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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

The Consuming Fire

(The Final Judgment)

“For our God is a consuming fire.” Hebrews 12:29

Fire plays a dominant theme in this matter of God’s righteousness, holiness, justice and judgment. In the book of Daniel we see the justice of God in action and that his throne is ablaze with flames; we see a river of fire flows from the throne, and as all rivers end up in a lake, sea, or ocean; we see the final judgment of the lake of fire. #01

*“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his **throne** was like the **fiery flame**, and his wheels as **burning fire**. A **fiery stream** issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the **burning flame**.” Daniel 7:9-11*

And the final judgment in the lake of fire is where the devil, and those angels who sided with him in the rebellion against God, and all those who have not believed on Christ as their Savior will be thrown into this lake of fire and brimstone. Yes, my friend, the very expression that millions have laughed at for so many years is there and it’s real and it’s where you are heading without Christ as your Savior. *“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. **And whosoever was not found written in the book of life was cast into the lake of fire**.” Revelation 20:13-15*

But there is found something else flowing from the throne of God afterward and that is the river of the water of life. *“And he shewed me **a pure river of water of life**, clear as crystal, **proceeding out of the throne of God** and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” Revelation 22:1,2*

Where the **river of fire** proceeding from God’s throne speaks of the righteousness, justice and wrath of God on all those who reject his Son; the **river of the water of life coming from the throne of God** speaks of his love, his grace, mercy and forgiveness for all who believe on his Son. **So the question is which one do you want?**

But even believers in Christ and their works will be judged by the fire of God! I don’t think many believers think about these things any more, or live their lives with these things in mind. They have become like the unsaved pursuing after money and their own things and have not considered where all this is going to end.

Believers in Christ are going to be judged by fire also and so are their works. They will survive the fiery judgment of God, but their works of the flesh won’t. *“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by **fire**; and the **fire** shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be **burned**, (katakaiō) he shall suffer loss: but he himself shall be saved; yet so as **by** (dia - through) **fire**.” 1 Corinthians 3:13-15*

If you are not a believer in Christ you might be asking yourself the question what do people do to go to hell? The answer is nothing! We are all on the path to hell from our birth! Because we were born into Adam's race we were born into sin and under the curse of God. When Adam sinned against God and aligned himself with Satan, Adam then, and everyone born from Adam, was doomed to share Satan's destiny in the lake of fire.

But the love and grace of God intervened on mans behalf and sent his son, the Lord Jesus Christ, to die on the cross to pay the penalty for our sins. All we have to do is believe on Jesus Christ as our Savior and thereby accept God's gift of forgiveness. *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* John 3:16

The Bible says that in Adam all will die, but in Christ all will be made alive. *"For as in Adam all die, even so in Christ shall all be made alive."* 1 Corinthians 15:22 The term **in Adam**, *en Adam*, and **in Christ**, *en Christo*, are legal terms meaning that one is legally identified with someone. When we were born, we were legally identified with Adam meaning that we would share Adam's legal punishment in the lake of fire. But when we are born again, through faith in Jesus Christ, we now share Christ's position in heaven throughout eternity! **So which one do you want?**

Remember this, that if you are not a believer in Christ you are already on the devil's highway that ends up at the gates of hell! It's not what do I have to do to end up on this highway – you are already on it! We all were! The question is what do I have to do to get off it? And there is only one way to get off this path and that is by believing on Christ as your Savior!

We live our lives on earth doing this and that, busying ourselves with so many pleasures and pursuits that is our present reality, like the movie, "The Matrix". But we have ever **asked ourselves, what is the reality after I die?** Do I automatically go to heaven? Do I just cease to exist? (What was all that about?) Do I go to another dimension? Is our thinking along the lines of that old Rock song, "Sure there ain't no heaven, but pray there ain't no hell"? People need to ask themselves what happens to me after I die? What will happen to me when my soul leaves my body? **Where will my soul go?**

Your soul is the most precious thing that you have. It is you. And it is going to live on past your physical death. **The question is where do you want it to go?** Do you want to go to hell? Do you want to wake up one moment after your death in this line of people going through the portals of the gates of hell knowing that there is no escape and that nothing but torment and suffering await you there? Or would you like to wake up face to face with Jesus Christ in heaven surrounded by his love and peace?

#01 5-11-17

#02

If the answer to that question is Jesus Christ, then you must simply place your faith and trust in him as your Savior. Tell God that you are believing on his Son as your Savior right now and thank him for saving you. When Paul was writing to the church in Corinth, he took Hosea's prophecy and said, *"Where, O Death is your victory? Where, O Hades, is your sting?"* 1 Corinthians 15:55 He also said that when the resurrection of NT believers comes about, then this saying that had been written by Hosea will come true. 1 Corinthians 15:54 When the mortal becomes immortal, (which happens at the resurrection), then the saying made by the prophet Hosea concerning Israel's resurrection will come true. **Both groups will be raised at the same time.** Christ stated this plainly in John 6:39,40, where he stated that he was going to raise the dead out of Sheol on the last day

God is the one actually speaking through the prophet Hosea and many things are said. One of them is here in Hosea 13:14 where he says that he will *"ransom them, (padah), from the hand of Sheol"*, and,

“*redeem them, (gaal), from death*”. The significance of *padah* is that there has to be some type of bondage, such as slavery, and that a set price has to be paid. A cruel slave master has captured a servant of yours, (**Death, and he is holding them on his property, Hades**); your servant is now in his hands, and to set him free a certain price has to be paid. The elect servants of *Yahweh* have died and now Sheol has its hand on them and will not let them go until the price is paid. And we notice that it is *Yahweh* who pays the price to buy them back.

The second thing is that *Yahweh* says the he will **redeem them from death**, and the word that he uses here is the **kinsman-redeemer, gaal**. To understand this we must begin with **tribal life**. The tribe was considered an organic unity, not only in the members of the tribe, but their possessions as well. Any disruption of this unity was regarded as intolerable and had to be repaired or restored. Enter in the **kinsman-redeemer**, who was the nearest male member: brother, uncle, son, cousin, etc, who had the right and responsibility to right any wrongs that were done. If someone was murdered, he took the life of the one who did it. If something was stolen, he got it back. If a person or property was sold off, then he bought them back.

If someone sold his house or a piece of property to pay a debt, then the kinsman-redeemer had the right and responsibility to buy it back to restore the possession of the tribe, therefore **preserving its unity**. If an Israelite sold himself as a slave, the *gaal* was to buy him back to restore the breach in the tribe or nation. If someone was murdered, the *gaal*, (usually his son), was to avenge his death by killing the murderer, or someone in his tribe, thus restoring the equilibrium of it all, a death for a death.

So *Yahweh* says that he will be Israel’s *gaal*, kinsman-redeemer, but to do this he had to ally himself with them in some manner, so he could enter into a certain relationship with those he was going to redeem, so he could redeem them. This he did when he became a man and was born into the tribe of Judah. Once he became a man, an Israelite himself, and the king over Israel, he now was positioned so that he could redeem not only someone from his tribe, but all of Israel! He is not only going to redeem them from death, from the state of death; he is going to avenge them of death by destroying death itself. **The slayer of his people will be slayed itself!**

As far as the redemption price that had to be paid to redeem his people; it was not money. It was *Yahweh*, who incarnated and is now known as Jesus Christ, is the one who will do all this. He will save his people, both OT and NT; he will redeem them from the powerful hand of Sheol, by paying the price in his own blood; he will bring them back from death and avenge himself on death by **slaying death in the Lake of Fire**. Isaiah 52:3

Then he takes up a sarcastic taunt, “*Where, O Death, are your plagues? Where, O Sheol, is your destruction?*” He has conquered all of our enemies for the sake of his Name, and for the sake of the elect! Now when Christ entered on the scene in Israel and began his public ministry, he out rightly claimed that he was the One who was going to do all this, because he said that he was the One who was going to raise those who are dead!

“*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both **soul and body in hell**.*” Matthew 10:28 - και μη φοβηθητε απο των αποκτεινοντων το σωμα την δε ψυχην μη δυναμενων αποκτειναι φοβηθητε δε μαλλον τον δυναμενον και ψυχην και σωμα απολεσαι εν γεεννη

One of the arguments brought in to support the immortality of the soul is that soul life existing past physical death proves the point, but soul life continuing on past physical death **does not prove the**

immortality of the soul. It only proves that soul life continues on past physical death. Soul life begins at physical birth, it continues on through physical life, and it continues on past physical death. **But that does not prove that the soul is immortal!** #02 5-18-17 #03

Another argument is that there has to be an eternal lake of fire to be able to continue burning an immortal soul. Both of these arguments are dealt with in Matthew 10:28, “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*” Only God has the power to destroy the soul.

