

Heaven and Hell – Part 5

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Future Kingdom and paradise on earth

A fundamental principle for sound Bible study is to carefully check the context. Notice the specific wording of the man's request: "Lord, remember me when You come into Your kingdom" (Luke 23:42). Notice that the thief expressed no expectation of immediately going to heaven with Jesus at the moment they died.

He may have already known something about the nature of the Kingdom of God—that it would be a literal kingdom to be established on earth by the Messiah, which many Jews of that day understood. Jesus Himself had previously given an entire parable "because they thought that the kingdom of God would immediately appear" (Luke 19:11). Jesus also taught His disciples to pray, "Your kingdom come" (Luke 11:2). This Kingdom, as explained in our free booklet *The Gospel of the Kingdom*, is the Kingdom that Jesus will establish on earth at His return, not a location in heaven to which we go when we die.

Notice also Jesus' response to the man, telling him, "...you will be with Me in Paradise." Understanding the nature of the biblical use of the term paradise is crucial to understanding this passage.

The Greek word here translated "paradise," *paradeisos*, means an enclosed garden or park. In the Septuagint, a Greek translation of the Old Testament in common use at the time of Christ, this same word was used in references to the Garden of Eden. Besides its occurrence in Luke 23, the word is used only two other times in the New Testament. In both cases it refers to the place of God's presence.

In 2 Corinthians 12:2-4 Paul describes a vision in which he "was caught up into Paradise." Paul says this paradise was in "the third heaven"—the dwelling place of God.

Jesus tells us that "the tree of life" is located "in the midst of the Paradise of God" (Revelation 2:7). Revelation 22:2 explains that the tree of life is to be in the New Jerusalem. God will come from heaven with this New Jerusalem (Revelation 21:2-3) after the resurrections of the dead mentioned in Revelation 20. Only at that time will men dwell with God in this paradise.

Furthermore, the restoration of the land of Israel that will take place under the coming reign of Christ is compared in Isaiah 51:3 to the Garden of Eden—again, *paradeisos* in the Septuagint. Putting together all these scriptures, we can see that the paradise Christ mentioned, in which men will dwell with God in His Kingdom, is to be at a future time.

How do we know this was Christ's meaning? Again, as noted above, Jesus plainly said He was going to be dead and buried for the following three days and nights, after which He clearly told Mary that He had not yet ascended to heaven.

Some theologians and religious denominations try to redefine Christ's use of paradise to say that this referred to where the righteous dead went before Jesus came—a sort of temporary "holding place" next to hell because heaven wasn't available to them until Christ ascended to heaven after His death and opened the way for them to follow.

This concept, however, is straight out of pagan Greek mythology about life after death (the Elysian Fields as the section of the Greek underworld for good people) and not something taught in the Bible. The idea that the righteous dead of Old Testament times went to a place called "paradise" and later ascended to heaven after Jesus was resurrected is disproved by the apostle Peter's plain statements in Acts 2:29 and 34—almost two months after Christ's death and resurrection—that King David "is both dead and buried" and "David did not ascend into the heavens."

Putting together the relevant scriptures, we can see here the truth of the matter. The robber, facing imminent death while being crucified alongside Jesus (Luke 23:39-41), sought comfort and assurance. Jesus provided it, telling the man, "Assuredly, I say to you today, you will be with Me in Paradise." The "Paradise" of which Jesus spoke wasn't heaven, but the Eden-like world to which the man would be resurrected according to God's plan—as touched on later in this booklet.

Hebrew idiom lost in translation

Part of His reply, "Assuredly I say to you today" was a "common Hebrew idiom...which is constantly used for very solemn emphasis" (The Companion Bible, Appendix 173, p. 192). Examples of this Hebrew phrase, worded very similarly to Christ's statement, can be found in Deuteronomy 30:18 ("I announce to you today that you shall surely perish") and Acts 20:26 ("Therefore, I declare to you today that I am innocent of the blood of all men"—New International Version).

Many centuries later, when the punctuation marks we see in our English versions were inserted, Jesus' meaning was distorted by the wrong placement of the comma, and this Hebrew figure of speech was obscured. (Several other Bible translations and reference works, among them the Rotherham Translation, The Emphatic Diaglott, The Concordant Literal New Testament and A Critical Lexicon and Concordance to the English and Greek New Testament, recognize the Hebrew idiom and correctly place the comma after "today" for proper punctuation.)

In conclusion, Jesus never said nor implied that the dying man would be in paradise or heaven on that very day. Christ was encouraging him by solemnly assuring him that a time would

come, in God's future Kingdom on earth, when the man would be resurrected and would see Jesus again.

