

The Reports of The New Earth

These reports of the New Earth have gone out almost from the beginning of the history and content of the Bible; although to listen on eschatology today where the loudspeakers and airways are cluttered with talk of fiction based on fiction, of one thousand years, heaven and hell, you would almost have to say based on the wording of Isaiah, Romans, and John, rather than "who has believed our report", who is listening to the oft repeated Bible reports on the New Heaven and the New Earth. When the itching ears Bible teachers and writers get through with their reports today, Americans and others are thoroughly confused about how simple the End really is: (1) Christ Comes Again; (2) His Angels gather the sheep and the goats from the four corners of this old earth, rapidly coming to an end; (3) Christ and the Angels carry out the Great Separation for heaven or hell of the tares and wheat, which the power of God, Christ, and the Angels swiftly carry out as men lose all eternal control; (4) and the New Jerusalem is lowered down from heaven to Mount Zion where the 12 Apostles rule over the New Israel, and all the other nations take up residence, building, and growing in the new earth around Jerusalem.

NOTE: Heaven is only the place where God, Christ, the angels and the Living "spirits of just men made perfect" (Hebrews 12:23) now reside, and the place where God and Jesus are making preparation and building of the New Jerusalem. It is a temporal residence for spirits of believers already "asleep in the LORD"--this is from our human perspective as we do not see

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the Living spirits with God and Christ even as we do not see heaven--until the Second Coming of Christ when all the sheep or wheat will take on the new bodies from Christ. These are new bodies added to the spirits of heaven to facilitate residence and living on the New Earth. The fortunate few still alive on this old earth when Christ comes again "shall all be changed--in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed." (I Corinthians 15:51,51)

10-1: The Report of the New Earth from Isaiah 65.

You were promised in the introduction that we would come to the details of the New Earth under the New Heaven as given in Isaiah 65 from the Prophet Isaiah.

1. As sure and surely as the reality of original Creation "in the beginning" of Genesis 1:1 is also God's guarantee of the Creation of a New Heaven and a New Earth in Isaiah 65:17.

"For behold, I create new heavens and a new earth". (Isaiah 65:17a)

What part of "create", "new heavens", or a "new earth" do you not understand? And don't let the fundamentalists robe you of the real message of the New Earth with all their gibberish about one thousand years, and their efforts based on Scofield Notes to confuse a temporal one thousand year kingdom with the eternity of the new earth. In short, all that follows from this point, the point of Isaiah 65:17a and on through all of Isaiah 65 and the last chapter of Isaiah 66 is about this New Earth. These Scofield sceptics of a different sort would have you believe that when in Isaiah 65 the wolf and the lamb lie down together, when God rejoices in Jerusalem, when in the city there is no more weeping and crying, where the residents finally build houses and plant vineyards no more to be destroyed, it is a temporal and historical development in the present Israel. Not so, the subject is the NEW EARTH under the NEW HEAVEN; and all the characteristics of that New Creation from God of Jews and Gentiles. {One reason I think the fundamentalists carry out this deception of confusion between the present nation of Israel and the new nation with Gentiles, is because they "have great possessions" and hope for a philosophy that allows for retention of those possessions. Another is that they, like Scofield and Darby before him, and contrary to what Paul criticized in the early church at Corinth, they think "the Word of God came to them only, or came out of them." (I Corinthians 14:36)}

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And since this is so fundamental to an understanding of ALL SCRIPTURE with implications for church administration and Christian living, we must nail down how John saw in the visions of Revelation the very historical fact of this.

"Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea." (Revelation 21:1)

What part of "new heaven", "new earth", "first heaven", "first earth", and "passed away" do you not understand here in some of the last words of the Bible?

NOTE: A personal opinion about the "no more sea" which never in Revelation or in the Bible in general is there extraneous information from God is that the new earth will be created by God where the sea and oceans and other water did exist before the old earth was destroyed with the melting of the elements with a fervent heat. And by the way the concept of "fervent heat" is not new to the epistle of Peter (II Peter 3:12), as Isaiah 66:15-16 speaks of "the LORD {always for God the Father} will come with fire", "His rebuke {of final justice and judgment} with fire", and "For by fire and by His sword" will God judge all flesh.