When Christ was sending the twelve out to the House of Israel, the descendants of the ten northern tribes, Matthew 10:6, “*But go rather to the lost sheep of the **house of Israel**.*” he gave them some instructions. One of them was to not fear the people they would be running into along the way and then he explains why. He said don’t fear those who are able to destroy the body, but are unable to destroy the soul, **rather fear the One who is able to destroy both the body and the soul in Gehenna!**

Now he says that man has the **power**, δυναμεων – present participle of *dunamai*, to destroy the body, but he does not have the power to destroy the soul! He then says that they are to fear the One who has the power, δυναμενον – present participle of *dunamai*, to destroy **both the soul and body in Gehenna!** And here’s the point that one needs to understand, **if the soul is destroyable, then it is not immortal!!**

The concept of immortality is that something cannot die or be destroyed. But here it is very clear that Christ himself stated that **the soul can be destroyed!** And to clear up any confusion in the issue he ties it to an idea that we are all familiar with, the death of the physical body. We understand what death and destruction are for the physical body giving us a basis for understanding what he’s talking about in regards to the soul. If the body can be destroyed, and we all understand that concept, then know full well that the soul can be destroyed as well. Now we’ve seen that the soul can be destroyed, and that God is the only one, τον δυναμενον, who can destroy the soul, and that the fires of Gehenna, (from Him) are what God uses to destroy the soul. Now we need to look at the concept of fire, the fire of God’s judgment, God being a **consuming fire**, etc..

We see in the end time judgment in Daniel 7:9,10 that a fire proceeds forth from the throne of God, “*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. **A fiery stream** issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the **judgment** was set, and the books were opened.*” And what we’ve assumed that this river of fire, which will end up in a lake of fire, is a physical fire. But have we ever considered the idea that this will be a fire that has different properties than we’re familiar with? Have we ever considered the fact that **this** fire will not only be able to destroy the body, but the soul as well? God’s judgment that pours forth from his throne as a river ending in a lake of fire that totally **consumes** everything thrown into it – both the body and the soul?

Perhaps we should first think about this picture that is set before us. God’s throne, which refers to his rulership over the universe, now ablaze with fire, the wheels of his throne ablaze with fire, and a river of fire proceeding from his throne. Contrast this river of fire, which speaks of God’s judgment, with the scene in the New Jerusalem after his judgment, where you now have a river of water of life that proceeds from the very same throne. “*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*” Revelation 22:1 Judgment is in the past now.

Now when we talk about fire we need to see that there are three aspects found in it: **1)** there is the power of the fire. **2)** there is the action of the fire. And **3)** there is the result of the fire. The **power** of the fire is the heat and light that it produces. The **action** of the fire is its burning, which would be the flames. And the **effect** or results of the fire is its scorching, burning, or consuming.

1) ***Kauma*** looks at the power of the fire, that is, the heat and light it produces. 2) ***Pur***, from which we get the words pyre and fire, looks at the action of the fire burning. And 3) ***kaio*** looks at the effect or result of the fire where the material that has been burning is reduced to ashes. As we stand a distance from the campfire we see the flames and the light it produces. As we get closer, we feel the heat it produces. And as the night goes on the campfire consumes the material burning it down to ashes.

Fire is used as a means of judgment, for it purified, (from the root – *pur*), everything by burning up that which was bad. In both the OT and the NT fire is always seen to be accompanying God, in his person, around his throne, and in his judgment. Ezekiel 1:27 describes him as being like glowing metal from his waist up and fire from his waist down. “*And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.*”

Fire is the manifestation of *Yahweh's* power, glory and holiness. It is also the means by which he **judges** sin and **purifies** all things. In other passages, when they describe God's presence, the fire is always there in his person, around the throne, etc., but not a river of fire proceeding from his throne. But with this reference to a **river of fire**, it indicates that the final judgment is now in progress. God is always holy and righteous, the fire is always there, but now judgment begins and the fire proceeds from his throne, like lava does, sweeping away and totally consuming all sin and evil with it.

But this is not an ordinary fire that proceeds from the combustion of physical material, but it is the very fire of God himself! Fire that proceeds, not from the combustion of matter, but fire that proceeds from his power, his glory and his holy essence! It may remind us of a scene of lava flowing from a volcano, but that's all. We are not talking about molten rock, or burning grass or wood. We are talking about something altogether different; it is fire proceeding God's judgment.

Most have their own ways that they perceive how God is, but we tend to forget, or maybe we don't even know, how God truly is! **Our God is a consuming fire**, not a burning fire, but a consuming fire. Deuteronomy 4:24 says, “*For the LORD thy God is a consuming fire, even a jealous God.*” And Hebrews 12:29 states, “*For our God is a consuming fire.*”

The scene of Daniel 7:9,10 is one of judgment. The throne of God is based upon his righteousness and justice. “*Righteousness and justice are the foundation of your throne; love and faithfulness go before you.*” Psalms 89:14 The fire that proceeds from his throne is the manifestation of his holiness judging all sin and iniquity. His holy fire is the means by which all sin and evil are judged and removed eternally; purification is accomplished by the fire burning everything that offends God. In the case of believers, his fire removes the dross of our human good works; even **our works** are burned up. In the case of unbelievers, his fire removes them permanently and eternally; **they** are burned up.

#03 5-24-17 #04

In 1 Corinthians 3:13-15, “*Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, (kata kaiō) he shall suffer loss: but he himself shall be saved; yet so as by (dia - through) fire.*”

We have the example of the Christian whose human good works will be totally and utterly burned up by this same fire, which proceeds from God. But we also have him personally escaping through the fire unharmed. And the reason for this is because he is righteous. It is his righteousness, through faith in Christ, which qualifies him to not be harmed.

Which tells us that believers in Christ will have to go **through** the fire! Even the word through, *dia*, is used in the passage. If God is going to judge all things by fire, is it so unreasonable to accept that this will include men and angels as well? God is a consuming fire; his throne is ablaze with flames; a river of fire proceeds from his throne; he judges using fire that consumes all that offends his righteousness; our works shall be judged by fire; but we will escape **through** the fire!

If you say that's only for unbelievers, then how do you explain the believer's works being burned up as he passes through it, but he himself is saved? Besides, going through the fire will not pose a problem for the believer who is identified with Christ through faith in him. For every believer in Christ is not only righteous, but eternal. And being eternal he or she cannot be harmed in any way. Some of their works might be burned up, but they will not be harmed in any way. Not so with the unbeliever.

Personally, I believe that all believers will have to go through this river of fire proceeding from the throne of God. For one is going from a position of no fire, to into the fire, and then through the fire out to the other side. Hopefully our works will fare as well, but we will be just fine.

But the unbeliever will not make it through the fire to the other side. He would be consumed by the fire. That's probably the reason why the angels will have to literally throw them into the lake of fire. They know that they will not survive the fire of God's righteous judgment; they are terrified of what awaits them; they will not volitionally pass through it, so they will have to be **thrown** into the lake of fire and there will be weeping and gnashing of teeth.

Remember that Jesus Christ, the only man to enter into heaven and be accepted by God, entered into heaven, ascended the holy mountain of God, and faced the God who dwells in unapproachable light and who is a consuming fire! He stood there in the face of God the Father's fiery presence and was accepted by him and was seated at his right hand.

The river of fire is the final judgment that consumes all things that are offensive to an holy God, but will not pose a threat or problem to the people of God. The reason why is because we have the righteousness of Jesus Christ and therefore are viewed by God as being righteous. So the fire of God's judgment will not harm us in any way, but not so with the unsaved!

If you say that's only for unbelievers, then how do you explain the believer's works being burned up as he passes through it, but he himself is saved? Besides, going through the fire will not pose a problem for the believer who is identified with Christ through faith in him. For every believer in Christ is not only righteous, but eternal. And being eternal he or she cannot be harmed in any way. Some of their works might be burned up, but they will not be harmed in any way. Not so with the unbeliever.