This dramatic event can be properly understood only when we comprehend the time frame of God's plan of salvation and the promised resurrections described in the Bible. These are laid out in greater detail in the next chapter of this booklet titled "The Resurrection: God's Promise of Life After Death".

Was Enoch Taken to Heaven?

Some people believe Genesis 5:24 and Hebrews 11:5 declare that God took Enoch to heaven. But is that what these verses say?

Genesis 5:24 tells us that "Enoch walked with God; and he was not, for God took him." Hebrews 11:5 adds: "By faith Enoch was taken away so that he did not see death, 'and was not found, because God had taken him'; for before he was taken he had this testimony, that he pleased God."

Some erroneously jump to the conclusion that Enoch was taken up into heaven, but notice the Bible nowhere says this. It simply says that God "took him." It does not specify where he was taken.

Jesus Christ later states in the Gospel of John that "Scripture cannot be broken" (John 10:35). One of the points He makes is that one passage of the Bible cannot contradict another passage.

This same Gospel of John reveals a startling fact very pertinent to this matter: "No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven" (John 3:13).

Clearly, Jesus Christ was the only human being who had ascended into heaven. The phrase "who is in heaven" lets us know that this was written by the apostle John after Christ's return to heaven. So even as late as this statement, no human being—and that includes Enoch—had ascended into heaven.

We later read about Enoch's fate in Hebrews 11:5: "By faith Enoch was taken away so that he did not see death, 'and was not found, because God had taken him'; for before he was taken he had this testimony, that he pleased God." The word rendered "taken" can also mean "transferred elsewhere." And the New American Standard Bible says this was done "so that he would not see death"—a better translation than "did not," as we know from the same chapter of Hebrews that he died.

Notice in verse 13 the summary given of all of the men and women of faith listed here, including Enoch: “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth” (Hebrews 11:13). So Enoch definitely died as well as all the rest. How, then, can it be that Enoch was transferred elsewhere so he wouldn’t see death? God doesn’t give us all the details of what happened, but a few scenarios have been proposed that do not conflict with the fact that Enoch died as the Bible says.

It may be that God transported Enoch elsewhere to keep him from being killed at a certain time—perhaps protecting him from martyrdom at the hands of angry persecutors who didn’t like his announcement of coming divine judgment (see Jude 14-16). God likewise supernaturally transported Elijah and Philip to other places on earth (see 2 Kings 2:11; Acts 8:39). On the other hand, we should observe that Enoch died young for his time—at age 365 while those before and after him lived into their 800s and 900s. Because of this, some speculate that God “took him” from life prematurely so that he would not have to live out his remaining centuries in a miserable world (compare Isaiah 57:1-2). His next moment of consciousness will be the resurrection. In this case, “so that he would not see death” would refer to his not having to experience the process of dying—his life ending instantly.

Still others, putting the likelihood of Enoch experiencing persecution together with his early death, have concluded that Enoch was murdered—martyred for his preaching. Enoch being taken and not found would then refer to God removing his body and burying it—as happened with Moses (Deuteronomy 34:5-6).

In this case, Enoch being taken or transferred so that he would not see death is taken as separate matter—that of him being spiritually converted, transferred from the world’s ways to God’s way of living, so that he would not see ultimate death in the lake of fire (compare Colossians 1:13; John 8:51).

Again, we don’t have enough details to know exactly what is intended. But we do know that Enoch did not skip death and go to heaven. He died, and no human being has ascended to heaven except Jesus Christ.

The Resurrection: God’s Promise of Life after Death

If a man dies, shall he live again?” (Job 14:14). This question has intrigued the minds of men from ancient times to our day.

In the Bible God inspired the patriarch Job not only to pose this important question but to give us the answer. Responding to God, Job says: “All the days of [or from] my hard service I will wait, till my change comes. You shall call, and I will answer You; You shall desire the work of Your hands” (Job 14:14-15). Job affirmed that the dead will live again through a resurrection.

Other passages in the Old Testament also affirm the resurrection. Daniel 12:2, for example, prophesies of a time yet future when “many of those who sleep in the dust of the earth shall awake...”

But the way to eternal life was not fully understood in those days. It remained for Christ to come and fully reveal the truth. Jesus states: “I am the resurrection and the life. He who believes in Me, though he may die, he shall live” (John 11:25). It is through Christ that we can experience our own resurrection from the dead. “For as in Adam all die, even so in Christ all shall be made alive” (1 Corinthians 15:22).

Let’s delve further into this matter of the resurrection. What is the impact of this teaching? And what lies ahead in terms of who will be resurrected and when?