You, no doubt, have noticed that the PRE fundamentalists, and I guarantee you that this is most of them get very emotional when they hear discussions like this or when they are discussing "the real truth" about last things. It seems that they have so much riding on eschatology, like their real interpretation of the Bible, like their assurances of things on earth, and like salvation; for yes, these people think a man's conviction on one thousand years on earth for Israel before the End is really a conviction that determines salvation. Seem unreal; yes, but it is true. And while many books have been written recently about why the SBC split into three conventions and why all the warfare between fundamentalists and the real southern baptists which they called "moderates", do not be deceived; for history and reality is not mocked, the reason for the spit was between the PREs and all others. Take it from one who grew up as a preacher among Southern Baptists, the real ones and the fundamentalists.

2. The Eternal Residents of the New Earth will not remember any more the old earth, even think about it! (Isaiah 65:17b)

3. This new creation is a "forever" or eternal Creation by God (Isaiah 65:18); and all of God's people of all nations are to rejoice and be glad forever about it.

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4. God creates a New Jerusalem on the New Earth that can be an eternal reason for rejoicing among God's New People (Isaiah 65:18,19).
5. In the New Jerusalem, there will be no more weeping or crying (Isaiah 65:19).
6. The new residents of New Jerusalem will live forever (Isaiah 65:20).
7. Residents of the New Jerusalem and of the new nations that surrounds it will (1) build permanent houses and (2) plant eternal vineyards (Isaiah 65:20-22).
8. These new residents will raise eternal families. (Isaiah 65:23)
9. Since God Himself and Christ will eternally dwell among men and in the New Jerusalem, before His New people "call" or speak, God will hear and answer. Communications and response will be instantaneous! (Isaiah 65:24)

10-2: From Reports of the Prophet Isaiah to New Testament Reports.

1. God controlled the history of the world through the Greek and Roman Empires to bring all nations and languages to Jerusalem to see the "Sign".
 - a. The Sign God sets among the nations becomes the Christ of the Gospel of John. (Isaiah 66:19)
 - b. The Signs of John 20:30,31.
2. You can certainly tell that the Apostles John and Paul, as well as all the Writing Apostles, read the book of Isaiah.
 - a. Both John and Paul quote the same Isaiah 53:1 on Reports: the total context of Isaiah 53 is on the Promised Messiah.
 - b. You would think that John on the Isle of Patmos and on the Lord's day was reading from Isaiah 65 and 66 as he wrote the book of Revelation from the obvious similarities between Revelation 20 and 21 and Isaiah 65 and 66.
3. The Obvious and Internal Consistencies of John, Paul, and Isaiah demand a common source.

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a. According to Paul in Galatians, and since he met with only two Apostles before him--Peter and James--then Paul and John never met; and in spite of that lack of personal collaboration in the content and context of what they wrote, for example in the books of John and Romans, the consistency should be obvious.

b. Of course, much of that consistency can be traced by to a common acquaintance with Jesus, John for the 3 and 1/2 year ministry of Jesus and Paul after conversation met with the Ascended Jesus in Saudi Arabia.

c. However, we know that Isaiah, at least hundreds of years earlier, had no direct association with Paul and John, yet the internal evidence of agreement like that between Revelation 20 and Isaiah 65 is overwhelming, as is the agreement between Romans 10 from Paul and Isaiah. And it goes in agreement far beyond the simple statement that both John and Paul read the book of Isaiah. Certainly, they did that; and the internal evidence is obvious with the number of quotes from Isaiah that Paul included in both Hebrews and Romans.

d. Of course, the Apostle Peter (I Peter 1:11) helps us out here by telling how active the "Spirit of Christ" was in the writing of the books from the Old Testament Prophets. What was the Holy Spirit in the New Testament (II Peter 1:21) and (John 14:26) and Paul in II Timothy 3:16,17 was the Spirit of Christ in the Old Testament.