D. The Nature of the fire.

"For our God is a consuming fire." Hebrews 12:29 "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Corinthians 3:15 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matthew 10:28

We have seen that the fire of the last judgment is a fire, but a different form of fire that we are familiar with. Fire, as we know it, is subject to the laws of physics and is brought about by the combustion of materials. And combustion is normally brought about when the heat is brought up to a certain point where the material bursts into flames.

But the river of fire that proceeds from the throne of God is not started by any combustion of materials in the eternal state, but proceeds from the very person of God. It is a fire, but different than anything we are familiar with and is able to totally consume things in its flames; something that no ordinary fire could do.

If a man dies in a fiery crash his body is consumed (to a degree) by the fire, but not his soul! Now some say that this is probably because his soul is immortal. But maybe the truth lies in the area that that the physical combustion of fire on the earth can only consume the body, which is governed by the laws of physics, but is not able to consume the soul, which is spiritual in nature and the laws of physics do not apply to it.

We have seen that God has the power to destroy the soul in the fires of *Gehenna*, which shows that the soul is destroyable! And if the soul is destroyable, then it is not immortal. Which raises the questions of will it be destroyed, and if so, how? As to the question of **how** the soul is consumed, it would be the consuming fire that proceeds from the throne of God.

There are two words that can help us in this matter. The first one is found in 1 Corinthians 3:15, “*If any man’s work shall be **burned**, (katakaio - to burn completely and utterly), he shall suffer loss: but he himself shall be saved; yet so as by fire.*” And in Hebrews 12:29, “*For our God is a consuming (katalisko – to be totally consumed) **fire**.*”

In the matter of burning there are three concepts involved: 1) *puromai*, where something glows with the heat, like molten metal or rock; 2) *kaio*, where something breaks out and catches fire. This is where you see the fire and the thing itself burning; 3) *katakaio*, is the most complete and final stage of all. This is where the thing catches on fire and continues to burn to the point where there is nothing left. No coals, no ashes, nothing. The intensive use of *kaio*, with kata prefixed to it, shows it is totally consumed with absolutely nothing left at all. *Katakaio* and *katalisko* looks at the action from the beginning, where the object catches on fire. Next there is the action of its burning. And finally to the result or end of it all where it is totally burned up – nothing left.

All of our works, if they are not in accordance with the righteous nature of God will be totally consumed by the fire of his judgment. Now does this also apply to unrighteous souls? Will the righteous fire of God’s judgment totally consume the unrighteous souls so that there is nothing left? Some say yes, and some say no. But once again remember that if the soul is destroyable, then it is not immortal in its own right. That its existing on into the eternal state is dependent upon God granting it eternal life.

In Hebrews 12:29 we saw that our God is a consuming fire and that the word used for **consuming** is *katalisko*, which is the intensive use of *analisko* the word for consume, which gives us the idea that something is so thoroughly consumed that there is nothing left of it. The point it’s bringing out is that the fire of God’s judgment is not just a fire that burns, but also a fire that **consumes!** #04 6-01-17 #05

In Galatians 5:15, “*But if ye bite and devour one another, take heed that ye be not consumed (analisko) one of another.*” Paul is talking about them bickering and fighting and he uses a little sarcasm and tells them that they better watch out because, if they keep on biting and eating each other, they will eat each other up so there’s nothing left! They will be consumed!

The word Paul uses here for **consume** is *analisko*, which talked about the consuming of food where after one eats it there is nothing left. Now if *analisko* is used to denote that something is consumed to the point that there is nothing left of it, how much more total and emphatic is the idea of **consuming** when using the intensive *katanalisko*?

Our God is a consuming fire; a fire that totally consumes its enemies. And fire is also associated with the Lord when he returns to earth. “*In flaming **fire** taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*” 2 Thessalonians 1:8

Why all the emphasis on this? Because it’s telling us that **this fire that proceeds from God, from his person, from his throne, is not just a fire that burns, but also a fire that consumes! And not one that just consumes, but one that utterly consumes!** One that so thoroughly consumes that there is nothing left! Hebrews 12:29 does not just say that our God is a **burning** fire, but a **consuming fire**!

Another point to consider is that many are not aware of the fact that ever since the flood the mystery religion of Babylon, and that includes the Gnostics and all free masonry, all held to the idea of the immortality of the soul. And that there were many believers who held to the position that this doctrine crept into the Church over the years, but was not originally accepted by it.

If the soul is immortal, then why do we need God to grant us eternal life? Some will say so we can live in eternal peace, instead of eternal torment. But what that is saying is that we’re being granted **where** we will spend our eternal existence! But the passages dealing with that talk about being granted the **privilege** of existing forever and not just about where we will exist.

At the end of it all, God is going to destroy the existing heavens and the existing earth and create new heavens and a new earth. And how God is going to destroy the heavens and the earth is by the use of fire! It is a fire that will totally and permanently destroy the entire universe. A fire that will totally consume the known universe! “*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall **melt** (luo – be loosened) with **fervent heat**, the earth also and the works that are therein shall be **burned up** (katakaio – utterly consumed).*” 2 Peter 3:10 [*katakaio* - not burning forever.]

Some things are certain in the matter. 1) God alone is immortal; 2) the soul is destroyable; 3) God judges with fire; 4) the fire is not like physical fire; 5) the fire proceeds out of God’s holiness; 6) the fire does not just burn, but consumes that which offends God’s holiness; 7) the results are permanent and eternal; 8) Sodom and Gomorrah, which were burned to ashes, were used as examples of what is going to happen to the unsaved; 9) and they were also used as examples of the eternal fire. 2 Peter 2:6,9; Jude 7

E. The examples of Sodom and Gomorrah.

*“And turning the cities of Sodom and Gomorrah into ashes (tephroo) condemned them with an overthrow, making them an **ensample**, hupodeigma, unto those that after should live ungodly;” 2 Peter 2:6 “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” 2 Peter 2:9 “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an **example**, deigma, suffering **the vengeance of eternal fire.**” Jude 7*

Both Peter and Jude are talking about the subject of the angels, who sinned against God, and the ungodly and what is going to happen to both groups in the fire at the judgment of God. And they both use, under the inspiration of the Holy Spirit, the cities of Sodom and Gomorrah as examples, but not just examples of what is going to happen to them, but also examples of the eternal fire.

An **example** is something that is brought up for the purpose of comparison and illustration. It is used to explain something that we might not normally be able to grasp. But by bringing in an example to illustrate the point, then we can understand it better.

OK, we know that the ungodly are going to be thrown into the fire of God’s judgment at the end of time, but then what is going to happen? Are they going to continually burn forever? Or are they going to be totally consumed by the fire? Many fine believers hold to both positions. So how can we answer this question in a way that we can understand?

And here is where Sodom and Gomorrah are brought in as examples of, not just the judgment of God, but also of the eternal fire of God that he uses to judge! God judged Sodom and Gomorrah, and the other three cities of the district, for their wickedness and he used **fire** from heaven to do it. “*Then the LORD rained upon Sodom and upon Gomorrah brimstone and **fire** from the LORD out of heaven;*” Genesis 19:24 So we have to step back and ask ourselves exactly what happened? One moment the inhabitants of Sodom and Gomorrah were walking around in their towns and villages, then the next moment the fire of God’s judgment rained out of the skies. What was the result? The people, and all they owned and had built, were reduced to ashes. The wind carried the ashes and there is nothing left.

You say, that was in the physical realm for their souls existed on past death! Quite true. But in the final judgment of God we are not just talking about physical fire with physical properties, but we are talking about a fire that is able to destroy not just the physical body, but the **soul** as well! “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both **soul and body in hell.**” Matthew 10:28 #05 06-08-17 #06*

Another example of something being totally consumed by fire is where the wood, hay and stubble works of believers, that are not of the quality demanded by God’s righteousness, will be judged by fire with the fire consuming everything which is not according to the divine nature of God. “*Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be **burned, (katakaio)**, he shall suffer loss: but he himself shall be saved; yet so as by fire.” 1 Corinthians 3:12-15*

As we have noted, the word for **burning** here, **katakaio**, tells us that something has caught on fire and continued to burn until it was completely burned up, as we would say. And that’s what will happen to the believer’s works that are not in conformity to the holy nature of God. Their works will be totally consumed by the fire; they will not continue to burn **forever**!