More than a glimmer of hope

The teaching of the good news of the resurrection—that man can escape the power of the grave—set Christianity apart from other first-century religions and philosophies. Among Jewish sects the concept of a resurrection was a subject of controversy. Some dogmatically denied the dead would rise, and others said they would (Acts 23:8).

The world in which Jesus lived, besides being Jewish, was heavily influenced by the culture of the two empires—Greek and Roman—that had successively dominated the region for several centuries. The Greek and Roman religions held little hope for the dead.

“The old Greek belief, and its Roman counterpart, held that once the body was dead the disembodied soul lived in a miserable twilight existence...Sadness, silence and hopelessness seemed to brood over the life after death...Death was to men of those days the ultimate disaster” (J.B. Phillips, *Ring of Truth: A Translator’s Testimony*, 1967, pp. 40-41).

The *New Bible Dictionary* affirms the dreary outlook of the day and tells us that the resurrection of Christ gave men more than a glimmer of hope. “The most startling characteristic of the first Christian preaching is its emphasis on the resurrection. The first preachers were sure that Christ had risen, and sure, in consequence, that believers would in due course rise also. This set them off from all the other teachers of the ancient world...Nothing is more characteristic of even the best thought of the day than its hopelessness in the face of death. Clearly the resurrection is of the very first importance for the Christian faith” (1996, p. 1010, “Resurrection”).

A truth that launched the Church

The riveting truth of the resurrection of Jesus the Messiah launched the New Testament Church. Preaching on the day of the Church’s founding, as recorded in Acts 2, the apostle Peter thundered the good news:

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it” (Acts 2:22-24). The news of the resurrection of Jesus of Nazareth spread like a shock wave through the land. Jesus’ disciples were galvanized into action and began to preach with zeal. What had been regarded as a band of renegade Jews soon grew into the thriving Church.

In its early days the Church grew by thousands (Acts 2:41; 4:4). The young Church spread hope—hope of eternal life through the resurrection. The disciples taught under God’s inspiration that all who accept Jesus as their personal Savior, repent, are baptized and receive the Holy Spirit will be resurrected (compare Acts 2:38; Romans 8:11).

The resurrection the disciples expected was not some sort of substandard half-life, such as the Greeks and Romans believed lay beyond the grave. The disciples were called to “take hold of the life that is truly life” (1 Timothy 6:19, NIV).

Jesus had told them before He was crucified, “Because I live, you will live also” (John 14:19). Jesus had also shared with His disciples His intention for all of mankind: “I have come that they may have life, and that they may have it more abundantly” (John 10:10). Though we may enter into the abundant life of which Christ spoke in this life, it reaches its full realization in the resurrection from the dead.

The resurrection gives meaning to life

The first-century world held many conflicting ideas about life after death. Pagan philosophies had clouded the understanding of most people.

Our situation is similar. In the Western world a significant number of people believe nothing lies beyond the grave. Atheism and agnosticism have left their marks. The world needs to hear and understand the original resurrection message of Christ and the apostles.

Many people, like those of the ancient world, are anxious about the matter of death. The truth of the resurrection proclaimed by God’s Word can counter the anxiety and hopelessness inherent in any approach that excludes God.

Speaking of the return of Christ and the accompanying resurrection of the faithful, Paul encourages believers to “comfort one another with these words” (1 Thessalonians 4:18). The truth of the resurrection provides comfort for our natural anxiety about death.

The resurrection: historical fact

Why should we believe in a resurrection from the dead? We should take heart because the resurrection of Christ, in whose steps we follow, is a biblically and historically confirmed fact.

After being executed and entombed, Jesus' body disappeared, and even His enemies who wanted to refute His resurrection could not explain away the empty tomb. Jesus' resurrection was confirmed by many witnesses—including on one occasion 500 people (1 Corinthians 15:6). Peter, speaking on behalf of all the apostles, triumphantly proclaimed, "We are His witnesses to these things"—to the fact that "the God of our fathers raised up Jesus" (Acts 5:30-32).

Years later Paul similarly said of Jesus that "God raised Him from the dead [and] He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people" (Acts 13:30-31). The apostles and other members of the early Church gave their lives as willing martyrs for this truth—for they knew for certain that it was indeed the truth.

Every person in his own order

The fact that Jesus was resurrected as a forerunner of the future resurrection of His followers is understood by many Bible readers. What is not so clear to many is that the Bible describes more than one future resurrection.

In 1 Corinthians 15, Paul writes: "But now, Christ is risen from the dead, the first-fruit of those who have fallen asleep . . . For just as in Adam all die, so also in Christ all will be made alive. But each in his own order; Christ the first-fruits, then those who belong to Christ at his appearing. And then the end, when he shall hand over his kingdom to God his Father" (verses 20-24, Montgomery New Testament).