10-3: The word "Word" from Revelation 19:11-16 to write the Gospel of John.

1. Christ as the Word of John 1 is the Co-Creator of the Universe.

Once you have bought the introduction to the life and times of Jesus of Nazareth as recorded by John in the preface of John 1, realizing that this second member of the Trinity created the universe of planets and stars and mountains and seas, then it becomes consistent and easy for you when you then read about the 7 miracle signs of John, performed by Jesus, to comprehend how simple this was for the pre-existent Son of God.

2. The secret name and other revelations of Revelation 19:11-16 revealed to the Apostle John and hence to us on Jesus of Nazareth as the Word of God.

2. Christ as the Word is the Son of God, God made into human flesh of John 1.

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This eternal and pre-existent, co-creating Christ, the Word, was made flesh {the virgin birth of Christ}, the Apostle John writes in the Preface of John after receiving more info in Revelation on Christ, and inspiration; and the seeing of this Christ by the apostles, disciples, and through them the rest of the world as written in the Bible, could fully see what God is really like.

“And the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth”. (John 1:14)

(1) Dwelt among us. All these signs, John says in John 20:30,31 were done in the “presence of the disciples”, for the whole world to see as some of those disciples spread the word verbally throughout the Roman Empire and beyond and others, the Writing Apostles, recorded the events in the four Gospels for the whole world to read.

(2). The world thus beheld the glory of the Son and the Father.

(3). Full of “grace and truth”. And again you see as in the introduction to this book how the truth of God, centered in the character of God and in the personality of the Lord Jesus Christ, travels in circles about the Father, the Son, and the Holy Spirit.

10-4: The One Thousand Years of Revelation 20 is the “Last Days” of the Bible.

1. Beginning and end of the last days {1000 years} from Acts, Joel, and Peter.

a. Started on the first day of Pentecost after the Ascension of Christ back to heaven with the Coming of the Holy Spirit in great power and glory.

b. Ends immediately after the light of the sun, moon, and stars diminished as Christ comes the Second Time.

2. The famous 1000 years {millennium} of Revelation 20.

Two categories of the dead are mentioned in Revelation 20:4-6: (1) the Christian dead that died as martyrs, who “live and reign with Christ for a thousand years” (Revelation 20:4,6), called the first resurrection since they have the opportunity just like Moses, Elijah and the Apostles to immediately have a resurrection body as they live and reign with Christ, which by the way indicates

that the one thousand years simply represents a very long period of time since all the Christian martyrs did not die at the same time--see NOTE below; and (2) "the rest of the dead", Christian and otherwise, who go to the intermediate place of "Hades" and who have to wait in soul state without bodies in one of the two divisions of Hades, Paradise or Hell.

a. Satan bound for one thousand years (Revelation 20:1-3).

b. Actually it is a little more than 1000 years as the "little while" is also included in the "last days", that time when Satan is released because the Holy Spirit is withdrawn from earth as more fully described in II Thessalonians.

c. Spirits live with God and Christ in heaven during this 1000 years {last days} in Revelation 20:5

d. The First Resurrection of Revelation 20:5,6. Actually the verse of 20:4 must be read with 5 and 6

3. The Release of Satan for a "little while" of Daniel, Revelation 20:3, Revelation 20:7, and II Thessalonians.

4. The Last Great Battle of Armageddon of Revelation 20:8-9.

5. Destruction of the old earth by fire is synchronized by God with the destruction of this gigantic army by fire, that army no doubt of Muslims, and led by the man of sin and Satan, which surrounds the old Jerusalem and the camp of the saints. (Revelation 20:9)

6. The Bottom Line from God: The lake of fire and brimstone of Revelation 20:10 and Isaiah 66:24.

10-5: What Would Do Know about "Hades" for Certain in the Bible.