Now in this passage it is talking about ordinary fire that burns at a certain temperature; a temperature that will burn things such as wood, hay and stubble, but not hot enough to consume gold, silver and precious stone; it is in the inherent quality of gold, silver and precious stones that resists being consumed by the fire, but not so with wood, hay and stubble; six items passing through the same fire with different results. Three of the items pass through unharmed, the other three are totally consumed.

It says that, “*Every man’s work shall be made manifest.*” Or the **activity** of every individual will become plainly seen [to all], ‘εκαστου το εργον φανερον γενησεται. *Ergos* in the singular lumps up the entire life of an individual, his activity in life. *Ginomai* signifies a change of condition telling us that the true nature of a man’s works, whether good or bad, can be hidden from all, but on the day of judgment they will be plainly seen by all as to what their true nature is, whether good or bad.

Then it says that, “*the day shall declare it*”, that is, the day of God’s judgment will declare it, ‘η γαρ ‘ημερα δηλωσει. *The day*, with the definite article, tells us that there is something special about this day which sets it apart from any other day, which we know will be the day of the judgment. And it is this Day of Judgment that will make clearly plain to everyone the nature of our activity here on earth.

Then it goes on to tell us how this will be done, “*because it shall be revealed by fire;*” - ‘στι εν πυρι αποκαλυπτεται. *Apokalupto* has the idea of revealing something that was previously hidden or unknown. Combined with the other two words we have the idea that something had been hidden or unknown, but now is being revealed to all. And **the active agent by which all this happens is the fire!**

It is the fire that tests the quality of every believer’s activity here on earth and reveals its true quality. “*And the fire shall try every man’s work of what sort it is.*” και ‘εκαστου το εργον ‘οποιον εστιν το πυρ δοκιμασει. *Hopoios* denotes what kind of work, or what sort of work as to its nature and quality. The word for **test** is *dokimazo* and has the idea of refining ore for the purpose of extracting the gold and at the same time getting rid of the dross. At one time the fire brings out the good, the gold, and gets rid of the bad, the dross. (**The Creator will purify his creation due to the sins of men and angels.**)

What Paul is talking about in this matter of judging a man’s works is that which pertains to Christ’s Church here on earth! The planting, the watering, the foundation that has been laid, building upon this foundation, etc., all deal with the idea of the Church here on earth, which is the temple of God. So what it’s saying is that if our activity here on earth has been centered around the building up and edification of the people of God, which is God’s temple, then we will be rewarded for that. **But if our time here on earth has been spent doing things that further ourselves in life, then we will suffer loss!**

In those days gold, silver and precious stones were used to adorn the ancient temples. While wood, hay and stubble were used to build the common man’s huts. If a Christian’s activity here on earth is spent to further his own agenda, to build up his own house, to further his own cause in life, then he will not be rewarded for that; it will be burned up in the fire. But if his time has been invested in furthering the true things of Christ, in building up the Church of Christ, (believers in Christ), of investing his time and life for the things of Christ, then he will be rewarded for that; his works will not be burned up. **So, shall we be working on our temporal mud huts? Or working on the eternal temple of God?**

The fire will test the quality of each man’s works. If it is of a certain quality, then the fire will not harm it in any way. But if it isn’t, then the fire will totally consume it! Just as the fire would totally consume the hay and the stubble until there is nothing left. The righteous, perfect, all-consuming fire of a holy God will totally consume anything that offends his righteousness. This has been the view of, not all believers, but of Conditionalism ever since the first century. **#06 7-06-17 #07**

And **fire** has been a prevalent theme both in the OT and the NT. Daniel 7:10, “A **fiery** stream (river) issued and came forth from before him.” 2 Thessalonians 1:7,8, “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In **flaming fire** taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” Hebrews 12:29, “For our God is a **consuming fire**.” 2 Peter 3:7, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto **fire** against the **day of judgment** and perdition of ungodly men.” Jude 7, “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of **eternal fire**.” Jude 23, “And others save with fear, pulling them out of the **fire**; hating even the garment spotted by the flesh.”

Now 1 Corinthians 3:15 says, “If any man’s work shall be **burned**, (*katakaio*), he shall suffer loss: but he himself shall be saved; yet so as by fire.” where we saw the intensive *katakaio* denoting that some believer’s works will not be just burned, but be **totally consumed by the fire**. But the believer himself will be **saved**, *sozo*, that is, the fire will not harm him in any way.

Then it says, “yet so as by fire”, ‘οὕτως δε ‘ως δια πυρος, *houtos de hos dia puros*. We have here an interesting word, the preposition *dia*, which means through something. If we had **en**, it would mean **in the fire**. And that would not be the case here. If it were **apo**, it would mean **from the fire**. No contact with the fire at all, which has the idea of avoiding the fire. If it were **ek**, it would mean **out of the fire**. Showing that one originated in the fire and then came running out of it, like running out of a burning house. If it were **huper**, then it would mean **above the fire**. Which would show an avoidance of the fire by going over it. If it were **eis**, then it would mean that he went into the fire, but didn’t come out. Which wouldn’t be much help either. If it were **hupo**, then it would mean that he went **under the fire**, which would be like *apo* and *huper* to avoid the fire, which isn’t the case either. But it uses *dia*, which means to go **through the fire**. Showing that the believer will begin from a position where he is not in the fire, goes into the fire, and then comes out the other side!

What this indicates is that all believers in Christ will have to pass through the fire of God’s judgment. I know that most believe that their works will be judged in the fire, some maybe burned up, others will be fine, but how else does one explain that they will go **through**, *dia*, the fire themselves? Probably the reason why, when unbelievers are facing the same fire, they will refuse to pass through and have to be thrown into the lake of fire.

Which wouldn’t be much help either. If it were **hupo**, then it would mean that he went **under the fire**, which would be like *apo* and *huper* to avoid the fire, which isn’t the case either. But it uses *dia*, which means to go **through the fire**. Showing that the believer will begin from a position where he is not in the fire, go into the fire, and then come out the other side!

As we have seen, there are three aspects to the fire: 1) there is the **burning** of the fire, *pur*, with its visible flames that would be the **action** of the fire; 2) then there is the **heat and light** the fire produces, *kauma*, which one can see and feel that would be the **power** of the fire; 3) then there are the effects or **results** of the fire, *kaio*, where the material, or whatever it is, is reduced to ashes or nothing at all that is the **effect** of the fire.

F. Eternal life is a gift, not an inherent quality.

“And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?” - και επηρωτησεν τις αυτον αρχων λεγων διδασκαλε αγαθε τι ποιησας ζων αιωνιον κληρονομησω - Luke 18:18

A certain ruler, who was familiar with the concept of the eternal state, asked the Lord what he must do to inherit it. There was a discussion on the various things that he had done in his life, but the end of it all was where the Lord brought out the idea that it was impossible for man to live forever based upon his works.

But it was not impossible with God for he alone **grants** immortality. And God grants eternal life only to those who believe on Christ as their Savior. To grant is to bestow a gift or favor upon someone not based upon their works or person and without any form of compensation.

*“And I **give** unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”* - καγω ζων αιωνιον διδωμι αυτοις και ου μη απολωνται εις τον αιωνα και ουχ ‘αρπασει τις αυτα εκ της χειρος μου. John 10:28

This passage gives us tremendous insight into Christ, his Word, who his sheep are and eternal life. And there are several characteristics mentioned concerning his sheep: 1) they believe on Christ as their Savior. 2) they know his voice, and the sound of his voice is the teaching of Bible Doctrine; 3) Christ knows them personally; 4) they follow him; 5) he gives them eternal life; 6) they shall never perish; 7) they can never be separated from him or his Father.

What a contrast we have here. On the one hand we have many Jews, who were trying to acquire eternal life by their self righteousness, good deeds and religious observances in the temple, **and at the same time trying to murder the only one on earth who could give them eternal life!**

But once again we see that entrance into the eternal state is not an automatic thing that one possesses because he has an eternal soul, nor something that one can attain to by his own activity. Rather it is something that one must be permitted or allowed permission to enter into it. This means that eternal life must be given, or granted, to that individual.

And God is the only one who can grant us permission to enter into his eternal state and qualify us for it. And he has vested this in his Son. And if one rejects the Son, then he is rejecting the only one who has the authority to grant us eternal life! We must remember that the eternal state belongs to the Son and the Father. Only God has existed forever and only God is immortal, not man, nor the angels. To live eternally is not something that man possesses intrinsically in his own nature, or is it something that he holds the rights to, or that he can work to attain. God must grant it.

