OUTO in Greek. "Exactly so" we shall all shine but there will be degrees of glory.

(2) Corruption Dishonour Weakness -all these are ours in the here and now. In eternity we will know no decay and no sin will continue to hold dominion over us. Instead of lack of dignity we shall shine -and such a dynamic as we never before knew will attend our endless days of joy and praise.

(3) This body will be undeniably PNEUMATION-it will be activated by things of the Spirit-its first port of call the praise of God-it will live for its redeemer in will thought feeling every word and every action. Self will be for ever dethroned.

(4) The "earthy" man is gone-that "rubbish" that attaches to the term CHOIKOS is no more. We shall be as "The Heavenly Man". Not OIOS TE-possibly alike nor OIOS TIS generally like-but OIOS truly like

(5) We carried the burden of the earthly image-and just as we bore Adam's likeness in detail so we shall bear that of our heavenly Christ. The word EPOURANOS indicates that the intermediate likeness shall be cancelled in favour of a direct image of the LORD. The word means "only the heavenly". So we have no longer an Adam or sinful nature.

7. HOW AND WHEN ARE THE DEAD RAISED?

Paul said "someone will ask this question-*so lets answer it(italics mine)*."

"With what body do they come?" **1 Corinthians 15 55**

(1) The first fruits resurrection men at the tomb were seen and they were clad in shining robes.

(2) Christ Himself appeared in a number of forms. It is not to be taken that this is a miraculous characteristic to be gifted to glorified saints. Yet shall we be **directly dependent on Christ** for our new body. The genetic code of our life in so far as it is needed is in God's book-**Psalms 103 14 Ps 139.16**.

God does not **clone us** from some parts of the present body.

(3) We shall be clothed upon as above-by Christ the Resurrection and the Life.

(4) We do not sow the body in death that we reap in life. We cannot depend upon it that what we have now is what we shall always have. The belly and meat digesting system will change-**1 Corinthians 6.13**

God gives us a body "as HE wills" so that imperfections are not going to be repeated and the genetic string is not going to dictate long repeated faults. Reproductive organs change **Luke 20.35** cf No.1

(5) We shall enjoy spring like life. A "**first-fruits resurrection man**" at the tomb was described as a "young man" **Mark 16.5**. Eternal life is **ZOE life**-spring like -at its best

(6) It will not be flesh with blood cf **1 Cor 15.50** Nevertheless it must be in the image and human form of Christ but as to its **substantial constitution** we know that "**we shall be like Him**". **Phil.3.21**

In paragraph 8 further some further details are given.

(7) Will we know one another? We will do better-we will quickly get to know our fellows from every age and most certainly we shall know each other. There need not be "Emmaus Road" recognition difficulties. Our eyes will be enabled-**we shall know fully as we are fully known. 1 Cor 13.12**. The most

intimate and excellent aids to recognition are the eyes and the voice. We shall "see" Jesus and we shall hear his "well done". These faculties will be prepared for eternity and will be sharper than ever here. (8) What happens between the "first fruits" and the "trumpet call"? Are those who die in the LORD to be considered disembodied? Are they "of the first fruits" or are they "of the last day of harvest"? The Hebrew of John 6.54 "I will raise him up at the last day" may read "in the house of the last day" or "through" the last day. Paul argues that we already share in the life of Christ by union with him- Colossians 3.1. He further says "your life has now been hidden with Christ in God" This "hidden-ness" (Greek κρυπτος) like that of the setting stars is not merely a "disappearance" from this earthly scene but a manifestation in spring like life in heaven. Paul continues "When Christ who is our life has been manifested then **you will have been manifested** with HIM in glory "(Colossians 3.4).The tense shows Paul is coupling the future of the Colossians with that of saints that will fall asleep not because he fails as a watchman but because he understands the season of evangelism is to be long. Again in **1Thessalonians 5.10** Paul says "Whether we are watching vigilantly or fall asleep **we will live together** with HIM." For further scripture on the nature of this life I refer you to the following paragraph 8 and

8. THE SUBSTANCE-SOME FACTS WE POSSESS

1. We know it to be foolish to think that **the bare grain** we sow will be what we reap. **1Cor 15.37** Paul writes "When you sow you do not plant that body that shall be".
2. We know what we are now must undergo change- however painless- should Christ appear to take his church home by voice of command **1 Thessalonians 4.16** We also know that we shall "all" be changed- **1Cor 15 51-52**
3. We do not know fully what "change" means but it involves **the atomic or even sub-atomic structure** of matter which forms our bodies is almost inevitable-if flesh and blood is not to inherit eternal life. **1Cor 15 51-52 2Cor 3.18**
4. We know that God gives the resurrection body and it is as "He **has** willed" ETHELESE-there is an "already in keeping nature" about the plan for you.
5. We know that "to each is given its own body". The word is SPERMATON-thus the distinctives of parentage -or **your origins at conception**-are wonderfully and gloriously preserved in **the act of God in resurrection** by which the Lord rebuilds your frame just as He built it "curiously" in the womb in the **process of gestation. Psalm 139.15**
6. We know from the Spirit speaking through David that the bone structure and strength of our body AZAM was known to God when we were "made to be allowed to go back to earth." There are things which inspire both reverence and terror about our creation. NORAOTH There is that which is "extraordinary" "distinct/separate" " difficult (in our own eyes)" and "wonderful" in what we become. That embryonic "rolling together" GALAM was "seen by God's eyes" **Psalm 139 15**. He knows the process-preserves the mathematical "string" of huge detail in HIS book-**before** they -"the body details" and "days(of conception birth death and resurrection)" **had been formed"** YUTZARU.
7. We know that God had foreseen better for us than the OT saints were being provided in full or receiving as they departed this life in Sheol of the departed. He who led captivity captive **Ephesians 4.7 & Psalm 68.18** from the "nether world" κατωτερα **Ephesians 4.9** gifted men with the hope of "heaven" after what was called the "harrowing of hell"-the "spear-point" of "Spirit victory" of Christ in all realms. That is linked to the "having been made perfect" τελειωθωσιν (aor. pass) of **Hebrews 11.40**