The reference to firstfruits indicates that other fruits are to follow—Jesus here followed by those who are His at His return. Paul specifies that God has set an order in His plan by which He will bring up everyone—"all," as it says—in a resurrection. And in this order, not everyone will be resurrected at the same time.

Notice that Jesus is here called the firstfruits. Yet His followers are elsewhere called firstfruits themselves—and firstborn (James 1:18; Revelation 14:4; Hebrews 12:23). Thus Christ is the first of the firstfruits. The implication is that yet others will follow as later fruits—at "the end," as we saw in 1 Corinthians 15:24. And other scriptures confirm that, as we will see. Those who believe that people go to heaven or hell at death have been troubled at the indications they see in Scripture that comparatively few will be saved. They frequently base this assumption on such passages as Matthew 7:13-14: "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." In these verses Jesus explains what happens in "this present evil age" (Galatians 1:4), in which

God is not calling everyone to be converted now. We read in Revelation 12:9 that Satan "deceives the whole world." John writes, "We know that we are of God, and the whole world lies under the sway of the wicked one" (1 John 5:19).

Mankind as a whole is deceived—for the time being. Jesus states, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day” (John 6:44). Jesus plainly indicates here that only certain ones will be in the resurrection to which He refers—those who are specifically called by God. The Bible teaches that in this particular age—the age preceding the return of Christ—God is calling only a small portion of mankind to enter and partake of His Kingdom.

“This is the first resurrection”

The coming resurrection of those who are called now in this age is further described in the 20th chapter of Revelation.

Let’s notice how John describes that resurrection: “I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

“Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years” (Revelation 20:4-6, NIV). Notice that some are resurrected at the beginning of the 1,000-year reign of Christ—at “the first resurrection.” Those in this resurrection of the faithful will be raised immortal and incorruptible to reign with Him, never to die from then on. But notice that the use of the term first resurrection shows that at least one more must follow!

Another resurrection follows

Indeed, as we can see, the same passage explains in a parenthetical note, “The rest of the dead did not come to life until the thousand years were ended.” Clearly there is another resurrection 1,000 years after the first, and in this resurrection others will have the opportunity to receive salvation. They will be called to understand God’s truth and His plan during a period sometimes referred to as the “great white throne” judgment (verse 11).

This time of judgment is further described in verse 12: “And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.”

Those resurrected in this group have never completely understood the truth of God. Consider that the majority of all people who have ever lived have never heard God’s truth. Rather than condemn such people to eternal suffering in a fiery hell, the God of the Bible is much more comforting and encouraging. He will extend the opportunity for eternal life to everyone—to relatively few in this age, but to billions of people in the coming second or general resurrection.

Judgment is much more than a final decision to reward or condemn. Judgment is a process that takes place over time before a final decision is rendered. Those brought to a temporary, physical life again in this resurrection (see Ezekiel 37:1-14) will, for the first time, have their minds opened to the truth of God's plan. They will have the opportunity to decide whether they will accept and follow God's instruction or not.

After coming to see the truth, they will be judged according to their response to their new understanding. Many will accept that truth, repent and receive God's gift of eternal life—joining those made immortal in the first resurrection. Past generations will be resurrected together. Jesus Himself spoke of this second resurrection period when He said that even the sinners of the long-destroyed city of Sodom would have the opportunity to repent in a future judgment. As He sent His disciples out on a mission to preach the gospel (Matthew 10:9-14), He told them that some they would encounter would reject their message. Of these Jesus said, "Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (verse 15).

That there is room for tolerance in that day toward Sodom and Gomorrah shows they will have opportunity to repent and enter God's Kingdom. This is because, when they formerly lived, they either never had opportunity to know God or His way or never fully understood what they heard. The time for their calling and judgment is yet future. This is not a second chance for salvation, as some might view it. Rather, this will be their first chance—their first opportunity to act on a clear understanding of God's truth.

In a similar example, Jesus said the long-dead people of the ancient Assyrian city of Nineveh and the biblical "queen of the South" from Solomon's time "will rise up in the judgment" alongside those from Christ's generation (Matthew 12:41-42). The people from those generations had lived and died many centuries earlier, never having understood the true God or His plan to offer eternal life through His Son Jesus the Messiah.

Having great mercy toward all people, God will offer salvation to all who lived and died in all ages without ever really knowing Him. The Bible tells us that God does not play favorites (Acts 10:34; Romans 2:11). He calls all at the time that is appropriate for them, and eventually all will be given the same wonderful opportunity to receive His gift of salvation.

