

Heaven

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I. You are going to die.

1. Before we talk about heaven and the afterlife, let's come to grips with the fact that we are all going to die.
 - A. Die v. - 1. a. *intr.* To lose life, cease to live, suffer death; to expire.
 - B. Death n. - 1. The act or fact of dying; the end of life; the final cessation of the vital functions of an animal or plant.
2. We will all die if Christ doesn't return first.
 - A. There will be some saints that will be alive at the second coming of Christ (**1Th 4:15**).
 - B. The rest of us will *go the way of all the earth* (**Jos 23:14; 1Ki 2:1-2**).
 - C. There is a time to die (**Ecc 3:2**).
 - D. No man can avoid it no matter how hard he tries (**Psa 89:48; Ecc 8:8**).
3. It is *appointed* unto us to die (**Heb 9:27**).
 - A. Appointed ppl. - 1. Fixed by agreement; settled beforehand. 2. Fixed by authority; ordained.
 - i. We have an appointed time on this earth (**Job 7:1**).
 - ii. We will most certainly keep that appointment.
 - B. The number of our days are *determined* and God has appointed *bounds* that we cannot pass (**Job 14:5**).
 - i. Determined ppl. - 1. Terminated, ended. (last usage in 1581) 2. Limited, restricted: a. as to extent; b. as to freedom of action or choice; conditioned. 3. Decided, settled, fixed; decided or resolved upon. 4. Appointed, ordained; fixed beforehand.
 - ii. Bound n. - 1. A landmark indicating the limit of an estate or territory. *Obs.* (last usage in 1300) 2. a. The boundary line of a territory or estate; *gen.* a limit or boundary, that to which anything extends in space.
 - iii. God has set an outer bound on the length of our lives which cannot be extended (**Ecc 8:8**).
 - iv. We may end our lives early through suicide or foolish living, but we will never extend it beyond our determined time.
 - C. Death (the grave) is the house appointed for all living (**Job 30:23**).
 - D. No man knows the time of his death (**Ecc 9:12**).
 - E. We should therefore live each day as if it might be our last.
4. On average, men live to be 70-80 years old (**Psa 90:10**).
 - A. We should all number our days that we may apply our hearts unto wisdom (**Psa 90:12 c/w Eph 5:16**).
 - B. If you are in your 60s or above, you better be preparing yourself for death.
 - i. You better be making provision for your loved ones you will leave behind (**1Ti 5:8**).
 - a. Men, do not leave your wives destitute after your death.
 - b. It is selfish and irresponsible to not leave your wife with enough money to take care of her after your death.

- c. She may outlive you by years or even decades, so you better make sure to leave her with as much money as possible to provide for her needs.
 - ii. Make arrangements for your funeral now.
 - iii. Make sure that you have either paid for your funeral ahead of time or that you at least have money set aside for it.
 - iv. You should set your house in order so that it will be as easy as possible on your loved ones after you're gone.
 - a. Get a will made.
 - b. Get rid of excess things you don't need.
 - c. See sermons on *Facing Death*: <https://pastorwagner.com/death>
5. Life is short (**Job 14:1; Psa 89:47**).
- A. The end of your life will be here before you know it.
 - B. Our life on this earth is so short it is called a *vapour* (**Jam 4:14**).
 - C. Vapour - 1. Without article: Matter in the form of a steamy or imperceptible exhalation; *esp.* the form into which liquids are naturally converted by the action of a sufficient degree of heat.
 - D. It's wind (**Psa 78:39**).
 - E. All flesh soon withers like the grass and fades like the flower (**Isa 40:6-8**).
 - F. It's *soon* cut off, and we fly away (**Psa 90:10**).
6. Prepare to meet your Maker now, whatever your age (**Amo 4:12**).
- A. Seek thy Creator in the days of thy youth (**Ecc 12:1; Lam 3:26-27; Pro 8:17; 2Ch 34:3**).
 - B. If you didn't find God until you were old, then be wise in thy latter end (**Pro 19:20**).
 - i. Serve God in your old age and show His strength unto this generation (**Psa 71:9, 15-18**).
 - ii. Don't leave this world until you impart the truth to the next generation.
 - iii. Never stop bringing forth fruit, even in old age (**Psa 92:13-14**).
 - iv. God will be with us in old age (**Isa 46:4**).
 - C. Make sure your heart is right with God (**Psa 51:17; Psa 34:18; Psa 51:10 ct/w Psa 78:37 & Act 8:21**).
 - D. Make sure you have confessed and repented of any known sins now (**Pro 28:13; 1Jo 1:9**) so you don't take them to the judgment seat (**2Co 5:9-10**).
 - E. Deal with any problems you have with anyone (church brethren, family, friends, etc.) now (**Mat 5:22-24; 1Jo 4:11-12, 20**).
 - F. Live your life from here forward so you that won't have any regrets (**Act 20:26, 33; Act 23:1**).
 - G. Read your Bible daily (**Psa 1:2**).
 - H. Pray regularly (**1Th 5:17**).
 - I. Make church a priority (**Mat 6:33; Heb 10:25**).
 - J. We should all strive to be able to say as Paul did at the end of his life:

"I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (**2Ti 4:7-8**)

7. If you love your life you will lose it (**Joh 12:25; Mar 8:34-37**).
 - A. Be ready to give it up at any time.
 - B. Hold on to the things of this life, and life itself, with a loose grip.
 - C. Are you afraid of death?
 - D. You shouldn't be (**Heb 2:14-15**).
8. Make sure your thoughts are focused on heavenly things (**Php 3:20; Col 3:1-3**).

II. What is heaven?

1. Heaven *n.* - 1. a. The expanse in which the sun, moon, and stars, are seen, which has the appearance of a vast vault or canopy overarching the earth, on the 'face' or surface of which the clouds seem to lie or float; the sky, the firmament. 2. a. By extension (in accordance with Biblical use) the region of the atmosphere in which the clouds float, the winds blow, and the birds fly; as in the more or less poetical expressions, *the clouds, winds, breath, fowls of heaven*. 5. a. The celestial abode of immortal beings; the habitation of God and his angels, and of beatified spirits, usually placed in the realms beyond the sky; the state of the blessed hereafter. Opposed to *hell*.
2. "Heaven" refers to three places in the Bible (**Gen 2:1**).
 - A. The sky (**Deut 33:26; 2Sa 21:10**) and the earth's atmosphere (**Gen 1:20**).
 - B. Outer space (**Gen 1:14-17; Gen 22:17**)
 - C. God's abode (**Gen 21:17; Dan 2:28; Ecc 5:2**)
 - i. God's abode is called "the third heaven" (**2Co 12:2**) which is paradise (**2Co 12:4 c/w Luk 23:43 c/w Rev 2:7 c/w Rev 22:1-3**).
 - ii. It is God's abode in heaven that we are concerned with in this study.

III. Why study heaven?

1. We should be seeking heaven and setting our affection on it (**Col 3:1-2**).
 - A. This commandment to seek heavenly things is proof that we don't do so naturally, else the command would not have been given.
 - B. This is why a study like this is important.
 - C. The more we learn about heaven, the more we will set our affection on it.
 - D. The more we think about being with the LORD in heaven, the less we focus on the wicked and depressing things of this life.
 - E. Satan wants to keep your mind from being focused on heaven and heavenly things.
 - F. If he can do that, he will be able to more easily lead you into depression, despair, and depravity.
2. Learning about heaven brings us hope which helps us get through this life.
 - A. Our hope is laid up for us in heaven (**Col 1:5**).
 - B. We wait in hope for our resurrected body which will live on a resurrected new earth (**Rom 8:18-25**).
 - C. For the Christian this life is only the beginning of a glorious life in heaven and on the new earth.

IV. The most important reason we should look forward to heaven.

1. Being free of sin, evil, wickedness, pain, sorrow, weariness, loneliness, worry, care, frustration, death, etc. are all good reasons to look forward to heaven, but those things should not be our main reason for desiring heaven.
2. Seeing family members, friends, and brethren who have passed on before us is something to look forward to in heaven, but neither is that the main reason we should desire heaven.
3. The thing that should make us desire to be in heaven above all else is that God is there, and we will be able to see Him face to face.
 - A. We will see God (**Job 19:25-27; Mat 5:8**) and know Him as we are known of Him (**1Jo 3:2; 1Co 13:12**).
 - B. We will see His face (**Job 33:26; Rev 22:4**).
 - C. We will be shown the riches of His grace for all eternity (**Eph 2:7**).

V. Doesn't the Bible say that we can't know anything about heaven in 1Co 2:9? So why study it?

1. **1Co 2:9** doesn't say that we can't know anything about heaven; it says that *our eyes have not seen, nor have our ears heard, nor has it entered into our hearts* the things which God has prepared for us.
2. We have not seen heaven with our eyes, nor have we heard heaven's noises with our ears, nor has the knowledge of it entered into our hearts through inquiry, observation, or reasoning.
3. But read the next verse! God has revealed to us by His Spirit the things that He has prepared for us (**1Co 2:10**).
 - A. There is plenty about heaven and the new earth that we don't know and can't know, but there are also plenty of things about it that we can know through studying the scriptures.
 - B. This study endeavors to do just that.
4. Although we can learn a lot about heaven from the Bible, we will learn far more about it when we get there than God has chosen to reveal to us now.
5. "In a few minutes I shall know more of heaven than an assembly of divines could teach me." (C.H. Spurgeon, *The Metropolitan Tabernacle Pulpit*, 9:18-19)

VI. A faulty understanding of heaven

1. Many people have misconceptions of what heaven will be like.
 - A. They imagine that we will do nothing all day except sit on a cloud and strum a harp.
 - i. This is unbiblical nonsense.
 - ii. This conception of heaven is based on ignorant artists' renditions of heaven.
 - B. They imagine that we will all be disembodied spirits dwelling in a nonmaterial place for all eternity.
 - i. The present heaven is not a nonmaterial place.
 - ii. It's true that we will be only soul and spirit in the present heaven until the resurrection.
 - iii. But after the resurrection we will have new glorified bodies which will dwell on the new earth.
 - C. They think heaven will be boring because all we will do is worship God all day.

- i. First of all, even if that were the case, being in the presence of Almighty God, basking in His glory, and worshiping Him all day would not be boring for a redeemed child of God.
 - ii. Secondly, we will be doing many things in heaven in addition to worshiping God, though all acts will be an indirect act of worship of the God who saved us and reserved us a place in heaven with Him.
2. These misconceptions will be further dispelled as we go through this study.

VII. The present heaven versus the eternal heaven (the new earth)

1. The present heaven is a temporary dwelling place for the souls and spirits of the saints who die before the second coming of Christ and the resurrection.
2. The eternal dwelling place for the saints will be the new earth which will be created after the resurrection and the destruction of the present heavens and earth.
3. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
4. God's dwelling place will be on the new earth with men.
5. These points will all be proved and expanded upon throughout this study.
6. Randy Alcorn in his book *Heaven* summarized this well.
 - A. The present heaven is the temporary dwelling of God and His people — the new earth is the eternal dwelling of God and His people.
 - i. "*When we die, believers in Christ will not go to the Heaven where we'll live forever. Instead, we'll go to an intermediate Heaven. In that Heaven—where those who died covered by Christ's blood are now—we'll await the time of Christ's return to the earth, our bodily resurrection, the final judgment, and the creation of the new heavens and New Earth. If we fail to grasp this truth, we will fail to understand the biblical doctrine of Heaven.*" (Randy Alcorn, *Heaven*, p. 42)
 - ii. "Only God is eternal and self-existent. All else is created. Heaven is not synonymous with God, nor is it part of his essential being. Therefore, God must have created Heaven. It is not a place where he *must* dwell, but it is where he *chooses* to dwell. Because Heaven is a place where angels live, where finite beings come and go, it appears to be a finite environment, a specific location." (Ibid, p. 44)
 - iii. "Because God created Heaven, it had a beginning and is therefore neither timeless nor changeless. It had a past (the time prior to Christ's incarnation, death, and resurrection), it has a present (the Heaven where believers go when they die), and it will have a future (the eternal Heaven, or New Earth). The past Heaven, the present Heaven, and the future or eternal Heaven can all be called Heaven, yet *they are not synonymous*, even though they are all God's dwelling places." (Ibid)
 - iv. "The present Heaven is a temporary lodging, a waiting place until the return of Christ and our bodily resurrection. The eternal Heaven, the New Earth, is our true home, the place where we will live forever with our Lord and each other. The great redemptive promises of God will find their ultimate fulfillment on the New Earth, not in the present Heaven." (Ibid)

- v. "Once we abandon our assumptions that Heaven cannot change, it all makes sense. *God* does not change; he's immutable. But God clearly says that Heaven *will* change. It will eventually be relocated to the New Earth (Revelation 21:1). Similarly, what we now refer to as Hell will also be relocated. After the Great White Throne Judgment, Hell will be cast into the eternal lake of fire (Revelation 20:14-15)." (Ibid)
- B. The new earth can be referred to as "heaven."
 - i. "(Revelation 21:1-3). Heaven, God's dwelling place, will one day be on the New Earth. Notice that the New Jerusalem, which *was* in Heaven, will come down out of Heaven from God. Where does it go? To the New Earth. From that time on, "the dwelling of God will be with redeemed mankind *on Earth*."

Some would argue that the New Earth shouldn't be called Heaven. But it seems clear to me that if God's special dwelling place is by definition Heaven, and we're told that "the dwelling of God" will be with mankind on Earth, then Heaven and the New Earth will be essentially the same place. We're told that "the throne of God and of the Lamb" is in the New Jerusalem, which is brought down to the New Earth (Revelation 22:1). Again, it seems clear that wherever God dwells with his people and sits on his throne would be called Heaven." (Ibid, p. 45)

VIII. Basic facts about the present heaven

1. The following are some basic facts about the present heaven. Many more details about heaven will be given in the questions portion of this study below.
2. Heaven is a place of light (**1Ti 6:16**).
3. Heaven is paradise (**Luk 23:43**).
 - A. Paradise *n.* - 1. a. The garden of Eden. Also called earthly (terrenal, terrene, terrestre) paradise, to distinguish it from the heavenly paradise. 2. a. Heaven, the abode of God and his angels and the final abode of the righteous. 3. a. A place like or compared to Paradise; a region of surpassing beauty or delight, or of supreme bliss.
 - B. Heaven is a place of beauty, delight, and supreme bliss.
 - C. God dwells with His saints there (**Rev 7:14-15**).
4. In heaven there is no suffering, sorrow, nor death.
 - A. The redeemed in heaven do not hunger or thirst nor do they have to work in excessive heat of the sun (**Rev 7:16**).
 - B. There is no more sorrow, for God shall wipe away all their tears (**Rev 7:17**).
5. The needs of God's people are all supplied in heaven (**Rev 7:17**).
6. There's a city prepared for us in heaven (**Heb 11:16**).
7. There are mansions awaiting us in heaven (**Joh 14:2-3**).
 - A. Mansion *n.* - 1. The action of remaining, abiding, dwelling, or staying in a place. Phr. *to have, keep, make, take* (one's) *mansion* = to dwell, abide. Also, permanence or continuance in a position or state. 2. a. A place where one stays or dwells; a place of abode, an abiding-place. Now *arch.* b. (Chiefly *pl.*) A separate dwelling-place, lodging, or apartment in a large house or enclosure.

- B. There is a huge house in heaven with many separate lodgings or apartments in it.
 - C. Jesus is preparing each of us our own place in that huge house.
8. Heaven is a physical place (More on this later - see [Section X, 19 - Is the present heaven a physical place?](#)).

IX. The nature of the new earth (the eternal heaven)

1. The new earth will be a restoration of the original creation.
 - A. The original creation, including the earth and heavens, were very good (**Gen 1:31**).
 - B. Adam's sin put a curse on not only himself and his posterity, but on *the earth itself* (**Gen 3:17; Gen 5:29**).
 - i. After the fall of man the earth brought forth thorns and thistles (**Gen 3:18**).
 - ii. The soil was not as productive and easy to cultivate as it was originally, which in turn caused man to have to exert much effort to produce food for himself (**Gen 3:19**).
 - C. The whole creation groans and travails because of the fall (**Rom 8:22**).
 - i. Creation *n.* - 1. a. The action or process of creating; the action of bringing into existence by divine power or its equivalent; the fact of being so created. b. *absol.* The calling into existence of the world; the beginning, as a date. 4. *concr.* a. That which God has created; the created world; creatures collectively. 1611 Bible Rom. viii. 22 For wee know that the whole creation groaneth.
 - ii. Groan *v.* - 1. *intr.* To breathe with a deep-toned murmur; to utter a low deep sound expressive of grief or pain.
 - iii. The creation includes everything that God created including the heavens and the earth (**Gen 1:1; 2Pe 3:4-5; Rom 1:20**).
 - iv. It also includes all the animals (**Gen 1:21, 24-25**) and human beings (**Gen 1:27**).
 - v. Men groan because of the curse of sin (**Psa 6:6; Psa 102:5**).
 - vi. Animals also groan and cry out to God because of the curse of sin (**Joel 1:18-20**).
 - D. The whole creation was cursed by man's sin, and therefore the whole creation will be redeemed through Christ's redemption.
 - i. Jesus died to redeem His people from the curse of sin (**Gal 3:10, 13**).
 - ii. The effect of the curse of sin was the death process which eventuates in death itself (**Rom 6:23**).
 - iii. The universe itself is under the death process as a result of the fall and is waxing old (**Psa 102:25-26; Isa 51:6**).
 - iv. Christ's death for us, in conjunction with the work of regeneration by the Holy Spirit, took away the effects of sin on our inward man (soul and spirit) (**Tit 3:5; Eph 2:10; Eph 4:23-24**).
 - v. At the second coming of Christ, our sin-cursed bodies will be redeemed when they are resurrected (**1Co 15:50-52**).
 - vi. At the resurrection at the second coming of Christ, *all things*, including the earth and the universe, will be restored (**Act 3:21 c/w Act 4:2**).
 - a. Restitution *n.* - 1. a. The action of restoring or giving back something to its proper owner, or of making reparation to one for loss or injury previously inflicted. 5. a. The action of restoring a thing or

- institution to its original state or form. (In later use only in echoes of, or with reference to, Acts iii. 21.)
- b. Fallen man, and the world itself, became the possession of Satan at the fall (**Joh 8:44; Mat 4:8-9 c/w Luk 4:6; Joh 12:31; Joh 14:30; 2Co 4:4**).
 - c. At the resurrection both the bodies of the elect and the earth itself will be restored to God their rightful owner, and they will be restored to their original state and form (**Act 3:21**).
 - d. We who are the elect groan within ourselves waiting for the redemption of our bodies which will happen at the resurrection (**Rom 8:23**).
- vii. A *new* heavens and a *new* earth will be created which will be a restoration of the original (**2Pe 3:13; Rev 21:1**).
 - a. Jesus will make all things new (**Rev 21:5**).
 - b. Jesus said He will make *all things new*; He didn't say that He will make *all new things* (in the sense of entirely different things).
 - viii. There will be no more curse on that new earth (**Rev 22:3**).
 - ix. The new earth and heavens will be a resurrected earth and universe inhabited by resurrected people with a resurrected Jesus Christ ruling over it.
2. Not only will the whole creation be restored by God to its pre-fallen condition, it will be glorified to a condition surpassing its original state just as our bodies will be.
 - A. Our resurrected bodies will be far superior to our current sin-cursed bodies.
 - i. Our resurrected body will excel our current body like a mature wheat plant excels the grain of wheat from which it grew (**Joh 12:24; 1Co 15:35-38, 42-44**).
 - ii. Our resurrected bodies will be glorious like Christ's resurrected body (**Php 3:21; 1Jo 3:2**) (more on this later in the study).
 - B. Likewise the new heavens and the new earth will far excel the current ones and even surpass their original condition.
 - i. The new world is connected to the resurrection of our bodies (**Luk 20:34-36**).
 - ii. Just as our bodies which were marred by sin will be glorified at the resurrection (**Rom 8:29-30**), so will the earth which was marred by sin be glorified when all is made new (**Rev 21:5**).
 - iii. Revelation 21-22 gives us a glimpse of the glorified new earth and the new Jerusalem (more on this later in the outline).

X. Questions about heaven (both the present heaven and the eternal heaven)

1. Where is heaven?

- A. Heaven is beyond the boundary of the universe.
- B. It is above the stars in the north (**Isa 14:13**).
- C. It is above the heavens (the atmosphere and outer space).
 - i. When Jesus Christ was raised from the dead He ascended to heaven to sit at the right hand of God (**Eph 1:20**).
 - ii. He was made *higher than the heavens* (**Heb 7:26**).

iii. Therefore, *heaven* is higher than the *heavens*.

2. Who is going to heaven?

- A. Only those that are written in the Lamb's book of life will go to heaven (**Rev 20:15; Rev 21:27**).
 - i. Those whose names are in the book of life are the elect whom God has chosen (**Luk 10:20 c/w Joh 15:16 c/w Joh 17:9 c/w Mar 13:20**).
 - ii. Their names were written in the book of life before the foundation of the world when God chose them (**Rev 17:8 c/w Eph 1:4**).
 - iii. Therefore, only the elect will go to heaven.
- B. The elect were chosen by God to be justified and fitted for dwelling in heaven (**Rom 8:29-30**).
 - i. The elect are the church which are written in heaven for which Christ died (**Heb 12:23 c/w Eph 5:25-27**).
 - ii. Evil cannot dwell with God (**Psa 5:4**).
 - iii. God cannot behold evil nor look on iniquity (**Hab 1:13**).
 - iv. Corrupt flesh and blood cannot inherit the kingdom of God (heaven) (**1Co 15:50**).
 - v. Therefore, the natural man apart from the saving and cleansing grace of God cannot enter heaven.

3. How many people will be in heaven? (Carey)

- A. It is true that God's elect are described as a *remnant* (**Rom 11:5; Rom 9:27**).
- B. Remnant - 1. a. With the. That which remains or is left of a thing or things after the removal of a portion; the remainder, rest, residue. Now applied only to a small remaining part.
- C. But consider, even if God's elect only comprise 10% (**Isa 6:13**) of the human race, that is still 800 million people (8 billion * 0.10) only counting the population today.
- D. It has been estimated that 90 billion people have lived since creation, so that would be 9 billion (90 billion * 0.10) in heaven.
 - i. That is:
 - a. 27.2 times the entire population of the USA (9,000,000,000 / 331,000,000).
 - b. 2,372 people per sq. mile of the entire USA (9,000,000,000 / 3,794,000 sq. miles)
 - c. 3.7 people per acre of the entire USA (9,000,000,000 / 2,428,160,000 acres)
 - d. 129,117 people per sq. mile of MO (9,000,000,000 / 69,704 sq. miles)
 - e. 202 people per acre of MO (9,000,000,000 / 44,610,560 acres)
 - f. If lying in a line head to toe, they would wrap around the earth 411 times (9,000,000,000 x 6Ft / 131,477,280 Ft)
 - ii. Put another way, if each of them would contribute \$1, it would run the US federal government for 7.9 hours (\$9,000,000,000 / (\$10,000,000,000,000 / 365 days * 24 hours))
- E. There will be a lot of people in heaven (**Rev 7:9**).

4. Do babies go to heaven when they die?
- A. Most people think that all babies go to heaven when they die.
 - i. They think this because they think that babies are innocent and without sin.
 - ii. To justify this unbiblical belief, they made up the "age of accountability" false doctrine.
 - iii. The "age of accountability" is a concept taught by some which says that children are born sinless and are pure and innocent until some magical age at which they become accountable for their sins.
 - a. At that time, they become sinners who will go to hell when they die if they don't believe the gospel, ask Jesus to come into their hearts, get baptized, do good works, or complete whatever condition any given religion teaches they must do to be saved eternally.
 - b. Prior to the mystical "age of accountability", if the child dies, he would go to heaven since he is not yet a sinner.
 - B. The Biblical "age of accountability" is age 0.
 - i. Death, sin, and condemnation passed to all men through Adam (**Rom 5:12, 18-19**).
 - a. Men are conceived in sin (**Psa 51:5**) and start sinning as soon as they are born (**Psa 58:3**).
 - b. This is why God hated Esau when he was in the womb, before he had done any good or evil (**Rom 9:11-13**).
 - c. God hated Esau before he was born because Esau was a child of wrath *by nature* (**Eph 2:3**).
 - d. Nature *n.* - 1. a. The essential qualities or properties of a thing; the inherent and inseparable combination of properties essentially pertaining to anything and giving it its fundamental character.
 - ii. As we have seen, babies are born with sin and start sinning as soon as they are born.
 - a. The wages of sin is death (**Rom 6:23**).
 - b. Therefore, if they die and are not one of the elect bought with the blood of Christ, they will go to hell.
 - c. If they are one of the elect, they will be saved by grace just like the rest of the elect.
 - C. Problems with the "age of accountability."
 - i. The wages of sin is death (**Rom 6:23**), so if babies have no sin, why do some of them die?
 - ii. Jesus came into this world to save sinners (**1Ti 1:15**), so if babies are not sinners, then Jesus didn't come to save them.
 - iii. If babies are not sinners, then they don't need a Savior (only sinners need a Savior).
 - iv. If babies are not sinners and they are therefore not dead in trespasses and sins, then they don't need quickened (regenerated, born again) (**Col 2:13**).
 - a. But if a person is not born again, he can't see the kingdom of God (**Joh 3:3**).
 - b. Therefore, the logical conclusion of the "age of accountability" teaching is that no baby who dies will see the kingdom of God.

- v. If all babies are born pure and without sin, then Jesus did not need to be born of a virgin.
 - a. Sin is passed down through the man (**Rom 5:12**) which is why Jesus had to be born of a virgin and conceived by the sinless Holy Ghost.
 - b. If all babies are born sinless, then there is a new potential Christ born everyday, and there was nothing special about the human nature of baby Jesus.
 - vi. If all babies are going to heaven when they die, then wouldn't it be best to abort them all in the womb to ensure that none of them end up in hell?
 - a. Does this mean that abortion clinics should be renamed "salvation centers"?
 - b. This is the problem with heresy: it condemns itself (**Tit 3:10-11**).
 - D. The truth is that babies are saved the same way that adults are saved: by grace.
 - i. Like adults, some babies are God's elect and are therefore saved by grace, and some are not and are therefore eternally damned (**Rom 9:11, 16; Rom 11:5**).
 - ii. Remember, God sees the end from the beginning.
 - iii. God sees what is in the nature of a little baby, and He knows what kind of person that little baby will grow up into.
 - iv. Therefore, when God judges a little baby, He does so with full knowledge of its true nature.
5. Did people who died before Jesus came go to heaven? (Wayne)
- A. Yes, the elect who died before Jesus came went to heaven when they died (**Ecc 3:21; Ecc 12:7**).
 - B. They went to heaven because God had faith in Christ to come and die on the cross and make propitiation for their sins, and because of that God considered their sins remitted and therefore He forbore to judge them for them (**Rom 3:25**).
 - C. God considered their sins forgiven even before Christ died for them because He knew with absolute certainty that Christ would die for them (**Rom 4:17**).
6. What happens at death?
- A. Man is comprised of body, soul, and spirit (**1Th 5:23**).
 - i. The spirit and soul reside in the body (**Job 10:11**).
 - ii. The body, soul, and spirit bear the identity of a person: they are each "us" (**Job 14:22**).
 - iii. That identity remains and does not cease at death (**Luk 16:22-23**).
 - B. When a man dies his soul (**Gen 35:18; 1Ki 17:21-22**) and spirit departs the body (**Ecc 3:21; Ecc 8:8; Luk 8:55**).
 - C. When the spirit and soul depart, the body is dead (**Jam 2:26**).
 - D. The dead body goes into the ground where it turns to dust (**Gen 3:19; Ecc 12:7**) and becomes worm-food (**Job 19:26; Job 24:20**) and awaits the resurrection at the last day (**Joh 5:28-29; Job 14:12**).
 - E. At death the soul and spirit of the wicked go immediately to hell (**Luk 16:22-23; Jud 1:7**).
 - F. The spirit of an elect man goes up to God (**Ecc 12:7; Job 34:14-15**).