FILE 9-RESURRECTION DEFINED AND EXPLORED

The two volumes of Dr. Wright's work that affect the "resurrection issue" fundamentally are "The New Testament People of God" and "The Resurrection of the Son of God". The Bishop has worked indefatigably on a mammoth project seriously coloured by a notion of the "**renewed earth**" brought into service simultaneously with "**an act of trumpet call resurrection**" which seems to admit of no other resurrection or completion of any saint or **any (already implemented) application of CHRIST'S victory over mortality and corruption** in the raising of saints. The comment of REINECKER on this verse is that it represents the Semitic idea of final success and the ending of corruption. This speaks of a time when death will be harmless. For the Christian passing to be with Christ **this is so**-in the

millennium this is so **to a great extent**-but Paul is arguing that death is **the last enemy** and will be **finally destroyed** 1Cor 15.26 at the end of the millennium or in heaven 1Corinthians 15 27-28.

1. **Did Christians use ANASTASIS as innovative thinkers and cheerfully speak of a concrete event when they spoke of "Resurrection"** is by Dr. Wright's admission "the" question of his book. Over against the issue he defines ANASTASIS as "standing again"- so far so good. We need to ask the further questions as to where and when human beings are biblically to be understood to "rise".

(a) Are the saints in heaven "risen"?

(b) Do those who stand before the LORD rejoice as risen ones?

(c) Are they clothed upon?

There are various answers possible.

First the "Risen believers who appeared bodily to many" are already "risen" in the full sense of that word".

Second the men who appeared at the tomb are neither angels nor uncertain disciples but "risen ones"

Third the Hebrew writer(**Hebrews 11**) speaks of 16 named persons and also the prophets and other unnamed martyrs and says that in their death "they were not receiving the promise" of resurrection but dwelt in Sheol. However the Resurrection must have had immediate effect for the Hebrew saints for Jesus said "Many will come from the east and the west and **take their places on the couches (of the feast) with Abraham** Isaac and Jacob in the kingdom of heaven".

All of these persons we would surely consent are not to die again-and they are incorruptible. So those participating in "Life" or in the first fruits resurrection have enjoyment of **the better thing** God foresaw-they have been made complete. This very completion introduces a great cloud of witnesses-the former saints "stand in their lot". (**Hebrews 12.1**)

We have to grant that LAZARUS WAS RAISED but we need to understand that THOSE RAISED AFTER HIS RESURRECTION were raised to INCORRUPTION and IMMORTALITY.

2. The Bishop quite properly challenges COAKLEY who characterises Jewish views as "fuzzy" and Paul's view as "non-bodily". Paul does indeed teach "bodily resurrection" but as I have set it out in File 8 Para.8 the body is not that "bare grain" which is sown. 1Cor15.37. It is not γυμνον κοκκον but the "gifted body" of God's providing-modelled on the approved body of Christ for incorruptibility and preserving the σπερματα or genetic regulators without defilement 1Cor 15.38 with added glory 1Cor 15.41 and suited to abiding in the heavenlies" 1Cor 15.39-40.

3. Bishop Wright in his "shooting at the sun" analogy argues that we like the young archer whose arrows would not reach the sun but who fired at the sun's reflection in a lake and split the sun in two - we like him have cracked the issue of a "hard science" historically provable event. In search of a post - enlightenment proof he finds himself facing PANNENBERG'S view that we must await an analogy in the final resurrection of those in Christ and that of TROELTSCH that the only analogy historians can present is that of their experience-which is subjective.

But surely the point is that no analogy is needed. Analogies are the trade of Philosophers and it is simply used to attempt to throw a bridge over between history and theology. For any Christian whether theologian or historian the scriptural narratives under the Holy Spirit are regulative and sufficient through faith.

1. We have the example of Christ who is risen.

2. We have the men at the tomb in risen form

3. We have the first fruits resurrection of Matthew 27.53

The enlivened scriptural witness to these events is sufficient to faith.

4. The John 21 narrative is examined under the theme "New Day" and the unasked question ""Who are you?" is said to be posed because the apostles knew two things-first they knew "the body of Christ would not decay" and they knew it was "this same Jesus". This continuity and discontinuity as the Bishop calls them were both present. The argument is valid. Further as to the matter of continuity and non-continuity some further understandings are yielded by scripture -see File 8 Paragraphs 7-8.

5. Resurrection the bishop defines as "**transformed physicality**. The apostle Paul most assuredly says, "We shall be changed"; however he calls our bodies "**Spiritual bodies**" **1Corinthians 15.54**. These three dimensional bodies operating within an eternal dimension will centre on their relationship to God in Christ and not to this old earth but they will be designed for the "new heaven and earth" which replaces this one. They are to be real bodies but the continuity is built on the spirit and soul and the perfection of the SPERMATA or familial continuity which God first wove into our lives and of which HE alone is the guarantor at our departure.

6. The fact that **Josephus Wars 3.8.5** states his and supposedly the OT biblical position is a useful snapshot of traditional Jewish thought but not to be received as biblical theology. Josephus says "**Do not you know that those who depart this life according to the law of nature and pay their debt which was received from God when he that lent it us is pleased to require it back again enjoy eternal fame? That their houses and their posterity are sure, that their souls are pure and obedient and to obtain a most holy place in heaven from whence in the revolution of the ages, they are again set into pure bodies.**" Houses will be possessed by Jews here during the millennium but it does not follow because Josephus stated it as fact that we Christians shall return from heaven to our houses on this earth. This position is not John 14 compliant nor is it consistent with Revelation 21.1. The first heaven and the first earth had passed away [απερχομαι "departed" "died" ceased"]

7. The expression in Ezekiel 43.7 "This is where I will live among the Israelites **forever**" is not an expression I would submit in favour of a restored earth-man's **eternal home**. It seems to me that Bishop Wright embraces such a view. We do need to recognise *mlal* as an expression very often expressing simply "an age" or as in this case a millennium as Χρονον in Greek. The better Hebrew for eternity is d[mlal which is used by Moses Daniel and David. The a-millennialist adoption of a renewed earth renovated by fire is most confusing and only follows by denial of the plain sense of scripture amalgamated with the rejection of **long held position of biblical Christianity on our "going to" and "eternal continuance in" heavenly places.**

Paul says "We shall be caught up to encounter our friend the LORD Jesus Christ amid clouds or hosts of the redeemed who have run the race. **So** we shall be **ever (παντοτε)** with the LORD. What an apodesis!