1. Hell or Hades is not the same as the lake of fire and brimstone that is reserved for unbelievers and Satan and his angels as a place of eternal torment, because according to Revelation 20:14 one of the final acts of the Returned Christ and God is to cast "death and hades" into the lake of fire and brimstone. **{The King James Version translates the Greek word for "unseen world" as hell instead of Hades.}** While many are heard to complain that hell is so awful that a God of love would not think of such a place, and it does not exist, the real awful place which God has thought of and provided is the "lake of fire and brim-

stone" where hell and death are cast. Of course such sceptics should note that God waits at least one thousand years and a little while before at the Second Coming of Christ this happens--actually the one thousand years turns out to represent more than two thousand and eight years since this world has actually existed that long so far since the Holy Spirit came in great power and glory, which bound Satan, on the first day of Pentecost after Christ's Ascension. All this time should represent in the mind of the unbeliever and sceptics, a lot of patience and longsuffering on the part of God. God has put up with a lot these last two thousand plus years, even much more than that when you consider the time between now and the Flood. Before that He was so mad that He shortened the life of humanity on earth because of the sin and wickedness that He witnessed in the human race.

"Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the book of Life was cast into the lake of fire." (Revelation 20:14)

a. Starts to make sense right since this is the second mention of the "second death" in Revelation 20, the first mention was in Revelation 20:6 where those recipients of the first resurrection have not part in the second death. Instead they shall be "priests of God and of Christ" and "shall reign with Him a thousand years". Thus the guarantee based on this Word of God is that those martyred souls of the first resurrection will not be in this second death--fire and brimstone of the lake of eternal fire. {And in general we are taught that when there is a first death, not mentioned as the first day per se, then there is a second, so that when we read of the first resurrection then we should also look for a second resurrection, which also may not and is not mentioned as second per se. In short, we surely must think of the resurrection of part of the "rest of the dead", those mentioned beforehand in those two categories of Revelation 20:4,5--those who do not live and reign like martyrs--are at the end of the one thousand years participants in the second resurrection. Paul writes of this second resurrection in I Corinthians 15:51.

"Behold, I tell you a mystery: We shall not all sleep {see here how Paul uses the same word for death as used by Jesus as applied to Lazarus}, but we shall all be changed {the change of the new bodies of the second resurrection at the Second Coming of Christ, and while Paul does not call it here specifically the second resurrection the progression of the proceeding parts of I Corinthians 15 is about firsts and seconds as you will recall by what we looked at one first and second bodies, glory, and etc}--in a

moment, in the twinkling of an eye, at the last trumpet {more about this last trumpet to follow}. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. {Here is the real change that we should be looking forward to!} (I Corinthians 15:51,52)

(1). Paul also writes with more about this final trumpet in I Thessalonians 4:13-18 as well as this Second Resurrection, also without calling it the second resurrection here. However, we are told that "God will bring with Him those who sleep in Jesus" (I Thessalonians 4:14), the same sleep word previously used by Paul in I Corinthians and by Jesus about Lazarus.

NOTE: There is so much about this important last day event of I Thessalonians 4:13-18 which happens as "the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God", that a brief exegesis should be given in this note. (1) It has already been mentioned that God will bring with Him to the Return of Christ, those who have died before this Second Coming (4:14); (2) We are fascinated that the dead or sleeping are effectively separated into two categories here as the phrase "sleep in Jesus" is used, of course meaning that some do of the dead do soul sleep but not in Jesus; (3) Those believers who are alive and remain at the Coming of the Lord {this is another assumed second that is not mentioned although obvious as there was a first coming of Christ to earth and then there will be a Second Coming} will not get ahead of those who are asleep (4:15); (4) No less than Jesus Christ, 'the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and the trumpet of God (4:16a); (5) "And the dead in Christ will rise first" (4:16b) {obviously the dead in Christ correlates directly with "those who are asleep", so that also there are once again the two categories of the dead, the dead in Christ and those who have not believed in Christ, and actually three categories if you accept if you accept among these "dead in Christ" those martyrs that have lived and reigned with Christ for the one thousand years previous to the Second Coming}; (6) Those who are "alive and remain" (4:17a) will fly up {actually words are "will be caught up" as if by some gravitational attraction from God, and which is so marvelous in that the indication is that the body is still intact with the soul--we can see without any weight or mass the soul or spirit can easily pass up into the unseen world, but this implied presence of the body of those still living at the Second Coming implies that much of the unseen world is already becoming seen just like every "eye shall see Him"}; (7) this place where we met the Returned Christ is (a) in the clouds and (b) in the atmosphere of "air" (14:17a); (8) We get permanently

attached to Christ and the location where He goes, for "we shall always {eternally} be with the Lord which necessitates that it be on the New Earth because that is where God and Christ will dwell eternally in the new Age (Revelation 21:3).