- G. The angels carry him up to heaven (**Luk 16:22**).
 - i. Angels are ministering spirits sent to minister to us (**Heb 1:14**).
 - ii. Angels are assigned to protect us during our lives (**Mat 18:10; Act 12:15; Psa 91:11-12**).
 - iii. Their last mission is to transport us safely to heaven.
 - iv. Since heaven is outside of the universe, I assume that we will have a scenic trip through the galaxies to get there.
 - H. When we depart this body we go to be with Christ in heaven (**Php 1:23-24**).
 - I. When the spirit is absent from the body it immediately goes to be present with the Lord (**2Co 5:8**).
 - J. They then rest (**Isa 57:1-2**) and wait (**Rev 6:11**) until the final judgment at the second coming of Christ when they will be rewarded or reprobated for their behavior in this life (see [question #10: Will we be judged immediately after death or at the final judgment at the resurrection?](#)).
7. Is it correct, when one of God's own dies, for us to say they have entered the new heaven and the new earth? (Judy)
- A. No, when a child of God dies he enters the present heaven to be with the LORD (**2Co 5:8; Php 1:23; Ecc 12:7**).
 - B. Those in the present heaven, like us, are waiting for our ultimate destination in the heavenly country and city of the new earth (**Heb 11:16**).
 - C. The new heavens and the new earth will not be created until the old heavens and earth have been destroyed at the second coming of Christ (**2Pe 3:10-13**).
 - D. Once the new earth is created the new Jerusalem, which is the dwelling place of the church, will be brought down to the new earth and will be inherited by the saints (**Rev 21:1-3, 9-10**).
8. Is the "valley of death" a literal, actual place, or is it just symbolic? (Carey)
- A. "The valley of the shadow of death" is only found in one place in the Bible (**Psa 23:4**).
 - i. "The shadow of death" signifies a state of darkness, affliction, trouble, and distress (**Psa 107:10-14; Job 16:16**).
 - ii. Those in situations like this are close to death (or at least feel like they are).
 - iii. A valley is a low place between high places.
 - iv. Walking through the valley of the shadow of death is a symbolic description of enduring tribulation and affliction in life that would be as dreadful as death.
 - B. "The shadow of death" also refers to the grave where the dead go (**Job 10:20-22**).
9. Does heaven really have pearly gates with Saint Peter? (Austin)
- A. The new Jerusalem has 12 gates which are each made of a pearl (**Rev 21:21**).
 - i. So there are pearly gates in heaven.
 - ii. See [Section X, 53, F, vi - What will the New Jerusalem be like?](#) for more info on the pearly gates.
 - B. Peter will certainly be in heaven (**Mat 16:15-17**).

- C. One of the 12 foundations of the city bears his name since he was one of the 12 apostles (**Rev 21:14**).
 - D. However, there is no scriptural support for the Roman Catholic tradition that departed saints will meet Saint Peter at the pearly gates for admission into heaven.
10. Will we be judged immediately after death or at the final judgment at the resurrection?
- A. The judgment of the righteous and wicked will happen at the second coming of Christ.
 - i. All men will stand before the great white throne of Jesus Christ to be judged at His second coming (**Mat 25:31-33**).
 - a. The sheep (the elect) on His right hand will inherit the kingdom prepared for them from the foundation of the world (**Mat 25:34**).
 - b. The goats (the reprobate) on His left hand will be sent to the lake of fire (**Mat 25:41, 46**).
 - c. The reprobate will be judged out of the books of their works and cast into the lake of fire (**Rev 20:11-15**).
 - d. The elect whose names are in the book of life will be spared the wrath of God in the lake of fire on judgment day because God blotted out their sins out of the books of judgment (**Psa 103:12; Isa 43:25; Isa 44:22; Jer 50:20; Mic 7:19; Heb 8:12**).
 - ii. At the judgment at the second coming Jesus will be ashamed of His children who lived as hypocrites, and they will be ashamed of themselves (**Mar 8:38; 1Jo 2:28**).
 - iii. On judgment day at the judgment seat of Christ we will all give an account of ourselves to God (**Rom 14:10-12**) including every idle word that we spoke in this life (**Mat 12:36**).
 - iv. Every man will be rewarded according to his works at the judgment at second coming after the resurrection (**Mat 16:27 c/w Luk 14:14; Rev 22:12**).
 - v. The rewards of the elect and reprobate will be given when Christ returns (**Mat 25:14-30; Luk 19:12-27**).
 - vi. The wicked dead will be judged and the saints will be rewarded on the last day when the last trumpet sounds at the second coming of Christ (**Rev 8:6 c/w Rev 11:15 c/w Rev 11:18; 1Th 4:16-17; 1Co 15:51-52; 2Ti 4:1**).
 - B. What about verses that appear to teach that we will be judged immediately after death?
 - i. **2Co 5:10**
 - a. 2Co 5:10 might appear to some to be linking being absent from the body and being present with the Lord with appearing before the judgment seat of Christ (**c/w 2Co 5:8-9**).
 - b. The time of the appearing before the judgment seat of Christ is not given in 2Co 5:10, but in numerous other verses it is stated to be at the second coming of Christ (see above).
 - c. Paul's point is that we should labor while we are in this body and absent from Christ so that we will be accepted with Him when we are judged for our works on judgment day (**2Co 5:9-10**).

ii. **Heb 9:27**

- a. Some think that Heb 9:27 is teaching that the judgment comes immediately after death since it says that the judgment happens after death.
- b. The time of the judgment is not given in Heb 9:27, but in numerous other verses it is stated to be at the second coming of Christ (see above).
 - (i) The sentence that begins in **Heb 9:27** is finished in **Heb 9:28** which says that Christ shall appear the second time without sin unto salvation.
 - (ii) The salvation that will happen at the second coming is the salvation from the wrath to come (**Joh 5:24; Rom 5:9-10**) in the lake of fire which the wicked will experience on judgment day (**Mat 25:41, 46**).
- c. Heb 9:27 is teaching that we only get one life on this earth, and when that life is over we will be judged.

11. What happens with people who are not God's children immediately upon dying? It would seem they go immediately to hell, because the rich man lift up his eyes in hell, but on judgment day Jesus' sheep are on His right hand, and the goats on His left, and doesn't He cast the goats into hell on that day? Even though God's children who have gone on before are with the Lord, they are not experiencing complete heaven at this point. Is it something like that for the goats? They are not in a good place, but the worst is yet to come? (Judy)

A. The non-elect go to the present hell under the earth (presumably in the center of the earth) immediately following their deaths (**Luk 16:22-25**).

- i. They are tormented there in flames (**v. 24**).
 - a. Torment *v.* - 1. *trans.* To put to torment or torture; to inflict torture upon.
 - b. Torment *n.* - 1. An engine of war worked by torsion, for hurling stones, darts, or other missiles. *Obs.* 2. An instrument of torture, as the rack, wheel, or strappado (rare or doubtful); hence, the infliction of torture by such an instrument as a form of punishment, a means of extracting information, etc.; torture inflicted or suffered. *b. spec.* The punishment of hell. 3. A state of great suffering, bodily or mental; agony; severe pain felt or endured.
 - c. Torture *n.* - 1. The infliction of severe bodily pain, as punishment or a means of persuasion; *spec. judicial torture*, inflicted by a judicial or quasi-judicial authority, for the purpose of forcing an accused or suspected person to confess, or an unwilling witness to give evidence or information; a form of this (often in pl.). *to put to (the) torture*, to inflict torture upon, to torture.
 - d. To say the wicked in hell are not in a good place is putting it mildly.
- ii. Some of the wicked in hell appear to not even know why they are there.
 - a. On judgment day (which comes after they have been in hell for a long time - see below) they are surprised that their "wonderful

- works" they supposedly did for Jesus did not save them (**Mat 7:21-23; Mat 25:44-46**).
- b. They were apparently not told why they were in hell, which appears to be part of their punishment.
 - c. For crimes against men, the accused man must stand before his accuser and answer for himself before being judged (**Joh 7:51; Deut 17:6-7; Deut 19:15**).
 - d. But for sins against God who has perfect knowledge and perfect judgment, no trial is necessary before sending them to hell.
 - e. They will get their day in court on judgment day at the second coming of Christ after they have been resurrected though.
- B. At the resurrection on the last day of time, the soul and spirit of the wicked in hell will be joined to their resurrected body (**Joh 5:28-29**) and will stand before Jesus Christ at His throne to be judged (**Rev 20:11-13; Mat 25:31-33**).
- i. They will be cast into the lake of fire (**Mat 25:41; Rev 20:14-15**).
 - ii. In the lake of fire they will suffer everlasting punishment and be tormented day and night forever and ever with the Devil and his angels (**Mat 25:46; Rev 20:10**).
 - iii. The punishment in the lake a fire after the resurrection is worse than the punishment in hell (**2Pe 2:4 c/w Mat 25:41, 46 c/w Rev 20:10; 2Pe 2:6-9 c/w Jud 1:7**).
- C. The judgment of the wicked and the blessing of the just do have something in common.
- i. The blessing of the just.
 - a. Upon death the just go to the present heaven and their soul and spirit enjoy a blissful existence.
 - b. There they await the resurrection when they receive their bodies which will inherit the new earth which will be far more enjoyable.
 - ii. The judgment of the wicked.
 - a. Upon death, the wicked go to the present hell and their soul and spirit are tormented.
 - b. There they await the resurrection when they receive their bodies which will be cast into the lake of fire which will be far more painful.
12. For a child of hell—is the very flesh we view when we visit with them here on earth, or finally view them in their casket—is it that very flesh that will writhe in agony in eternal damnation? (Judy)
- A. Yes, their resurrected flesh will be punished eternally in the lake of fire.
 - B. The physical bodies of the wicked will be resurrected, judged, and cast into the lake of fire (**Mat 25:31-33, 41**).
 - C. The bodies of both the just and unjust will be resurrected on the same day (**Joh 11:24**) and in the same way (**Joh 5:28-29; Act 24:15**).
 - i. Resurrected bodies of the saints retain their identities (**Job 14:12-15; Job 19:25-27**).
 - ii. The resurrected bodies of the wicked shall likewise retain their identities.

- iii. Those bodies, which are renewed versions of their original bodies, will be punished eternally in the lake of fire (**Mat 25:46**).
13. The elect and the reprobate each have the spirit of God within them. Is there a difference in the spirit that gives (temporal) life, and the Holy Spirit? Are they two different spirits, one carnal and one spiritual? In Gen 2:7 the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Since this was pre-fall, and the only thing changed since is sin; both the elect and the reprobate have within them "the breath of life" given to them by God. At death, the soul of the elect goes to heaven. Where does the soul of the reprobate go at death? (Don)
- A. The elect have the Spirit of God in them (**Gal 4:6**), but the reprobate do not (**Rom 8:9**).
 - B. Our spirit which gives us temporal life (**Jam 2:26; Ecc 8:8**) is distinct from the Holy Spirit who dwells in the elect (**Rom 8:16**).
 - i. Every man naturally possesses a soul and spirit within his body (**1Th 5:23; Job 10:11-12; Job 14:22**).
 - ii. This is the spirit (the breath of life) that God breathed into Adam and made him a living soul (**Gen 2:7**).
 - iii. The spirit of man gives him life and self-knowledge (**Pro 20:27; 1Co 2:11**), but that spirit is not the Holy Spirit.
 - C. At death the soul and spirit of the elect go to heaven (**Ecc 12:7; 2Co 5:8**).
 - D. At death the soul and spirit of the reprobate go to hell (**Luk 16:22-23; Jud 1:7**).
14. Have people died and gone to heaven and come back?
- A. There are 10 Biblical examples of people who have died and come back to life:
 - i. The son of the widow that Elijah resurrected (**1Ki 17:21-22**).
 - ii. The son of the Shunammite woman that Elisha resurrected (**2Ki 4:34-35**).
 - iii. The dead man that touched the bones of Elisha (**2Ki 13:21**).
 - iv. Jairus' daughter (**Mar 5:41-42**).
 - v. The son of the widow from Nain (**Luk 7:14-15**).
 - vi. Lazarus (**Joh 11:43-44**).
 - vii. Jesus Christ (**1Co 15:4**).
 - viii. The saints that arose from the dead after Christ's resurrection (**Mat 27:52-53**).
 - ix. Tabitha whom Peter resurrected (**Act 9:40**).
 - x. Eutychus whom Paul (possibly) resurrected (**Act 20:9-10**).
 - B. In that the Bible teaches that the soul and spirit of the elect departs the body at death and goes to heaven to be with God (see [Section X, 6: What happens at death?](#)), we must conclude that all of these dead people were in heaven for the time that their bodies were dead.
 - C. With the exception of Jesus Christ, none of these people are recorded as saying anything about heaven after they rose from the dead.
 - i. If they saw heaven, they either never talked about it; or if they did, it was not recorded in scripture.
 - ii. This tells me that God apparently didn't want us to know what they saw, if they saw anything and remembered it.

- D. What about people that have claimed to have died and had an out-of-body experience where they saw heaven?
 - i. Given that all of the people who died and came back to life in the Bible are not recorded as talking about it, I am extremely skeptical of anyone today claiming to have died and seen heaven.
 - ii. Any stories of heaven must be scrutinized with what the scripture says about God and heaven (**Act 17:11; 1Th 5:21; 1Jo 4:1**).
 - iii. If a person's depiction of God, Jesus, or heaven is contrary to scripture, he is lying (**Isa 8:20**).
 - iv. For instance, many people who claim to have gone to heaven say that they saw Jesus and they describe Him as having long hair.
 - a. Jesus doesn't have long hair (**1Co 11:14**).
 - b. Therefore, those people are either lying or they experienced a satanic delusion.
 - E. What about people who claim to have died and had a bright light experience?
 - i. Remember that Satan himself is transformed into an angel of light (**2Co 11:14**).
 - ii. Such experiences could be Satanic deceptions.
 - iii. They could also just be made up to get attention.
 - iv. We should be very skeptical of such claims and measure them against the scriptures.
15. If a person is "dead" and the doctor resuscitates him, did his soul depart and then return? (Don)
- A. When a person is resurrected from the dead both the spirit (**Luk 8:55**) and the soul come again into him (**1Ki 17:21-22**).
 - B. If the man was truly dead, then his soul and spirit had departed the body (**Jam 2:26**) (see [Section X, 6: What happens at death?](#)).
 - C. In such a case if a doctor resuscitates him, then yes, his soul would have departed and then returned.
 - D. If the man was not truly dead, then the soul never left in the first place.
16. In what form will we be when we get to heaven (body or spirit)?
- A. Our soul and spirit will be in heaven immediately after death while our body goes to the grave (see [Section X, 6: What happens at death?](#)).
 - B. It appears to me that we will be in a spiritual form in the present heaven until the resurrection.
 - i. I will make my case for this in the remainder of this section.
 - ii. It is not necessary to have a physical body in the present heaven to exist there as ourselves.
 - a. The spirit and soul reside in the body (**Job 10:11**).
 - b. The body, soul, and spirit bear the identity of a person: they are each "us" (**Job 14:22**).
 - c. That identity remains and does not cease at death (**Luk 16:22-23**).
 - C. Will we have a body in heaven prior to the resurrection?

- i. There are some that teach that we will be given a temporary body while we are in heaven prior to the resurrection.
- ii. They use **2Co 5:1-9** as support for this position.
- iii. A careful examination of 2Co 5:1-9 shows that it does not support this position.
 - a. Our current body is a *tabernacle* which is a *temporary* dwelling for our soul and spirit (**2Co 5:1, 4**).
 - (i) Tabernacle *n.* - 1. A temporary dwelling; generally movable, constructed of branches, boards, or canvas; a hut, tent, booth. 3. *fig.* In phraseology chiefly of biblical origin: A dwelling-place. c. Applied to the human body regarded as the temporary abode of the soul or of life.
 - (ii) A tabernacle is not a permanent place of abode (**Heb 11:9**).
 - (iii) Sojourn *v.* - 1. *intr.* To make a temporary stay in a place; to remain or reside for a time.
 - b. Our body that we are awaiting is a *building* and a *house* which are both permanent structures (**2Co 5:1-2**).
 - (i) Building *n.* - 1. a. The action of the verb build, *lit.* and *fig.* 2. That which is built; a structure, edifice: now a structure of the nature of a house built where it is to stand.
 - (ii) House *n.* - 1. A building for human habitation; esp. a building that is the ordinary dwelling-place of a family.
 - (iii) Buildings and houses are permanent structures built on foundations (**Heb 11:10**).
 - (iv) Therefore, the body that we are awaiting in heaven is a *permanent* body, not a *temporary* one.
 - c. Our future body (house) is *eternal* not temporary (**2Co 5:1**).
 - (i) Eternal *adj.* - 1. a. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being. 3. a. Infinite in future duration; that always will exist; everlasting, endless.
 - (ii) Therefore, the body that we are awaiting in heaven is a *permanent* body, not a *temporary* one.
 - d. When we die and go to be with the Lord we are *absent* from the body meaning we will be without a body for a while (**2Co 5:8**).
 - (i) If we were immediately given a temporary body when we die and are present with the Lord, then death wouldn't be described as being absent from the body.
 - (ii) We will receive our eternal, permanent bodies at the resurrection at the end of time (**Joh 5:28-29; Job 14:12-15; Job 19:25-27; 1Co 15:50-53**).
 - (iii) Until that time we will be absent from our body while in heaven awaiting the resurrection when we are joined with it again.
 - e. When we believed the gospel and were baptized God gave us the earnest of the Spirit (**2Co 5:5 c/w Eph 1:13 c/w Act 2:38**).

- (i) Earnest *n.* - 1. Money, or a sum of money, paid as an instalment, esp. for the purpose of securing a bargain or contract. Also fig. A foretaste, instalment, pledge, of anything afterwards to be received in greater abundance.
 - (ii) The Spirit is the earnest of our inheritance until the redemption of the purchased possession (**Eph 1:14**).
 - (iii) The purchased possession is our body which the Spirit will resurrect (**Rom 8:11**).
 - (iv) We will wait and long for it until the resurrection (**Rom 8:23**).
 - (v) We are not waiting and longing for a temporary body.
- D. What about Enoch and Elijah who went to heaven without dying (**Gen 5:24; 2Ki 2:11**)?
- i. Elijah's body was nowhere to be found after he was taken to heaven in a chariot of fire (**2Ki 2:16-17**).
 - ii. Enoch was translated to heaven without dying (**Heb 11:5**).
 - iii. Translate *v.* - I. 1. a. *trans.* To bear, convey, or remove from one person, place or condition to another; to transfer, transport; spec. to remove a bishop from one see to another, or a bishop's seat from one place to another, and, in Scotland, a minister from one pastoral charge to another; also, to remove the dead body or remains of a saint, or, by extension, a hero or great man, from one place to another. b. To carry or convey to heaven without death; also, in later use, said of the death of the righteous.
 - iv. Neither Enoch's nor Elijah's bodies were left here on earth.
 - v. Corrupt flesh and blood cannot inherit the kingdom of heaven (heaven where God dwells, in this context) (**1Co 15:50**).
 - a. Our bodies must be changed first (**1Co 15:53**).
 - b. Therefore, we must conclude that the bodies of Enoch and Elijah were changed into incorruptible, resurrected-type bodies when they were taken from earth.
 - vi. Enoch and Elijah are the exception to the rule.
 - vii. The rest of us have to wait in heaven for our resurrected bodies.
- E. God can give His saints temporary bodies.
- i. Moses and Elijah appeared in physical form with Jesus on the mount of transfiguration (**Mat 17:3**).
 - ii. Peter wanted to make them each a tabernacle to dwell in, so it is apparent that he perceived them to have physical bodies (**Mat 17:4**).
 - iii. These were not their resurrection bodies (at least in Moses' case) since the resurrection is on the last day (**Joh 11:24**).
 - iv. They must have been temporary bodies given to them for the purpose of appearing on earth (at least in Moses' case).
 - a. In the case of Moses, God would have had to give him a temporary body to appear in on earth like He does for the angels that sometimes materialize in human-looking bodies (**Dan 9:21**).

- b. In Elijah's case, he might have appeared in his resurrection-type body since he never died and was taken bodily to heaven (see point above).
- v. The appearance of Moses and Elijah on earth was an exceptional and a never-again-repeated event.
- vi. Therefore, these temporary bodies (if that's what they were) appear to be the exception, not the rule for the rest of God's children in the present heaven.

17. What age will we be in heaven? (Austin)

- A. In the new earth there will be no infants nor elderly people (**Isa 65:17, 20**).
 - i. I assume it will be the same during our time in heaven prior to the resurrection and the creation of the new earth.
 - ii. Old age is described as "the evil days" (**Ecc 12:1-7**).
 - iii. If there are old people in heaven, they will not be decrepit and feeble as they were on earth due to the effects of sin.
 - iv. It stands to reason that a 4-celled human being who died shortly after conception would not remain that age for all eternity in heaven.
 - v. Little children (**Isa 11:6**), sucking children (**Isa 11:8**), and weaned children (**Isa 11:8**) are mentioned in Isaiah 11 which sounds like a description of the new heavens and new earth (**Isa 11:6-9 c/w Isa 65:17, 25**).
 - a. If there are children on the new earth, they may grow to maturity and be adults for the rest of eternity.
 - b. It's possible that God's elect who died as children will be resurrected as children and get to experience the childhood they missed in this life.
 - c. There will be no new babies created in the new earth though (**Luk 20:34-35**).
- B. Jesus Christ was crucified and resurrected at 33 years old.
 - i. We will be conformed to the image of Christ (**Rom 8:29**) and made to be like Him when we are resurrected (**1Jo 3:2; Psa 17:15; Php 3:21**).
 - ii. In His glorified state, Christ has the dew of His youth (**Psa 110:1-4**).
 - iii. Therefore, since Christ was resurrected in a 33-year-old body and has the dew of His youth — and we will be like Him — it is reasonable to conclude that in heaven we will be in our early 30's at the peak of our human lives.
- C. It is possible that our resurrected bodies will be capable of looking different ages to different people.
 - i. Jesus' resurrected body appeared in different forms to different people (**Mar 16:12**).
 - ii. Our bodies are going to be made like unto His glorious body (**Php 3:21**), so it's possible that our bodies will be able to change form based on who we interact with.
 - iii. It's possible that we could look old to our grandchildren like they remember us and young to our grandparents like they remember us.

18. What sex will we be in heaven?

- A. We will be the same sex as we are now: men will be men, and women will be women.
- B. It is reasonable to conclude that we will be the same sex in the present heaven that we will be on the new earth.
- C. The new earth will be a restoration of the original creation (**Act 3:19-21**).
 - i. Refresh *v.* - 1. a. *trans.* Of physical agents (esp. water): To impart freshness to (a place or thing, the air, etc.) by means of cooling or wetting. (Sometimes with suggestion of next.) Also, to plunge (cooked vegetables, etc.) into cold water as part of the cooking process. 2. a. To make (one) feel fresher than before; to impart fresh vigour to (a person, the spirits or mind, the eyes, etc.) when fatigued or exhausted; to reanimate, reinvigorate physically, mentally, or spiritually; to provide with refreshment.
 - ii. Restitution *n.* - 1. a. The action of restoring or giving back something to its proper owner, or of making reparation to one for loss or injury previously inflicted. 5. a. The action of restoring a thing or institution to its original state or form. (In later use only in echoes of, or with reference to, Acts iii. 21.)
 - iii. The original creation included a man and woman (**Gen 1:27**).
 - iv. If the creation will be restored to its original form prior to sin's entrance, then there will be both male and female on the new earth.
 - v. For more proof that the new earth and heavens will be a restoration and glorification of the original earth and heavens, see [Section IX - The nature of the new earth](#).
- D. Our resurrected bodies will retain our identities.
 - i. Job said that "in my flesh shall I see God" (**Job 19:26**)
 - ii. Job said that "*I shall see for myself, and mine eyes shall behold, and not another*" (**Job 19:27**).
 - iii. Clearly, Job's very body with his own identity and not another will be resurrected at the last day.
 - iv. If that is true of Job's body, it's true of the bodies of all of God's children.
 - v. Therefore, a woman's body will be resurrected with her own identity that it originally possessed.
- E. There will be continuity between our lives on earth and our lives in heaven.
 - i. The martyrs remembered their lives on earth (**Rev 6:9-10**).
 - ii. Lazarus was still Lazarus when he got to heaven (**Luk 16:20, 23**).
 - iii. If our memories are retained (and they are — we would not be ourselves if they were not) then how could a woman who lived her entire life as a woman become a man in heaven?
 - iv. She literally would not be herself when she got there.
 - v. She would certainly feel like a fish out of water, being in a man's body and thinking like a man.
- F. The Bible nowhere states that the bodies of women will be resurrected as bodies of men.
- G. Some people have speculated that all of the redeemed will be male in heaven. They base this idea on the following arguments:

- i. Argument 1: There is neither male nor female in Christ Jesus (**Gal 3:28**); therefore, we will all be male in heaven.
 - a. If this proves that there are no females in heaven, it also proves that there are no males in heaven.
 - b. If this proves that there are no females in heaven, it also proves that there are no females in Christ on earth now.
 - c. If an error proves anything, it proves too much.
 - d. This verse is teaching that in Christ Jesus distinctions such as race (Jew or Gentile), status (bond or free), or sex (male or female) are immaterial (**Col 3:10-11**); all that matters is whether one is a new creature in Christ (**Gal 6:15**).
- ii. Argument 2: We will all be conformed to the image of Christ (**Rom 8:29**; **1Co 15:49**), and we shall be like Christ (**1Jo 3:2**; **Psa 17:15**; **Php 3:21**), and Jesus was a 33 year old male; therefore, we will all be male in heaven.
 - a. Conform *v.* - 1. *trans.* To form, shape, or fashion according to some pattern, model, or instruction; to make of the same form or character, to make like.
 - b. Image *n.* - 1. An artificial imitation or representation of the external form of any object, esp. of a person, or of the bust of a person. 3. a. *abstractly.* Aspect, appearance, form; semblance, likeness. (Now only in allusions to, or uses derived from, biblical language, esp. Gen. i. 26, 27.)
 - c. Likeness *n.* - 1. The quality or fact of being like; resemblance, similarity; an instance of this.
 - d. Both Adam *and* Eve were made in the image of God (**Gen 1:26-27**).
 - (i) God is male.
 - (ii) Therefore, being made in (or conformed to) the image of God does not require that one be male.
 - (iii) Therefore, a woman could be conformed to the image of Christ and still remain a woman.
 - e. Being conformed to the image of Christ is being like Him in character and holiness.
 - f. This process begins in this life as we learn of Christ through the word of God and "grow up into him in all things" (**Eph 4:15**) and strive to attain "unto the measure of the stature of the fulness of Christ (**Eph 4:13**).
 - g. Therefore, the fact that we shall be conformed to the image of Christ and be made like Him doesn't prove that women will be turned into men in heaven.
- iii. Argument 3: There is no marriage in heaven (**Luk 20:34-35**); therefore, we will all be male in heaven.
 - a. The fact that people in heaven don't marry doesn't mean that they are all male.
 - b. There are men and women on earth now that don't marry (**1Co 7:1, 7-8**; **1Co 7:32-35**).
 - (i) This doesn't mean that there are no women on earth now.