So is used of **that which we love dearly.**

So is used of the way we shall be-with Jesus-with HIS triumphant people **-during HIS life**

So is used of **heavenly experience** entire and simple.

So is also used of **unbroken and beautiful experience.**

On residential locale check the Apocalypse 14.1-5 where the 144,000 "redeemed from the earth"(ηγωρασμενον perfect passive) "follow the lamb wherever he goes" In the Apocalypse 20.4 the martyrs of the tribulation share Christ's millennial rule. The saints of the rapture (Apocalypse 20.6) share that dominion but are not represented as on the earth in Apocalypse 20.9 where the (temporary) barracks or quarters of the saints engaged in warfare and the city HE *has loved* are surrounded. (Jerusalem re-founded during the Millennium) **Now the vision of the new heavens and earth and the city of God in Apocalypse 21.1 are subject to the LORD'S word in Apocalypse 21.5 "Behold I am making everything new -you must write for these words are faithful and true. Christ is speaking here of HIS then current work of creating the new system. It is such that no earthly woes of this world -neither its curse or its death or throes and pains will enter. It is the heritage of "sons" and those who "conquer" through the lamb. All of this interim in millennial time does not preclude the "melting" of the earth and heavens that are now.**

The famous thesis of C.T.SWCHWARZE on "The Bible and Science on everlasting fire" showed that what is now matter stars and planets is becoming and will end up as white dwarf stars. In such process for instance the earth would become a ball of liquefied gas of about 400miles in diameter. The "lake of fire" is ageless since any cooling star expands and such expansion generates enormous heat with the result that stars cannot escape compression. Stars cannot ever cool or burn out but they simply form "a "lake of fire" Q.E.D.

FILE 10-THE CITY

A NOBLE AND RIGHT QUEST

It is written in Hebrews that Father Abraham sought a "city that has foundations" whose builder and maker is God. (**Hebrews 1.10**). Now Abraham came to Mount MORIAH but we would be slow of heart should we believe he had come to the "foundations" though he came to the discreet area where Christ the only foundation for our faith gave HIM for us. Abraham's vision was prompted by the shaky and obviously unreliable nature of earthly cities. Abraham was searching for that which endures for ever. Abraham's quest is answered by the eternal city described in the **Apocalypse 21.14** and **19-20**. This city had gates named after the seed of Abraham and foundations named after the seed of Christ's ministry-the apostles.

THE CITY OF THE HEBREW WRITER

In **Hebrews 12** the "church of the first-born" is the citizenry and the "heavenly Jerusalem" -the city of which they are denizens. In the same chapter the final shaking of the earth (including the earthly Jerusalem is predicted. This is not the Olivet cleavage predicted by Zechariah at the arrival of Christ immediately prior to the millennial reign of Christ. There is also a huge quake of tribulation proportions confirmed in at least four of the prophets -**Joel Haggai Isaiah and Haggai** which impacts and consolidates the earth for Christ's CHILION or L'OLAM reign but even this does not fulfil the terms of the Hebrew writer-this is a "final shift" of **all that is created** -even the heavens (**v26**) so that the bartering or transposition of the seen for the unseen may occur. This is brought about by God who is described as the "glorious" TECHNITES (systems technician) and DEMIOURGOS (peoples' craftsman and magistrate) of the new city-who has it ready even as the writer speaks.

THE CITY OF THE FUTURE

What more do we know of this city? In the **Apocalypse 21 1-2** it is seen "descending" though there is no statement about docking. In **Isaiah 65.17 & 66.22** it is described as a "new creation" which the LORD invites the prophet to behold him building-a city which the LORD was engaged in making even as HE spoke to Isaiah [*cf hv[present participle]*]. God promised that these "new heavens" would endure and minister as long as the name Israel and the seed "singular" (Christ) endures. The former earth will not even be remembered compared or come up on the heart as a desire so beautiful and perfect will the "descending heavens be". The special feature of these heavens is that the citizens will be watching as the city is developed in the heavenlies- "Behold me making" is what the prophet says. Man would not watch the original world take shape but those in heaven can see the New Heavens taking shape. In this glorious "Beulah"(Married" or "Bridal") city God took account of the martyrs of the lamb in the very foundations. It may well have been reaching a full development as Christ spoke (In my Father's house are many mansions) for the foundations are named for the martyr apostles and the gates for the sons of Israel. Isaiah also records the earthly Jerusalem's rebuild (**Isaiah 65 18-19**) and the joys of long life and children playing and the wildest beasts living cheek by jowl with innocent children-but here there is still death (**v20**) which defines it over against the New Jerusalem though it becomes the more immediate home for an age of those who remain on earth and is the subject of a large part of these two chapters.

PETER AND THE CITY OF THE HEAVENS

The apostle **Peter** tells us of the procession of History in the **third chapter** of his second **letter**. He begins with the day of creation (1)ARCHES KTISEOS (**v 4**) and goes on to the overlooked deluge of Noah's days (2)KATAKLUSTHEIS **v6** from which he proceeds to the day of the Patriarchs or fathers (3)PATERES **v4** and so to the era of the prophets (4)PROPHETON **v2** and to that of the teaching apostles (5)APOSTOLON **v4** and Christ and the church by which he reaches the day of the Lord- (6)HEREMA KURIOU **v10** and then the day of the (7)VISITATION of GOD in judgment. After all of this creation is renewed in DAY EIGHT-the start of a new week (8) HEMERA AIONOS **v.18**

2 PETER 3.10 THE DAY OF CHRIST AND FAIR WARNING

If you will please do the spadework of comparison -which I began to do before either the NIV or the Greek UBS came out in 1966- you will find a vital difference between **2 Peter 3.10 & 12**. It is the difference of a millennium. The former time-when Christ rules- is introduced and recognisable as a time when nuclear fission will be discovered and probably used in a limited way in warfare. This entails the end of the 2nd war and the Ezekiel war of Ezekiel 38-39. The text says "the elements" STOICHEIA or atoms etc. will be loosed burn and be "**discovered**" EURETHESETAI (in MSS SINAITICUS VATICANUS and KORADETHI) prior to this event.