“As thou hast given him power (authority) over all flesh, that he should give eternal life to as many as thou hast given him.” - καθως εδωκας αυτω εξουσιαν πασης σαρκος ‘ινα παν ‘ο δεδωκας αυτω δωση αυτοις ζων αιωνιον. John 17:2

We see that God the Father, who is over all, has conferred on his Son, the Lord Jesus, the authority over all people so that Christ can grant eternal life to the **ones that the Father has given him**. Again the emphasis is first on being granted the right to exist forever, not on where one will spend their eternal existence. *

As he said in John 6:37-40, “*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*”

“*And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*” - ακουοντα δε τα εθνη εχαιρον και εδοξαζον τον λογον του κυριου και επιστευσαν ‘οσοι ‘ησαν τεταγμενοι εις ζωην αιωνιον. Acts 13:48

What’s interesting here is that these people had been **ordained** to eternal life. The word for **ordain** or appoint is *tasso* and was a military term where someone in authority would direct, station, or post someone to a certain position or task. Here it’s eternal life.

But *tasso* is found in the perfect passive participle. Now the action of the **future participle**, which is to **appoint**, occurs at a time future from the main verb, to believe. The action of the **present participle** occurs at the same time as the main verb. The action of the **aorist participle** occurs before the main verb. But the action of the **perfect participle** had come into existence a long time ago before the action of the main verb, with the results continuing right on up to and past the time of the main verb.

So what does all this mean? It means that God had appointed certain people to eternal life long before they were ever born and long before they ever believed on Christ as their Savior. And he did this back in eternity past. As Christ referred to in John 6:65, “*And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*”

“*In hope of eternal life, which God, that cannot lie, promised before the world began;*” επ’ ελπιδι ζωης αιωνιου ‘ην επηγγελματο ‘ο αψευδης θεος προ χρονων αιωνιων. Titus 1:2

Here we see that eternal life in the eternal state had been promised to us by God in eternity past. And because of God’s promise it becomes our hope. Now **hope**, *elpis*, is the confident expectation that something good is awaiting us in the future. And it can be viewed from two perspectives.

Subjective hope looks at the believer’s soul being confident toward the future because he or she believes that something good awaits them. While **objective hope** is separate from our immediate experience and looks solely at what God is going to do for us, regardless of how we may feel at any given moment. Believers have the hope of eternal life constantly awaiting them, **objective hope**, but they can let themselves get discouraged, or get into a state of feeling hopeless, by not living the faith rest life, that’s the idea of **subjective hope**.

The **hope** that all believers in Christ have awaiting them is the day we receive our resurrection body for in that day we become immortal. “*For this corruptible must put on incorruption, and this mortal must put on immortality.*” 1 Corinthians 15:53 I know it is the body that is in view here, but remember, if the soul is immortal, then even God cannot destroy it! But the Scriptures say, “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*” - Matthew 10:28 If God can destroy the soul, then the soul is destroyable. And if the soul is destroyable, then it is not immortal.

G. The eternal state.

“*And the smoke of their torment ascendeth up for ever and ever:*” - και ‘ο καπνος του βασανισμού αυτων αναβαινει εις αιωνας αιωνων. Revelation 14:11

“*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [**are**], and shall be tormented day and night for ever and ever.*” και ‘ο διαβολος ‘ο πλανων αυτους εβληθη εις την λιμνην του πυρος και θειου ‘οπου το θηριον και ‘ο ψευδοπροφητης και βασανισθησονται ‘ημερας και νυκτος εις τους αιωνας των αιωνων. Revelation 20:10

Both of these verses are translated as *forever and ever*, but in the original we have *into the age of the ages*. Which is saying, the Eternal Age is characterized by unending ages. Now there are two ways of looking at **age**, *aion*, qualitatively or quantitatively.

If it were **quantitatively**, then it would be bringing out the idea of days without number, existence unending, etc.. But if it were **qualitatively**, then it would be bringing out the idea of the quality of this type of existence, in that, it would be like the state of existence that God has always possessed.

This is why many have tended toward the idea that eternity, or the eternal state, is another form of existence, one that only God possesses, and when one is granted eternal life, God is allowing him to enter into and exist in this eternal state. Which is also saying that man does not possess this existing in the eternal state intrinsically and must be granted it by God.

Another thing about these two verses is that in Revelation 20:10, where the clause has been translated as, “*where the beast and the false prophet [**are**]*”, the word “**are**” has been italicized in the translation to show that the translators have added it, for it is not in the original. But in the context we find that the passage only brings out the fact that the devil was cast into the lake of fire and a point could be easily made, because of the grammar, that it should read, “*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [**had been cast**],*”.

The point of this study is to let the students of the Word know that there have been two views on the lake of fire and eternal death from the first century to this day. One view, the **Traditionalist**, believes that the unsaved and fallen angels are thrown into the lake of fire, where they will burn in everlasting conscience torment. The other view, the **Conditionalist**, of which both G. Campbell Morgan and Charles Haddon Spurgeon said that they had no problem with it, holds to the position that both the unsaved and fallen angels will be thrown into the lake of fire, where they will burn for an indeterminate time, but will be ultimately consumed body and soul by the fire.

The important issue for all mankind is not which view is the correct one, but avoiding this altogether. This is definitely something that one does not want to have happen to them. The “*weeping and gnashing of teeth*” that the Lord described when facing this punishment speaks of the unsaved’s unbridled rage and their overwhelming sadness. Life as they have known is gone forever and now they have to face the flames of judgment of an holy God. But the good news is that it is totally avoidable by placing their faith and trust in Jesus Christ as their Savior. “*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For whosoever shall call upon the name of the Lord shall be saved.*” Romans 10:9,13

H. The Wrath To Come

There are seven references in the NT about the Wrath To Come. Six of the references use the definite article thus telling us that this is put not just any other day, but one specific day that has been set aside for his wrath on earth. Matthew 3:7 – the wrath to come; Romans 2:5 - the day of wrath; Roman 5:9 – saved from the wrath; 1 Thessalonians 1:10 – the wrath to come; Revelations 6:16 – the wrath of the Lamb; Revelations 11:18 – thy wrath is come.

Each of the seven verses use the word **orge** for wrath and not **thumos**. In human terms *thumos* looks at the burning anger that one has inwardly, much like water that has hit its boiling point and now lets off steam. So **thumos** is the inward seething or anger that takes place over the offending of one's will or character, while **orge** looks at the pouring forth of that anger, often in the area of retribution. **Thumos** would be much like the fiery magma that is swelling up below the volcano, while **orge** would look at the magma now that is beginning to flow outwardly from the volcano.

When looking at the use of the words *thumos* and *orge*, **thumos** would be the activation of the anger of God over anything that offends his righteous character and his will. We see these two concepts coming into play over the ungodly, sinful behavior of individuals and nations. His **thumos** anger would be instantly aroused over the sinful, idolatrous behavior of individuals, but it could be months or years before his anger pours forth in **orge** to punish them!

The Scriptures have brought this out countless times since man has been put on the earth. Some of the larger scale manifestations of this were: 1) the destroying of the entire populated earth by water with the flood, except for 8 people; 2) the House of Israel in 722 BC; 3) the house of Judah in 586 BC; 4) the entire Nation of Israel in 70 AD; 5) many nations, tribes and people over 6,000 years; 6) and the last day of destruction will be when Christ returns, which will also be the Day of Judgment.

God has not given to unsaved men the wrath they deserve and have coming, but in his grace and patience he has given man time to repent and come to Christ as their Savior. Even in the Tribulation before the final judgment and the bowls of the outpouring of God's wrath an angel is warning men not to take the Mark of the beast, to repent and get right with God. Revelations 14:9,10, “*And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the **wrath** of God, which is poured out without mixture into the cup of his indignation; and he shall be **tormented** with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*”

God will give them fair warning before the Day of his Wrath comes, but they will not repent. “*And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*” Revelations 9:20,21 “*And blasphemed the God of heaven because of their pains and their sores, and **repented not** of their deeds.*” Revelations 16:11

We do see the word **wrath** using the word **thumos** found in the Book of Revelations. Revelations 15:1, “*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*” - και ειδον αλλο σημειον εν τω ουρανω μεγα και θαυμαστον αγγελους ‘επτα εχοντας πληγας ‘επτα τας εσχατας ‘οτι εν αυταις ετελεσθη ‘**ο θυμος του θεου**, denotes this dynamic of wrath (**thumos**) and then anger (**orgē**) where the *thumos* of God has reached its tipping point and now it is pouring out in punitive anger on the fallen angels and the people of the world in the bowls of wrath.