- (ii) There are reasons other than lack of opportunity that a person might have for not marrying, such as devoting one's life to serving God without distraction (**1Co 7:32, 34-35**).
 - c. The reason that there is no marriage in heaven is that we will all collectively will be married to Jesus Christ (**Eph 5:25-27, 32; Rev 19:7-9**) — not because all women will have been changed into men.
- iv. Argument 4: We will be made equal unto the angels (**Luk 20:36**), and all angels are male; therefore, we will all be male in heaven.
 - a. Since there are no examples of female angels in scripture, it is reasonable to conclude that there are no female angels.
 - b. There are many ways that God's children, both male and female, can be made equal unto the angels, such as:
 - (i) Possessing immortality (**Luk 20:36**).
 - (ii) Having bodies impervious to fire (**Dan 3:25, 28; Rev 19:17**).
 - (iii) Excelling in strength, always doing God's commandments, and hearkening to God's word (**Psa 103:20**).
 - (iv) Devoting ourselves to ministering unto God (**Heb 1:7**).
 - (v) Praising God in His presence (**Psa 148:2**).
 - (vi) Worshipping Jesus Christ in His presence (**Heb 1:6**).
 - (vii) Singing praises to God with them in heaven (**Rev 5:9-12**).
 - c. Therefore, this verse does not prove that women will be men in heaven.

19. Is the present heaven a physical place?

- A. Yes, heaven is a physical place.
 - i. Some people assume that it is a spiritual place because God dwells there or because it's outside of our universe.
 - ii. It is not necessary for heaven to be a nonphysical place because God dwells there.
 - iii. "But saying that God is spirit is very different from saying that Heaven is spirit. Heaven, after all, is not the same as God. God created Heaven; therefore, he did not always dwell there. Though God chooses to dwell in Heaven, he does not need a dwelling place. However, as finite humans, we do. It's no problem for the all-powerful God, a spirit, to dwell in a spiritual realm or a physical realm or a realm that includes both." (Randy Alcorn, *Heaven*, p. 51)
- B. We have an enduring *substance* in heaven (**Heb 10:34**).
 - i. Substance *n.* - 1. Essential nature, essence; esp. Theol., with regard to the being of God, the divine nature or essence in respect of which the three Persons of the Trinity are one. 6. a. That of which a physical thing consists; the material of which a body is formed and in virtue of which it possesses certain properties.
 - ii. The *substance* in context is compared to the *goods* of the Hebrew Christians which they lost due to persecution.
 - iii. The things that we have lost in this life will be replaced with better and eternally lasting things in heaven.

- C. The resurrected Jesus Christ dwells in the present heaven (**Mar 16:19**).
- i. Jesus is a flesh and blood man with a physical body (**Luk 24:39**) as well as being God (**1Ti 3:16**).
 - ii. Therefore, there is at least one physical thing in heaven.
 - iii. Jesus also sits on a throne at the right hand of God (**Act 2:30; Heb 8:1; Heb 12:2**).
 - a. Therefore, the throne must also be physical in order for a physical man to sit on it.
 - b. Thus there are at least two physical things in heaven.
 - c. If the throne is physical, would it not stand to reason that the place where the throne sits is also physical?
- D. Consider some other apparently physical things which are said to be in the present heaven.
- i. There are mansions awaiting us there (**Joh 14:2-3**).
 - a. Mansion *n.* - 1. The action of remaining, abiding, dwelling, or staying in a place. Phr. *to have, keep, make, take* (one's) *mansion* = to dwell, abide. Also, permanence or continuance in a position or state. 2. a. A place where one stays or dwells; a place of abode, an abiding-place. Now *arch.* b. (Chiefly *pl.*) A separate dwelling-place, lodging, or apartment in a large house or enclosure.
 - b. There is a huge house there with many separate lodgings or apartments in it.
 - c. God's house and the mansions in it are physical things where the physical body of Jesus Christ dwells. - ii. There is a temple in heaven which filled with smoke on one occasion (**Rev 15:8**).
 - a. It's possible that this is a figurative temple with figurative smoke given the signified (**Rev 1:1**) nature of the book of Revelation.
 - b. It's also possible that this is a physical temple with physical smoke.
 - c. The tabernacle which God commanded Moses to build was to be patterned after the tabernacle in heaven (**Heb 8:5; Heb 9:23-24**).
 - d. This fact suggests that the temple in heaven is physical since a physical tabernacle was patterned after it.
 - e. Jesus as our high priest ascended into heaven and made an offering of His own blood in the tabernacle in heaven (**Heb 8:1-3; Heb 9:11-12**).
 - f. Jesus and His blood are both physical things which suggests that the tabernacle that He entered into in heaven is a physical tabernacle. - iii. There are 24 elders with crowns of gold and clothed in white raiment who sit on seats in heaven (**Rev 4:4**).
 - a. These could be spirits of men and the crowns and seats could be spiritual or figurative.
 - b. They could be crowns of righteousness (**2Ti 4:8**), crowns of life (**Rev 2:10; Jam 1:12**), and crowns of glory (**1Pe 5:4**).
 - c. They could also be material crowns and seats since there are other material things in heaven.

- iv. There are martyrs in heaven who wear white robes (**Rev 6:9-11**).
 - a. These martyrs are called souls (**Rev 6:9**).
 - b. Therefore, the robes could be spiritual clothing which is "the righteousness of saints" (**Rev 19:8**).
 - c. But they could also be material since there are other physical things in heaven.
- v. There are people in heaven with palm branches in their hands (**Rev 7:9**).
- vi. There are musical instruments in heaven (**Rev 5:8; Rev 14:2; Rev 15:2**).
- vii. There are horses coming in and out of heaven (**2Ki 2:11; Rev 19:14**).
 - a. Jesus Christ in His physical body is riding on one of those horses (**Rev 19:11**).
 - b. This would suggest that the horse is a physical horse.
 - c. The horses of fire and chariots of fire transported the physical body of Elijah into heaven.
 - d. This would suggest that they were physical things.
- E. The new Jerusalem is currently in the present heaven (**Heb 12:22**).
 - i. When the new earth is created the new Jerusalem will be relocated to it (**Rev 21:1-3**).
 - ii. If the new Jerusalem will be a physical city on the physical new earth, then wouldn't it be a physical city now in the present heaven?
- F. There is currently a tree of life in the midst of the paradise of God in the present heaven (**Rev 2:7**).
 - i. The tree of life in the garden of Eden was a physical tree (**Gen 2:9**).
 - ii. The tree of life in new Jerusalem on the new earth will be physical (**Rev 22:2**).
 - iii. So if the tree of life on the original earth and the new earth were/will be physical, why wouldn't it be physical in the present heaven?
 - iv. "Eden was not destroyed. What was destroyed was mankind's ability to live in Eden. There's no indication that Eden was stripped of its physicality and transformed into a "spiritual" entity. It appears to have remained just as it was, a physical paradise removed to a realm we can't gain access to—most likely the present Heaven, because we know for certain that's where the tree of life now is (Revelation 2:7). God is not done with Eden. He preserved it not as a museum piece but as a place that mankind will one day occupy again—and to a certain extent may now occupy in the present Heaven. Because we're told that the tree of life will be located in the New Jerusalem, on both sides of a great river (Revelation 22:2), it seems likely that the original Eden may be a great park at the center of the city. If we know the tree that distinguished Eden will be there, why not Eden itself? This would fit perfectly with the statement in Revelation 2:7 that the tree of life is presently in Paradise." (Randy Alcorn, *Heaven*, pp. 56-57)
 - v. "The tree of life's presence in the New Jerusalem establishes that elements of Eden, as physical as the original, will again be part of the human experience. The presence of the tree of life in the present Heaven suggests that Heaven too has physical properties and is capable of containing physical objects." (Ibid)

20. Will there be time in heaven?

- A. There is a common misconception that there is no time in heaven.
- i. Many people think that because God is eternal and outside of time that heaven where He dwells must be likewise.
 - a. It is true that God is eternal (**1Ti 1:17; Isa 57:15**) and outside of time (**Psa 90:2, 4; Mic 5:2**).
 - b. But God also often enters time and interacts with people and events on earth (**Gen 18:13-14**).
 - c. An infinite being Who is outside of time can exist in time.
 - d. But a finite being who is confined by time cannot exist in a timeless state.
 - ii. The fact that we will have *eternal* life in heaven (**1Jo 5:11; Mat 25:46**) also leads people to conclude that there is no time there.
 - a. God's eternal nature has no beginning or ending.
 - (i) Eternal *adj.* - 1. a. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being.
 - (ii) Since God has no beginning He exists outside of time.
 - b. Our eternal life has a starting point (**Joh 10:28**).
 - (i) Eternal *adj.* - 3. a. Infinite in future duration; that always will exist; everlasting, endless. ¶The New Testament expressions eternal life, death, punishment, etc. are here referred to sense 3, this being the sense in which the *adj.* in such contexts is ordinarily taken.
 - (ii) Even though we will live forever, we still exist in time because we have a beginning and are therefore finite.
 - (iii) Any place that we exist, being finite, must be a place where time exists.
- B. There is time in the present heaven.
- i. The martyrs in heaven cry out to the Lord asking *how long* it will be until He avenges their blood (**Rev 6:10**).
 - a. "How long" demands that they exist in time in heaven.
 - b. The Lord tells them to rest for "a little season" (**Rev 6:11**).
 - (i) Season *n.* - II. *gen.* A time, period, occasion. 12. a. A particular time or period during which something happens, or which is defined by some characteristic feature or circumstance.
 - (ii) A *season* is a period of time which is further proof that the saints live in time in heaven.
 - ii. There was silence in heaven for half an hour (**Rev 8:1**).
 - a. Even if this is a figurative period of time, it is still a period of time.
 - b. This is further proof that there is time in heaven.
 - iii. The seal, trumpet, and vial judgments happen in succession.
 - a. The sounding of one trumpet follows another trumpet (**Rev 8:13**).
 - b. One woe was *past* and two more were coming *hereafter* (**Rev 9:12**).

- (i) Past adj. - A. *ppl.* a. I. 1. Predicatively after *be*: Gone by in time; elapsed; done with; over.
- (ii) Hereafter adv. - 1. After, in this writing, book, or place; in the sequel; after this in order or position; sometimes = next in order, immediately after. 2. After this in time; at a future time; in time to come.
- (iii) This verse clearly shows that there is time in heaven.
- iv. Angels in heaven rejoice at the very moment that a sinner repents on earth (**Luk 15:7**).
 - a. This shows that in heaven they are following events that happen on earth in time.
 - b. If angels (finite beings) are following events on earth while in heaven, that means there is time in heaven.
- v. Paul spoke of "*ages to come*" in heaven which denotes *time*. (**Eph 2:7**).
 - a. Age n. - II. A period of time. 8. The period of time contemporary with the lifetime of any one; the generation of men to which any one belongs. 10. A long but indefinite space of time, marked by the succession of men.
 - b. There is not just an age in heaven, but *ages*.
 - c. This means there is time in heaven as one age passes into another.
- vi. God's people in heaven "serve him day and night in his temple" (**Rev 7:15**).
 - a. Days and nights are measures of time.
 - b. Therefore, there is time in heaven.
- vii. The saints in heaven worship God in a succession of actions such as falling down before God and casting their crowns before the throne (**Rev 4:10**).
 - a. These things take time to perform and happen in order which requires time.
 - b. Therefore, there is time in heaven.
- viii. The redeemed in heaven sing to God (**Rev 5:9-12**).
 - a. There can be no music without time.
 - b. "Music in Heaven requires time. Meter, tempo, and rests are all essential components of music, and each is time-related. Certain notes are held longer than others. Songs have a beginning, middle, and end. That means they take place in time." (Randy Alcorn, *Heaven*, p. 268)
- C. What about the verse that says that "there should be time no longer" (**Rev 10:6**)?
 - i. The time that the angel was referring to is the time of God's judgment of the earth which will culminate with the sounding of the voice of the seventh angel at which time the mystery of God shall be *finished* (**Rev 10:7**).
 - ii. At that time the kingdoms of the world will become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever (**Rev 11:15**).
 - a. Ever adv. - 1. a. Throughout all time, eternally; throughout all past or all future time; perpetually (often hyperbolically or in relative sense: throughout one's life, etc.). 5. quasi-n. use of 1. †a. In ME. phrase, *long is ever* b. in phrases, *for ever* (sometimes, esp. in U.S., written

- forever, q.v.): for all future time, for eternity, in perpetuity; hence (chiefly in colloq. use), incessantly, interminably.
- b. Time is not going to end at the last trump at Christ's second coming.
 - c. Jesus Christ will reign for all future time after that.
- D. There is time in the new earth.
- i. After the new earth was created John saw the new Jerusalem *coming down* from God out of heaven (**Rev 21:1-2**).
 - ii. For something to come down from heaven takes time as it moves from one place to another.
 - iii. Kings of the earth bring their glory into the city which also requires time as they move from one place to another (**Rev 21:26**).
 - iv. The tree of life yields its fruit every *month* which is a measurement of time (**Rev 22:2**).
 - v. On the new earth we are going to have resurrected bodies which by their very nature must function in space and time.
 - vi. Therefore, there will be time on the new earth.
- E. Randy Alcorn made some salient points about how there must be time in heaven.
- i. "We are finite physical creatures, and that means we *must* live in space and time. Where else would we live? Eden was in space and time, and the New Earth will be in space and time. We will be delivered from all evil, but space isn't evil. It's good. God made it." (Randy Alcorn, *Heaven*, p. 265)
 - ii. "One writer says of Heaven, "It is certainly justifiable to abandon the scheme of time and space and to put in its place a divine simultaneity." This has a high-sounding resonance, but what does it mean? That we can be a thousand places at once, doing ten thousand different things? Those are the Creator's attributes, not the creature's. There's no evidence that we could be several places at once. The promise of heaven is not that we will become infinite—that would be to become inhuman. It's that we'll be far better finite humans than we have ever been. Even if we're able to move rapidly from one place to another or to pass our resurrected molecules through solid objects, as the risen Jesus did, we'll still be finite." (Ibid)
 - iii. "To say that we'll exist outside of time is like saying we'll know everything. It confuses eternity with infinity. We'll live for eternity as finite beings. God can accommodate to us by putting himself into time, but we can't accommodate to him by becoming timeless. It's not in us to do so because we're not God." (Ibid, p. 268)
 - iv. "Time isn't the enemy, death is (1Co 15:26). Time predated sin and the Curse. When the Curse is lifted, time will remain. Without the Curse, time will never work against us. We won't run out of it. Time will bring gain, not loss. The passing of time will no longer threaten us. It will bring new adventures without the sense of loss for what must end." (Ibid, pp. 268-269)
 - v. "For too long we've allowed an unbiblical assumption ("there will be no time in Heaven") to obscure overwhelming biblical revelation to the contrary. This has served Satan's purposes of dehumanizing Heaven and divorcing it from the existence we know. Since we cannot desire what we can't imagine, this misunderstanding has robbed us of desire for Heaven." (Ibid, p. 269)

21. Will there be day and night in heaven? (Carey)

A. Yes, it appears so.

B. In the present heaven the angels worship God, and the saints serve God, *day and night* (**Rev 4:8; Rev 7:15**).

i. The sun is said to not light on them (**Rev 7:16**).

a. This does not necessarily mean that there will be no sun in heaven.

(i) This is in reference to the heat of the sun and the harm it can cause if one is exposed to it for too long.

(ii) It is spoken in connection with hunger and thirst.

b. Even if there is no sun in the present heaven, there doesn't have to be for there to be day and night (**Gen 1:3-5 c/w Gen 1:14-17**).

C. Will there be day and night on the new earth?

i. *In the new Jerusalem* on the new earth there is no night (**Rev 21:23-25; Rev 22:5**).

ii. There is no need for the sun, moon, or other sources of light because the glory of God is the light of it (**Rev 21:23; Rev 22:5**).

iii. The face of the glorified Lord Jesus Christ shines like the sun (**Rev 1:16**).

iv. The original earth had day and night both before and after the sun and moon were created (**Gen 1:3-5; Gen 1:14-19**).

a. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).

b. Therefore, it would seem that there would be day and night on the new earth, although there will be no night *in the city*, the new Jerusalem.

v. There will not only be a new earth, but also new *heavens* (**2Pe 3:13**).

a. Heaven *n.* - 1. a. The expanse in which the sun, moon, and stars, are seen, which has the appearance of a vast vault or canopy overarching the earth, on the 'face' or surface of which the clouds seem to lie or float; the sky, the firmament.

b. There are currently three heavens:

(i) The atmosphere where birds fly (**Gen 1:7-8, 20**).

(ii) Outer space where the sun, moon, and stars reside (**Gen 1:17**).

(iii) The dwelling place of God (**2Co 12:2**).

c. When the new heavens and earth are created, paradise and the new Jerusalem where God dwells will come down to earth, and God will dwell with men (**Rev 21:1-3**).

d. Therefore, there will be two heavens that will remain: the atmosphere and outer space.

(i) It is reasonable to conclude that the second heaven will have sun, moon, and stars in it just as the original creation did.

(ii) Notice that **Rev 21:23 & Rev 22:5** say that "the city had no need of the sun, neither the moon" and "they need no candle, neither light of the sun."

1. These passages are both talking about the city which gets its light from God's glory (**Rev 21:23**).
 2. Neither of these passages say that there *is no sun or moon* in the new earth and heavens.
 3. They say that the people in the heavenly city don't *need* them because God is their light.
 4. "The emphasis isn't on the elimination of sun and moon, but on their being overshadowed by the greater light of God. Who needs a reading lamp when standing under the noonday sun? Who needs the sun when the light of God's presence pervades the city? The sun is local and limited, easily obscured by clouds. God's light is universal, all pervading; nothing can obstruct it. God himself will be the light source of the New Jerusalem, restoring the original pattern that existed in Genesis 1 before the creation of sun and moon. Light preceded the light-holders, sun and moon, and apparently God's very being provided that light (Genesis 1:3). So it will be again—another example of how the last chapters of the Bible reestablish something from the first chapters." (Randy Alcorn, *Heaven*, p. 272)
- e. If there are *heavens* then there are sun, moon, and stars in them just as there was in the original creation.
- (i) If there are moon and stars in the new heaven, then it would stand to reason that there is day and night in the new earth just as there was in the original creation.
 - (ii) If there was no night on the new earth, then what would be the point of having *heavens* with moon and stars in them that would never be seen?
 - (iii) There is day and night in the lake of fire after the resurrection (**Rev 20:10; Rev 14:11**).
 - (iv) If there is day and night in the lake of fire after the resurrection, would it not be reasonable to conclude that there is day and night on the new earth after the resurrection just as there was in the beginning?
 - (v) There will be no night in the heavenly city because God's glory is there to give it light, but there will likely be night on the rest of the new earth outside the city.

22. "For there shall be no night there" (Rev 21:25). Does that mean we will not sleep or need to sleep? (Karen)

- A. Although there will be no night in the new Jerusalem, that doesn't necessarily mean that there will be no night on the new earth outside of the city.
 - i. Night is spoken of in heaven (**Rev 4:8; Rev 7:15**).
 - ii. See [Section X, 21 - Will there be day and night in heaven?](#)

- B. They who sleep do so at night (**1Th 5:7**).
- C. Sleeping is resting (**Mat 26:45; Joh 11:13**), although not all resting is sleeping.
- D. Rest v. - 1. a. To take repose by lying down, and esp. by going to sleep; to lie still or in slumber.
- E. The spirits and souls of people rest in the present heaven.
 - i. The saints in the present heaven are said to "rest in their beds" (**Isa 57:2**).
 - ii. The martyrs were told to "rest yet for a little season" until their brethren would be killed and come to join them in heaven (**Rev 6:11**).
 - iii. Saints rest from their labors in heaven (**Rev 14:13**).
 - iv. There is no reason to think that their rest in heaven would not include sleep.
 - v. If the souls and spirits of men in heaven need rest/sleep, it would follow that the resurrected bodies of the men in the new Jerusalem and the new earth likewise need rest/sleep since a fundamental need of a human body is sleep.

23. What is life like in the present heaven?

- A. The following points were gleaned from Randy Alcorn's book called "Heaven" on pages 65-67.
 - i. Much can be learned about the present heaven from **Rev 6:9-11**.
 - ii. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? ¹¹ And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." (**Rev 6:9-11**)
 - iii. From this passage, the following things can be concluded:
 - a. 1) When these people died on Earth they relocated to Heaven (v.9).
 - b. 2) These people in Heaven were the same ones killed for Christ while on Earth (v.9).
 - (i) This demonstrates direct continuity between our identity on Earth and our identity in Heaven.
 - (ii) The martyrs' personal history extends directly back to their lives on Earth.
 - (iii) Those in the present Heaven are not different people; they are the same people relocated — "the spirits of just men made perfect" (**Heb 12:23**).
 - c. 3) People in Heaven will be remembered for their lives on Earth. These were known and identified as ones slain "for the testimony which they held" (v.9).
 - d. 4) "they cried with a loud voice" (v.10) means they are able to express themselves audibly. This could suggest they exist in physical form, with vocal cords or other tangible means to express themselves.

- e. 5) People in the present Heaven can raise their voices (v.10). This indicates that they are rational, communicative, and emotional — even passionate — beings, like people on Earth.
- f. 6) They called out in "a loud voice," not "loud voices" (v.10). Individuals speaking with one voice indicate that Heaven is a place of unity and shared perspective.
- g. 7) The martyrs are fully conscious, rational, and aware of each other, God, and the situation on Earth.
- h. 8) They ask God to intervene on Earth and to act on their behalf: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (v.10).
- i. 9) Those in Heaven are free to ask God questions, which means they have an audience with God.
 - (i) It also means they need to learn and they continue to learn.
 - (ii) In Heaven people desire understanding and pursue it.
- j. 10) People in the present Heaven know what's happening on Earth (v.10). The martyrs know enough to realize that those who killed them have not yet been judged.
- k. 11) Heaven dwellers have a deep concern for justice and retribution (v.10).
 - (i) When we go to Heaven, we won't adopt a passive disinterest in what happens on the earth.
 - (ii) On the contrary, our concerns will be more passionate and our thirst for justice greater.
 - (iii) Neither God nor we will be satisfied until His enemies are judged, our bodies raised, sin and Satan defeated, Earth restored, and Christ exalted over all.
- l. 12) The martyrs clearly remember their lives on Earth (v.10). They even remember that they were *murdered*.
- m. 13) The martyrs in Heaven pray for judgment on their persecutors who are still at work hurting others.
 - (i) They are acting in solidarity with, and in effect interceding for, the suffering saints on Earth.
 - (ii) This suggests that saints in Heaven are both seeing and praying for saints on Earth.
- n. 14) Those in Heaven see God's attributes ("Lord, holy and true") in a way that makes his judgment of sin more understandable.
- o. 15) Those in Heaven are distinct individuals: "white robes were given unto *every one* of them" (v.11). There isn't one merged identity that obliterates uniqueness, but a distinct "every one of them."
- p. 16) The martyrs' wearing white robes suggests the possibility of actual physical forms, because disembodied spirits presumably don't wear robes.
 - (i) The robes may well have symbolic meaning, but it doesn't mean they couldn't be physical.

- (ii) The martyrs appear to have physical forms that John could actually see.
- q. 17) God answers their question (v.11), indicating communication and process in Heaven.
 - (i) It also demonstrates that we won't know everything in Heaven — if we did, we would have no questions.
 - (ii) The martyrs knew more after God answered their question than before they asked it.
 - (iii) There is learning in the present Heaven.
- r. 18) God promises to fulfill the martyrs' requests, but says they will have to "rest yet for a little season" (v.11).
 - (i) Those in the present Heaven live in anticipation of the future fulfillment of God's promises.
 - (ii) Unlike the eternal Heaven — where there will be no more sin, Curse, or suffering on the New Earth (Revelation 21:4) — the present Heaven coexists with and watches over an Earth under sin, the Curse, or suffering.
- s. 19) There is time in the present Heaven (vv.10-11).
 - (i) The white-robed martyrs ask God a time-dependent question: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (v.10) .
 - (ii) They are aware of time's passing and are eager for the coming day of the Lord's judgment.
 - (iii) God answers that they must "rest yet for a little season" until certain events transpire on Earth.
 - (iv) Waiting requires the passing of time.
- t. 20) The people of God in Heaven have a strong familial connection with those on Earth, who are called their "fellowservants also and their brethren" (v.11).
 - (i) We share the same Father, "of whom the whole family in heaven and earth is named" (Eph 3:15).
 - (ii) There is not a wall of separation within the bride of Christ.
 - (iii) We are one family with those who've gone to Heaven ahead of us.
 - (iv) After we go to Heaven, we'll still be one family with those yet on Earth.
 - (v) These verses demonstrate a vital connection between the events and people in Heaven and the events and people on Earth.
- u. 21) Our sovereign God knows down to the last detail all that is happening and will happen on Earth (v.11), including every drop of blood shed and every bit of suffering undergone by his children.
 - (i) Voice of the Martyrs estimates that more than 150,000 people die for Christ each year, an average of more than four hundred per day.
 - (ii) God knows the name and story of each one.

- B. We will be in the presence of God.
 - i. We will see God (**Mat 5:8**).
 - ii. We will worship God (**Rev 7:9-10**).
 - iii. We will sing praises to God (**Rev 5:9-10**).
 - iv. We will serve God before His throne in His temple day and night (**Rev 7:13-15**).
- C. We will get to see and interact with saints that have gone on before us (**Luk 16:22**).
- D. We will get to rest (**Isa 57:1-2**).
- E. We will continue to learn about God and His grace (**Eph 2:7**).
- F. More details about life in the present heaven will be given in subsequent parts of this study.

24. What will we do in heaven?

- A. Will we spend all eternity only worshipping and singing praises to God? (Judy)
 - i. No. Worshipping and singing praises to God will be part of what occupies our time.
 - ii. But there will be many other things we will do such as the things that follow in this section.
 - iii. Our primary focus in heaven will be God (see [Section IV](#)), but there are other pleasures there which derive from God that we will also enjoy.
 - iv. God has given us richly all things to enjoy on earth (**1Ti 6:17; Ecc 5:18-19**), and it will be no different in the present heaven and the new earth.
 - v. Randy Alcorn summed it up well with the following.
 - a. "Our primary joy in Heaven will be knowing and seeing God. Every other joy will be derivative, flowing from the fountain of our relationship with God." (Randy Alcorn, *Heaven*, p. 176)
 - b. "Suppose you're sick. Your friend brings a meal. What meets your needs—the meal or the friend? *Both*. Of course, without your friend, there would be no meal; but even without a meal, you would still treasure your friendship. Hence, your friend is both your higher pleasure *and* the source of your secondary pleasure (the meal). Likewise, God is the source of all lesser goods, so that when they satisfy us, it's God himself who satisfies us. (In fact, it's God who satisfies you by giving you the friend who gives you the meal.)" (Ibid)
 - c. "When I speak elsewhere in the book of the multifaceted joys of the resurrected life in the new universe, some readers may think, *But our eyes should be on the giver, not the gift; we must focus on God, not on Heaven*. This approach sounds spiritual, but it erroneously divorces our experience of God from life, relationships, and the world—all of which God graciously gives us. It sees the material realm and other people as God's competitors rather than as instruments that communicate his love and character. It fails to recognize that because God is the ultimate source of joy, and all secondary joys emanate from him, to love secondary joys on Earth

can be—and in Heaven *always will be*—to love God, their source." (Ibid)

- d. "...we shouldn't ignore or minimize God's lavish, creative gifts, but we should enjoy them and express heartfelt gratitude to God for all of life's joys. When we do this, instead of these things drawing us *from* God, they draw us *to* God. That's precisely what all things and all beings in Heaven will do—draw us to God, never away from him. Everyday we should see God in his creation: in the food we eat, in the air we breathe, the friendships we enjoy, and the pleasures of family, work, and hobbies. Yes, we must sometimes forgo secondary pleasures, and we should never let them eclipse God. And we should avoid opulence and waste when others are needy. But we should thank God for all of life's joys, large and small, and allow them to draw us to him." (Ibid, 178)
- e. "Beholding and knowing God, we will spend eternity worshiping, exploring, and serving him, seeing his magnificent beauty in everything and everyone around us." (Ibid, 179)

B. Worship God

- i. The saints in the present heaven worship God and sing praises to Him (**Rev 5:8-14; Rev 7:9-12**).
- ii. The saints on the new earth will likewise sing praises to God (**Isa 35:10**).
 - a. We will worship God together on the new earth (**Isa 66:23**).
 - b. This passage had a fulfillment in the NT church, but it also points to the new heavens and the new earth (**Isa 66:22**).