IT IS TO BE TAKEN THAT THIS IS THE END OF OUR PLANET 2PET 3 12

Further investigation will reveal that in **the day of God** and the visitation of wrath the heavens will go afire and be loosed and the elements have passed into liquid or gas TEKETAI having burned up. Peter adds with great effect that we **MUST** expect and look for a "New heavens and a New earth" in exact corroboration with the word of the prophet **Isaiah 65.17 & 66.22**. These are the final "home of righteousness" to which settlers "move" KATOIKEO and settle and serve as ministers.

FISHERMEN APOSTLES AGREE LET THE CHURCH AGREE

In the **Apocalypse 21.1** we read "The first heaven and the first earth" had "passed away" Now in Peter and mighty whistling of the heavens ROIZEDON in earlier time-prior to the coming of Christ- and in the Hebrew writer we read of a final "SAILING" of things that are changed as if they are mere products with no power to keep themselves in place PEPOIEMENON but mere boats running to shipwreck-the verb "POIEO" as opposed to "PRASSO" (which gives an object power to control itself) indicates their own weakness when not supported by the creator-who looses them and replaces them. Thus the apostle John concurs absolutely with his fishing partner in his eschatology.

THE CITY AND TIME AHEAD

To conclude comments on this eternal city which is the centre of the eternal state it is essential to make the following observations:

(1) There are two descents of the city in **Revelation 21**. The first is at the outset of Christ's rule on earth and the other when the camp of the saints is encircled at the subjection of all things to the Father. In **21.2** we are reading about the descent at the city at the inception of the "eternal state" and in **21.10** the descent as the millennium opens.

William Kelly who did extensive work running to 2000 pages on Isaiah Hebrews Daniel Matthew and Revelation would qualify as the best informed Englishman ever to approach this subject and his "Lectures on the Second Coming" of the Lord Jesus Christ were published by MORRISH and may still be obtainable in antiquarian stores or through Amazon.

(2) As Kelly observes on account of the "passing away" of the old heaven and earth the city would disappear from the scene of convulsion. Then with the new earth dawning to view the heavenly city comes down and takes its permanent place in the new heavens and earth.

(3) What is vital to the integrity of scripture is that the cataclysm at the end of the millennium is contrasted with the continued peace of the eternal city (which is both a massive and singularly mobile city) and from its heavenly throne the new heaven and earth is directed to location and begins to function as a new three dimensional world of superior grandeur and design.(cf **Hebrews 11.10**)

(4) We are not advised of the exact locale of the eternal city in the eternal schema but it would appear for the first time ever to represent a solidarity of the Father and the Son and the Holy Spirit and the Angels and the Saints of Old Testament and New Testament eras with the banishment of death which right till the judgment of the Great White Throne had not finally been banished to the Lake of Fire. The

conjoint reign of prophets and apostles (**Daniel 7.18 & Revelation 20.3**) or "just men made perfect" (**Hebrew 12.23**) would seem to be instituted within the divine provision at the close of the church age.

(5) In studying **Revelation 21 and 22** it is best to be satisfied with the implication that Dwight Pentecost (To the principia and exhaustive scholarship of whom I had the pleasure to be introduced some 20 years back-when he issued his Ph.D thesis on Eschatology under the title "Things to Come") urges upon us that "when the occupants of the city are described they are to be seen in their eternal state and when the occupants of the earth are described they are to be seen in the millennial age. At the rapture or catching away the saints of this church age appear before Christ to give account and receive reward and thereafter join in the marriage supper of the lamb.

(6) In the ultimate eternal state within this city and world of glory "His servants shall serve Him. There will be:-

(1) Fellowship **1Corinthians 13.12 1John 3.2 John 14.3 and Revelation 22.4**

(2) Rest **Rev 14.13**

(3) Full knowledge **1Cor 13.12**

(4) Holiness **Rev 21.27**

(5) Joy **Rev 21.4**

(6) Service **Revelation 22.3**

(7) Abundance **Revelation 21.6**

(8) Glory **2Cor 4.17 Colossians 3.4**

WILL YOU MEET ME OVER THERE WHERE THE STREET SHINE
THROUGH THE FORGIVENESS OF SIN AND THE ATONING BLOOD OF CHRIST?

FILE 11-PETER AND THE PAROUSIAS

The apostle Peter tells us of the **procession of History** in the third chapter of his second letter. He begins with the day of creation. I sketch out below how the Apostle develops this as follows without comment. You may like to follow it for yourself .It main significance for these files is that it defines the "Day of the Lord" over against the "Day of God" and speaks of two PAROUSIAS-that of Christ expected-which is fulfilled at the rapture-and that of God in wrath-which is fulfilled when the present earth and heaven are destroyed. I have developed the latter theme in other files of this work.

(1) ARCHES KTISEOS **v 4** and goes on to the overlooked deluge of Noah's days

(2) KATAKLUSTHEIS **v6** from which he proceeds to the day of the Patriarchs or fathers

(3) PATERES **v4** and so to the era of the prophets

(4) PROPHETON **v2** and to that of the teaching apostles

(5) APOSTOLON **v4** and Christ and the church by which he reaches the day of the Lord.

(6) **HEREMA** (PAROUSIA) **KURIOU v10** which is heralded by discovery and nuclear events and then the day of the

(7) VISITATION (PAROUSIA) of **GOD** in judgment. **v.12**

(8) **HEMERA** AIONOS The creation is renewed in **DAY EIGHT**-the start of a new week **v.18**

FILE 11-THE KINGDOM OF HEAVEN

It is not my remit in these files to move into the consideration of the manner in which Old Testament saints fit this larger pattern of the teaching of the New Testament about the Church. This is a matter that demands examination in the light of the "Kingdom of God" in its breadth and a matching of the Theocracy of God over Israel in all history and the calling out of a people for Himself in the EKKLESIA. However much they may have been a "special case" in the past these Old Testament saints feature not only in the transfiguration and in view of their interest in the Cross or "going out"[Exodus] of Christ in victory to dwell among those in the "eternal state" but also in the order and praises of heaven where they and we shall be mutually loved and represented in leadership.