Evidence of a third resurrection

Other scriptures indicate that a third group, the wicked who refuse to accept God and His way of life, will be resurrected just before final destruction in the lake of fire.

Jesus explained that some would deliberately and knowingly despise God's truth and spiritual understanding. These individuals, He said, will not be forgiven "either in this age or in the age to come" (Matthew 12:31-32).

Yet “all who are in the graves will hear [Christ’s] voice and come forth” (John 5:28-29). Even those who will not be forgiven are to be resurrected from the dead.

This group will consist of those who have deliberately rejected God’s way of life even after they have been “once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit” (Hebrews 6:4-6). These few are people who were once forgiven and converted but later chose to reject the Holy Spirit and priceless knowledge God gave to them. Because they “trampled the Son of God under foot, . . . treated as an unholy thing the blood of the covenant that sanctified him, and . . . insulted the Spirit of grace,” for them “no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God” (Hebrews 10:26-29, NIV).

As we saw earlier, God has revealed that the ultimate fate of the incorrigibly wicked is to be burned up: “‘For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,’ says the LORD of hosts, ‘That will leave them neither root nor branch’” (Malachi 4:1).

This will be the end for those few who stubbornly have or will have refused to repent of their own self-willed rebellion in spite of all the opportunities made available to them by God. They will be destroyed in the lake of fire, dying in “the second death,” from which there will be no resurrection (Revelation 20:13-14; 21:8).

We are even told that death itself and hades (the grave) will be destroyed in this fire (Revelation 20:14). That is because the judgment of God will then be complete. Those who are saved will never again have to fear death. Paul’s words in 1 Corinthians 15:26 will have then come to pass: “The last enemy that will be destroyed is death.”

Your Awesome Future

In light of these biblical truths, where does that leave us? As we have seen, the beliefs of people about the nature of heaven and hell have ranged over a broad—and confusing—spectrum. But there is one thing on which we all should agree: “The living know that they will die” (Ecclesiastes 9:5).

The prospect of death has hung over the heads of mankind as long as human beings have existed. When people do not understand God’s truth, they are gripped by the fear of death and enslaved in a cruel and unforgiving bondage.

The Expositor’s Bible Commentary summarizes how the truth of the resurrection, exemplified in the resurrection of Christ, transformed the outlook of many: “In the first century this [fear of death] was very real. The philosophers urged people to be calm in the face of death, and some of them managed to do so. But to most people this brought no relief. Fear was

widespread, as the hopeless tone of the inscriptions on tombs clearly illustrates. But one of the many wonderful things about the Christian gospel is that it delivers men and women from this fear... They are saved with a sure hope of life eternal, a life whose best lies beyond the grave” (Leon Morris, 1981, Vol. 12, p. 29, note on Hebrews 2:14-15).

The Bible reveals that the best that man can experience lies beyond the grave. It shows us that converted Christians will inherit eternal life at the first resurrection and that death will never again lay a claim on them: “So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’” (1 Corinthians 15:54).

The life to come will be vastly superior to this present, temporary existence. It will be a life abounding in both purpose and pleasure: “In your presence is fullness of joy; at Your right hand are pleasures forevermore,” wrote David (Psalm 16:11).

Let us now catch a glimpse of what awaits those who receive eternal life in the first resurrection. What will we be like?

We can know in general terms what we will be like in this resurrection because the Bible tells us we will be like the resurrected Jesus. “The first man was of the earth, made of dust; the second Man is the Lord from heaven...And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man” (1 Corinthians 15:47, 49).

We learn that in the resurrection we will take on the same image, or likeness, that Christ has. This includes becoming a spirit being with a spirit body rather than flesh and blood (see verses 45, 50).

Moreover, Paul tells us that true Christians will “share the likeness of his Son,” who is “the eldest among a large family of brothers” (Romans 8:29, Revised English Bible). Did you catch that? We will be Jesus’ brothers and share His likeness. Though Christ has eternally existed and we have not, we will be elevated to a plane so high that we are called children of God and brothers of Jesus Christ.

The apostle John confirms these same two truths—that we’ll be children of God and that we’ll have the same glorified form as Jesus Christ. “Behold what manner of love the Father has bestowed on us,” he writes, “that we should be called children of God” (1 John 3:1). And in the next verse he tells us, “We know that when He is revealed, we shall be like Him, for we shall see Him as He is.”

Raised in unimaginable splendor, we will share the divine glory and dominion of Christ (Romans 8:16-18; 2 Corinthians 3:18; 2 Thessalonians 2:14; Hebrews 1:1-3; 2:5-9; Revelation

21:7)—though we will never equal Him. He is the one Son of God who has always existed, superior to all but the Father.

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