C. Serve God

- i. The saints that came out of great tribulation serve God day and night in His temple in the present heaven (**Rev 7:13-15**).
 - a. Serve *v.* - I. To be a servant (to), render service (to). 1. a. *intr.* To be a servant; to perform the duties of a servant.
 - b. Servant *n.* - 1. A personal or domestic attendant; one whose duty is to wait upon his master or mistress, or do certain work in his or her household.
- ii. The saints on the new earth likewise serve God in His presence (**Rev 22:3-4**).

D. Rest

- i. Our rest began in this life when we first believed on Jesus Christ and ceased from our own works and entered into spiritual rest for our souls (**Heb 4:3, 9-11; Mat 11:28-30**).
- ii. Our rest will be complete in the present heaven (**Isa 57:1-2; Rev 6:11; Rev 14:13**).
 - a. We will finally get to rest from the battles we fight with sin, Satan, the world, and ourselves (**Gal 5:17; 1Pe 2:11; Rom 7:14-25; Mat 26:41**).

- b. Our warfare will finally be accomplished (**Isa 40:1-2**).
- iii. Our rest will continue in the new earth after the resurrection (**Isa 11:10**).
 - a. This verse was partially fulfilled in the NT church when the Gentiles entered it and found rest in Christ.
 - b. But the ultimate fulfillment of it will be in the new earth which is the broader context (**Isa 11:6-9 c/w Isa 65:17-25**).

E. Work

- i. Contrary to popular belief, in heaven we will not be sitting on clouds strumming harps all day long, nor will we be sitting around doing nothing, nor will we be assembled worshipping God nonstop either.
- ii. In addition to worship and rest, we will also be working in heaven.
- iii. Work was not part of the curse that resulted because of the fall of man.
 - a. Adam was given work to do in the garden of Eden before sin entered the world (**Gen 2:15, 19-20**).
 - b. Due to the curse, work was made painful, frustrating, and wearying (**Gen 3:17-19**).
 - c. Heaven (specifically the new earth) is a restoration and glorification of the original creation (see [Section IX - The nature of the new earth](#)).
 - d. Therefore, we should expect to have profitable and enjoyable work to do in heaven.
- iv. In the present heaven we will serve God, which is labor (**Rev 7:13-15**) (see above).
- v. In the new earth we will likewise have work to do.
 - a. We will serve God there also (**Rev 22:3-4**).
 - b. We will also have other work to do as well on the new earth.
 - c. We will plant vineyards (**Isa 65:21**).
 - (i) This is similar to the work Adam did prior to the fall.
 - (ii) After the flood on the "new" earth Noah planted a vineyard (**Gen 9:20**).
 - (iii) This might just have been a shadow of things to come on the new earth.
 - d. We will enjoy the work of our hands (**Isa 65:22**).
 - (i) Enjoy v. - 1. a. *intr.* To be in joy, or in a joyous state; to manifest joy, exult, rejoice. 2. a. *trans.* To put into a joyous condition; to make happy, give pleasure to. b. *refl.* To experience pleasure, be happy; now chiefly, to find pleasure in an occasion of festivity or social intercourse, in a period of recreation, etc. 3. a. *trans.* To possess, use, or experience with delight. Also with reference to the feeling only: To take delight in, relish. 4. a. In weaker sense: To have the use or benefit of, have for one's lot (something which affords pleasure, or is of the nature of an advantage).
 - (ii) Work n. - I. 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business; 2. Something

- to be done, or something to do; what a person (or thing) has or had to do; occupation, employment, business, task, function.
- (iii) We will experience joy, happiness, and pleasure in whatever we do in heaven.
 - (iv) We will also get to keep the fruit of our labor and enjoy it in heaven without having it confiscated by thieves and criminals (both inside and outside of government) (**Isa 65:22 c/w Pro 27:18**).
- e. We will not labour in vain (**Isa 65:23**).
- (i) It doesn't say that we shall not labour, but that we shall not labour *in vain*.
 - (ii) Labour *v.* - 1. To spend labour upon (the ground, vegetable growths, etc.); to till, cultivate. 2. a. gen. To spend labour upon; to work upon; to produce or execute with labour. II. Intransitive senses. 11. a. To use labour, to exert one's powers of body or mind; in early use chiefly said of physical work, esp. performed with the object of gaining a livelihood; to exert oneself, toil; to work, esp. to work hard or against difficulties.
 - (iii) Labour *n.* - 1. a. Exertion of the faculties of the body or mind, esp. when painful or compulsory; bodily or mental toil. *hard labour*: see *hard* a. 19b. to do one's labour: to exert oneself, make efforts (to do something).
 - (iv) Vain *adj.* - I. 1. Devoid of real value, worth, or significance; idle, unprofitable, useless, worthless; of no effect, force, or power; fruitless, futile, unavailing.
 - (v) Our work, whether physical or mental, may be hard at times in heaven, but it will never be unprofitable, worthless, fruitless, or futile.
 - (vi) We will always have satisfaction in our work and something to show for it after a hard day's labour.
- f. There will be no more laboring in sorrow and sighing (**Isa 35:10**).
- (i) Sorrow *n.* - 1. a. Distress of mind caused by loss, suffering, disappointment, etc.; grief, deep sadness or regret; also, that which causes grief or melancholy; affliction, trouble.
 - (ii) Sigh *n.* - 1. A sudden, prolonged, deep and more or less audible respiration, following on a deep-drawn breath, and esp. indicating or expressing dejection, weariness, longing, pain, or relief.
 - (iii) Our work will not make us stressed, disappointed, or sad.
 - (iv) We will never be letting out deep sighs at the disappointments of work or the weariness of it.

F. Build houses

- i. Jesus went to heaven to prepare a place for us (**Joh 14:2**).
 - a. Those places will be mansions in the our Father's house (**Joh 14:2**).
 - b. Mansion *n.* - 1. The action of remaining, abiding, dwelling, or staying in a place. Phr. *to have, keep, make, take* (one's) *mansion* = to dwell, abide. Also, permanence or continuance in a position or state.
2. a. A place where one stays or dwells; a place of abode, an abiding-place. Now *arch.* b. (Chiefly *pl.*) A separate dwelling-place, lodging, or apartment in a large house or enclosure.
 - c. The Father's house is (or at least will be after the resurrection) in the New Jerusalem where God will dwell with His children (**Rev 21:1-3**).
 - (i) The place that Christ went to prepare for us is our permanent dwelling place after the resurrection because He said that He will come again and receive us unto Himself that we may be with Him where He is (**Joh 14:3**).
 - (ii) It appears that this will be our primary residence in heaven.
 - (iii) More will be said about the New Jerusalem later in this study.
- ii. In a prophecy of the new earth, it was said that God's people will build houses and inhabit them (**Isa 65:17, 21**).
 - a. These could be somewhere within the city limits of the New Jerusalem.
 - b. They could also be built outside of the city on the new earth.
 - c. The nations will bring their treasures into the city which suggests that people will be living all over the new earth (**Rev 21:24-26**).
 - d. If that is the case, there will be plenty of opportunity to build dwelling places.
 - e. We will get to build houses, inhabit them, and enjoy the work of our hands (**Isa 65:22**).
- iii. We can conclude through reasoning that we will build houses throughout the new earth.
 - a. Heaven (specifically the new earth) will be a restoration and a glorification of the original creation (see [Section IX - The nature of the new earth](#)).
 - b. Adam and Eve were told to subdue the earth and have dominion over it (**Gen 1:28**).
 - c. This would require them and their descendents to spread out throughout the earth to do so which would require building dwelling places where they went.
 - d. In that the new earth will be a restoration of the original creation, we can reasonably conclude that we will do likewise on the new earth.
- iv. If we will build houses on the new earth, then we can reason out other things that we will do in heaven.
 - a. If *we* build houses, that means that God is not going to do it for us.

- b. This means that there are likely other things that God is not going to do for us in heaven, but instead He will give us the ability and desire to do those things for ourselves.
- c. If we do the house-building, then it would be reasonable to conclude that people in heaven will have other jobs producing building materials such as boards, steel, cement, etc.
- d. This means that there would likely be tools and industrial equipment in heaven which people would presumably create by the work of their hands.
- e. If we build houses, why would we not build other things to meet our needs or desires?

G. Eat, drink, and enjoy time with each other

- i. Eating has always been part of God's design for his children.
 - a. In the original creation before the fall God gave Adam and Eve a wide variety of foods on the earth to eat and enjoy (**Gen 1:29**).
 - b. They were told that they could freely eat of all the trees of the garden of Eden (**Gen 2:16**).
 - c. Remember, heaven (specifically the new earth) will be a restoration and a glorification of the original creation (see [Section IX - The nature of the new earth](#)).
 - d. Therefore, we should fully expect to enjoy food on the new earth.
- ii. Jesus, both before and after His resurrection, ate and enjoyed fellowship with friends and other people (**Joh 12:1-2 c/w Joh 11:5; Luk 19:5-7; Luk 24:41-43; Joh 21:12-13**).
 - a. Jesus' resurrected body was the first fruits of the resurrection (**1Co 15:20**).
 - b. We will be like Christ at His coming (**1Co 15:21-23; 1Jo 3:2**).
 - c. If He enjoyed food with His disciples in His resurrected body, then we should expect to do the same in ours.
- iii. Jesus said that He would drink the fruit of the vine *new* with us in the kingdom of God (**Mat 26:29**).
 - a. This will happen on the new earth in God's kingdom when all things are made *new* (**Rev 21:5**).
 - b. There will be a marriage supper for the bride of Christ after the resurrection where we will eat and drink with Jesus (**Rev 19:9**).
 - c. "Blessed is he that shall eat bread in the kingdom of God" (**Luk 14:15**).
- iv. God has given us food and drink to enjoy on this earth as a foretaste of what we will more fully enjoy in heaven (**Ecc 2:24; Ecc 3:13**).
 - a. The tree of life in the New Jerusalem on the new earth will bare twelve manner of fruits which are for the redeemed to eat and enjoy (**Rev 22:2, 14**).
 - b. There will also be the water of life that the elect may drink of freely (**Rev 22:17**).
- v. We will eat the fruit of our vineyards on the new earth (**Isa 65:17, 21**).

- a. There will be joy and gladness for the saints in heaven (**Isa 35:10**).
- b. Few things bring us more joy and gladness on earth than enjoying good food and fellowship with family and friends.
- c. Fellowship is most often accompanied by food.
- d. How much more must this be the case in heaven?

H. Learn about God ([see Question 27: Will we continue to learn in heaven?](#))

25. Will we interact one-on-one with God? (Carey) There is one Jesus and a whole lot of His children, so will we be able to converse with Him any time when there are so many of us who will want to do so? (Judy)

A. In the present heaven

- i. The essence of eternal life is that we might *know God* (**Joh 17:2-3**).
 - a. We know God now through our understanding of Him by the scriptures which resonates with the word of God written in our hearts through regeneration (**Heb 8:10-11**).
 - b. In heaven we will see God face-to-face and know Him experientially (**Mat 5:8; 1Co 13:12**).
 - c. "Our primary joy in Heaven will be knowing and seeing God. Every other joy will be derivative, flowing from the fountain of our relationship with God." (Randy Alcorn, *Heaven*, p. 176)
- ii. God is our God both corporately as His elect (**Rom 3:29**) and personally as individuals (**Gal 2:20; Php 4:19**).
 - a. God *is* (not *was*) the God of Abraham, Isaac, and Jacob (**Mat 22:32**).
 - b. This indicates that they have a personal relationship with Him now in the present heaven.
 - c. In the present heaven the martyrs speak directly with God and ask him questions, and God responds to them (**Rev 6:9-11**).
 - d. This indicates that they have a personal relationship with Him now in the present heaven.

B. In the new earth

- i. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
 - a. Adam and Eve interacted personally with God in the garden of Eden (**Gen 1:28-29; Gen 2:15-17; Gen 3:8-9**).
 - b. This pattern will be continued on the new earth.
- ii. When we are resurrected we will see God personally with our eyes (**Job 19:25-27; Job 33:26**).
- iii. We shall see Jesus Christ as He is (**1Jo 3:2**), and we will know Him as we are known (**1Co 13:12**).
- iv. On the new earth God will dwell with us (**Rev 21:3**).
 - a. Tabernacle *n.* - 1. A temporary dwelling; generally movable, constructed of branches, boards, or canvas; a hut, tent, booth. 3. *fig.* In phraseology chiefly of biblical origin: A dwelling-place. a. *spec.* The dwelling-place of Jehovah, or of God. b. *gen.* A dwelling-place, a dwelling, a place of abode.

- b. Dwell v. - 7. To remain (in a house, country, etc.) as in a permanent residence; to have one's abode; to reside, 'live'. (Now mostly superseded by *live* in spoken use; but still common in literature.)
 - c. We will live with God in His dwelling place.
 - d. When you live with a person, you spend intimate time with him.
 - e. God will be *with us* on the new earth (**Rev 21:3**).
 - v. We will see His face (**Rev 22:4**).
 - vi. Therefore, we will have personal contact and interaction with God.
- C. How will millions or billions of God's children each be able to have personal time with Him?
- i. God is omnipresent (**Pro 15:3; Jer 23:24**).
 - a. God hears the prayers of millions of His children simultaneously at any given time (**1Pe 3:12; 1Th 5:17**).
 - b. On this earth each of His children can presently have personal, intimate time with Him through prayer and studying His word.
 - c. I see no reason why that will not be the case in the present heaven and on the new earth when God dwells with us in person and we see His face.
 - ii. Jesus Christ is God (**Joh 1:1, 14**).
 - a. Therefore, Jesus Christ in His divinity is likewise omnipresent.
 - b. Even on earth prior to His resurrection and glorification, Jesus' body could do things that a regular human body could not do (**Joh 6:19**).
 - c. After His resurrection, His physical body could do miraculous things such as appear and disappear (**Luk 24:31**) and move through walls (**Joh 20:19**).
 - d. I see no reason why Jesus in His glorified body in heaven and on the new earth could not do miraculous things such as be at multiple places with multiple people at the same time.
 - e. This would mean that we could each have personal time with Jesus Christ simultaneously.
 - f. Randy Alcorn commented on this question in his book *Heaven*.
 - (i) "But Christ's deity may well define the extent of his presence in his second coming and life on the New Earth (deity thereby trumping the normal human inability to be in two places at once). Jesus has and always will have a single resurrected body, in keeping with his humanity. Yet that body *glorified* may allow him a far greater expression of his divine attributes than during his life and ministry here on Earth.

"Since we can accurately say that Jesus' functioning as a man does not prohibit him from being God, we must also say that Jesus' functioning as God does not prohibit him from being a man. So, although we cannot conceive exactly how it could happen, I believe it's entirely possible that Jesus could in the future remain a man while fully exercising the attributes of

God, including, at least in some sense, omnipresence."
(Randy Alcorn, *Heaven*, p. 189)

- (ii) "Consider the promise that when Christ returns "every eye will see him" (Revelation 1:7). How is that physically possible? By the projection of his image? But every eye will see *him*, not merely his image. Will he be in more than one place at one time?

"If God took on human form any number of times, as recorded in Scripture, couldn't Christ choose to take on a form to manifest himself to us at a distant place? If he did that, might he not take on a temporary form very similar in appearance to his actual physical form, which may at that moment be sitting on the throne in the New Jerusalem? Might Jesus appear to us and walk with us in a temporary but tangible form that is an expression of his real body? Or might the one body of Jesus be simultaneously present with his people in a million places?

"Might we walk with Jesus (not just spiritually, but also physically) while millions of others are also walking with him? Might we not be able to touch his hand or embrace him or spend a long afternoon privately conversing with him—not just with his spirit, but his whole person?

"It may defy logic, but God is capable of doing far more than we imagine. Being with Christ is the very heart of Heaven, so we should be confident that we will have unhindered access to him." (Ibid, 190)

26. To what extent do those in heaven enjoy it currently? The thief would be in paradise on the day of his death (**Luk 23:43**). But the martyrs are crying out wanting to know how long God will wait to avenge their blood, so it appears that they are not completely happy (**Rev 6:9-10**). (Judy)
- A. The present heaven is an intermediate state between our lives on earth and our lives on the new earth after the resurrection.
 - B. There is happiness there and no pain or sorrow (**Rev 7:16-17**).
 - C. But all our desires will not be satiated there.
 - D. Some desires will have to wait until the new earth to be fulfilled.
 - i. Those in the present heaven still desire the new earth.
 - a. Abraham had been in heaven for thousands of years when Paul wrote the book of Hebrews.
 - b. He was still desiring (present tense) a better, heavenly country and the city God has prepared for them (**Heb 11:16**).
 - c. This better, heavenly country and city will be possessed and enjoyed in the new earth after the resurrection.

- ii. Those in the present heaven still desire justice for their persecutors and murderers (**Rev 6:9-10**).
- E. We will not have our resurrected, glorified bodies in the present heaven but must wait until the resurrection at the last day for them (**Joh 6:39; Joh 11:24; 1Co 15:52**), so the pleasures associated with them will not be experienced there.
 - i. This is why the Bible repeatedly says that the resurrection of our bodies is our *hope* (**Rom 8:18-19, 23-24; Act 23:6; Act 24:15; Act 26:6-8; 1Pe 1:13**).
 - ii. Hope *n.* - 1. a. Expectation of something desired; desire combined with expectation.
 - iii. We *wait* for it both now and in the present heaven (**Job 14:12-15**).
 - iv. We will not be fully satisfied until the resurrection when our bodies awake with Christ's likeness (**Psa 17:15; 1Jo 3:2-3**).
 - v. The extent we will enjoy the present heaven prior to having our resurrected bodies compared to the extent we will enjoy the new earth in our resurrected bodies may be understood by the following analogy.
 - a. Imagine being physically separated from your spouse, children, family, or close friends for a time.
 - b. At first while they are traveling you can't see or talk to them at all.
 - (i) You still have a fondness for them, but you cannot see or speak to them.
 - (ii) This would be the equivalent of when loved ones die and go on to heaven.
 - c. After a while when they get to their destination you are able to talk with them on the phone or even see their image on a screen during a video call.
 - (i) Hearing their voice and seeing their image on a screen is certainly better than not seeing them at all, but it is not to be compared to seeing them face to face in person.
 - (ii) This would be the equivalent of the present heaven.
 - d. When they finally return home or come for a visit you get to see them in the flesh, give them a hug, and interact physically with them.
 - (i) Being with them physically far exceeds speaking with them on the phone or over a video call.
 - (ii) This would be the equivalent of the new earth after the resurrection.
 - e. Imagining the difference between a phone / video call and seeing a loved one face to face should give is a little window into the difference between our enjoyment of the present heaven when we are in spirit and the new earth when we are in our resurrected bodies.

27. Will we continue to learn in heaven? We won't know everything about Jesus upon our arrival there, will we? (Judy)

- A. Yes, we will continue to learn in the next life.
- B. Learning about God and our Lord Jesus Christ is one of the main purposes that God has designed us for (**Mat 11:29**).

- i. In this life we should continue to grow in the knowledge of our Lord and Saviour Jesus Christ (**2Pe 3:18**).
 - ii. We should continue to grow in the knowledge of Christ, ever moving toward the measure of the stature of the fullness of Christ (**Eph 4:12-13**).
 - iii. Jesus said that His words will never pass away even after heaven and earth pass away (**Mat 24:35**), so we should expect to read and study the Bible in heaven and continue to learn more about God the Father, Jesus Christ, and the Holy Spirit.
 - iv. "The first humans lived in process, as God ordained them to. Adam knew more a week after he was created than he did on his first day. Nothing is wrong with process and the limitations it implies. Jesus "grew in wisdom and stature" (Luke 2:52). Jesus "learned obedience" (Hebrews 5:8). Growing and learning cannot be bad; the sinless Son of God experienced them. They are simply part of being human." (Randy Alcorn, *Heaven*, p. 320)
- C. The only reason learning would cease in heaven is if we knew everything there was to know about God.
- D. This is impossible since God is in infinite and unsearchable (**Psa 147:5; Psa 145:3; Rom 11:33-34; Eph 3:8; Job 9:10; Job 11:7-9; Isa 40:28; 1Co 2:16**).
- i. We are finite creatures and will never be omniscient like God (**Psa 139:1-6; Ecc 8:17**).
 - ii. We will therefore never stop learning about God, even after we get to heaven.
 - iii. God will spend all eternity showing us the exceeding riches of His grace toward us (**Eph 2:7**).
- E. People in heaven do not know everything.
- i. The martyrs under the altar asked the Lord how long it would be until He avenged their blood (**Rev 6:10**).
 - ii. This means that they didn't know how long it would be.
 - iii. Therefore, they didn't know everything.
- F. We will not even know everything that it is possible for us to know when we get to heaven.
- i. It is reasonable to conclude that we will arrive in heaven with the same knowledge we will have when we die.
 - ii. The reason for this is because there is continuity between our lives on earth and our lives in heaven.
 - iii. This is apparent for the following reasons.
 - a. We will be rewarded for how we used the talents God gave us in this life (**Mat 25:21; Luk 19:17**).
 - b. We will be judged for the evil we did in this life (**2Co 5:10**).
 - c. The saints in heaven remember their lives on earth (or at least some parts of it) (**Rev 6:10**).
 - d. Paul comforted the Thessalonian saints by telling them that they will see their loved ones in Christ again (**1Th 4:13-14**), which means that they will remember them and their relationship they had on earth with them.

- iv. A person's identity is inextricably tied to his knowledge and memory.
 - a. If we automatically knew everything that it was possible for us to know the moment we entered heaven, we would not retain our identities.
 - b. We would not truly be the same people we were on earth.
- G. Therefore we will pick up learning where we left off on earth.
 - i. If you have learned a lot about Jesus and the word of God in your life here and are therefore a mature Christian now, you will be a mature Christian when you get to heaven.
 - ii. If you haven't learned much about Jesus and the word of God in your life here and are therefore an immature Christian now, you will be an immature Christian when you get to heaven.
- H. Those who were diligent in studying the scriptures and learning God's truth in this life will arrive in heaven with a greater knowledge than those who didn't spend their time learning the things of God and didn't apply those things in their lives on this earth.
 - i. If a man was given "one pound" worth of understanding and he applied himself diligently and acquired "ten pounds" worth of knowledge in his life, he will be blessed with a great level of responsibility in heaven (**Luk 19:16-17**).
 - ii. If a man was given "one pound" worth of understanding and he applied himself moderately and acquired "five pounds" worth of knowledge in his life, he will be blessed with moderate responsibility in heaven (**Luk 19:18-19**).
 - iii. If a man was given "one pound" worth of understanding and he didn't apply himself and didn't gain any knowledge in his life, he will not be blessed in heaven (**Luk 19:20-26**).

28. Will we continue to pray in heaven? (Judy)

- A. Pray *v.* - I. *trans.* with personal object. 1. To ask earnestly, humbly, or supplicatingly, to beseech; to make devout petition to; to ask (a person) for something as a favour or act of grace; esp. in religious use, to make devout and humble supplication to (God, or an object of worship). arch. III. 5. *intr.* To make earnest request or petition; to make entreaty or supplication; esp. to present petitions to God, or to an object of worship. a. simply. To offer prayer, to engage in prayer.
- B. Prayer *n.* - 1. a. A solemn and humble request to God, or to an object of worship; a supplication, petition, or thanksgiving, usually expressed in words.
- C. Praying is making a request to God.
 - i. Therefore, the martyrs in heaven were praying when they asked God how long it would be until He judged their persecutors and avenged their blood on them (**Rev 6:10**).
 - ii. We thus have at least one example of saints in heaven praying to God.
- D. In the new earth (**Isa 65:17**), the LORD promises that "before they call, I will answer; and while they are yet speaking, I will hear" (**Isa 65:24**).

- i. We will be doing many things in heaven (see [Section X, 24 - What will we do in heaven?](#)) and will not be in God's immediate presence at all times (God is omnipresent, yet we are not in His immediate presence on this earth).
 - ii. Therefore, I think it's reasonable to conclude that we will be praying to God throughout our days, staying in constant communion with God.
- E. It is possible that God's children in heaven pray for those on earth.
 - i. Randy Alcorn made the following observation regarding this possibility.
 - ii. "Christ, the God-man, is in Heaven, at the right hand of God, interceding for people on Earth (Romans 8:34), which tells us there is at least one person who has died and gone to Heaven and is now praying for those on Earth. The martyrs in Heaven also pray to God (Revelation 6:10), asking him to take specific action on Earth. They are praying for God's justice on the earth, which has intercessory implications for Christians now suffering here. The sense of connection and loyalty to the body of Christ—and concern for the saints on Earth—would likely be enhanced, not diminished, by being in Heaven (Ephesians 3:15). In any case, Revelation 6 makes it clear that some who have died and are now in Heaven are praying concerning what's happening on Earth." (Randy Alcorn, *Heaven*, p. 71)

29. Does our behavior in this life affect what we do or where we live in heaven? (Austin)

- A. Yes, it does.
- B. The parable of the talents teaches that there will be rewards in heaven based on how we used the talents God gave us while on earth (**Mat 25:14-30**).
 - i. The parable is a parable to the kingdom of heaven which is the NT church (**Mat 25:14**).
 - ii. During the NT church times, Jesus went into a far country (heaven) and delivered varying amounts of talents to His servants and expected them to use them to the best of their ability (**Mat 25:14-15**).
 - iii. Two of the servants used what they had been given to the best of their ability, and one did nothing with his (**Mat 25:16-18**).
 - iv. After a long time, Jesus will return at His second coming and there will be a day of reckoning (**Mat 25:19**).
 - v. The servants that wisely used their talents and doubled what they were given will be told by Jesus that "I will make thee ruler over many things" (**Mat 25:20-23**).
 - a. The many things that faithful servants will be made ruler of must be things in heaven (the new earth) since this reward is given when Christ returns.
 - b. Jesus shall reward every man according to his works at His second coming (**Mat 16:27**).
 - c. We will be recompensed for the good we did for people at the resurrection of the just (**Luk 14:14**).
 - vi. The servant that did nothing with the talent he was given was cast into outer darkness (**Mat 25:30**).
 - vii. Our behavior on earth has eternal consequences.

- C. The parable of the pounds likewise shows a correlation between how we serve God in this life and the rewards we receive in heaven (**Luk 19:12-27**).
- i. The parable of the pounds is similar, but not identical, to the parable of the talents.
 - ii. In the parable of the pounds 10 servants are each given a pound of money when their master (Christ) goes into a far country (heaven) to receive a kingdom (**Luk 19:12-13**).
 - iii. When He returned (Christ's second coming) He reckoned with the servants to see what they had gained by trading (**Luk 19:15**).
 - a. The first servant gained 10 pounds by trading, and because of that he was given authority over 10 cities (**Luk 19:16-17**).
 - b. The second servant gained 5 pounds, and was therefore given authority over 5 cities (**Luk 19:18-19**).
 - c. Since these rewards are given at the return of Christ, the cities that the servants were given rule over must be cities in heaven on the new earth.
 - (i) While on earth Abraham looked for a city whose builder and maker is God (**Heb 11:10**).
 - (ii) God has prepared a city for us in heaven (**Heb 11:16**).
 - (iii) There will be cities in heaven that Christians who were faithful while on earth will have authority over.
 - (iv) It would stand to reason that they will live in the cities that they are given rule over.
 - d. Jesus also said that to him that overcomes and keeps His words to the end He will give power over the nations and he shall rule them with a rod of iron (**Rev 2:26-27**).
 - e. So our behavior on earth will have a direct affect on what we do in heaven and where we will live.
 - iv. The man that did nothing with his pound had it taken away from him, and he was not given authority over any city (**Luk 19:20-26**).
 - v. What we do on earth has eternal consequences.
- D. There will be at least two Christians who will be sitting on Christ's right and left hands in heaven (**Mat 20:21**).
- i. God will decide who will fill these most important positions (**Mat 20:23**).
 - ii. It is reasonable to conclude that God's choice will be made based on the faithfulness and obedience of the men chosen.
 - iii. Jesus said that he that overcomes will be granted to sit with Him in His throne (**Rev 3:21**).
- E. If we give up whatever is necessary to follow Christ in this life we will have treasure in heaven (**Mar 10:21**).
- F. What we do in this life affects what we will have in heaven.