ABRAHAM IN HEAVEN

Jesus said that "many would come from the east and west and take their places at the feast with Abraham Isaac and Jacob in the kingdom of heaven. Heaven's celebrations or PANEGURIS-as the Hebrew writer describes such- involve us but we must get things in proportion-the father of the faithful remains vitally important! **Matthew 8.11**

MYSTERY UNFOLDED-BUT MYSTERY REMAINS

In **Matthew 13.11** our Lord told us that He had allowed us to know much of the hitherto secret detail of the Kingdom of heaven. His parables unfold much of how the fullness of the Kingdom emerges as for instance is shown in part within the Parable of the Weeds **Matthew 13 37ff** and the net **Matthew 13 47ff**. It is not the remit of this series of files to explore that huge fundament of biblical truth.

HEAVEN RULES OK

We learn from **Psalm 103.19 & Daniel 4.3** that heaven rules over all and that is not about to change! Read of it for yourself in the writings of David -recognise it in the "**going hence**" of saints today- digest it in the "**catching away**" of the church-consent to it in **the heavenly realm of creation** beyond the dimension in which we live- understand it in the "**new heaven and earth**" known since the time of the prophets- and recognise it in the existence of the "**eternal city**".

KEYS OF THE KINGDOM

Our Lord Jesus gave his followers a most special privilege to open the door of faith to all who will hear and obey the gospel. This opening of the door of faith was not unknown to Daniel who led kings to faith in the living God long ago-and Noah and Enoch sought to do likewise-but to the whole Apostolic Church this grace is given to lead multitudes to God-that is the Father's will. **Matthew 16.19**

THE QUEEN OF SHEBA IN THE KINGDOM

We may have the privilege of meeting people like Nebuchadnezzar and Darius probably and it may well be even a number of the Maccabees and certainly the Queen of Sheba in the Kingdom of Heaven. The Queen of the South shall rise up in the judgment as a witness. She is chosen for a special role and she shall be in glory -for Solomon -the man who said "He that wins souls is wise" led her to the Lord- **Matthew 12.42**

ENTERING THE KINGDOM

Entering the kingdom is by faith in the first instance. But actual entry into its eternal grandeur for the believer is by death and the rapture. It was by "rapture" that Enoch and Elijah entered. It may even be by rapture that Paul caught a glimpse of it in his Corinthian vision. It will be by rapture that the 144,000 of Revelation enter it. There is no way the Christian can understand the Kingdom of God and scrap the rapture. It is completely absurd so to do. To avoid the rapture is to settle for an earthy humanistic view of heaven.

FILE 12-WHAT ABOUT...GOD THE FATHER?

This file simply poses some questions not alone for friends of the "new-fangled" heaven on earth continuum theory of Christian cosmogony but for all of us as we have to approach new ideas and assess their reliability.

1. OUR FATHER WHICH ART IN HEAVEN!

Is there any fundamental evidence that God the Father will set up his throne on earth and evacuate the "heaven of heavens" where HE presumably has dwelt eternally?

Does the "Kingdom of Christ" in any future shape require the abdication of the Father in favour of the Son's earthly kingdom or is development in the opposite direction theologically & eschatologically?

2. SPACE AND TIME

Is the world utterly and only the space-time continuum that can be measured by the dimensions we are familiar with. Is your mind open to the 90+% of the universe about which we have no readable data and concerning which scientists can now tell us that it may have as many as 10 dimensions?

3. THE END WILL COME!

Paul wrote to the Corinthians and said, "Each in his own turn: Christ, the first fruits; then, those in his PAROUSIA. **1Cor.15.23** Then the end (*τελος*) will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death for "he has put everything under his feet. Now when it says 'Everything' has been put under Him, it is clear that this does not include God himself, who put everything under Christ. When he has done this then the Son himself will be made subject to him who put everything under him, so that God may be all in all." (**1 Corinthians 15.24ff**)

4. SUNBURN!

"Neither shall the sun light on them nor any heat!" NEVER AGAIN says scripture will these saints who appear to have come up to heaven during distressful times on earth -NEVER AGAIN will they hunger or thirst -nor the sun beat on them or any scorching heat. I hear the sweet words of a welcome homecoming- "They serve Him day and night in his temple". While the earth continues beneath these glorified ones are so glad to have reached "the further shore" of heaven for they "came out of great tribulation"

We cannot interpret this by saying they will be back on earth to sunbathe-because scripture categorically says "they will not". We cannot say their mission is to descend to this earth to live there for ever. We cannot say they are going to have bodies any longer afflicted by the sun-for a new type of light shines upon them and the city of God has neither sun or moon (**Revelation 21 23-24**) It would appear by simple mathematics that if ALL NATIONS walk in that new light NO NATIONS walk in the sunlight!

5. WHAT HAPPENS TO THE SUN?

On this topic do check out **Isaiah 60.19-20 Psalm 72.17 and Psalm 89.36** for yourself.

6. WHERE DO WE GO WHEN WE DIE?

Jesus said the thief would enter Paradise with Him. Some speak of a not prolonged stay in "Purgatory" and others say "I have friends in both places"(meaning Heaven and Hell). Is heaven still on the cards as a destination after death? To which place should Christian ministers point the minds and souls of men and women grappling with eternal issues? Years ago the Jehovah witnesses held out to those who listened to them the hope of a "Paradise earth"-this very metal ball in its "new spring". But our friends who have passed to their reward are not surely going to thread their way around these streets and hedgerows once more? Are they going to say "We've been here before?" Where are they now? They are with Christ! Indeed! And where is He? Interceding at the throne! And where is the throne? It is not good enough to escape this question by supplying a second throne. There is only One God and one throne. Where then is the throne? Scripture says "Heaven is thy throne!" God's throne is firm and is a heavenly throne. **In 2 Corinthians 12.2** the apostle Paul speaks of being caught up to the "Third heaven" and

hearing words. Where did those words come from? They came from the throne of God. So the physical heavens we know about -the heavens that space research has spent a small fortune to investigate hold no information on this dimension of reality. Nor are we bound to cede to "new thought" that this higher realm is in any hurry to abdicate in favour of our solar system.