Matthew 3:7, “*But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from **the wrath (orgē) to come?***” - ιδων δε πολλους των φαρισαιων και σαδδουκαιων ερχομενους επι το βαπτισμα αυτου ειπεν αυτοις γεννηματα εχιδνων τις ‘υπεδειξεν ‘υμιν φυγειν απο **της μελλουσης οργης**. (Coming wrath.)

This is an interesting passage for John the Baptist was baptizing people out in the wilderness for a baptism of repentance. We want to note that this was being done outside the Temple and the religious establishment. We also want to note that Scribes and Pharisees were out there, so he asked them, “*who hath warned you to flee from **the wrath (orgē) to come?***” for they weren’t getting that message back at the Temple! I wonder how many churches today are warning the people, who come into them, to flee from the coming wrath of God?

The entire unsaved world is under the **wrath (orgē) of God** awaiting their punishment in the Lake of Fire. John 3:36, “*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but **the wrath of God** abideth on him.*” – ‘ο πιστευων εις τον ‘υιον εχει ζωην αιωνιον ‘ο δε απειθων τω ‘υιω ουκ οψεται ζωην αλλ’ ‘η οργη του θεου μενει επ’ αυτον.

Romans 2:5, “*But after thy hardness and impenitent heart treasurest up unto thyself wrath against **the day of wrath (orgē)** and revelation of the righteous judgment of God;*” - κατα δε την σκληροτητα σου και αμετανοητον καρδιαν θησαυριζεις σεαυτω οργην εν ‘**ημερα οργης** και αποκαλυψεως δικαιοκρισιας του θεου.

Romans 5:9, “*Much more then, being now justified by his blood, we shall be **saved from (the) wrath (orgē)** through him.*” - πολλω ουν μαλλον δικαιωθεντες νυν εν τω ‘αιματι αυτου σωθησομεθα δι’ αυτου **απο της οργης**. Our faith in Jesus Christ has guaranteed that no Christian will have to face the wrath of God in the consuming fire.

1 Thessalonians 1:10, “*And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from **the wrath (orgē) to come.***” - και αναμενειν τον ‘υιον αυτου εκ των ουρανων ‘ον ηγειρεν εκ νεκρων ιησουν τον ‘ρυσομενον ‘ημας απο **της οργης της ερχομενης**.

1 Thessalonians 5:9 – “*For God hath not appointed us to **wrath (orgē)**, but to obtain salvation by our Lord Jesus Christ,*” - ‘οτι ουκ εθετο ‘ημας ‘ο θεος εις **οργην** αλλ’ εις περιποιησιν σωτηριας δια του κυριου ‘ημων ιησου χριστου - Once again, no Christian will have to suffer eternal destruction in the Lake of Fire, but when God’s wrath does come the unsaved are terrified of it.

Revelations 6:16, “*And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from **the wrath (orgē) of the Lamb.***” - και λεγουσιν τοις ορεσιν και ταις πετραις πεσετε εφ’ ‘ημας και κρυψατε ‘ημας απο προσωπου του καθημενου επι του θρονου και απο **της οργης του αρνιου**.

Revelations 6:17 - “*For the great day of **his wrath (orgē)** is come; and who shall be able to stand?*” – ‘οτι ηλθεν ‘η ‘ημερα ‘η μεγαλη **της οργης** αυτου και τις δυναται σταθηναι. (No one.)

Revelations 11:18, “*And the nations were angry, and **thy wrath (orgē)** is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*” - και τα εθνη ωργισθησαν και ηλθεν ‘η **οργη** σου και ‘ο καιρος των νεκρων

κριθηναι και δουναι τον μισθον τοις δουλοις σου τοις προφηταις και τοις ‘αγιοις και τοις φοβουμενοις το ονομα σου τοις μικροις και τοις μεγαλοις και διαφθειραι τους διαφθειροντας την γην.

Revelations 14:10, “*The same shall drink of the wine of the **wrath (orgē)** of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*” - και αυτος πιεται εκ του οινου του θυμου του θεου του κεκερασμενου ακρατου εν τω ποτηριω **της οργης** αυτου και βασανισθησεται εν πυρι και θειω ενωπιον των ‘αγιων αγγελων και ενωπιον του αρνιου.

Revelations 16:19, “*And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his **wrath**.*” - και εγενετο ‘η πολις ‘η μεγαλη εις τρια μερη και ‘αι πολεις των εθνων επεσον και βαβυλων ‘η μεγαλη εμνησθη ενωπιον του θεου δουναι αυτη το ποτηριον του οινου του θυμου **της οργης** αυτου.

Revelations 19:15, “*And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and **wrath of Almighty God**.*” - και εκ του στοματος αυτου εκπορευεται ‘ρομφαια οξεια ‘ινα εν αυτη πατασση τα εθνη και αυτος ποιμανει αυτους εν ‘ραβδω σιδηρα και αυτος πατει την ληνον του οινου του θυμου και **της οργης του θεου του παντοκρατορος**.

Under the concept of **combustion** there is a point at which different materials burst in flames and begin burning. Obviously wood, hay and stubble burst into flames at a much lower temperature than gold, silver and precious stones. Another concept is that the **density** of the material determines how long it will burn until it is consumed; the more dense (hard) it is means it will take longer to burn it until it is all gone. One can only deduce that the **temperature** it takes to burn and consume a body will be different than the temperature it takes to burn a soul. It is the fire of God’s wrath that possesses those qualities that will consume the soul and body. Remember that the Scriptures do not say that our God is a burning fire, but a **consuming** fire!

Judgment of God

The Judgment of God is also referred to as the Day of the Lord, 2 Peter 3:10, “*But the **day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*” and the Day of God, 2 Peter 3:12, “*Looking for and hasting unto the coming of the **day of God**, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*”.

A. “*But the **day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*”, 2 Peter 3:10 - ‘ηξει δε ‘η ‘ημερα κυριου ‘ως κλεπτης εν νυκτι εν ‘η ‘οι ουρανοι ‘ροιζηδον παρελευσονται στοιχεια δε καυσουμενα **λυθησονται** και γη και τα εν αυτη εργα **κατακαησεται**.

Both terms the **Day of the Lord** and the **Day of God** speak of the same event, when God's judgment of his entire creation, men and angels, takes place and it will be a Judgment of fire where everything will be totally consumed. The bodies and souls of sinful man will be totally burned up in this fire as well as the bodies and souls of the angels who sinned against him.

Some in the pre-Trib rapture group have tried to make a difference between the two saying that the Day of the Lord refers to Jesus Christ and the Day of God refers to the Father, but the context here clearly shows that these two mean the same and are taking place at the same event.

1. “*But the **day of the Lord** will come as a thief in the night;*” - *hexei de he hemera kuriou hos kleptos en nukti.* The future active indicative of *hēkō* denotes the absolute certainty of this future event, something that all mankind should be aware of and prepared for by believing on Christ as their Savior and by living godly lives here on earth.

The word for **will come**, *heko*, was not the normal word for to come or to go; *heko* was a specialized word that referred to the coming of deity to man, especially to those who worshipped him. Secondly it denoted the coming of a future event that was so certain, it was as if it had already happened. Thirdly, there will be a terrifying cosmic event that accompanies it.

The word **like**, “*like a thief in the night*”, is referenced to the **Day** not to Jesus Christ! Christ is not sneaking back to earth like a common thief. Acts 2:20, “*The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.*” Revelations 1:7, “*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*” Revelations 6:16,17, “*And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?*” “*In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*” 2 Thessalonians 1:8 Matthew 24:27, “*For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (parousia – Christ being here on the earth in person) of the Son of man be.*”

The use of the expression **like a thief** is to denote the suddenness and unexpectedness of Christ's return to earth, not that he is coming back secretly to rapture the Church before the Tribulation. It is very clear that Christ and his glory with his angels like lightning will not be a secret event!