30. Will there be governments in heaven? Will there be a hierarchy in heaven of people set in charge by God? (Austin)

A. Yes, there will be.

- B. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
- i. God instituted rule, authority, and government on the earth prior to the fall of man (**Gen 1:28**).
 - a. Subdue *v.* - 1. a. *trans.* To conquer (an army, an enemy, a country or its inhabitants) in fight and bring them into subjection.
 - b. Dominion *n.* - 1. The power or right of governing and controlling; sovereign authority; lordship, sovereignty; rule, sway; control, influence.
 - c. This means that government, authority, rule, and control are not a result of sin.
 - d. "Others may perceive that the New Earth will need no government or that differing levels of authority (e.g., some ruling over ten cities while others rule over five or one or none) are inherently corrupt or unfair. But the need for government didn't come about as a result of sin. God governed the universe before Satan fell. Likewise, he created mankind as his image-bearers, with the capacity for ruling, and before Adam and Eve sinned, God specifically commanded them to rule the earth. Ruling isn't a bad thing, it's a good thing. God has called us to it and has equipped us for it—to rule the earth, rule it well, and find pleasure ruling it. Because we're sinners, power tends to corrupt us. But on the New Earth there will be no sin. Therefore, all ruling will be just and benevolent, devoid of abuse, corruption, or lust for power." (Randy Alcorn, *Heaven*, p. 222)
 - ii. Dominion was given to Adam and Eve over the animals.
 - a. There were no other people on earth to have rule over at that time.
 - b. Nevertheless, the dominion mandate shows that God instituted the concepts of rule and authority prior to sin entering the creation.
 - iii. When the creation is restored to its original when the new earth is created, it is thus reasonable to conclude that delegated authority will be given to men as it was in the beginning.
- C. God the Father and Jesus Christ are and will be the ultimate rulers in heaven (**1Co 15:24-28**).
- i. Jesus Christ is King of kings and has everlasting power (**1Ti 6:15-16**).
 - ii. Jesus is above all principality, power, might, and dominion, not only in this world, but *also in that which is to come* (**Eph 1:21**).
 - iii. This means that that there will be principalities, powers, and dominions in the world to come that Jesus will be head over.
 - a. Principality *n.* - 1. The quality, condition, or fact of being principal; chief place or rank; pre-eminence. Now rare. 2. The position, dignity, or dominion of a prince or chief ruler; sovereignty; supreme authority. 3. The sovereignty, rule, or government of the prince of a small or dependent state.
 - b. Power *n.* - II. As a person, body, or thing. 6. a. One who or that which is possessed of or exercises power, influence, or government;

- an influential or governing person, body, or thing; in early use, one in authority, a ruler, governor.
- c. Dominion *n.* - 1. The power or right of governing and controlling; sovereign authority; lordship, sovereignty; rule, sway; control, influence.
 - iv. In the world to come we will be made equal to the angels (**Luk 20:36**).
 - a. Although we will be made equal to them, we will also judge them (**1Co 6:3**).
 - b. This means that we will have authority over them.
 - c. They were made to be ministering spirits for us (**Heb 1:14**).
 - v. This means that the principalities, powers, and dominions that Christ will be head of in the world to come will include resurrected and glorified men who will have authority over other men and the angels.
 - vi. The saints are promised crowns when they get to heaven which implies ruling authority (**Rev 2:10; Rev 2:26; Rev 3:11; Rev 3:21**).
- D. There will be a hierarchy of authority in the new earth.
- i. There will be faithful Christians that have rule over cities on the new earth when Christ returns (**Luk 19:12-19**).
 - a. Some will have authority over ten cities (v. 17) and some over five cities (v. 19).
 - b. We can conclude from this that there will be a hierarchy of authority.
 - ii. We will be made as, and equal to, the angels (**Mat 22:30; Luk 20:36**).
 - a. The angels have an authority structure and are arranged in principalities and powers (**Dan 10:13; Eph 3:10; Jud 1:9**).
 - b. There will be nations with kings over them who bring their glory into the New Jerusalem (**Rev 21:24**).
 - c. It therefore follows that there will be human principalities and powers on the new earth.
- E. Where will we reign?
- i. We will reign on the new earth for ever (**Rev 5:9-10; Rev 22:5**).
 - ii. Where will we reign on the new earth?
 - iii. "Where on Earth? Likely with people of their own tribe, language, and nation—cultural distinctions that we're told still exist on the New Earth (Revelation 21:24, 26; 22:2)." (Randy Alcorn, *Heaven*, p. 218)
- F. There will be no sin, lies, and corruption in heaven, so therefore all government will be godly and virtuous, not corrupt and oppressive (**Rev 21:8, 27; Rev 22:14-15**).
- i. Governments in heaven will be comprised of sinless, godly men.
 - ii. The laws that they will uphold will be God's righteous laws.
 - iii. There will be neither corruption nor onerous taxes.
 - iv. We will all be sinless, humble, obedient, and godly Christians and therefore we will willingly and joyfully submit ourselves to those who are in authority.
 - v. There will never be any strife or animosity between the rulers and the subjects.
- G. Ruling and holding positions of authority will be enjoyable and wholesome.
- i. Randy Alcorn had some worthwhile thoughts on this.

- ii. "Imagine responsibility, service, and leadership that's pure joy. The responsibility that God will entrust to us as a reward can only be good for us, and we'll find delight in it. To rule on the New Earth will be to enable, equip, and guide, offering wisdom and encouragement to those under our authority. We've so often seen leadership twisted that we've lost a biblical view of what ruling, or exercising dominion, really means. God, ruler of the universe, is living proof that ruling can and should be good.

"Some people have a deep fear of public speaking, and they imagine that ruling means they'll be miserable, having to be "up front" and speak to groups. But the fear, anxiety, dread, and turmoil we associate with certain activities on the present earth will be *gone* on the New Earth. If God wants us to do something, we'll be wired and equipped to do it. Our service will not only bring him glory but also bring us joy.

"This applies to countless other questions about Heaven, such as, Will we have to sing even if we don't like to? The question assumes facts not in evidence—that whatever we dislike now we'll dislike then. But doesn't experience tell us otherwise? Aren't there foods we love that we hated as children? Aren't there books we love now that would've bored us when we were younger? Had we been able to decide as children everything we would do or not do as adults, wouldn't we have robbed ourselves of countless joys? We mustn't assume that everything we don't like doing now we still won't like doing in Heaven." (Randy Alcorn, *Heaven*, p. 220-221)

- iii. "Some of the most qualified people to lead in Heaven will be those who don't want to lead now. Some who are natural leaders here but have not been faithful will not be leaders in Heaven. Remember, it's not the proud and confident who will inherit the earth and rule it; it's the *meek* (Matthew 5:5). And even the meek will be stripped of their wrong motives and the temptation to exploit others. We'll have no more skepticism and disillusionment about government. Why? Because we'll be governed by Christlike rulers, and all of us will be under the grand and gracious government of Christ himself." (Ibid, p. 221)

31. While we will all be happy in heaven, we won't all have equal positions there, right? Once there, can we work to improve our station? (Judy)

A. We will not all have equal positions in heaven.

- i. Some will have authority over ten cities, some over five cities (**Luk 19:16-19**).
 - a. If there are those that have authority over cities, that demands that there must be people in those cities who are under the authority of others.
 - b. Therefore, everyone will not have an equal position.
- ii. Rewards will be given in heaven for faithfulness and obedience on earth (**Mat 16:27**).

- a. Those who were more faithful and obedient in this life will have greater rewards in the next life.
 - b. Therefore, everyone will not have an equal position.
- B. Can we work to improve our station once in heaven?
 - i. We will build houses and plant vineyards on the new earth (**Isa 65:17, 21-22**).
 - ii. It seems reasonable that we will be able to choose how big of a house and vineyards we want to build and plant.
 - iii. If we will be able to work to improve our material condition in heaven, it is reasonable to conclude that we could work to improve our station there as well.
 - iv. If God is a rewarder of them that diligently seek Him now (**Heb 11:6**), it would seem logical to conclude that that would continue in the new earth.

32. Will we have jobs and work in heaven? (Austin)

- A. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
 - i. Adam was given work to do in the garden of Eden before the fall (**Gen 2:15, 19-20**).
 - ii. We will have jobs and work to do on the new earth as well.
 - iii. "Work was part of the original Eden. It was part of a perfect human life on Earth. Work wasn't part of the Curse. The Curse, rather, made work menial, tedious, and frustrating...(Genesis 3:17-19)." (Randy Alcorn, *Heaven*, p. 331)
 - iv. "However, on the New Earth work will be redeemed and transformed into what God intended...(Revelation 22:3). *Serve* is a verb. Servants are people who are active and occupied, carrying out tasks." (Ibid)
- B. Our Lord Jesus Christ worked while He was on earth.
 - i. He was a carpenter before entering His public ministry (**Mar 6:3**).
 - ii. He afterward did the work that the Father gave Him of ministering to His people, preaching the gospel, and healing the sick until His death (**Joh 4:34; Joh 5:36; Act 10:38; Joh 17:4**).
 - iii. Jesus was a sinless man and not under the curse of sin, but He nevertheless worked.
 - iv. We likewise will work in heaven and on the new earth after we are free from the curse of sin.
 - a. "Consider Christ's activities: working in a carpenter shop, walking the countryside, fishing, sailing, meeting people, talking, teaching, eating—doing his life's work. Even after his resurrection he moved from place to place, connecting with his disciples and continuing his work (A preview of life after our resurrection.) (Randy Alcorn, *Heaven*, p. 331-332)
 - b. "Since work began before sin and the Curse, and since God, who is without sin, is a worker, we should assume human beings will work on the New Earth. We should assume we'll be able to resume the

work started by Adam and Eve, exercising godly dominion over the earth, ruling it for God's glory.

"But we don't need to just assume this. Scripture directly tells us. When the faithful servant enters Heaven, he is offered not retirement but this: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:23, KJV)." (Ibid, p. 332) [The scripture quotation was changed to the KJV text.]

- C. We will work in heaven (both the present heaven and the new earth) including serving God (**Rev 7:13-15; Rev 22:3-4**), building houses and planting vineyards (**Isa 65:21**), working with our hands (**Isa 65:22**), laboring (**Isa 65:23**) (see [Section X, 24, E - What will we do in heaven?](#)).
- D. We will also have jobs in heaven.
 - i. Those who are faithful and diligent in this life will be given cities to rule in the new earth (**Mat 25:20-23; Luk 19:16-19**).
 - a. **Ruler** *n.* - 1. One who, or that which, exercises rule, command, or authority, esp. of a supreme or sovereign kind. 2. a. One who has control, management, or headship within some limited sphere. Now *Obs.* or *arch.* except with suggestion of sense 1.
 - b. **Authority** *n.* - I. Power to enforce obedience. 1. a. Power or right to enforce obedience; moral or legal supremacy; the right to command, or give an ultimate decision.
 - c. These are high-level jobs.
 - ii. If there are rulers who have authority over cities in heaven, then that means that there will be subordinates that work for them.

33. Will there be money in heaven? (Sette)

- A. **Money** *n.* - 1. a. Current coin; metal stamped in pieces of portable form as a medium of exchange and measure of value.
- B. Money is simply the most commonly used commodity for exchange.
- C. Money is not evil, which is evident by the fact that God authorized its use.
 - i. God commanded Jeremiah to buy a piece of land with money (**Jer 32:25**).
 - ii. Jesus had Peter pay their taxes with money (**Mat 17:27**).
- D. It is *the love of money* that is evil (**1Ti 6:10**).
- E. It appears that there will be money in the new earth.
 - i. The kings of the earth will bring their *glory* into the new Jerusalem (**Rev 21:24-26**).
 - ii. Glory sometimes refers to money in scripture (**Est 5:11; Psa 49:16-17; 1Th 2:6**).
- F. It seems reasonable to conclude that there will be money on the new earth for the following reason.
 - i. We will be working and producing things in heaven such as houses and vineyards (see [Section X, 24, E - What will we do in heaven?](#)).
 - ii. Building a house requires many different types of materials which requires many different people to produce.

- iii. Bartering for these materials would be very inefficient.
 - iv. God authorized the use of money in this life to facilitate such transactions.
 - v. It is logical to conclude that money would be used for such purposes in the new earth.
- G. The Lord told Israel to come to Him and buy food and drink without money (**Isa 55:1**), but this is not a proof text that there is no money in heaven.
- i. First of all, the context of the passage says nothing about heaven or the new earth.
 - ii. Secondly, the Lord asks them why they spend money for that which is not bread and doesn't satisfy (**Isa 55:2**).
 - a. This demands that they were spending money at the time that God told them to buy food and drink from Him without money.
 - b. Therefore, money was in use at that time.
 - c. Therefore, the time was either during their lives on earth, or, if the time was in heaven, money is present in heaven.

34. Will there be technology on the new earth such as cars, computers, electronics, etc.?

- A. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
- B. In the original creation man was given a mandate to have dominion over the earth (**Gen 1:28**).
- C. This would have been accomplished by using the raw materials that God put on the earth to make equipment which would enable man to subdue the earth and harness the natural creation to make it work for him.
- D. God is a creator (**Gen 1:1; 1Pe 4:19**).
- E. We were created in God's image (**Gen 1:27**).
 - i. We were created with a mind and body capable of designing and creating amazing and beautiful things which improve the quality of our lives (**Exo 31:3-6; Exo 35:30-35; 1Ki 7:14**).
 - ii. "God's instructions and his delight in the gifts he imparts to people to accomplish these tasks make clear what we should expect in Heaven: greater works of craftsmanship and construction, unhindered by sin and death." (Randy Alcorn, *Heaven*, p. 444)
- F. It is a mark of wisdom to find out knowledge of witty inventions (**Pro 8:12**).
- G. I see no reason why we would not use our God-given intelligence and capabilities to design and create godly and helpful technology on the new earth.
- H. Could that technology include cars, computers, electronics, etc.?
 - i. If those things were only used for godly purposes, then I think it's possible that we might be allowed to create them.
 - ii. This of course is only my speculation based on reasoning from some basic principles in the scriptures.
- I. "We do know, however, that the New Jerusalem will have streets and gates, suggesting conventional modes of travel. If citizens only walked, perhaps paths would be enough. But streets may suggest the use of wagons and horse-drawn carts, or something more advanced. Will we ride bicycles and drive motorized vehicles? Will we travel to other places outside of the New Jerusalem in airplanes? We don't

know. But we should use the "why not?" test. Is there anything sinful about wheels and motors? Unless you're a Christoplatonist, you realize the answer is no. Therefore, there's no reason to assume we won't enjoy high-tech modes of travel on the New Earth." (Randy Alcorn, *Heaven*, p. 446)

35. Will we be able to fly in heaven? (Judy)

- A. When we die it is said that "we fly away" (**Psa 90:10**).
 - i. This could be a figure of speech.
 - ii. But in that our spirit and soul departs our body and goes to be with the Lord at death (**Ecc 12:7; Gen 35:18**), and given that there is a lot of sky between here and there, it is likely that our spirit and soul will be able to fly in heaven.
 - iii. The spirits of the elect are carried by the angels into heaven (**Luk 16:22**), so it's also possible that they can't fly on their own.
- B. When Jesus returns He will bring the elect with Him (**1Th 4:14**).
 - i. This means that they will travel from heaven through space to earth's atmosphere.
 - a. This would be flying by definition.
 - b. This means that people in the present heaven are capable of flying, either on their own, or by the power of God when He wants them to be able to.
 - ii. When Christ returns, both the dead who will be resurrected at that time (**1Th 4:16**) and the living which will be changed and given glorified bodies (**1Co 15:52**) will meet the Lord in the air (**1Th 4:17**).
 - a. This would be flying by definition.
 - b. This means that people in their resurrected bodies (which they will have on the new earth) will be capable of flying, either on their own, or by the power of God when He wants them to be able to.
- C. In the resurrection (on the new earth) we will be made as, and equal to, the angels (**Mat 22:30; Luk 20:36**).
 - i. Angels can fly (**Isa 6:2; Dan 9:21; Rev 14:6**).
 - ii. They excel in strength (**Psa 103:20**).
 - iii. Therefore, it is certainly possible that we could fly like them.
- D. Jesus' resurrected body had supernatural capabilities such as being able to move through closed doors or walls (**Joh 20:19, 26**) and levitating from earth to heaven (which is flying) (**Luk 24:51; Act 1:9-11**).
 - i. Our body will be made like unto His glorious body (**Php 3:21; 1Jo 3:2**).
 - ii. Therefore, it is certainly possible that will be able to fly in the new earth.
- E. Man has always had a deep desire to be able to fly.
 - i. David wished that he had wings like a dove that would enable him to fly away (**Psa 55:6**).
 - ii. Throughout history men have tried to fly.
 - iii. The elect will be given the desires of their hearts if they delight themselves in the Lord (**Psa 37:4**).
 - iv. Might the nearly universal desire to fly be granted men in their resurrected bodies on the new earth?

- a. Quite possibly it will be.
 - b. "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world." (C.S. Lewis, *Mere Christianity*)
- F. The streets and gates of the New Jerusalem imply that there will be normal ground traffic in the city (**Rev 22:2; Rev 21:12**), but that doesn't mean that we won't be able to fly as well as walk.
- G. We will just have to wait and see whether we will be able to fly at will in heaven.

36. Will there be animals in heaven? (Karen, Carey, Austin)

- A. God created animals on the original earth (**Gen 1:20-25**).
- i. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
 - ii. Therefore, it would be reasonable to conclude that there will be animals on the new earth.
 - iii. "This is a powerful picture of what Romans 8 states—mankind and animals and all creation are linked together not only in curse and judgment but also in blessing and deliverance. Together they will experience life on a New Earth." (Randy Alcorn, *Heaven*, p. 389)
- B. God preserved the animals through the flood to fill the post-flood world (**Gen 7:2 c/w Gen 8:15-17**).
- i. God even established His covenant to not flood the earth again with the animals as well as men (**Gen 9:9-17**).
 - ii. The destruction of the earth by the flood was a presage of the destruction of the earth by fire at the second coming of Christ (**2Pe 3:6-7**).
 - iii. God preserved a remnant of mankind through the flood to inhabit the post-flood earth (**1Pe 3:20**).
 - iv. God also preserved animals in the post-flood earth.
 - v. God will likewise preserve a remnant of mankind to inhabit the new earth (**Rev 21:1-3**).
 - vi. Therefore, it is reasonable to conclude that God will likewise preserve the animals of the present earth on the new earth.
 - vii. "God's plan for a renewed Earth after the Flood emphatically involved animals. Wouldn't we expect his plan for a renewed Earth after the future judgment to likewise include animals?" (Randy Alcorn, *Heaven*, p. 389)
- C. Not only can we deduce that there will be animals on the new earth, the Bible also plainly states it.
- i. In his description of the new heavens and the earth (**Isa 65:17**), Isaiah prophesied that there would be animals on the new earth including wolves, lambs, lions, bullocks, and serpents (**Isa 65:25**).
 - ii. Isaiah earlier prophesied of the same thing in more detail in **Isa 11:6-9** in which he included leopards, kids (goats), calves, cows, bears, oxen, asps, and cockatrices.
 - iii. These animals will be restored to their unfallen state when there was no pain, destruction, and death (**Gen 1:31 c/w Isa 11:9**).

- iv. They will all eat vegetation as they did in the original creation instead of killing and eating each other as they do now (**Gen 1:30 c/w Isa 11:6-7**).
 - v. They will be friendly to men as it was in the beginning (**Gen 2:19-20 c/w Isa 11:8-9**).
 - vi. Animals were not fearful of man in the beginning when they came to Adam and when they came to Noah to board the ark (**Gen 2:19-20; Gen 7:8-9**).
 - a. They only became fearful of men after the flood when they were given to men to eat (**Gen 9:1-3**).
 - b. The harmonious relationship between men and animals will be restored on the new earth.
- D. Man was given the authority over animals in the garden of Eden (**Gen 1:28**).
- i. There is good reason to conclude we will have authority over them on the new earth.
 - ii. We will care for them compassionately there as we are supposed to do here (**Pro 12:10**).
- E. "Adam, Noah, and Jesus are the three heads of the three Earths. When Adam was created, God surrounded him with animals. When Noah was delivered from the Flood, God surrounded him with animals. When Jesus was born, God surrounded him with animals. When Jesus establishes the renewed Earth, with renewed men and women, don't you think he'll surround himself with renewed animals?" (Randy Alcorn, *Heaven*, p. 395)
37. Will we eat in heaven (Judy), what will we eat in heaven, (Austin), and will we eat meat in heaven?
- A. Will we eat in heaven?
 - i. Yes, (see [Section X, 24, G - What will we do in heaven?](#)).
 - B. Will we eat in the present heaven?
 - i. It is possible that we will.
 - ii. Manna was called angel's food (**Psa 78:24-25 c/w Exo 16:14-15, 31 & Num 11:7-8**).
 - iii. Angels are spirits, and yet since they have food, it follows that they eat.
 - iv. If angels eat, then it is reasonable to conclude that we will eat in the present heaven as well.
 - C. What will we eat in heaven?
 - i. Remember, the new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
 - ii. In the original creation before the fall God gave Adam and Eve a wide variety of foods on the earth to eat and enjoy (**Gen 1:29**).
 - iii. They were told that they could freely eat of all the trees of the garden of Eden (**Gen 2:16**).
 - iv. Therefore, we should fully expect to enjoy a wide variety of food on the new earth.
 - D. Will we eat meat in heaven?
 - i. Unfortunately, I believe the answer is "no" for the following reasons.

- a. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
 - (i) Adam and Eve were only given vegetation to eat prior to the fall (**Gen 1:29**).
 - (ii) Even after the fall, people didn't eat meat for over 1600 years until after the Flood when God gave Noah and his family permission to eat animals (**Gen 9:1-3**).
 - (iii) Therefore, since man originally ate only vegetation and was not given permission to kill and eat animals, it is logical to conclude that we will not eat animals on the new earth.
 - b. There will be no pain, sorrow, or death in the new earth (**Rev 21:4; Rom 8:21-23**).
 - (i) In order to eat meat an animal must be killed.
 - (ii) Since there will be no death, there will likely be no eating meat.
 - c. Even the animals will resort to being vegetarians (**Isa 11:6-7, 9; Isa 65:25**) as they were prior to the fall (**Gen 1:30**).
 - d. If their eating habits change, then why couldn't ours?
- ii. Possibilities
 - a. It is possible for God to create meat for us to eat without killing an animal to do so.
 - (i) Jesus multiplied two small fishes into enough food for thousands of people to eat (**Joh 6:9-11**).
 - (ii) The new meat that He created out of the few dead fish was not created by killing more fish.
 - (iii) Since God can create out of nothing (**Gen 1:1**), God could easily create meat out of nothing for us to eat on the new earth.
 - b. There could be fruits, vegetables, herbs, etc. on the new earth that would taste better than the best meat on earth now.
 - c. God could create substitutes for meat that taste just as good or better without coming from a dead animal.
 - d. "How hard would it be for God to create far better substitutes that do qualify as meat in every sense of taste and texture, without coming from dead animals? This may stretch the meaning of "meat" and may seem unnatural, but wouldn't it be more natural than animals dying when we're told there will be no more death?" (Randy Alcorn, *Heaven*, p. 307)
 - iii. So, enjoy all of the meat you can in this life because it's all you're going to get. But, worry not because there are better things to come.

38. Will there be coffee on the new earth?

- A. Why wouldn't there be?
 - i. Is coffee forbidden by God? No.
 - ii. Is drinking coffee a sin? No. (**Rom 4:15**)

- iii. Were coffee beans part of God's original creation that was "very good" before the Fall? Yes. (**Gen 1:31**)
 - iv. Was coffee part of the curse after the fall? No. (**Gen 3:16-19**)
 - v. Is coffee a witty invention of men which wise children of God have found knowledge of? Yes. (**Pro 8:12**)
 - vi. Is drinking good coffee pleasurable? Absolutely.
 - vii. Is coffee one of the "all things" that God has given us richly to enjoy? Yes. (**1Ti 6:17**)
 - viii. Does the Bible say that there will be no coffee in heaven like it says there will be no marriage there (something that is also pleasurable)? No.
 - ix. Is coffee one of things that the Lord has given us to drink and enjoy that is from the hand of God of which there is nothing better for a man to do in this life? Yes. (**Ecc 2:24**)
 - x. Can we drink coffee to the glory of God? Yes. (**1Co 10:31**)
- B. Given the overwhelming evidence to the affirmative, the onus therefore is on the opponents to prove that coffee will *not* be enjoyed on the new earth.
- C. "It's fine if you don't like coffee, but to suggest that coffee is inherently unspiritual is . . . well, heresy." (Randy Alcorn, *Heaven*, p. 308)

39. Will we defecate in heaven?

- A. God created man with a digestive system including the small intestine for absorbing nutrients, the large intestine for absorbing water and creating feces, the rectum for storing feces, and the anus for expelling it.
 - i. It is possible that man did not defecate prior to the fall when sin and corruption entered the creation.
 - ii. If this was the case, it is also possible that God created man with an elimination system foreseeing he would need it after he fell and was subject to corruption.
 - iii. The same could be the case for animals that became carnivores after the fall who were vegetarians prior to it (**Gen 1:30**).
 - iv. Those animals were created with teeth, a digestive system, and hunting ability that would facilitate them becoming carnivores after the fall.
 - v. The same could be the case with our elimination systems.
- B. Our resurrected bodies will have a digestive system which is necessary to process food.
 - i. Jesus' resurrected body was able to eat food (**Luk 24:41-43**), and therefore it must be assumed that it was able to process that food which means He still had/has a digestive system.
 - ii. Our resurrected bodies will be made like His (**Php 3:21**), and will be able to eat food (**Isa 65:21**), which will require a digestive system.
- C. The question then becomes, will our digestive system include elimination of feces?
 - i. Defecating is not sinful.
 - a. Jesus Christ was/is fully man (**1Ti 2:5**), yet without sin (**2Co 5:21; Heb 4:15**).
 - b. This means that He would have defecated like the rest of us.