THE FATHER'S HOUSE

This glorious place is extensive enough to house all the ransomed church of God. It has "*many rooms*"(John 14.2).

The place which Christ is gone to prepare in the Father's house has been settled upon us long ago. The apostles certainly had rooms in readiness some 2000 years ago. The "final touches" of Christ are such as we would expect any host to make prior to the arrival of along awaited guest.

WHAT WOULD ENGLAND BE WITHOUT THE SEASIDE AND THE WHITE CLIFFS OF DOVER?

It would be rather a pity if we were to become so unsettled that we needed to "escape to the country" and get back to old England however pleasant the Dorset countryside. The new thinkers might hum "There'll always be an England" **but I would put more trust in "a cabin in the corner of Glory Land" if I were you!** Those blue skies over the white cliffs of Dover have excited many a sailor but Enoch went up and Elijah went up and Jesus went up and you will go up! If new thought takes hold of you strongly you had better believe with all your heart that "whatever goes up comes down." I could live with that as a Pre-millennialist but this "down to earth" experience of the last days is not a proven fact for the billions who have homes in the mansions of God. I dread to think that the expectation of "earth for eternity renewalists" is to live here eternally *after the renovations* is posited comfortably on the experience of Noah and his family who re-settled well after *lots of water* and mighty movements in the deep changed earth's surface. The "Renewalist" belief in a world brought back from *lots of fire* is the more difficult

(a) Because that "fire" is foreseeably of a nuclear order-more like a flowing lake than a little garden clearance.

(b) Because with the fire there is a rolling up of the heavens like a scroll and the passing out of service and remembrance of the earth

(c) Because the scene of man's eternal state changes to the "heaven and earth" that are recorded in the making by Isaiah and come down from God out of heaven in place of the present earth and its distant musical ensemble of singing stars. **Isaiah 65 & 66**

FILE 12 QUESTIONS ANSWERED-BY WAY OF SUMMARY

1. Did Job say "In my flesh shall I see God" or "Without my flesh shall I see God"? Job 19.26

The Hebrew reads *hwl a hzha yr vblm* The NIV has "In my flesh"(text) and "Apart from my flesh (footnote) If you look at the Hebrew you will see the huge "M" which can signify "separation" Understandably with much affliction Job could well desire to be without his body but after recovery he could aspire to see the LORD-in what seems a long "before its time" authentic faith view of resurrection. In the sense that the unchanged body formed after Adam's image cannot look upon God we are compelled to think Job must either mean "without my body"" and in a spiritual condition or was he speaking though unawares *through the Holy Spirit* about the "changed body united in form and flesh" to Christ's which he would one day possess? Isaiah and Peter consent to this that "all flesh is as grass-man's glory withers and his flower falls off but the active effect of the word of God-namely "**new life**" and "**resurrection**" preached in the gospel-endure into eternity.

2. Did Mary-Lazarus' sister -believe in a "Last Day" resurrection? -John 11.24

Mary said "I know my brother shall rise again or be raised again in the circle of the resurrection in the circle of the last day" ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ Here are two circles in the text-the circle of resurrection and the circle of the last day. But the question is "Are they concentric?" Let us follow what Jesus said in reply!

- (a) I am the resurrection and the Zoe life. **John 11.25**. After death's winter Christ is the hope of spring
- (b) The one who believes into me (as the Resurrection & Life) and also may die-will live a Spring like life. The LORD is saying that Spring time has entered and eternal life along with faith
- (c) And everyone who lives thus renewed and believes into me shall not die at the end of his span or eternally.

The LORD asks Mary if she believes this. She replies "I have always believed it" She believed in "eternal life" and she believed in Resurrection-but the nicety of "after death resurrection" vis-a-vis a resurrection state beginning at "the last day" is not clarified for her till Lazarus steps out of the grave.

3. What is the Father's will?

(1) Will anything be lost ἀπολεσῶ ἐκ αὐτοῦ from him whom the Father gives to the Son?

Christ will raise him up in the circle of the last day. The idea of "loss" is indeed tmesis or cutting off" but the regular use as in Homer and Xenophon is of "slipping away in death" (in such sense it is used four times by Homer and 4 by Xenophon). So we cannot slip from Christ or He from us in battle or in death or by ruin or whatever. The truth taught here is echoed in **Romans 8**.

(2) Is everyone going to rise in the circle of the last day?

The Father's will as Jesus taught it was that through His mission the one who ""sees the action" of Jesus life and death or ""consulting" Christ as the oracle or Word should believe into him and should have hold of eternal spring-like life. Such have the LORD'S undertaking that they shall be raised at the last day. Gods will is that we experience the eternal life without pause or intermission and this in face of the intrusion of death.

Jesus speaks twice in this context of the **last day** and once later in **John 11**. *This day concludes the History of salvation and equally the history of this earth!*

What Christ is saying is that at that time all who "seek the Lord" till that very moment will be raised: all the prediluvians like Enoch; all the "righteous" of the OT era; all the "saved" of the church age together with all who "seek and remain faithful" to the LORD in the millennium will also be raised at the last day of this earth's lifespan. This is *the entire circle* of resurrected ones-this is *the last day*. The resurrection stretches back to the first day man looked to the coming Messiah till **the last day** when God will call. The Father who first spoke those lovely words "Adam where art thou?" in the Garden of Eden is spoken of *in the prophets* as "teaching men" of salvation (**Isaiah 54.13**)-and **continues to draw men** in the NT era as the Great Fisherman. The *second resurrection* referred to in **Revelation 20.5 & 12** brings all human beings who are identified only by their Adam nature as "corpses" or "the dead" without union to Christ to judgment -those raised from death in the tomb or grave and Hades and the sea in the old Adam form who were never united to Christ and they are judged in accordance with the damning record of their deeds and suffer under "the second death". These "spiritually dead" were not written in the book of life. None but the Father's sons who share union and fellowship with his Son firstborn from the dead shall receive Spring-like life in Glory. Again in **John 6.65** it is clearly written "No-one can come to me unless it is given to him by the Father. The "Abba Father" relationship of the righteous is begun in repentance and faith. **Romans 8.15 & Galatians 4.6**

We must conclude that the Father's will straddles the entire history of the present earth and his will is that none should perish but that all should come to repentance and exercise saving faith. **2Peter 3.9** The alternative is to refuse to love the truth -**2Thessalonians 2.10**. In this is the grandeur of **John 3.16** is fully realised. In this God is justified and the attendant records of *the books and the book of life* show both His sovereign will and His great mercy.