2. “*In the which the heavens shall pass away with a great noise,*” - *en he hoi ouranoi rhoizedon pareleusontai* . The word *hē* is the dative feminine singular of *hos* and refers back to the word **day** in the first clause also in the dative feminine singular and can be rendered as “*in which (day)*”.

The word for **shall pass away** is the future middle indicative of *parerchomai*, which means to pass by, to pass away, to come to an end, or to disappear. In Matthew 24:35 Christ stated firmly that the heaven and the earth shall pass away. “*Heaven and earth shall pass away, but my words shall not pass away.*” This was also prophesied in Isaiah 65:17, “*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*”

And it will happen with a loud roar. The word roar is *rhoizēdon*, which is one of those onomatopoeic words where a word is developed to mimic a natural sound. It is the sound produced by the rapid motion of air, such as, there is the roar of the lion, and there is the roar sound that the wind makes feeding a large fire, which is the idea here of the sound made when the heavens pass away.

3. “*And the elements shall melt with fervent heat,*” - *stoicheia de kausoumena luthesontai.* The word for **burn with fire** is the present middle participle of *kausōō* and the word for **melt** is the future passive indicative of *luō*.

The word for **elements** is *stoicheion*, which denoted the 4 elemental things of the earth: dirt, air, water and fire down to their smallest element; it also denoted the planets and bodies that fill the universe. The reason why we say that not only will the earth be burned up, but the **heavens** also is because of the verse in 2 Peter 3:7, “*But the **heavens** and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*” Plus others, such as, Matthew 24:35, “***Heaven** and earth shall pass away, but my words shall not pass away.*”

The word for **fervent heat** is *kausoo*, which meant that something was burning at a very intense heat, more so than just burning. The heat, or the fire, that will end up totally consuming the heavens and the earth will be a very intense heat.

The word for **melt**, though is *luo*, which means to be loosened. A rope is tied connecting two things to each other; they are now connected to each other by the rope, just like in a marriage where people “tie the knot”. Now if one unties the knot, then they will be loosed from each other, but in that case someone is untying the knot, so the active voice would be used. But in the passive voice, as we have here, then there is something acting on the elements that loosens them where they come apart. The result of which will be a tremendous release of energy! This energy will produce a fire; a fire so intense that it consumes the elements!

Every molecule, every atom in the universe has within it certain particles as small as they can be, that are bound to each other by an “invisible force”. If that invisible force stops these particles from binding to each other, their being loosened, then that will release a tremendous amount of energy resulting in a very intense fire that will consume them.

So what is that “invisible force” that is binding all things together? It is God the Creator of all things. Hebrews 1:3, “*Who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*” When God no longer holds the known universe together, then it will come apart producing a tremendous heat that will consume it all.

We want to note that v.10 has 4 verbs used: 1) to **pass away** – future middle indicative, 2) burning with fire, **fervent heat** – *kausoo* - present participle, 3) **melt** – future passive indicative – *luo*, 4) **burned up** – future passive indicative. The action of the main verbs takes place at the same time as the action of the present participle, so it's the loosening of the elements that causes them to burn with fire.

4. “*The earth also and the works that are therein shall be burned up.*” - *kai gē kai ta en aute erga katakaesetai*. Not just the **heavens**, ουρανοι – plural, but the **earth** also will be **burned up**. The word for **works**, *erga*, tells us that everything that has ever taken place on the earth will be burned up with it. To **burn** is the future passive indicative of *katakaiō*, which tells us that this event will certainly take place in the future and will receive the action as the result of God's judgment. We note *katakaio* is used again intensifying the idea of burning to the place where it burns and totally consumes that which it is burning. This will precede what comes next.

B. “*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*” - 2 Peter 3:11 - τούτων ουν παντων λυομενων ποταπους δει 'υπαρχειν 'υμας εν 'αγιας αναστροφαις και ευσεβειαις.

1. “*Seeing then that all these things shall be dissolved,*” - *touton ουν panton luomenon*. The word for dissolved here is *luo* once again. **These things** refers back to the heavens and the earth down to the

smallest element to be found therein. And once again also we have the word *luo* used to denote the loosening of the force that binds each of these elements to each other. And, as we have mentioned before, the loosening of that force will release an energy the universe has never seen, perhaps only at the creation of the universe when it was formed from nothing.

2. *“What manner of persons ought ye to be in all holy conversation and godliness,” - potapous dei huparchein en hagiais anastrophais kai eusebeias.*

We have the word *oun* used here, which has the idea that one has to take everything that has been talked about before, think about and come to a conclusion about it, then from there one is to make a doctrinal application as to how one lives their life. Jesus Christ is coming back to earth; he is going to judge all men and angels; he is going to completely destroy the heavens and the earth and create new ones, so we need to live our lives accordingly with this in mind.

The word **ought** is *dei*, which denoted something that one has to do, what one must do, what one is compelled to do; what one has to do that takes priority over what he wants to do or others want him to do! A man must provide for his family; we must obey God instead of man; men must defend their country and families; we must believe that God exists and that he is a rewarder of those who diligently seek him, Hebrews 11:6, *“But without faith it is impossible to please him: for he that cometh to God **must** believe that he is, and that he is a rewarder of them that diligently seek him.”*; we must worship God in Spirit and Doctrine, John 4:24, *“God is a Spirit: and they that worship him **must** worship him in spirit and in truth.”*

A list of things we must do, or examples of duty:

- 1) A man must be born again. John 3:7, *“Marvel not that I said unto thee, Ye **must** be born again.”*
- 2) We must believe on Jesus Christ to be saved. Acts 4:12, *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we **must** be saved.”*
- 3) We must obey God instead of men and their governments. Acts 5:29, *“Then Peter and the other apostles answered and said, We **ought** to obey God rather than men.”*
- 4) We must go through much pressure in this life. Acts 14:22, *“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we **must** through much tribulation enter into the kingdom of God.”*
- 5) We must help the weak. Acts 20:35, *“I have shewed you all things, how that so labouring ye **ought** to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”*
- 6) Not to think higher of ourselves than we should. Romans 12:3, *“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he **ought** to think; but to think soberly, according as God hath dealt to every man the measure of faith.”*
- 7) Christ must reign until his enemies are subjugated. 1 Corinthians 15:25, *“For he **must** reign, till he hath put all enemies under his feet.”*
- 8) We will get a new body. 1 Corinthians 15:53, *“For this corruptible **must** put on incorruption, and this mortal **must** put on immortality.”*
- 9) We have to appear at the Judgment Seat. 2 Corinthians 5:10, *“For we **must** all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”*
- 10) We must speak the Word boldly. Ephesians 6:20, *“For which I am an ambassador in bonds: that therein I may speak boldly, as I **ought** to speak.”*
- 11) We have to be able to give an answer to every man. Colossians 4:6, *“Let your speech be always with*

grace, seasoned with salt, that ye may know how ye **ought** to answer every man.”

12) We have to please God in our lives. 1 Thessalonians 4:1, “Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye **ought** to walk and to please God, so ye would abound more and more.”

13) We have to follow the Apostles' example. 2 Thessalonians 3:7, “For yourselves know how ye **ought** to follow us: for we behaved not ourselves disorderly among you;”

14) Believers have a code of conduct in churches. 1 Timothy 3:15, “But if I tarry long, that thou mayest know how thou **oughtest** to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

15) We must not be busybodies. 1 Timothy 5:13, “And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they **ought not**.”

16) Pastors are to be supported by those they minister to. 2 Timothy 2:6, “The husbandman that laboureth **must** be first partaker of the fruits.”

17) Pastors must behave in a certain way. 2 Timothy 2:24,25, “And the servant of the Lord **must not** strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;” Titus 1:7, “For a bishop **must** be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;”

18) We all must pay closer attention to Bible Doctrine. Hebrews 2:1, “Therefore we **ought** to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

19) We must believe that God exists and rewards those who seek him. Hebrews 11:6, “But without faith it is impossible to please him: for he that cometh to God **must** believe that he is, and that he is a rewarder of them that diligently seek him.”

Potapous tells us what kind of people we should be and with *huparcho* it tells us not what we have become, or are becoming, but what we are? We are holy and righteous; we have God living in us so we should act like it. And all this in light of the coming judgment of God against all sin and evil. In light of that we should be living holy and godly lives.