- c. But it is possible (and likely) that His feces was not putrid and defiled since He was born without sin and He had no sin, and therefore His body wasn't under the curse.
 - ii. Feces is composed of undigested food, bile, and bilirubin which comes from dead red blood cells.
 - a. "Feces (or faeces) is the solid or semisolid remains of food that was not digested in the small intestine, and has been broken down by bacteria in the large intestine. Feces contains a relatively small amount of metabolic waste products such as bacterially altered bilirubin, and dead epithelial cells from the lining of the gut. ... Normally it is semisolid, with a mucus coating. A combination of bile and bilirubin, which comes from dead red blood cells, gives feces the typical brown color." (*Feces*, [Wikipedia](#), 2-4-2021)
 - b. Since there will be no corruption in the new earth and in our new bodies (**Rom 8:21**), there would be no dead blood cells in our feces (if we will produce feces).
 - iii. But will there be undigested food in our feces (if we produce it)?
 - a. It is possible that undigested food is part of the bondage of corruption due to sin.
 - (i) Our bodies do not operate at 100% efficiency since the fall (**Rom 8:20**).
 - (ii) The food that we eat since the fall is also under the curse and is not 100% pure.
 - b. It's possible that in the resurrection when our bodies are sinless and flawless, and when our food will be 100% nutritious and wholesome, that our bodies will be 100% efficient and will therefore not produce any waste.
 - iv. Feces in this world is unclean and defiling (**Deut 23:12-14**).
 - a. But there will be nothing unclean and defiling in heaven or the new earth (**Rev 21:27**).
 - b. Our bodies will no longer be vile (**Php 3:21**).
 - c. Therefore, if there is feces in the new earth, it will not be unclean or defiling.
 - d. It could be clean waste that is expelled from the body because it is not needed.
- D. "Could God make it so our new bodies wouldn't go through the same digestive and elimination processes they do now? Certainly. Will he? We don't know. But no aspect of our God-created physiology can be bad. To imagine otherwise is Christoplatonism again. Did Adam and Eve experience digestion and elimination in a perfect world? Of course. Jesus never sinned, but his body functioned just as ours do." (Randy Alcorn, *Heaven*, p. 305)
- E. So, will we defecate in heaven? I'm not certain; we will have to wait and see.

40. What language will we speak in heaven? (Sette)

- A. Heaven (specifically the new earth) will be a restoration and a glorification of the original creation (see [Section IX - The nature of the new earth](#)).

- B. In the original creation mankind spoke one language which remained that way for about 1,700 years until the tower a Babel (**Gen 11:1, 7-9**).
 - i. There could be an argument made for all people speaking the same language in heaven since it will be a restoration of the original creation.
 - ii. If that was the case, that language would likely be the language that Adam and Eve spoke which was probably Hebrew or a language similar to it.
- C. On the other hand, there will be people in heaven which were redeemed out of every language group (tongue) (**Rev 5:9**).
- D. On the new earth there will still be nations (**Rev 21:24**), which means that there will still likely be different languages spoken.
- E. If the redeemed retain their own languages, they will apparently know a universal language in heaven because they all sing a new song together (**Rev 5:9**).
 - i. Since we are to sing with the understanding (**1Co 14:15**), that means that they must know and understand the language of the song.
 - ii. This great multitude from all nations and languages (tongues) all cried out to God together "with a loud voice" (**Rev 7:9-10**).
 - a. "A loud voice" (not voices) implies that they spoke in unison.
 - b. This indicates that they were all using the same language.
 - iii. This language that John heard all the redeemed speak could be Greek since that is the language in which he recorded it in Revelation.
 - iv. The language could also be Hebrew since John, being a Jew, would have known Hebrew and could have translated it into Greek when he wrote it.
- F. The universal language would not necessarily have to be learned but could just be granted to us by God since Adam and Eve didn't have to learn the language they spoke.
- G. Sharing a common language would make us all be able to fellowship with each other, and retaining our own languages would allow us to maintain our personal identities.

41. Will we be married in heaven? (Austin) Will there be sex in heaven? How about hugs? (Don)

- A. Will we be married in heaven?
 - i. No, we will not be married in heaven.
 - ii. Jesus taught that in the heavenly world people neither marry nor are given in marriage (**Luk 20:34-35**).
 - iii. We will be as the angels of God which do not marry (**Mat 22:30**).
 - iv. The fallen angels who left their first estate, took on human flesh, and took them wives before the flood were sent to hell for it (**Gen 6:2 c/w Job 1:6 & Job 2:1 & Job 38:7 c/w Jud 1:6-7**).
 - a. Estate *n.* - 1. a. State or condition in general, whether material or moral, bodily or mental. In ME. occas.: Constitution, nature. arch.; now almost exclusively in Biblical phrases.
 - b. Habitation *n.* - 1. The action of dwelling in or inhabiting as a place of residence; occupancy by inhabitants.
 - c. The holy angels therefore do not marry in heaven, and therefore neither will we.

- v. Not only will we not *get* married after we get to heaven, we will not *be* married to our present spouse or any past or future one either (**Luk 20:29-35**).
 - a. If your spouse is your brother or sister in Christ, then you will continue to be brethren (**Son 4:10**) and friends (**Son 5:16**) in heaven.
 - (i) Our spouses on earth could likely remain our best friends in heaven.
 - (ii) In heaven, we will get along perfectly with our earthly spouse without conflict.
 - (iii) But you will not continue the unique marriage relationship there.
 - b. We will instead be the bride of Christ and will be married to Him (**Eph 5:25-32; Rev 19:7-9; Rev 21:9**).
- B. Will there be sex in heaven?
- i. No, there will not be sex in heaven.
 - ii. Marriage is the only state in which sex can be engaged in lawfully (**Heb 13:4**).
 - a. Therefore, if there is no marriage in heaven, there will be no sex in heaven.
 - b. Some people will wonder how it could be heaven without sex since sex is one of the most enjoyable things in life.
 - c. C.S. Lewis had a good explanation for this.
 - d. "I think our present outlook might be like that of a small boy who, on being told that the sexual act was the highest bodily pleasure, should immediately ask whether you ate chocolates at the same time. On receiving the answer 'No,' he might regard absence of chocolates as the chief characteristic of sexuality. In vain would you tell him that the reason why lovers in their raptures don't bother about chocolates is that they have something better to think of. The boy knows chocolate: he does not know the positive thing that excludes it. We are in the same position. We know the sexual life; we do not know, except in glimpses, the other thing which, in Heaven, will leave no room for it." (C.S. Lewis, *Miracles*, pp. 159-160)
 - iii. Will we have a desire for sex in heaven?
 - a. Randy Alcorn had a good answer to this question.
 - b. "If we won't have sex in Heaven and if in Heaven there's no frustration of desire, then it appears we won't desire sex. This isn't because we won't have physical desires, of course — we'll desire food and water. But what we *will* desire — and always enjoy — is the relational intimacy that was the best part of sex. We may discover, as we look back, that sex prefigured what it means to be lost in intimacy with Christ. Once we're married to him, we'll be at the destination that marital sex pointed to as a signpost." (Randy Alcorn, *Heaven*, pp. 352-353)

- C. Will there be hugs in heaven? Earthly hugs can be a big deal down here; familialy, churchly, or husbandly/wifely. But will there be hugs in heaven, or won't we care? (Don)
- i. Yes, it appears that there will be hugs in heaven.
 - ii. The Bible term for hugging is “embracing.”
 - iii. Embrace *v.* – 1. *trans.* To clasp in the arms, usually as a sign of fondness or friendship.
 - iv. Hugging/embracing is a natural human practice. It is commonly practiced by:
 - a. family members, both righteous and wicked (**Gen 29:13; Gen 33:4; Gen 48:10**).
 - b. parents and their children (**2Ki 4:16**).
 - c. husband and wife (**Son 2:6**).
 - d. Christian brethren (**Act 20:1; Act 20:37**).
 - v. Adam *clave* to his wife in the original creation before sin entered into the world (**Gen 2:24**).
 - a. Cleave *v.* – 1. To stick fast or adhere, as by a glutinous surface, *to (on, upon, in)*. 3. In wider sense: to cling or hold fast *to*; to attach oneself (by grasping, etc.) *to (on, upon, in)*.
 - b. Adam (as all husbands should) *clave* (hugged, held onto) to his wife both in a literal and figurative sense.
 - c. The new earth and heavens will be a restoration and glorification of the original earth and heavens (see [Section IX - The nature of the new earth](#)).
 - d. Given that people were hugging each other in the original creation, and that hugging is a part of human nature, it is reasonable to conclude that we will hug each other in heaven.
42. Will there will be family ties in heaven? Husband/wife, brother/sister, parent/child, etc.? (Carissa) Will we be with our natural family or our church family in heaven? (Wayne) Will women still be helpers of anyone in heaven since they were created to be helpers for their husbands, but will not have husbands in heaven? (Judy)
- A. There will be no husband/wife relationships in heaven (see previous question).
 - B. Of course, some of our family members will be hell, so our relationship with them will not continue in heaven.
 - i. God has His elect in every kindred (**Rev 5:9**).
 - ii. Kindred *n.* - 1. a. The being of kin; relationship by blood or descent (occasionally, but incorrectly, by marriage); kinship.
 - iii. But not all the members of every family are elect.
 - a. Abel was (**Heb 11:4**) and Cain wasn't (**1Jo 3:12**).
 - b. Isaac was (**Gal 4:28**) and Ishmael wasn't (**Gal 4:29**).
 - c. Jacob was (**Rom 9:13**) and Esau wasn't (**Rom 9:13**).
 - d. Therefore, Abel, Isaac, and Jacob are not going to have familial ties with their brethren in heaven.

- C. If our family members are not God's children, it is very likely that other children of God will replace the relationships we had with them just like God has done for us in this life (**Mar 10:29-30**).
- i. The children of God are our true and lasting brothers, sisters, parents, etc. (**Luk 8:19-21**).
 - ii. "Jesus was saying that devotion to God creates a bond transcending biological family ties. Jesus also said that those who follow him will gain "brothers, sisters, mothers, children" (Mar 10:29-30). I think of this when I experience an immediate depth of relationship with a fellow Christian I've just met." (Randy Alcorn, *Heaven*, p. 349)
- D. But what about our natural family members who are God's children? Will we continue to have parent/child and sibling/sibling relationships with them?
- i. There will be generations of people in heaven and on the new earth (grandparents, parents, children, grandchildren, etc.) (**Eze 37:25**).
 - ii. There will be continuity between our lives here on earth and our lives in heaven and the new earth.
 - iii. This is apparent for the following reasons.
 - a. We will be rewarded for how we used the talents God gave us in this life (**Mat 25:21; Luk 19:17**).
 - b. We will be judged for the evil we did in this life (**2Co 5:10**).
 - c. The saints in heaven remember their lives on earth (or at least some parts of it) (**Rev 6:10**).
 - d. Paul comforted the Thessalonian saints by telling them that they will see their loved ones in Christ again (**1Th 4:13-14**), which means that they will remember them and their relationship they had on earth with them.
 - iv. Therefore, it can be concluded that our relationships with elect family members will continue where they left off on earth.
 - v. The relationships will be so much better though because we will all be free of sin.
- E. Will our family members look like what we remembered them looking like? Will our parents and grandparents look old and our children and grandchildren look young?
- i. It is possible that our resurrected bodies will be capable to looking different to different people.
 - ii. Jesus' resurrected body appeared in different forms to different people (**Mar 16:12**).
 - iii. Our bodies are going to be made like unto His glorious body (**Php 3:21**), so it's possible that our bodies will be able to change form based on who we interact with.
 - iv. It's possible that we could look old to our grandchildren like they remember us and young to our parents and grandparents like they remember us.
- F. Will we be with our natural family or our church family in heaven? (Wayne)
- i. In heaven there will only be one church, the bride of Christ (**Eph 5:25**), the general assembly and church of the firstborn (**Heb 12:22-23**).

- ii. We and our elect family members will all be part of the same (and only) church in heaven.
 - iii. I see no reason why in heaven we couldn't live in close proximity to both our natural family members (who are God's children) and to the members of our current local church and previous local churches we were members of in this world.
 - G. Before sin entered the world, woman was created to be an help meet for her husband. I think the level of subservience was increased as a result of the fall, but she was always meant to be a helper, even in a perfect world. So what will be the role of women in heaven? On earth, the woman is a helper to her own husband--not to men in general. There'll be no marrying in heaven. But since there are different stations in heaven, to the point that even the angels are in a hierarchy, will women still be helpers in some form there, as opposed to running things, so to speak? (Judy)
 - i. It appears that at least some aspects of male authority will continue on the new earth.
 - a. The kings (not queens) of the new earth bring their glory into the new Jerusalem (**Rev 21:24**).
 - b. It's therefore possible since there is some degree of male authority in heaven that women could still have some type of a helper/subservient role for men in heaven.
 - ii. The helper role of women will change in heaven.
 - a. It is true that heaven (specifically the new earth) will be a restoration and a glorification of the original creation (see [Section IX - The nature of the new earth](#)).
 - b. It's also true that in the original creation the woman was created to be help meet (suitable) for the man (**Gen 2:18**).
 - (i) This helper role was made specifically for marriage (**Gen 2:21-25**).
 - (ii) There will be no marriage between the children of God in heaven (**Mat 22:30**).
 - (iii) However, all the elect will collectively be the bride of Christ in heaven (**Eph 5:25-27; Rev 19:7-8**).
 - c. Therefore, the elect (both men and women) will be help meet for Christ their husband in heaven (**Rev 7:14-15; Rev 22:3**).
43. Will we know people from this life in heaven? (Austin)
- A. Yes, most definitely so.
 - B. The rich man in hell knew Lazarus after they both had died and Lazarus was in heaven (**Luk 16:22-24**).
 - C. Paul encouraged the Thessalonians by telling them that they would see their loved ones in Christ again (**1Th 4:13-18**).
 - i. They obviously would know them when they saw them in heaven.
 - ii. If they would be strangers to them when they saw them after death, that would be no comfort to them.
 - D. Jesus comforted Martha by telling her that her brother Lazarus would rise again (**Joh 11:23-26**).

- E. If Martha would not know him in heaven, the words of Christ would have brought her no comfort.
- F. It's possible that our family members and friends will look the same age to us in heaven as we remembered them on earth (see previous question).
- G. We will also be able to recognize people we knew here after they are resurrected, just as Jesus' disciples were able to recognize Him after He was resurrected (**Joh 20:29; Joh 21:12; 1Co 15:6**).
- H. Amy Carmichael made the following observation about us recognizing each other in heaven which is quoted by Randy Alcorn in his book *Heaven*.
- I. "Shall we know one another in Heaven? Shall we love and remember? I do not think anyone need wonder about this or doubt for a single moment. We are never told we shall, because, I expect, it was not necessary to say anything about this which our own hearts tell us. We do not need words. For if we think for a minute, we know. Would you be yourself if you did not love and remember? . . . We are told that we shall be like our Lord Jesus. Surely this does not mean in holiness only, but in everything; and does not He know and love and remember? He would not be Himself if He did not, and we should not be ourselves if we did not." (Randy Alcorn, *Heaven*, p. 346-347)

44. Will we just automatically know everyone in heaven? (Austin)

- A. It appears that Peter, James, and John recognized Moses and Elijah on the mount of transfiguration (**Mat 17:1-4**).
 - i. This indicates that we might recognize people in heaven that we have heard and learned about in this life but never had the chance to meet.
 - ii. It is also possible that the disciples were introduced to Moses and Elijah by Jesus and didn't recognize them on the own.
 - iii. It is possible that we will not recognize people that we did not personally meet in this life, and we will therefore have to be introduced to people in heaven that we learned about in the Bible but never met.
 - a. Even if that were the case, because we retain our memories in heaven (**Rev 6:9-10**), we would know things about them that we learned while on earth.
 - b. We will not have to re-learn in heaven what we have already learned about people in the Bible.
 - (i) If this were *not* the case, then we would have to assume that everything we have learned about all of the people in the Bible would be forgotten in heaven.
 - (ii) If that were the case, we would also have to conclude that we would remember nothing about Jesus Christ that we learned about Him in this life.
 - 1. This is obviously not the case.
 - 2. Paul wanted to depart and be with Christ (**Php 1:23**).
 - 3. If we remembered nothing that we learned about people in the Bible in this life, how could we earnestly desire to meet Christ face to face if He would be a complete stranger to us when we saw Him?

- B. Scripture does not state that we will know everyone automatically in heaven whom we knew nothing of on earth.
 - i. If we automatically knew everyone, that would mean that we would also know a lot about everyone because one can't know someone without knowing details about his personality and his history.
 - ii. If we automatically knew every one of the billions of children of God in heaven — and a lot about them — that would border on omniscience which is an attribute only God possesses (**Psa 147:5; Joh 21:17**).
 - iii. It is Jesus, not us, who knows all men (**Joh 2:24-25**).
 - iv. We will most likely have to meet and get to know everyone in heaven whom we did not know (or know about) in this life.
 - v. This is just one more reason that heaven will be such an exciting place.

45. Can people in hell and heaven communicate with each other (Luk 16:19-31)? (Austin)

- A. In the account of the rich man and Lazarus, the rich man in hell (**Luk 16:23-24**) was able to communicate with Abraham in heaven (**Luk 16:25-26 c/w Ecc 12:7**).
 - i. But this does not appear to be the norm.
 - ii. There is no other example in the Bible of those in heaven communicating with those in hell.
- B. I could be wrong, but it appears to me that God opened up a portal of communication between Abraham and the rich man so that Jesus could give an account of it to us to teach us lessons about what those in hell experience and how they think.

46. Will we be sad for those who are in hell?

- A. No, I do not believe so for the following reasons.
- B. There will be no sorrow or tears in heaven (**Rev 7:17**) or the new earth (**Rev 21:4; Isa 25:8; Isa 65:19**).
- C. If we are aware that some of our loved ones are in hell, we will not be sorrowful because of it.
 - i. First of all, they will no longer be our *loved ones*.
 - a. Everything that made them lovable will have been taken away.
 - b. When God's restraining hand and His common grace is removed from them, all their beauty, love, and kindness will be gone and replaced with ugliness, hatred, and ill will (**Rom 3:12-17**).
 - c. They will hate God because of their punishment (**Rom 8:7 & Rom 5:10 c/w Rev 16:8-11**), and therefore they will hate us too (**Joh 15:18-19; Joh 17:14; 1Jo 3:13; Mat 10:34-35**).
 - d. As they are being tormented in hell, the wicked will have only hatred and rage toward those in heaven (**Luk 13:27-28; Psa 112:9-10**).
 - e. Gnash v. - 1. *intr.* To strike together or 'grind' the teeth, *esp.* from rage or anguish. Also with *against, on, upon*. Said also of the teeth.
 - f. Would you love a family member in hell who bitterly hated God and you? (**Psa 138:20-22; 2Ch 19:2**)
 - ii. Secondly, in heaven our minds will be fully conformed to the mind of Christ (**1Co 2:16; Rom 8:29**).

- a. We will therefore think as God thinks and view those in hell as God does.
 - b. Godly Christians approve of God's judgment of sinners (including themselves) in this life (**Psa 119:75; Rom 3:8**).
 - c. As we grow in knowledge and judgment we will more and more approve the things that are excellent (like God's perfect judgment of sinners) (**Php 1:9-10**).
 - d. In heaven when we are sinless and perfect (**Php 3:11-12**) we will completely agree with and approve of God's punishment of sinners.
- iii. "Although it will inevitably sound harsh, I offer this further thought: in a sense, none of our loved ones will be in Hell—only some whom we *once* loved. Our love for our companions in Heaven will be directly linked to God, the central object of our love. We will see him in them. We will not love those in Hell because when we see Jesus as he is, we will love only—and will only *want* to love—whoever and whatever pleases and glorifies and reflects him. What we loved in those who died without Christ was God's beauty we once saw in them. When God forever withdraws from them, I think they'll no longer bear his image and no longer reflect his beauty. Although they will be the same people, without God they'll be stripped of all the qualities we loved. Therefore, paradoxically, in a sense they will *not* be the people we loved." (Randy Alcorn, *Heaven*, p. 362)
 - iv. "Of this we may be absolutely certain: Hell will have no power over Heaven; none of Hell's misery will ever veto any of Heaven's joy." (Ibid)

47. Will we remember people and our lives on earth? (Carey)

- A. Yes, we will.
- B. The rich man who died and ended up in hell remembered his father and brethren (**Luk 16:27-28**) and Lazarus (**Luk 16:24**).
 - i. It is therefore logical to conclude that Lazarus remembered his family on earth and the rich man.
 - ii. And therefore, it's logical to conclude that all of the people in heaven will remember people and their lives on earth.
- C. Both those in heaven and hell remember the events of their lives.
 - i. The rich man in hell remembered the good things he received during his life on earth (**Luk 16:25**).
 - ii. Lazarus was comforted because of the bad things he experienced on earth (**Luk 16:25**).
 - iii. He would have needed no comfort if he didn't remember the bad things that happened to him on earth.
- D. The martyrs in heaven remember that they were martyred and they remember their murderers (**Rev 6:9-10**).
- E. If they remember their martyrdom, there is no reason to think they wouldn't remember other events in their lives.
- F. The members of the Thessalonian church were comforted and encouraged by Paul telling them that they would see their loved ones in Christ again who had died and gone on to heaven (**1Th 4:13-14**).

- i. This would be no comfort if when they got to heaven they did not remember those people and their relationship with them that they had on earth.
 - ii. It would only be a comfort if they remembered them and their lives with them on earth and could therefore pick up with them where they left off.
- G. The thief on the cross asked Jesus to remember him when He came into His kingdom (**Luk 23:42**).
 - i. Jesus told him that he would be with Him in paradise that day (**Luk 23:43**).
 - ii. Would it make sense to think that the man would not remember meeting Jesus and hanging next to him on a cross when he got to heaven?
- H. If we won't remember people and our lives on earth, then we wouldn't remember the things that we learned from them.
 - i. Therefore, we would not remember the gospel and the rest of the truth of scripture that was taught to us by them.
 - ii. Would it make sense to think that we would remember the things that our preacher taught us about Jesus but not remember anything about the preacher himself?
- I. If we won't remember our lives on earth, then we wouldn't remember all the things that God delivered us from.
 - i. What would we praise God for in heaven if we didn't remember that we were sinners and didn't even know what He saved us from?
 - ii. How could we be grateful to be redeemed if we didn't remember that we were sinners while on earth?
 - iii. Can you imagine if you got to heaven and asked Moses what it was like to walk through the Red Sea on dry ground, and he replied, "I don't remember"?
 - iv. Can you imagine if you asked Noah what the flood was like, and he said, "what flood"?
- J. If we won't remember our lives on earth, then we will have no idea what we are being rewarded or punished for when we get to heaven (**2Co 5:10; Luk 14:14**).
 - i. Can you imagine getting to heaven and hearing "well done, thou good and faithful servant" (**Mat 25:21**), and thinking "what did I do"?
 - ii. Receiving rewards and punishments suggests that we would remember what we did that merited them.
 - iii. We will give an account for every idle word we spoke in this life which means that we will remember the things, both good and bad, that we said on earth (**Mat 12:36**).
 - iv. Our works we did on earth follow us to heaven and will therefore be remembered (**Rev 14:13**).
 - v. We will enjoy treasures and blessings in heaven in the form of rewards that we laid up on earth which implies that we will remember what we did on earth to acquire the rewards in heaven (**Mat 6:20-21; Mat 19:21; Luk 12:33; Luk 19:17; 1Ti 6:19**).
- K. If we didn't retain our memories of people and events in our lives on earth, then we would lose our identities and cease to be ourselves.
 - i. Think about a person with advanced Alzheimer's who has no memory of the people and events which made up his life.

- ii. Such a man remains himself physically, but ceases to be himself mentally, psychologically, and emotionally.
 - iii. If we don't remember our lives on earth and the people we shared them with, heaven would be like a giant nursing home where nobody knows anyone else nor remembers who they are.
 - iv. "Memory is a basic element of personality. If we are truly *ourselves* in Heaven, there must be continuity of memory from Earth to Heaven. We will not be different people, but the same people marvelously relocated and transformed. Heaven cleanses us but does not revise or extinguish our origins or history. Undoubtedly we will remember God's works of grace in our lives that comforted, assured, sustained, and empowered us to live for him." (Randy Alcorn, *Heaven*, pp. 68-69)
- L. What about the former creation not being remembered? (**Isa 65:17**)
- i. Isa 65:17 says that the former *heavens and earth* will not be remembered, nor come into mind.
 - a. It doesn't say that our identities, lives, brethren, family, and friends will not be remembered.
 - b. The verses cited above show that we will remember those things.
 - ii. It could be that the new earth will be so magnificent and awe-inspiring that the old will pale in comparison and therefore will not be thought about after we get to the new one.
 - iii. An analogy might help to illustrate the point.
 - a. If you had your house completely remodeled and the new version far exceeded the old in beauty, utility, and comfort, you would soon forget about the old house.
 - b. So it will be with the new heavens and the new earth.
 - iv. Randy Alcorn made some salient points on Isa 65:17.
 - a. "The people who believe we will not remember our present lives often cite Isaiah 65:17 as their proof... However, this verse should be viewed in context. It's linked to the previous verse, in which God says, "For the past troubles will be forgotten and hidden from my eyes." This doesn't suggest literal lack of memory, as if the omniscient God couldn't recall the past. Rather, it's like God's comment to Jeremiah: "I...will remember their sins no more" (Jeremiah 31:34). It means that God *chooses* not to bring up our past sins or hold them against us. In eternity, past sins and sorrows won't preoccupy God or us. We'll be capable of choosing not to recall or dwell on anything that would diminish Heaven's joy." (Randy Alcorn, *Heaven*, pp. 343-344)
 - b. "Our minds will be clearer in Heaven, not foggier. Memory is basic to personality. The principle of continuity requires that we will remember our past lives. Heaven cleanses our slate of sin and error, but it doesn't erase our memory of it. The lessons we learned here about God's love, grace, and justice surely aren't lost but will carry over to Heaven. Father Boudreau states, "For the sins which so often made us tremble, are washed away in the blood of Jesus, and are,

therefore, no longer a source of trouble. The remembrance of them rather intensifies our love for the God of mercy, and therefore increases our happiness.'" (Ibid, p. 344)

- c. "Even though God will wipe away the tears and sorrow attached to this world, he will *not* erase from our minds human history and Christ's intervention. Remember that Christ's resurrection body has nail-scarred hands and feet (John 20:24-29). Seeing those scars in Heaven will always remind us that our sins nailed Jesus to the cross. Heaven's happiness won't be dependent on our ignorance of what happened on Earth. Rather, it will be enhanced by our informed appreciation of God's glorious grace and justice as we grasp what really happened here." (Ibid)
- d. "The New Earth will include memorials to the twelve tribes and the apostles (Revelation 21:12-14). This indicates continuity and memory of history. If we're aware of others' pasts on the old Earth, surely we'll be aware of our own. God's acts of sovereign faithful grace will never be erased from our minds. Heaven's happiness will be dependent not on our ignorance but on our perspective. We'll see and know as never before." (Ibid, p. 345)

48. Will we know what is going on down on earth?

- A. It appears that we will have at least a limited knowledge of what is happening on earth while we are in the present heaven.
- B. The martyrs knew that their blood had not yet been avenged on their persecutors **(Rev 6:9-10)**.
 - i. This suggests that they remembered what happened to them on earth.
 - ii. They also knew that the persecutors were still dwelling on the earth **(Rev 6:10)**.
 - iii. They knew that their brethren on earth were going to be killed as they were **(Rev 6:11)**.
 - iv. This passage reveals that the saints in heaven know at least some things that are happening on earth.
- C. People in heaven are aware of judgments that are taking place on earth.
 - i. The inhabitants of heaven including the apostles and prophets are told to rejoice over the destruction of Babylon on earth **(Rev 18:20)**.
 - ii. People in heaven praise God for the destruction of the great whore on earth **(Rev 19:1-5)**.
 - iii. This means that the saints in heaven can either see, or are at least told about, some of the events happening on earth.
 - iv. "In Heaven, Christ watches closely what transpires on Earth, especially in the lives of God's people (Revelation 2-3). If the Sovereign God's attention is on Earth, why wouldn't the attention of his heavenly subjects be focused here as well? When a great war is transpiring, are those in the home country uninformed and unaware of it? When a great drama is taking place, do those who know the writer, producer, and cast—and have great interest in the outcome—refrain from watching?" (Randy Alcorn, Heaven, p. 70)

- v. "Abraham and Lazarus saw the rich man in Hell (Luke 16:23-26). If it is possible, at least in some cases, to see Hell from Heaven, why would people be unable to see Earth from Heaven?" (Ibid)
- D. The angels know what is happening on earth because they are involved in some of the events (**Rev 7:1-3, etc.**).
 - i. We will be made equal unto the angels (**Luk 20:36**).
 - ii. It is therefore possible that we will be aware of the events unfolding on earth.
- E. There is joy in the presence of the angels when a sinner repents on earth (**Luk 15:10**).
 - i. If the angels are rejoicing in heaven, we would see them doing so.
 - ii. If we were not aware of a sinner repenting on earth through our own observation, we would certainly find out when we were told what the celebration was about.
 - iii. There will be joy in heaven (which likely includes the saints in heaven) over one sinner that repents (**Luk 15:7**).
 - iv. Therefore, it is reasonable to conclude that we will at least be made aware of certain events happening on earth.
 - v. "Christ said, "There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (Luk 15:7). Similarly, "there is rejoicing in the presence of the angels of God over one sinner who repents" (Luk 15:10). Notice it does not speak of rejoicing *by* the angels but *in the presence* of angels. Who is doing the rejoicing in Heaven? I believe it logically includes not only God but also the saints in Heaven, who would so deeply appreciate the wonder of human conversion—especially the conversion of those they knew and loved on Earth. If they rejoice over conversions happening on Earth, then obviously *they must be aware of what is happening on Earth*—and not just generally, but specifically, down to the details of individuals coming to faith in Christ." (Randy Alcorn, Heaven, pp. 70-71)
- F. The angels learn the wisdom of God and the gospel by the church (**Eph 3:10; 1Pe 1:12**).
 - i. This suggests that they can behold church services and hear what is preached.
 - ii. It is possible that saints in heaven who are made equal unto the angels could be aware of such things on earth as well.
- G. What about verses that appear to state that saints in heaven are ignorant of things on earth, such as the following.
 - i. The Jews said that Abraham was ignorant of them and Israel did not acknowledge them (**Isa 63:16**).
 - a. Ignorant *adj.* - 1. a. Destitute of knowledge, either in general or with respect to a particular fact or subject; unknowing, uninformed, unlearned.
 - b. They thought that Abraham didn't know them.
 - (i) They assumed that he knew nothing of their plight.