The 1647 Catechism of the Protestant Orthodox Fathers met in the Westminster Assembly of Divines in questions 4-39 tell us what we are to believe in 11 separate connections-the last of which concerns *the benefits of salvation after this life*. The brief dogmatic statement runs "**The souls of believers are at their death made perfect in holiness and do immediately pass into glory and their bodies being**

still united to Christ, do rest in their graves till the resurrection" The proof text for the soul's state are **Rev.21.27 and Luke 23 14**. These are perfectly fine. The proof text for the long delay in bodily completion of the glorified saints is **1Thessalonians 4.14** ""Them that sleep in Jesus will God bring with him". This text with the greatest respect does not prove that the graves are the holding depository nor does it go any distance to explain how these saints can come perfected from heaven to be made more perfect by contact with the "bare grain" of earth dust. The artistic picture of bodies with souls materialising from the graves as portrayed by artists may stir imagination but when set alongside **Matthew 27.52, Mark 16.5, Luke 24.4, 1Cor.15.37, 2Cor.5.4, Hebrews 11.40 and Psalm 139.15**(see "Entry into the eternal state" Sections 7-8) it proves neither the fact of an essential double millennial wait for "completion" nor the fact that souls and bodies arise from the earth rather than coming as "lead"(as a bride) by the LORD from heaven. In fact the Greek text in 1Thessalonians 4 16 reads "The dead in the circle of Christ **will have been raised** first. The verb used for resurrection does not correspond in time setting to the appearing of the LORD. The text does not serve the interests of those who would connect bodily resurrection or the resurrection of the body to the time of the rapture or advent. The word "first" means "sooner" or "formerly" or in a "primary" sense and might be thought of as those "first to obtain a prize" or the "first ranks" or "sooner united"(as the word was used of "first marriage") To further disenchant us with the Orthodoxy of the Fathers they quote **Matthew 25.34** which refers to the judgment of nations on earth (**Matthew 25.32**) as their proof text for the judgment of the church before the heavenly Bema of Christ and that is plainly inadmissible as a proof text. We might ask as a supplementary question-why did the Fathers of the puritan era stumble through eschatology so clumsily? The answer has to be that like the doctrine of the Holy Spirit and the doctrine of Mission this area of biblical thought was not yet subjected to the fiercest scrutiny or adequately developed scholarship and of course as we had best recognise and as one of the Pilgrim fathers -Rev Rutherford-wisely commented "God has still more truth to spring forth from his word".

(3) How is Christ the Saviour of the body? Ephesians 5.23

By putting his Spirit within he gives earnest of our resurrection. By Union with Christ comes our resurrection itself after the image of Christ-we shall be like him! **Romans 6.5**

(4)Will our lowly (vile) bodies really lose anything? Philippians 3.12

Most decidedly they will. They will lose their weakness and sinful appetites. There will be a reconfiguration of the digestive system. The flesh clothing will be of an incorruptible sort and suited for the eternal state. Flesh and blood cannot inherit the kingdom of God

(5) Will we have a bone structure? Ephesians 5.30-32

Christ said "A (pure) Spirit does not have flesh and bones as you see me have! **Lk24.39** We will have both after the sort of Christ. Scripture says "we are members of His (Christ's) body and of His bones". There is a "cementing" or "damasking" in marriage which entails the leaving of FATHER. There is in becoming a member of the "called out" believing people of God a mystery by which we "unite" to Christ. Union with Christ is no mere theory-it entails participation with Christ so far that "our bodies are under His Lordship" as we are raised to newness of life in Him and our Resurrection bodies are united to him not Adam-whilst the parental DNA (SPERMA) that governs family connection is not secret from Him for He first developed it and our days are in His book **Psalm 139 13-16** Like Christ we will have bones **Luke 24.39**.We will remain human in the perfect sense of possessing a Spirit with which to worship the LORD a soul with which to think and decide and feel and a body suited to our "eternal state" adapted to life in the third heaven or paradise the new heaven and earth the city of God and if God should so will to the millennial earth in the same way as the young men at the tomb and Moses turned up in strategic situations within the resurrection scenes and the life of Jesus.

(6) Won't our bodies be the same? Philippians 1.21 1Corinthians 15 51-52

He Christ shall change our lowly bodies. These bodies are compared to a "carpet". They are bodies which are very comfortable on the one hand but they will presently end up under foot. Things of this sort like unsavoury salt were considered useless-the AV. has "vile". **Philippians 1.21**

Paul makes no exceptions -we must all expect change-it will come in an indivisible iota of time-it will come as the eye quivers in death-it will come when the church is raptured.**1 Thess.4.17.** We will not **all have died**-for some will be changed when Jesus comes but we will all "**be changed**" **ALASSO.** We must give this body for another as we give this world for the next. The word is associated with "going to a new place" and "taking a new position". Euripides speaks of "changing rooms" and Plato speaks of "changing cities" under this concept. It is a word built on the root idea "other" or "different".