C. “Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” 2 Peter 3:12 - προσδοκωντας και σπευδοντας την παρουσιαν της του θεου ‘ημερας δι’ ην ουρανοι πυρουμενοι λυθησονται και στοιχεια καυσουμενα τηκεται.

1. “Looking for and hasting unto the coming of the day of God,” - *prosdokontas kai speudontas ten parousian tes tou theou hemeras*. **Looking for** is the present active participle of *prosdokaō*, which meant to look forward to something with fearful anticipation, such as, the anticipation of war breaking out at any moment, or some other catastrophe that is going to occur. For the Christian it's looking for the Day of God to occur when everything that we have been studying is going to take place.

The word for **hasting** is the present active participle of *speudō*, which meant to put oneself out, to be zealous, industrious, but here it has the idea that one's conduct is not going to bring about the Day of God more quickly, but that in light of the fact that Christ is coming back to judge the living and the dead, the saved and unsaved, we should be putting ourselves out to be living our lives in all godliness and holiness.

The word for **coming** is *parousian*, which was also used for the coming of Christ to earth, tells us that this day is no longer coming, but is here with us. It was the word used for the **presence** of someone. It

was said that the king is coming to our town, but *parousia* tells us that the king is now with us. Found in Matthew 24:3,27,37,39; 1 Corinthians 15:23; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; James 5:7,8; 2 Peter 1:6; 3:4,12; 1 John 2:28.

Now there are some in Christianity today that say the Day of the Lord will be a secret return of Christ back to earth and that this refers to something else. But remember that it is Peter, one of the Apostles of the Church Age, who is writing to Christians telling us to live our lives in anticipation and in a godly manner in light of this event taking place because it applies to us!

2. “*Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*” – *di’ hen ouranoi puroumenoi luthesontai kai stoicheia kausoumena teketai*. It is not the Day of God that will destroy the heavens and the earth, but Jehovah God Creator of heaven and earth will be the one destroying all his creation, which he will do on that day when he judges.

Puromai looks at the fire and the power contained in the fire; *kausomai* looks at the effect of the fire, that is, burning, scorching, or melting; and *teko* looked at the idea of dissolving in the passive voice. That day will be the cause by which the heavens will be loosed burning with fire and the elements will melt or dissolve burning with intense heat.

The Day of the Lord (God) will come like a thief in the night. The heavens will come to an end with a roar; the elements will be loosed burning with intense heat, and the earth and the works in her – will they be found? Since all these things will be destroyed what sort of people ought you to be? Your conduct must be holy and pleasing to God. Looking for, (with eager anticipation), and eagerly desiring the coming of the Day of God, by reason of which will be the cause by which the heavens are loosed burning with fire, and the elements will dissolve, or melt, burning with intense heat.”

What we have thoroughly established is that God is going to destroy the earth and the heavens, that is, the known universe and he will do so by fire, not a fire that continues to burn, but a fire that consumes. Now we are going to look at God creating a new earth and new heavens.

But before we get into this last passage we want to look at what Christ promised in Matthew 24:35. Christ stated firmly that the heaven and the earth shall pass away. “**Heaven and earth shall pass away, but my words shall not pass away.**” This was also prophesied in Isaiah 65:17, “*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*”

C. “*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*”, Isaiah 65:17 - כִּי-הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים, וְאָרֶץ חֲדָשָׁה; וְלֹא תִזְכְּרֶנָּה; וְלֹא תֵעָלֶינָה עַל-לֵב הָרֵאשֻׁנוֹת, וְלֹא תֵעָלֶינָה עַל-לֵב. To be **remembered** is the niphal future of *zâkar*, which meant to be remembered, to be recalled to mind, sometimes even to mention something.

The word used for **create** here is *bora*, the qal participle of *bârâ’*. The apparent significance of *bara* is that **something was created that was not there before**, and that it was **created out of things not in existence**. It was the word used for the original creation of heaven and earth, or the two heavens and the earth. Genesis 1:1, “*In the beginning God created the heaven and the earth.*”. Its significance is that nothing was there and then God brought it into existence. **Nothing is said as to the mechanics of how it is done, only that it is done and it was done from nothing.**

The word for **heavens** both in our passage in Isaiah 65:17 and Genesis 1:1 is *shâmayim*. The *ayim*

ending is on both and its significance is **dual**, that is, meaning two of them, or two heavens. In the original creation God did not create the third heaven for it was already in existence, but he did create the two heavens and he did so out of nothing.

Another passage is Isaiah 66:22, “*For as the new heavens and the new earth, which I will **make**, 'āsâh, shall remain before me, saith the LORD, so shall your seed and your name remain.*” The word for **make** here is 'asah, which has the idea of manufacturing something out of existing materials, more of a “hands on” approach. God is going to create the new heavens and the new earth out of nothing, then he is going to fashion all of it according to the design he has in mind for them.

So in the final judgment God is going to destroy these two heavens and the earth as well, (the earth is a part of a heaven), then he is going to create all new heavens and the earth. And he says something interesting here in that the former heavens and earth will not be remembered nor even come into mind. It makes me wonder if one's memory could be erased in the process.

D. “*Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*” 2 Peter.3:13 - καινους δε ουρανους και γην καινην κατα το επαγγελμα αυτου προσδοκωμεν εν 'οις δικαιοσυνη κατοικει.

The promise was stated by Christ in Matthew 24:35, “*Heaven and earth shall pass away, but my words shall not pass away.*” and based back in the OT in Isaiah 65:17, “*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*”.

Revelation 21:1, “*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*”

Revelations 21:5, “*And he that sat upon the throne said, Behold, I make **all things new**. And he said unto me, Write: for these words are true and faithful.*”

So we have 9 verses that state the present heavens and the earth will be caused to loosen and melt with intense fire to the place that they will totally disappear as if they had never existed and at the same time God is going to create entirely new heavens and an earth. Isaiah 65:17; 66:22; Matthew 24:35; 2 Peter 3:10, 11, 12, 13; Revelations 21:1,5.

Remember that the word for passed away in 2 Peter 3:10 and Revelations 21:1 is *parerchomai* and it meant to pass by, to pass away, to come to an end, or to disappear; the emphasis being on **coming to an end, or completely disappearing!** The old heavens and the earth, which we are presently living in, will no longer exist. They will be gone forever nor shall they be remembered, nor come into mind.

Something else that needs to be taken into mind is the word used for **new**, *kainos*. Now there is new in time that is *neos*, and there is new as to quality, which is *kainos*. A baby is born; it is new in time, but there is nothing significant about it as to being new in quality. There are millions of babies all over the world and there is nothing significant about them.

The **new nature**, which all believers in Christ have due to being born again, is referred to with both words *neos* and *kainos*. Now when anyone believes on Christ they are born again, so there is a new birth in time. But by using the word *kainos* it tells us that this new birth is a new species of humanity never to have ever existed before. It is not like Adam, or Abraham, or Sarah, or anything else among

men and in the universe. The reason for this is because it was (is) patterned after the God/man Jesus Christ. We are created using his spiritual seed thus making us a new species of humanity!

So what this is saying is that the new heavens and the new earth that God is going to create are going to be completely different than what presently exists! And not only the heavens and the earth will be different, so will be the new Jerusalem, which we do have a description of in Revelations 21:10-27. So based upon the difference between the old Jerusalem and the new Jerusalem, we can use that as a **comparison** of what the new heavens and earth will be like compared to the present ones!

“Wherein dwelleth righteousness.” - en hois dikaiosune katoikei. Hois is the locative masculine plural of hos. The plural tells us that this applies to both heaven and earth; the new heavens and new earth will be created by God and will be totally pure and righteous, and the locative case tells us of the location where this righteousness will be – heaven and earth.

The word for **dwelling** is the present active indicative of *katoikeo*, which is the word used for dwelling permanently in one place. The new heavens and the new earth will be our permanent dwelling place for all eternity and a place where righteousness has made its permanent, eternal home. As John wrote in Revelations 21:7, *“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”*

Inherit what *“all things”*? The things mentioned in 2 Peter 3:13, *“Nevertheless we, according to his promise, look for **new heavens and a new earth**, wherein dwelleth righteousness.”* Revelations 21:1,2, *“And I saw a **new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”* Revelations 21:5, *“And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful.”* God is going to make a new heavens, new earth, new Jerusalem and he is going to dwell with us personally in an eternal state of righteousness.

Pastor Mike