- (ii) Even if he did, he could do nothing to help them, so it would be as if he were ignorant of them.
- (iii) Their only hope for help was in God their Father (**Isa 63:16**), not in Abraham their national father (**Luk 3:8; Joh 8:39**).
- (iv) Even if Abraham was ignorant of their personal situations, he might still have had knowledge of general things happening on earth for the reasons given previously.
- c. Acknowledge *v.* - 1. To own the knowledge of; to confess; to recognize or admit as true.
- d. They thought that Israel (Jacob) refused to recognize them or to admit to knowing them.
- e. If this were the case, then it actually suggests that Israel was aware of them, but refused to admit to knowing them because of their sin.
- ii. Job said that a man who dies doesn't know when his sons come to honour or when they are brought low (**Job 14:21**).
 - a. Is this verse teaching that those in heaven have no knowledge of what's happening on earth?
 - b. The man that Job is describing almost certainly went to hell for the following reasons:
 - (i) God prevails forever against him (**Job 14:20**).
 - (ii) God *sends him away* (**Job 14:20**).
 1. This language doesn't suggest that God brings or takes him to heaven to be with Him.
 2. The wicked are sent away from God (**Mat 7:23; Mat 25:41, 46**).
 3. God says "come" to the righteous (**Mat 25:34**), but "depart" to the wicked (**Mat 25:41**).
 4. The righteous are "gathered" together (**Mat 13:30; Mat 13:48**), the wicked are "cast" into a furnace of fire (**Mat 13:42; Mat 13:48, 50; Mat 22:13**).
 - (iii) His flesh upon him shall have pain (**Job 14:22**).
 1. If Job 14:21 is referring to the time after the man's death, then so is Job 14:22.
 2. This must be referring to a wicked man who is suffering punishment after death.
 - a. There is no pain for those in heaven and the new earth (**Rev 7:16-17; Rev 21:4**).
 - b. There is pain for those in hell and the lake of fire (**Mat 25:46; Rom 2:9**).
 - i. Punishment *n.* - 1. a. The action of punishing or the fact of being punished; the infliction of a penalty in retribution for an offence; also, that which is inflicted as a penalty; a penalty imposed to ensure the application and enforcement of a law.

- ii. Penalty *n.* - 1. Pain, suffering.
- iii. Tribulation *n.* - 1. A condition of great affliction, oppression, or misery; 'persecution; distress; vexation; disturbance of life'
- iv. Anguish *n.* - 1. Excruciating or oppressive bodily pain or suffering, such as the sufferer writhes under.

3. This must be referring to his suffering after the resurrection because it says *his flesh* shall have pain (**Joh 5:28-29**).

(iv) His soul within him shall mourn (**Job 14:22**).

1. There is no mourning in heaven for children of God (**Rev 7:17**).

2. But there is mourning in hell for children of the devil (**Luk 6:25**).

c. Given the fact that Job is describing a wicked man in hell and the lake of fire, Job 14:21 doesn't prove that saints in heaven have no knowledge of events on earth.

d. This verse does imply that the wicked in hell don't know what's happening on earth, or at the very least they don't know the details of the lives of their loved ones who are yet alive.

iii. Solomon said that the dead know not any thing (**Ecc 9:5**).

a. The context of the book of Ecclesiastes is life "under the sun": i.e. *this life* on earth as opposed to life in heaven beyond the sun (**Ecc 6:12; Ecc 8:15; Ecc 9:9, etc.**).

b. When a man dies his body goes into the earth, and his body knows nothing because it's dead.

c. But his spirit either goes to heaven (**Ecc 12:7**) or hell (**Luk 16:22-23**), depending on whether he is a child of God or a reprobate.

d. Saints in heaven and sinners in hell both know things (**Rev 6:9-11; Luk 16:27-28**).

e. Therefore, Ecc 9:5 is not teaching that people in heaven are entirely ignorant of all events happening on earth.

H. "The picture of saints in Heaven blissfully unaware of what is transpiring on Earth seems insubstantial. After all, God and his angels (and the saints themselves) are about to return for the ultimate battle in the history of the universe, after which Christ will be crowned king [He's already king - CEW]. Those on Earth may be ignorant of Heaven, but those in Heaven are *not* ignorant of Earth." (Randy Alcorn, Heaven, p. 69)

49. How can it be heaven if we are aware of bad things happening on earth?

A. There is evidence in the Bible that we will be aware of at least some things happening on earth, even bad things. (See [Section X, 48 - Will we know what is going on down on earth?](#)).

- B. If that is the case, then how could it be heaven (paradise, happiness, no sorrow, no tears, etc.) for us?
- C. Being aware of evil happening on earth wouldn't stop heaven from being heaven. Consider the following.
 - i. God is in heaven now (**Mat 6:9**).
 - ii. God knows about all the evil that is happening on earth (**Pro 15:3**).
 - iii. God sees the affliction of His people from heaven (**Exo 3:7**) and is afflicted by it (**Isa 63:9**), nevertheless heaven is still heaven for Him.
 - iv. Jesus saw the persecution of His people on earth and considered Himself being persecuted by it (**Act 9:4-5**), but that didn't make heaven cease to be heaven for Him.
- D. The Lord Jesus Christ and the angels see people tormented in hell (**Rev 14:10**), but that doesn't stop heaven from being heaven for them.
- E. Abraham and Lazarus saw the rich man suffering in hell (**Luk 16:23-26**), but that didn't stop heaven from being heaven for them (this is not a normal occurrence as far as I can tell).
- F. We will have the mind of Christ unencumbered by the flesh when we are in heaven (**1Co 2:16**).
 - i. Therefore, if we know of evil happening on earth while we are in heaven, we will be able to process that information without it causing us grief and making heaven cease to be heavenly for us.
 - ii. We would be comforted knowing that the evil happening on earth cannot harm us and that God is in absolute control of it (**Isa 46:10**), and is allowing it to accomplish His good purpose (**Pro 16:4**).
- G. "At the same time, people in Heaven are not frail beings whose joy can only be persevered by shielding them from what's really going on in the universe. Happiness in Heaven is not based on ignorance but on perspective. Those who live in the presence of Christ find great joy in worshiping God and living as righteous beings in rich fellowship in a sinless environment. And because God is continuously at work on Earth, the saints watching from Heaven have a great deal to praise him for, including God's drawing people on Earth to himself (Luke 15:7, 10). But those in the present Heaven are also looking forward to Christ's return, their bodily resurrection, the final judgment, and the fashioning of the New Earth from the ruins of the old. Only then and there, in our eternal home, will all evil and suffering and sorrow be washed away by the hand of God. Only then and there will we experience the fullness of joy intended by God and purchased for us by Christ at an unfathomable cost." (Randy Alcorn, *Heaven*, p. 73)

50. Will there be a literal new earth?

- A. Yes.
- B. The current earth will be burned up and melted with fervent heat (**2Pe 3:10**).
- C. God will then create new heavens and a new earth to replace it (**2Pe 3:13**).
- D. The new earth will be just a real and literal as this current earth.
- E. The new heaven and the new earth described in Rev 21&22 are therefore literal, not figurative or spiritual, which is clearly demonstrated by comparing **Rev 21:1** with **2Pe 3:10-13**.

51. Will heaven be like what earth was before the fall? (Austin)

- A. Yes, the new earth and heavens will be a restoration and glorification of the original earth and heavens.
- B. See [Section IX - The nature of the new earth](#).

52. What will the new earth be like?

- A. Since it is called a "new" earth (**Rev 21:1**) it will bear similarity to this current earth.
 - i. Jesus will make *all things new* (**Rev 21:5**), not make *all new things*.
 - ii. New *adj.* - I. 1. a. Not existing before; now made, or brought into existence, for the first time. 3. a. Coming as a resumption or repetition of some previous act or thing; starting afresh.
 - iii. New things are sometimes things that have been renewed and have the same characteristics of the old.
 - a. Such was the case with the new book that Jeremiah dictated to Baruch after the king destroyed the old one (**Jer 36:32**).
 - b. It contained all the words of the former book, plus some additional like words.
 - c. It was new in the sense of being made of different paper and ink, but it was not new in terms of character and content.
 - iv. Sometimes new things bear similarity to the old, but are not exactly the same as it. Examples include:
 - a. The new king of Egypt (**Exo 1:8**).
 - (i) The new king was similar in some ways to the old king such as:
 1. He was a man (as opposed to an animal), and therefore bore a resemblance to the old king.
 2. He reigned over the same land as the old king.
 3. He had the same authority as the old king.
 4. He likely wore the same royal apparel.
 5. He likely sat on the same throne.
 6. He was called by the same name (Pharaoh) (**Gen 50:6 c/w Exo 1:11**).
 - (ii) The new king would have been different from the old king in some ways such as:
 1. He was a different person, so his looks would not have been exactly the same.
 2. He might have been better looking than the old king.
 3. He was most likely younger, so he would have looked less worn out.
 4. He may have been somewhat taller or shorter than the old king.
 5. He may have had a different personality than the old king.
 - b. A new meat offering (**Lev 23:16**).
 - (i) The new meat offering was similar in most ways to previous meat offerings such as:

1. It was the same kind of food (loaves, flour, etc.).
 2. It was prepared the same way.
 3. It was offered in a very similar quantity and size.
- (ii) The new meat offering was different in some ways to previous meat offerings such as:
1. It was not made of the same molecules as the previous meat offering.
 2. It would not have been the exact same shape and size as the previous meat offering.
- c. New things often bear many similarities with the old and are not entirely foreign and different from them.
- d. So it is with the new earth: it bears many similarities to this current earth, but it will not be entirely identical to it because it will excel it in many aspects.
- v. The new earth will be like our *new* man which is renewed into a more pure and holy version of itself (**Eph 4:24; Col 3:10**).
- a. When a man is regenerated, he still retains his identity, his personality, and many aspects of his person.
 - b. But his sinful nature is changed into a holy nature.
 - c. The new earth will retain many of the things that the old earth did, but it will not have the corruption that the old one had.
- vi. When the church exercises church discipline and removes sinners (leaven) from its membership, it is made into a *new* lump (**1Co 5:7**).
- a. The new lump in this case is the original lump with the impurities removed.
 - b. It's still the same church, just without a commonly known sinner in it.
 - c. The new earth will be the old earth without the impurities in it plus some incredible enhancements.
- B. The old earth is called the *first* earth which demands that the new earth will be the second earth (**Rev 21:1**).
- i. If new earth bore no resemblance to the first earth, then it would not be called "earth" — it would be called something else.
 - ii. The fact that the new earth is called "earth" is evidence that it will have features that will be recognizable to those who lived on the first earth.
- C. What features will be found on the new earth?
- i. There will most likely be mountains, plains, bodies of water, trees, plants, flowers, animals, breathtaking landscapes, and many of the other beautiful things that this current earth possesses.
 - ii. We know for sure that there will be the following things on it:
 - a. Mountains (**Isa 11:9**)
 - b. Highways (**Isa 35:8**)
 - c. A city (**Isa 65:18-19**)
 - d. Houses (**Isa 65:21**)
 - e. Vineyards (**Isa 65:21**)
 - (i) If there are vineyards, there will be soil, water, and light.

- (ii) If there are vineyards, there will likely be other vegetation as well.
- f. Animals (**Isa 65:25**)
- g. Rivers (**Rev 22:1**)
 - (i) If there are rivers, then there will likely be large bodies of water which they flow into.
 - (ii) If there are rivers and large bodies of water, there will likely be fish and other sea creatures in them.
- h. Trees (**Rev 22:2**)
- i. Fruits (**Rev 22:2**)
- iii. It is said that there will be "no more sea" on the new earth (**Rev 21:1**).
 - a. Sea n. - 1. a. The continuous body of salt water that covers the greater part of the earth's surface.
 - (i) This could mean that there will be no salt-water oceans on the new earth.
 - (ii) But it doesn't necessarily demand that there will be no bodies of water on the new earth for the following reasons.
 - b. Seas were part of the original creation (**Gen 1:9-10**).
 - (i) The new earth will be a restoration and a glorification of the original creation (see [Section IX - The nature of the new earth](#)).
 - (ii) The vast salt water oceans we have today were most likely not part of the original creation, but were a result of the flood (**Gen 7:11, 19-20**).
 - (iii) Seas can also be smaller bodies of water (small in relation to the ocean, but still huge)
 1. The sea of Galilee (**Mat 15:29**) and the sea of Chinnereth (**Jos 13:27**) are examples of a smaller seas.
 2. Sea n. - 3. A large lake or landlocked sheet of water, whether salt or fresh. *Obs. exc. in inland sea* and in proper names, as the Sea of Galilee, the Dead Sea, the Caspian Sea, the Sea of Aral.
 - (iv) Rev 21:1 specifically says that there will be no more *sea*, not *seas*.
 - (v) Given that "seas" were part of the original creation (**Gen 1:10**), that there are seas in the present heaven (**Rev 4:6; Rev 15:2**), and that there must be at least one large body of water for the river of life (**Rev 22:1**) to flow into, there must be large bodies of water on the new earth.
 - (vi) "Even if this passage means literally "no more ocean," of course this wouldn't require the absence of large bodies of water. Revelation tells us a great river flows right through the capital city (22:1-2). How much more water will there be outside the city? Flowing rivers go somewhere. We would expect lakes. Some of the world's lakes are huge, sealike.

The New Earth could have even larger lakes, especially if they have no oceans to flow into. Huge lakes could, in effect, be freshwater oceans." (Randy Alcorn, *Heaven*, pp. 274-275)

- D. The new earth will not have the corruption of the old earth.
 - i. There will be no sin on the new earth (**2Pe 3:13; Rev 21:8; Rev 22:14-15**).
 - ii. The curse of sin will be removed (**Rev 22:3**).
 - a. This means that the ground will no longer be cursed and man will not have to work in sorrow (**Gen 3:17**).
 - b. The ground will not bring forth thorns and thistles (**Gen 3:18**).
 - c. Man will no longer have to toil against the elements as he works (**Gen 3:19**).
 - d. The creation will not groan and travail any longer (**Rom 8:20-22**).
- E. The new Jerusalem will be on the new earth (see next question).

53. What will the New Jerusalem be like?

- A. New Jerusalem is a *holy* city (**Rev 21:2, 10**).
 - i. Holy *adj.* - 1. Kept or regarded as inviolate from ordinary use, and appropriated or set apart for religious use or observance; consecrated, dedicated, sacred. 4. Conformed to the will of God, entirely devoted to God: in earlier times often connoting the practice of asceticism and religious observances; now usually: Morally and spiritually unstained; free from sinful affection; of godly character and life; sanctified, saintly; sinless.
 - ii. There will be nothing in it which defiles, works abomination, or makes a lie (**Rev 21:27; Rev 22:15**).
 - iii. Only the holy, redeemed saints written in the book of life will inhabit it (**Rev 21:27b; Rev 22:14**).
- B. New Jerusalem will come down from heaven and be placed upon the new earth (**Rev 21:1-2**).
 - i. The city was prepared by God as a bride adorned for her husband (**Rev 21:2**).
 - ii. The city is called the bride, the Lamb's wife (**Rev 21:9-10**).
 - a. The bride of Christ is the church of all of God's elect for which Christ died (**Eph 5:25-27 c/w Eph 1:4**).
 - b. The general assembly and church of the firstborn which are written in heaven currently dwell and assemble in the heavenly Jerusalem in the present heaven (**Heb 12:22-23**).
 - c. This heavenly city is currently filled with the *spirits* of just men made perfect (**Heb 12:23**).
 - d. After the resurrection it will be the dwelling place of the resurrected saints when it is placed on the new earth.
 - e. The city is called the Lamb's wife because it is the dwelling place of the Lamb's wife.
 - f. Similarly, the church of Corinth was called "Achaia" because the region of Achaia was the dwelling place of the saints in that church (**2Co 9:2**).

- C. The new Jerusalem is the tabernacle of God (**Rev 21:3**).
- i. Tabernacle *n.* - 1. A temporary dwelling; generally movable, constructed of branches, boards, or canvas; a hut, tent, booth. 3. *fig.* In phraseology chiefly of biblical origin: A dwelling-place. a. *spec.* The dwelling-place of Jehovah, or of God. b. *gen.* A dwelling-place, a dwelling, a place of abode.
 - ii. God will dwell with men and be with them in the new Jerusalem.
 - iii. It will be a place of complete happiness with no tears, crying, sorrow, pain, or death (**Rev 21:4; Isa 25:8; Isa 65:19**).
- D. New Jerusalem is filled with the glory of God (**Rev 21:10-11**).
- i. Glory *n.* - 1. *subjectively.* a. The disposition to claim honour for oneself; boastful spirit. *Obs. exc.* in the combination vainglory. 2. *objectively.* a. Exalted (and, in mod. use, merited) praise, honour, or admiration accorded by common consent to a person or thing; honourable fame, renown. b. **the glory of God:** the honour of God, considered as the final cause of creation, and as the highest moral aim of intelligent creatures. 5. In Biblical phraseology: **the glory of God:** the majesty and splendour attendant upon a manifestation of God. 6. Resplendent beauty or magnificence. Now often with suggestion of sense 5 or 7: An effulgence of light such as is associated with our conceptions of heaven; *fig.* an unearthly beauty attributed by imagination. Also *pl.*, features of resplendent beauty or magnificence, splendours. 7. a. The splendour and bliss of heaven.
 - a. Resplendent *adj.* - Shining, brilliant, splendid.
 - b. Magnificence *n.* - 1. As the name of one of the 'moral virtues' recognized in Aristotelian and scholastic ethics; rendering Gr. *lecaqopqEpeia*, explained by Aristotle to mean liberality of expenditure combined with good taste. 2. Sovereign bounty or munificence. 3. Glory; greatness of nature or reputation. 5. Grandeur or imposing beauty of appearance.
 - c. Effulgence *n.* - The quality of being effulgent, splendid radiance. *lit.* and *fig.*
 - d. Effulgent *adj.* - Shining forth brilliantly; sending forth intense light; resplendent, radiant.
 - ii. New Jerusalem will be shining, brilliant, and full of splendid radiance.
 - iii. The city is so bright because of the glory of God within it that it has no need of the sun (**Rev 21:23**).
 - iv. Being illuminated by God's glory, there is no need of artificial light, nor is there any night in the city (**Rev 22:5**).
- E. The light of the city is like unto a most precious jasper stone which is clear as crystal (**Rev 21:11**).
- i. Jasper *n.* - 1. A kind of precious stone. a. As rendering of Gr. *°arpi|* or L. *iaspis*, name among the ancients for any bright-coloured chalcedony except carnelian, the most esteemed being of a green colour. b. In modern use, an opaque cryptocrystalline variety of quartz, of various colours, usually red, yellow, or brown, due mostly to the admixture of iron oxide.
 - ii. Chalcedony *n.* - A precious (or semi-precious) stone, which in its various tints is largely used in lapidary work: a cryptocrystalline sub-species of

- quartz (a true quartz, with some disseminated opal-quartz), having the lustre nearly of wax, and being either transparent or translucent.
- iii. New Jerusalem will be filled with brilliantly colorful light.
 - iv. It will be as clear as crystal with no imperfections in it **(Rev 21:11b)**.
- F. New Jerusalem has a great, high wall surrounding it with twelve gates for entry **(Rev 21:12)**.
- i. The wall measures 144 cubits **(Rev 21:17)**.
 - a. I assume this is a measurement of the height of the wall, though it is not stated.
 - b. Cubit *n.* - 1. The part of the arm from the elbow downward; the forearm. 2. An ancient measure of length derived from the forearm; varying at different times and places, but usually about 18–22 inches.
 - c. Using an 18 inch cubit, the wall would be 216 ft.
 - d. Using a 22 inch cubit, the wall would be 264 ft.
 - e. That's a lofty wall.
 - ii. The wall is built of jasper **(Rev 21:18)**.
 - a. See the definition of *jasper* above.
 - b. Jasper is a most precious stone **(Rev 21:11)**.
 - iii. There is an angel guarding each gate **(Rev 21:12b)**.
 - iv. The names of the twelve tribes of Israel are written on the gates **(Rev 21:12c)**.
 - a. The gates are made for the Israel of God **(Gal 6:16)**, who are His elect **(Isa 45:4; Isa 65:9)**, to enter the city.
 - b. It was also prophesied by Ezekiel that the city would have twelve gates named after the twelve tribes of Israel **(Eze 48:30-35)**.
 - v. The walls of Jerusalem represent salvation and her gates praise **(Isa 60:18)**.
 - vi. There are three gates on each of the four sides of the city **(Rev 21:13)**.
 - a. The gates on each side allow for God's elect out of every nation **(Rev 5:9)** from the four winds of the earth **(Mat 24:31)** to enter the city.
 - b. The nations from all over the new earth will bring their glory into the city **(Rev 21:24)**.
 - c. The 12 gates are each made of a pearl **(Rev 21:21a)**.
 - (i) Pearl *n.* - I. 1. a. A nacreous concretion formed within the shell of various bivalve molluscs around some foreign body (e.g. a grain of sand), composed of filmy layers of carbonate of lime interstratified with animal membrane; it is of hard smooth texture, of globular, pear-shaped, oval, or irregular form, and of various colours, usually white or bluish-grey; often having a beautiful lustre, and hence highly prized as a gem; formerly also used in medicine.
 - (ii) This is why people commonly refer to the “pearly gates” of heaven.
 1. Pearls are very precious, and a pearl of great price is worth selling all one has to obtain it **(Mat 13:45-46)**.
 2. The pearly gates signify that heaven is a place of unmatched beauty and value.

- (iii) Satan has tried to mimic heaven with his church buildings which are adorned with pearls and precious stones (**Rev 17:4; Rev 18:16**).
- vii. The wall of new Jerusalem has twelve foundations (**Rev 21:14**).
- a. The names of the twelve apostles are written on the foundations (**Rev 21:14b**).
 - b. The city, which houses the church of Christ, is built on the foundation of the apostles, just as the church is (**Eph 2:20**).
 - c. The foundations of the wall are garnished with all manner of precious stones (**Rev 21:19**).
 - d. The 12 foundations are made of the following precious stones (**Rev 21:19-20**):
 - (i) The first is jasper (**v. 19**).
 1. See the definition of *jasper* above.
 2. Jasper is a most precious stone and represents the glory of God (**Rev 21:11**).
 3. Jesus Christ on His throne in heaven looks like jasper (**Rev 4:3**).
 - (ii) The second is sapphire (**v. 19**).
 1. Sapphire *n.* - 1. a. A precious stone of a beautiful transparent blue. It is a variety of native alumina akin to the ruby.
 2. Moses, Aaron, his sons, and 70 of the elders of Israel saw a vision of God standing on a paved work of sapphire stone (**Exo 24:9-10**).
 - (iii) The third is chalcedony (**v. 19**).
 1. See the definition of *chalcedony* above.
 - (iv) The fourth is emerald (**v. 19**).
 1. Emerald *n.* - 1. A precious stone of bright green colour; in mod. use exclusively applied to a variety of the Beryl species (see beryl *n.* 2), found chiefly in S. America, Siberia, and India.
 2. There is a rainbow round about Jesus Christ's throne in heaven which looks like an emerald (**Rev 4:3**).
 - (v) The fifth is sardonyx (**v. 20**).
 1. Sardonyx *n.* - A variety of onyx or stratified chalcedony having white layers alternating with one or more strata of sard.
 2. Onyx *n.* - 1. A variety of quartz allied to agate, consisting of plane layers of different colours: much used for cameos.
 3. Sard *n.* - A variety of cornelian, varying in colour from pale golden yellow to reddish orange.
 - (vi) The sixth is sardius (**v. 20**).

1. Sardius *n.* - A precious stone mentioned by ancient writers; see *sard* n.1 (Chiefly in translations of or allusions to the Bible or classical writers.)
- (vii) The seventh is chrysolite (v. 20).
1. Chrysolite *n.* - A name formerly given to several different gems of a green colour, such as zircon, tourmaline, topaz, and apatite. Since about 1790 restricted to the precious olivine, a silicate of magnesia and iron found in lava. Its colour varies from pale yellowish-green (the precious stone) to dark bottle-green.
- (viii) The eighth is beryl (v. 20).
1. Beryl *n.* - 1. a. A transparent precious stone of a pale-green colour passing into light-blue, yellow, and white; distinguished only by colour from the more precious emerald. When of pale bluish green it is called an aquamarine; its yellow or yellowish varieties are the chrysoberyl, and, perhaps, the chrysoprase, and chrysolite of the ancients.
 2. Daniel saw a vision of God whose body had the appearance of beryl (**Dan 10:6**).
- (ix) The ninth is topaz (v. 20).
1. Topaz *n.* - 1. The name given (with or without distinguishing adjunct) to several highly valued precious stones. a. According to King, *Antique Gems* 26, given by the Greeks and Romans to the **yellow** or **oriental topaz**, a yellow sapphire or corundum; by Pliny, also to the modern chrysolite. b. In modern use (**true** or **occidental topaz**), a fluo-silicate of aluminium, usually in prismatic crystals, transparent and lustrous, yellow, white, pale blue, or pale green, found in Brazil, Mexico, Saxony, Scotland, the Ural Mountains, etc.
 2. Topaz is a very valuable stone (**Job 28:19**).
- (x) The tenth is chrysoprasus (v. 20).
1. Chrysoprase *n.* - a. The ancient name of a golden-green precious stone, now generally believed to have been a variety of the beryl, or to have included that among other stones of similar appearance. It was one of the stones to which in the Middle Ages was attributed the faculty of shining in the dark.
- (xi) The eleventh is jacinth (v. 20).
1. Jacinth *n.* - 1. a. Among the ancients, a gem of a blue colour, prob. sapphire. b. In mod. use, a reddish-orange gem, a variety of zircon; also applied to varieties of topaz and garnet.

(xii) The twelfth is amethyst (v. 20).