(7) What about Moses and Elijah? Deuteronomy 34 5-8

Moses died by the kiss or mouth of the LORD. **yp** | [**bawm xra yp db[hvm MV tmy** He died in Moab. We take it that he died in the arms of God. This was one of the most remarkable deaths ever died. As to Moses burial place it was never found. Well into the time of Phineas and Joshua who followed Moses widespread searches notwithstanding there was no trace found of Moses body or burial. Scripture says "God buried him" It does not say angels buried him. The last reverent acts in respect of Moses were wrought by his LORD. However we are told that Michael the arch angel disputed with Satan over the body of Moses (**Jude 9**) This dispute is understood by Clement Origen and Didymus from their knowledge of a document called the "Assumption of Moses" to have arisen because Satan contested the right of burial because Moses has committed murder (**Exodus 2.12**) and he supposed that none but he had authority over matter. The phrase "The Lord rebuke you" is prophetic of the determination and authority Jesus demonstrated both in His ministry and resurrection over death and the tomb. This authority is seen in respect of the "stones" of Mount Qarantel and in his unqualified directive power over angels untrammelled by Satan as at the pinnacle of the temple and his unrivalled sovereignty over the earth in its great future critical days. We can be very sure that God took the matter in hand and Moses was well and truly hidden in the cleft of a rock. **QIBOR.**

Moses' face became radiant when he went in before God. When we come close to God in meditating on scripture and praying we too are changed from glory to Glory by the work of the Spirit of God. For Moses the Tabernacle **basin** made of mirrors (**cf Exodus 38.8**) in which he would wash daily as he came to the oracle supplied the same office as **the Word** for us. The same **Presence of the LORD** that changed him from one degree of glory to another is changing us through the LORD the Spirit into exactly the same Christ likeness. We who are now changed by mirrored glory will be the more substantially changed when time comes for our permanent entry into the presence of our LORD.**2Corinthians 3 17-18**

(8) Will Elijah return? Malachi 4.5 & Matthew 11.14

THE CHARIOT OF FIRE

As for Elijah his glorious chariot took him aloft in every increasing circles-he was raptured or caught away. His understanding of what would happen was not perfect-for he was unsure if he would be seen during the ascent. Like Enoch he was taken as he lived. We are told in scripture that "in Adam all die"**1Corinthians 15.22** but it is not urged that "all have died". There can be little doubt that Enoch (The prediluvian prophet) and Elijah (the prophet of the early Theocracy) were like Daniel "men greatly loved" and we have to assume the while the LORD took them from the earth it is never stated that they died. Elijah clearly was able to do without his outer garment or mantle but we have to remain silent where the perspecuity of scripture is not adequate. All through the ages Israelis have expected the coming of this same prophet Elijah as a mighty witness of the coming of the LORD and as a force to rebuild true faith in the Living God.

A GREAT DAY IS PAST -A DREADFUL DAY IS ABOUT TO DAWN

The last verses of the Old Testament read "I will send you Elijah the prophet before **the Great and Dreadful faces** of the coming day of the LORD. He will turn the heart of the fathers to the sons and the heart of the sons to their fathers lest when **I myself** come I cause a curse **HARAM**-utter destruction- to smite the earth.

(A) We can see with clarity that John the Baptist fulfilled the first office heralding Christ whose "Great day" was ostensibly related to bearing the curse. Jesus alluded to John being the immediate fulfilment in connection with the first face of the LORD'S coming but in face of His return in a dreadful day the hope

of Israel is a mighty re-awakening like that which Elijah formerly attempted through the school of the prophets and by miracle and sign.

(B) In **Revelation 11** we are told that in the troubled times after full three and a half years of proud international supremacy over Jerusalem and prior to the seventh trumpet of Revelation two witnesses will appear for three years and six months less 15 days. They are unnamed but in **Zechariah 4.14** they are described as "**two shining ones**" who minister before the LORD of all the earth. These "prophets" **Revelation 11.10** who are described by an Angel to Zechariah as ministering in OT time before the LORD will be commissioned to return to earth and their ministry of containment of evil by **meteorological signs** prepares for the ushering in of the Messiah. They are killed by the Anti-Christ and their "corpses" will revive and be raptured prior to the long expected imminent coming of Messiah. This prompts one of the songs of the Apocalypse which declares under the symbol of the ark in heaven that Christ is there and coming soon for the golden era of the AION or OLAM or MILLENNIUM **Revelation 20 4&7** on earth before the inception of "eternal state" where Christ continues as co-regent with the Father

WHAT'S NEW ABOUT HEAVEN?

Solomon said "There is nothing new under the sun".**Ecc1.9** That biblical statement is consummate wisdom and will **not** be invalidated. Nevertheless in the heavenly dimension where He "works" indefatigably for us God has prepared a "New Heaven and New Earth". **Revelation 21.1-5** At its epoch and following the passing away of the **former earth and heavens** as a dimension all that remains real with the exception of the lake of fire **Rev.21.8** is found there. The saints have been going there and will finally all "appear before God" there. Scripture says "I make all things new". This does not read "I am repairing all old things" Much play has been made on the Greek word *καινα* quite unnecessarily trying to turn it into a term for changing what is by reform repair or renewal. That is not the effect of the word. Like **Η καινη διαθηκη**(The New Testament) it is "new" but more important it is the "**common**" **home of God and man and angels** (excepting only the devil and the fallen and unredeemed) and that's what really is going to be new at its final unveiling. The Greek word shares with **νεος** the notion of *de novo* indeed it is the preferred word for "spanking new" because **νεος** means "fresh" or new as in "new moon" which is really the old moon in a new or fresh phase. **KAINOS** is the term employed for "newly invented" by Euripides and Plato. Xenophon speaks of Cyrus as introducing little that was really "new". Thucydides speaks of a "new stage in war; Demosthenes of "new suffering" or "pain"; **ANTIPHO** the orator highlighted the newest needs rather than the newest frauds. In **BUTTMANN'S catalogue of irregular verbs** the word is finely analysed in its associations and those include the notions of "newly close to"(ENENOTHOS) and "new and clean from defilement" (**KATHAROS**). The term **KAINOS** is the obvious choice to describe a world that has never been before-and without undertones and over layers of curse sin and corruption where saints **live close to the LORD** who loved them and gave Himself for them. **Galatians 2.20**

THE CONCLUSION OF THE FILES ON THE ETERNAL STATE