1. Amethyst *n.* - 1. A precious stone of a clear purple or bluish violet colour, of different degrees of intensity, consisting of quartz or rock-crystal coloured by manganese, or, according to Heintz, by a compound of iron and soda.

e. It is apparent from the descriptions of these precious stones that the wall of new Jerusalem is magnificent and beautiful, glowing with vibrant colors.

G. New Jerusalem is gigantic (Rev 21:15-16).

i. The city is cube-shaped (Rev 21:15-16).

ii. The measurement of each side is 12,000 furlongs (Rev 21:16).

a. Furlong *n.* - 1. Originally, the length of the furrow in the common field, which was theoretically regarded as a square containing ten acres. As a lineal measure, the furlong therefore varied according to the extent assigned at various times and places to the acre, but was usually understood to be equal to 40 poles (rods, perches). As early as the 9th c. it was regarded as the equivalent of the Roman stadium, which was 1/8 of a Roman mile; and hence furlong has always been used as a name for the eighth part of an English mile, whether this coincided with the agricultural measure so called or not. The present statute furlong is 220 yards, and is equal both to the eighth part of a statute mile, and to the side of a square of 10 statute acres. a. as a measure in current use.

b. Since a furlong is 1/8 mile, 12,000 furlongs is 1,500 miles.

(i) This means that the new Jerusalem is 1,500 miles long, wide, and high.

(ii) New Jerusalem's footprint is 2,250,000 sq miles.

(iii) The land area of the continental United States is 3,119,884.69 sq miles (Contiguous United States, [Wikipedia](#), 6-10-2021).

(iv) That means that new Jerusalem would take up 72% of the land area of the continental US.

c. It would also extend 1,500 miles into the air.

(i) Planes fly at about 35,000 ft which is 6.63 miles.

(ii) Low Earth Orbit where satellites orbit is <1,200 miles (Low Earth Orbit, [Wikipedia](#), 6-10-2021).

(iii) That means that satellites would collide with the new Jerusalem if it were on the present earth.

(iv) See graphic below to see how large the new Jerusalem would be on this present earth.

d. The total volume of new Jerusalem is 3,375,000,000 cubic miles (1500³).

(i) If there are 9 billion people (see Section X, 3) in the new Jerusalem, there would be 0.375 mile³ per person.

(ii) That would be 55,199,232,000 ft³ per person.

(iii) If each living space had 10ft ceilings...

1. Every person would have 5,519,923,200 ft² of living quarters in the city.
 2. That means that every person would have 126,720 acres of living space.
 3. That means that every person would have 198 square miles of living space.
 4. That means that every person's plot would be 14.07 miles by 14.07 miles if it were square.
- (iv) If each living space had 100ft ceilings...
1. Every person would have 551,992,320 ft² of living quarters in the city.
 2. That means that every person would have 12,672 acres of living space.
 3. That means that every person would have 19.8 square miles of living space.
 4. That means that every person's plot would be 4.45 miles by 4.45 miles if it were square.
 5. Excelsior Springs is 10.86 square miles (Excelsior Springs, Missouri, [Wikipedia](#), 7-7-2023).
 6. That means that each of us would have a property nearly twice the size of the city of Excelsior Springs in the new Jerusalem.
- (v) That's plenty of space for those worried about feeling claustrophobic living in a city.



- H. New Jerusalem is made of pure gold (**Rev 21:18b**).
- i. The gold is so pure that is like unto clear glass.
 - ii. There are no impurities in it, and it reflects light like a glass mirror.
 - iii. The streets of the city are made of pure gold which is as clear as transparent glass (**Rev 21:21b**).
 - iv. Transparent *adj.* - 1. a. Having the property of transmitting light, so as to render bodies lying beyond completely visible; that can be seen through; diaphanous.

- v. It's possible that the transparent golden streets allow the foundations of precious stones to be seen beneath them (**Rev 21:19**).
- I. There is no temple in the new Jerusalem (**Rev 21:22**).
 - i. There is no temple because God the Father and the Lamb (Jesus Christ) are the temple of it (**Rev 21:22b**).
 - ii. The body of the Lord Jesus Christ is God's temple (**Joh 2:19-21**).
 - a. The church is the body of Christ (**1Co 12:27**).
 - b. The church is therefore the temple of God (**1Co 3:16-17; Eph 2:20-22; 1Pe 2:5**).
 - c. The church, which is the bride of Christ (**Eph 5:25-27**), is identified as the new Jerusalem (**Rev 21:2, 9-10**) because the heavenly city is the dwelling place of the church.
 - d. It therefore makes sense that there is no temple in the new Jerusalem because Jesus Christ and His body and bride, the church, who are the temple, are there.
 - iii. There is a tabernacle in the new Jerusalem (**Rev 21:3 c/w Rev 13:6**).
 - a. The tabernacle is God's special dwelling place.
 - b. Jesus Christ entered into the holy place in this "more perfect tabernacle" after His death (**Heb 9:11-12**).
 - c. This is "the true tabernacle, which the Lord pitched, and not man" (**Heb 8:2**).
 - d. The tabernacle which Moses constructed was patterned after the heavenly tabernacle (**Heb 8:5; Heb 9:23-24**).
- J. The city has no need of the sun or moon because the glory of God and the Lamb are the light of it (**Rev 21:23**).
 - i. **Rev 21:23** and **Rev 22:5** don't say that there is no sun on the new earth, but there is *no need for the sun* in the new Jerusalem because God's glory lights it.
 - ii. There will be no night in the city, and therefore the gates will never be shut (**Rev 21:25**).
 - iii. See [Section X, 21 - Will there be day and night in heaven?](#)
- K. The new Jerusalem is a place where the nations of them which are saved walk in the light of it, and the kings of the earth bring their glory and honor into it (**Rev 21:24, 26**).
 - i. We can deduce a few things from this.
 - ii. There will be nations on the new earth.
 - iii. People from those nations will live in, visit, and walk in the light of the new Jerusalem.
 - iv. There will be kings of the nations on the new earth.
 - v. They will bring their glory and honor into the city.
 - a. Their *glory* refers at least in part to their wealth (**Psa 49:16-17; 1Th 2:6 c/w 1Co 9:9-18; Est 5:11; Jer 9:23**).
 - b. This wealth is not the wealth they had on this present earth (**Job 1:21; Ecc 5:15; 1Ti 6:7; Luk 12:18-20**).
 - c. Therefore, wealth must be created on the new earth through labor and industry.

- d. This implies that the kings of the nations do not always reside in the new Jerusalem, but reside outside of it and periodically bring offerings to God in the city.
- L. There will be no sinners there (**Rev 21:27**).
 - i. Nothing will enter into the new Jerusalem which defiles, works abomination, or makes a lie.
 - a. Nowise *adv.* - In no way or manner; not at all.
 - b. All sinners will be kept outside of the new Jerusalem and the new earth (**Rev 22:15; Isa 35:8; Isa 52:1**).
 - c. They will be in the lake of fire (**Rev 21:8**).
 - d. The absence of sin and sinners in heaven will be one of its greatest blessings.
 - (i) There will be no evil people to deal with.
 - (ii) There will be no need for locks on doors.
 - (iii) We will never have to doubt whether someone is telling us the truth.
 - (iv) We will never have to hear another filthy word come out of someone's mouth.
 - (v) We will never again be grieved to hear of someone doing something sinful or foolish.
 - (vi) We will never have to struggle to keep impure thoughts out of our minds.
 - (vii) We will never again hate or envy anyone.
 - (viii) We will never again have a lustful thought about our neighbor.
 - (ix) There will be no false religions.
 - (x) There will be no heresy to contend with.
 - (xi) Every person we meet will be a Christian of like-faith.
 - ii. Only the elect who were written in the Lamb's book of life will be granted admission into the new Jerusalem (**Rev 21:27 c/w Rev 17:8 c/w Eph 1:4 c/w Heb 12:23**).
 - iii. If you want assurance that you will be granted entrance into the holy city on judgment day, then fear God and keep His commandments (**Rev 22:14 c/w Ecc 12:13**) which is evidence that you are a child of God (**1Jo 3:24**).
- M. There will be a river flowing through the new Jerusalem (**Rev 22:1**).
 - i. The river is made of pure water of life.
 - a. This is the living water that Jesus promised to His people (**Joh 4:10-14; Joh 7:37-39**).
 - b. Jesus will lead us to the living fountains of water (**Rev 7:17**) which proceed from the river.
 - c. This water of life is available to all the elect freely (**Isa 55:1; Rev 21:6; Rev 22:17**).
 - d. We will drink the water of life with joy (**Isa 12:3**).
 - ii. The river is clear as crystal (**Rev 22:1**), as is the sea in heaven (**Rev 4:6**).
 - a. It will be sparkling clean.
 - b. It will be perfectly clear the whole way to the bottom of it.

- iii. It proceeds out of the throne of God and of the Lamb (**Rev 22:1; Eze 47:1; Zec 14:8**) who is the fountain of living waters (**Jer 2:13**).
 - iv. The streams of the river make glad the city of God (**Psa 46:4**).
- N. There are trees of life in the new Jerusalem (**Rev 22:2**).
- i. The tree of life was placed in the garden of Eden during the original creation (**Gen 2:9**).
 - a. Immediately after the fall of man, the LORD barred man from the tree (**Gen 3:24**).
 - b. At some point after the fall, it must have been transported to the present heaven in the paradise of God (**Rev 2:7**).
 - c. Either the paradise of God in heaven containing the tree of life is currently in the new Jerusalem, or it will be moved into it before the city is brought down to the new earth.
 - ii. In the midst of the street of the city there is the tree of life.
 - a. The "it" in Rev 22:2 must refer to the city which is the subject of Rev 21&22.
 - b. It doesn't make sense to conclude that the river has a street in it.
 - c. There is likely a street beside the river (or on both sides of it).
 - d. The tree of life is in the midst of the street (**Rev 22:2**).
 - e. Midst *n.* - 1. The middle point or part; the centre, middle. 2. The position of being in the interior of, involved or enveloped in, or surrounded by (something, or a number of things or persons, specified or implied). Now almost exclusively in the phrase *in the midst of*.
 - iii. There is also a tree of life on either side of the river (**Rev 22:2 c/w Eze 47:12**).
 - iv. The tree of life bears 12 types of fruits, one for each month (**Rev 22:2**).
 - a. The tree of life is a continual source of nutrition for God's children all year round.
 - b. Since it bears 12 *manner* of fruit, it is reasonable to conclude it bears a variety of different fruits at different times of year.
 - c. Those that come to Jesus will never hunger (**Joh 6:35**).
 - v. The leaves of the tree of life are for the healing of the nations.
 - a. The leaves have medicinal value.
 - b. The fruit of the original tree of life in the garden of Eden had the ability to facilitate man living forever (**Gen 3:22**).
 - c. The tree of life is in the midst of the street and on either side of the river which proceeds from the throne of God; therefore, the tree is found on the way to God.
 - d. As the saints periodically come to God's throne to worship Him, they will be walking by the tree of life and will be able to partake of its leaves for healing.
 - e. Those that come to Jesus will find healing in His wings (**Mal 4:2; Mat 4:23**).
 - f. The fruit and leaves of the tree of life are apparently used by God to nourish the bodies to the saints and heal the aging process to enable

them to live forever as the original tree of life was capable of doing **(Gen 3:22)**.

- O. There is no more curse in the new Jerusalem and new earth **(Rev 22:3a)**.
 - i. The new Jerusalem and the new earth will not be cursed because of sin as was the original creation after the fall **(Gen 3:17-19; Rom 8:20-23)**.
 - a. The ground will not be cursed.
 - b. We will not eat of the fruit of the ground in sorrow any longer.
 - c. There will be no thorns and thistles.
 - d. We will not have to toil and sweat for our food.
 - e. We will no longer be subject to vanity.
 - f. We will no longer be under the bondage of corruption.
 - g. There will be no more groaning and travailing.
- P. The throne of God and of the Lamb shall be in the new Jerusalem **(Rev 22:3b)**.
 - i. God the Father will have His throne in the city **(Psa 103:19)**, and the Lord Jesus Christ will be seated on His throne at the Father's right hand **(Heb 12:2)**.
 - ii. God's throne is like a fiery flame **(Dan 7:9)**.
 - iii. Christ's throne is the throne of David which is currently in heaven **(Isa 9:7; Psa 89:35-37)**.
 - a. Jesus has been seated on it since His ascension into heaven **(Act 2:29-33)**.
 - b. Christ's throne was promised to be established forever **(2Sa 7:13, 16)**, and it will be in the new Jerusalem on the new earth.
 - iv. God's children who overcome sin and are zealous for God in this life will sit with Christ in His throne **(Rev 3:21)**.
- Q. God's servants will serve Him in the new Jerusalem **(Rev 22:3c)**.
- R. We will see God's face in the new Jerusalem on the new earth **(Rev 22:4a)**.
 - i. This will be the most amazing part of being in heaven.
 - ii. No man has seen the face of God and lived **(Exo 33:20; Joh 1:18; 1Jo 4:12)**.
 - iii. Moses saw God's back parts, but not His face **(Exo 33:21-23)**.
 - iv. Men saw the face of Jesus Christ who is God manifest in the flesh **(1Ti 3:16)** and the express image of God **(Heb 1:3)**.
 - a. Men even saw Jesus in a glorified state on the mount of transfiguration **(Mat 17:2)**.
 - b. They beheld His glory **(Joh 1:14; Luk 9:32)**.
 - v. But they never saw the face of God the Father **(Joh 6:46)**, and they never saw the face of Jesus Christ in His fully glorified state as He is now in heaven **(1Ti 6:16; Rev 1:16)**.
 - vi. When Jesus Christ appears at the second coming, we will see Him *as he is* **(1Jo 3:2)**.
 - vii. In the new Jerusalem in our resurrected, glorified bodies we will see God's face in all His effulgence **(Job 19:25-27)**.
 - viii. When we get to heaven we shall see God **(Mat 5:8)**.
- S. God's name will be in our foreheads **(Rev 22:4b)**.
 - i. The elect have the Father's name written in their foreheads **(Rev 14:1-4)**.

- a. The Father's name in the forehead is the seal which proves that God's children are His (**Rev 7:3**).
- b. Seal v. - 1. a. *trans.* To place a seal upon (a document) as evidence of genuineness, or as a mark of authoritative ratification or approval. b. *fig.* To authenticate or attest solemnly by some act compared to the affixing of a seal. 2. a. To mark by a seal as reserved for a particular destination. Chiefly *fig.*, esp. in certain uses of New Testament origin: To designate, set apart, assign to another person or bind together, by an inviolable token or pledge. 1526 Tindale Rev. vii. 3 [The angel] cryed+saying: hurt not the erth+tyll I have sealed [Wycl. 1382 til we signe, 1388 til we marken] the seruauntes of oure god in their foreheddes.
- ii. By contrast, the reprobate do not have God's name written in their foreheads (**Rev 9:4**), but will instead have the name of the beast written in their foreheads (**Rev 13:16-17**).
- T. There shall be no night in the new Jerusalem (**Rev 22:5a**).
 - i. There will be no need for artificial lighting or even light from the sun because God Himself is the light of the city (**Rev 21:23; Isa 60:19-20**).
 - ii. **Rev 21:23** and **Rev 22:5** don't say that there is no sun on the new earth, but there is *no need for the sun* in the new Jerusalem because God's glory lights it.
 - iii. See [Section X, 21 - Will there be day and night in heaven?](#)
- U. The elect shall reign forever and ever in the new Jerusalem (**Rev 22:5b**).
 - i. God has made us kings and priests in His kingdom on earth which is the church (**1Pe 2:5, 9; Rev 1:6; Luk 22:29-30; Heb 12:28**).
 - ii. We live and reign with Christ during the time between His first and second comings as He reigns from heaven (**Rev 20:4**).
 - iii. When Christ returns, He will deliver up the kingdom to God (**1Co 15:24-26**).
 - iv. The new Jerusalem which is the capital city of the kingdom of God will be brought down to the new earth (**Rev 21:1-2**) and we will reign in it forever (**Dan 7:18, 27; Rev 22:5**).
 - a. Reign v. - 1. *intr.* To hold or exercise the sovereign power or authority in a state; to rule or govern as king or queen; sometimes in restricted sense, to hold the royal office without being actual ruler, to have a limited or nominal sovereignty.
 - b. The children of God who were faithful and used their talents to the best of their ability will be made rulers over people and cities in the new earth (**Mat 25:21, 23; Luk 19:17-19**).
 - v. The new earth and the new Jerusalem is the heavenly kingdom which God has had planned for us since the foundation of the world (**Mat 25:34; Mat 13:43; Mat 26:29; 2Ti 4:1; 2Pe 1:11**).

54. Is heaven a giant city or is there countryside as well? (Austin)

- A. The present heaven
 - i. The present heaven is called *paradise* (**Luk 23:43; 2Co 12:2-4**).
 - a. Paradise n. - 1. a. The garden of Eden. Also called *earthly (terrenal, terrene, terrestre) paradise*, to distinguish it from the *heavenly*

- paradise*. 2. a. Heaven, the abode of God and his angels and the final abode of the righteous.
- b. The tree of life is currently in the midst of the paradise of God in the present heaven (**Rev 2:7**).
 - c. The tree of life was originally in the garden of Eden (**Gen 2:9**).
 - d. The garden of Eden would have been considered countryside having trees and rivers (**Gen 2:9-10**).
- ii. Since the present heaven is called paradise and contains the tree of life, it appears that there is likely a place in it that is similar to the garden of Eden.
 - iii. Therefore, there is likely countryside as well as a city in the present heaven.
- B. The new earth will have the new Jerusalem on it (**Rev 21:1-2**) which is an enormous city (**Rev 21:16**) (see [Section X, 53 - What will the new Jerusalem be like?](#)).
- C. There will also be countryside in the new earth as well for the following reasons.
- i. It is a new *earth*, and it would not therefore be *earth* without countryside including forests, prairies, mountains, valleys, rivers, lakes, etc.
 - ii. The new earth will be a restoration and glorification of the original earth (see [Section IX - The nature of the new earth](#)).
 - iii. Abraham was and is looking forward to both a heavenly city and a heavenly *country* (**Heb 11:10, 14-16**).
 - a. The country is land that is outside of a city (**Mar 5:14**).
 - b. *Country n.* - I. 1. a. A tract or expanse of land of undefined extent; a region, district. 5. a. 'The parts of a region distant from cities or courts' (J.); the rural districts as distinct from the town or towns; sometimes applied to all outside the capital, called, by eminence, 'town'.
 - iv. People from the nations of the new earth will bring their glory and honour into the new Jerusalem (**Rev 21:26**) which means that they will be living outside the heavenly city.

55. Will there be nations on the new earth?

- A. Yes, there will be nations on the new earth (**Rev 21:24**).
- B. The glory of the nations will be brought into the new Jerusalem (**Rev 21:26**).
- C. Since no wealth or possessions will be brought from this life into heaven, the glory of the nations which shall be brought into the heavenly city will come from nations on the new earth.

56. After the resurrection will we live in heaven or in the new earth? Will God still be in heaven or will He be on earth?

- A. The resurrection happens at the second coming of Christ (**1Th 4:16**) which happens on the last day (**Joh 11:24**).
- B. The destruction of the old heavens and earth and the creation of the new heavens and earth also happens at the second coming of Christ on the last day (**2Pe 3:10-13**).
- C. The new Jerusalem, which is the dwelling place of God in the present heaven, will be brought down to the new earth on that day, and we will live on the new earth forever with God (**Rev 21:1-3**).

57. When the Lord brings heaven down to earth and He comes down to earth, are we going to see the Heavenly Father and the Holy Spirit in spirit or in flesh? (Sette)
- A. God the Father is a spirit (**Joh 4:24**).
 - B. The Holy Spirit is a spirit.
 - C. Therefore, we will see God the Father and the Holy Spirit in spirit.
 - D. We will see Jesus Christ in flesh because He is the Word made flesh (**Joh 1:14; 1Ti 3:16; 1Ti 2:5**).
58. What will our resurrected bodies be like?
- A. Our resurrected bodies will retain our identities (**Job 14:12-15; Job 19:25-27**).
 - B. Our resurrected bodies will be incorruptible (**1Co 15:42, 53**).
 - i. Corruption *n.* - I. Physical. 1. The destruction or spoiling of anything, esp. by disintegration or by decomposition with its attendant unwholesomeness; and loathsomeness; putrefaction. II. Moral. 4. A making or becoming morally corrupt; the fact or condition of being corrupt; moral deterioration or decay; depravity.
 - ii. Incorruption *n.* - 1. Freedom from physical corruption or decay; incorrupt condition. Now arch. and only in reference to 1 Cor. xv. 42, etc. 2. Freedom from corrupt conduct; uprightness and honesty.
 - iii. Our resurrected bodies will not decay, decompose, fall apart, or fall into moral decay as our current bodies do.
 - C. They will be glorified (**1Co 15:43; Php 3:21; Rom 8:30**).
 - i. Glory *n.* - 1. *subjectively.* a. The disposition to claim honour for oneself; boastful spirit. *Obs. exc.* in the combination vainglory. 6. Resplendent beauty or magnificence. Now often with suggestion of sense 5 or 7: An effulgence of light such as is associated with our conceptions of heaven; fig. an unearthly beauty attributed by imagination. Also *pl.*, features of resplendent beauty or magnificence, splendours. 8. A state of exaltation and splendour. *in one's glory:* in one's highest state of magnificence or prosperity; also colloq., in a state of unbounded gratification or enjoyment.
 - ii. Glorious *adj.* - 3. a. Of persons and things: Possessing glory; entitled to brilliant and lofty renown, illustrious.
 - iii. Glorify *v.* - 1. *trans.* To render glorious; to invest with glory, procure glory for. In early quotes. *esp.* to exalt to the glory of heaven. b. In physical sense: To throw a glorious light upon, to invest with radiance. Formerly also, to beautify or embellish, deck with splendid ornament.
 - iv. Our resurrected bodies will be beautiful, magnificent, and radiant.
 - D. They will be powerful (**1Co 15:43**).
 - i. Power *n.* - 1. a. Ability to do or effect something or anything, or to act upon a person or thing. 2. a. Ability to act or affect something strongly; physical or mental strength; might; vigour, energy; force of character; telling force, effect.
 - ii. Our resurrected bodies will be powerful and full of energy, both physically and mentally.
 - E. They will be immortal (**1Co 15:53**).

- i. Immortality *n.* - 1. The quality or condition of being immortal; exemption from death or annihilation; endless life or existence; eternity; perpetuity.
 - ii. Our resurrected bodies will never die and will enjoy endless life in the new earth (**Luk 20:36**).
- F. They will have no pain (**Rev 21:4**).
 - i. We will never again experience aches and pains.
 - ii. Nor will we suffer mental or emotional pain (**Isa 25:8; Isa 65:19**).
- G. Our resurrected bodies will be made like unto Jesus Christ's glorious body (**1Co 15:49; 1Jo 3:2; Rom 8:29; Php 3:21**).
 - i. Jesus' resurrected body was still His original body (**Luk 24:1-7**).
 - ii. It was not a different body, nor was it a spirit (**Luk 24:39**).
 - iii. Our resurrected bodies, as Jesus' body is, will be spiritual bodies (**1Co 15:44**); but those spiritual bodies are *bodies*, not *spirits* (**Luk 24:39**).
 - a. Body *n.* - I. The material frame of man (and animals). 1. a. The physical or material frame or structure of man or of any animal: the whole material organism viewed as an organic entity. b. often contrasted with the soul. c. The corporeal or material nature or state of man, the material body and its properties. III. Personal being, individual. 12. a. The material being of man, as the sign and tangible part of his individuality, taken for the whole; the person. Chiefly in legal phrases.
 - b. A spiritual body is a body which is incorruptible, glorious, holy, undefiled, and devoted entirely to God and spiritual things.
 - c. Consider the following physical, material things which are called "spiritual":
 - (i) A "spiritual man" is still a physical man, not a spirit (**Hos 9:7; 1Co 2:15; 1Co 14:37; Gal 6:1**).
 - (ii) "Spiritual songs" are physically sung (**Col 3:16**).
 - (iii) "Spiritual sacrifices" are physical things (**1Pe 2:5 c/w Heb 13:15-16 c/w Rom 12:1**).
 - iv. Jesus' resurrected body had superhuman capabilities such as:
 - a. walking through walls (**Joh 20:19, 26**).
 - b. changing forms (**Mar 16:12; Luk 24:13-35; Joh 20:14-16**).
 - c. vanishing and appearing (**Luk 24:31, 36**).
 - v. Our resurrected bodies which will be "fashioned like unto his glorious body" (**Php 3:21**) and will "be like him" (**1Jo 3:2**) may very well possess the superhuman capabilities that Jesus' resurrected body had on earth.

59. Will we have the scars on our resurrected bodies which we have on our current bodies?
(Judy)

- A. Some people believe that Jesus' body still bears the scars from the nails in His hands and feet (**Joh 20:27**).
 - i. Since Jesus is the firstfruits of the resurrection (**1Co 15:23**), and our resurrected bodies will be made like His (**Php 3:21**), will we have scars on our resurrected bodies like Jesus had on His?

- ii. It is very unlikely that Jesus' body currently has the scars on it which it received when He was crucified.
 - iii. The following points will support this assertion.
- B. In His resurrected body, Jesus is fairer than the children of men (**Psa 45:2, 6-7**).
- i. Fair *adj.* - 1. Beautiful to the eye; of pleasing form or appearance; good-looking.
 - ii. Jesus was not fair prior to His death (**Isa 53:2**).
 - iii. Therefore, Jesus looks far different and better than He did when he walked the earth.
 - iv. Consider that it was not just Jesus' hands and feet that were scarred: His face was marred more than any man's (**Isa 52:14**).
 - a. Visage *n.* - 1. The face, the front part of the head, of a person (rarely of an animal).
 - b. Marred *ppl.* - c. Disfigured, mutilated.
 - v. A man with a severely marred face would not be called fair, let alone fairer than all other men.
 - vi. This is good evidence that Jesus does not still have scars on His face and body.
- C. What about the scars on His hands, feet, and side which He showed to His disciples?
- i. Jesus appeared in different forms to His disciples (**Mar 16:12 c/w Luk 24:13-35; Joh 20:14-16**).
 - ii. It could have been that Jesus appeared to the disciples with the marks on His hands, feet, and side for the purpose of proving to them that He was resurrected to overcome their unbelief (**Luk 24:36-40; Joh 20:20, 24-29**).
 - iii. Appearing with the scars on His body most likely was a miraculous sign which Jesus did in the presence of His disciples to prove His resurrection (**Joh 20:30**).
 - a. Joh 20:30 says that Jesus did many *other* signs in the presence of His disciples.
 - b. This was stated immediately after Jesus showed Thomas the prints in His hands and feet (**Joh 20:24-29**).
- D. If Jesus' body doesn't have scars on it, then it would stand to reason that our resurrected bodies will not either.
- i. If we retain our scars, then we would retain all of them.
 - ii. This would mean that a person that had his hand cut off in an accident would be handless in heaven.
 - iii. This would mean that a man that had his face burnt off would have a hideous looking face for all eternity.
 - iv. Thank God that's not the case.

60. What does it mean, "I will give to eat of the tree of life?" (**Rev 2:7**) (Karen)

- A. The tree of life is in paradise (**Rev 2:7**) which is in heaven where Christ is (**2Co 12:2, 4 c/w Luk 23:43**).
- B. After the second coming of Christ, it will be in the new Jerusalem on the new earth (**Rev 22:1-2; Rev 21:1-2**).

- C. Those that overcome the trials and temptations of this life have the evidence and assurance that they will be in heaven when they die and will partake of the tree of life (**Rev 2:7**).
- D. The fruit and leaves of the tree of life are for the sustenance and the healing of the saints which will enable them to live forever in heaven (**Rev 22:2 c/w Gen 3:22**).
- E. See [Section X, 53, N - *What will the New Jerusalem be like?*](#) for more information on the tree of life.