(2). The Apostle John mentions this final trumpet at the Second Coming as the "seventh trumpet" in Revelation 11:15 as sounded by the seventh angel; and while Paul only mentions in I Thessalonians 4 above the voice of an archangel, John in his vision of the future hears "loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign forever and ever!'" (Revelation 11:15)

b. We must assume that somewhere up there in the clouds is a giant platform, also part of the "hidden world" of Hades which becomes visible like God and Christ at the Second Coming {the Bible tells us in the OT that God's feet are in the clouds as He sits on the great white throne over the universe}; and must also be the place of the Judgment process where "anyone not found written in the Book of Life was cast into the lake of fire" (Revelation 20:15)

(1). We also read of finalized judgement based on this Book of Life in Revelation 21:27 where only those "who are written in the Lamb's book of Life" can enter into the New Jerusalem, where the glory and honor of "the nations" is brought through the gates, where through those gates none can enter or will enter that "defiles, or causes an abomination or a lie" (21:27).

(2). The Book of Life as the criterion for those who live eternally has previously been mentioned in Revelation 20:12, along with other books that are opened to describe the final Judgement process.

"And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books." (Revelation 20:12)

NOTE: Once again it is necessary for continuity and thoroughness about this after life of the previous unseen to do a little exegesis of exactly what Revelation 20:12 above is saying. (1) We know the location of this Judgment to be in the presently unseen world of God's great white throne just above the clouds, based on the previous verse of 20:11; (2) we know the time of this Judgement as immediately after the destruction of heaven

and earth by fire since also in the previous verse “the earth and the heaven fled away” from the face of God (20:11b); (3) While a further description of what happens to the dead in Christ is given later in Revelation 21:27 where those who are written in the Book of Life are allowed to enter the gates of New Jerusalem, the focus of Revelation 20:11-15 is on “anyone not written in the Book of Life” and cast into the lake of fire, and on that Judgment of them according to the other books {it is clear however that those already written in the Book of Life pass on to the New Earth without any other Judgment except the appearance of his name in the book of life that has been written ever since he first believed, and that the other books based on works are for the Judgment of all the rest of the dead, not the dead in Christ}...

(a). The dead in Christ are not judged by works, only by the existence or absence of their names written indelibly in the Lamb's Book of Life.

(b). The dead not in Christ are judged by their works based on what has been recorded in all the other books during observation of their lives by the angels and by God the Father and Christ. {I would think that all those who are living and reigning with Christ during the thousand years have all observed and recorded along with the thousands and thousands of angels, also of the unseen world.}

... {numbering of exegesis NOTE continued}...(4) we are given a clue that “Death” and “Hades” like the dead in the sea are two ways of explaining the same people in Revelation 20:13 since only in 20:14 “Death and Hades” are cast into the lake of fire which is the second death, not the sea and surely we must believe that the sea also claimed some that were worthy of the lake of fire. {Can we not then describe Hades as the temporary, until the Second Coming of Christ, abode of the dead?}

10-6: The Unseen World in an Unseen Dimension of Space.

NOTE: “The Life Beyond”, to borrow words from Ray Summers's book on last things or eschatology, is more complicated than often considered in that Christian martyr go immediately and with resurrection bodies to be with Christ and to reign with Christ until the Second Coming of Christ. After the Second Coming, the new earth, new heavens and the New Jerusalem where God and Christ dwell with the new humanity forever, these “souls of those who had been beheaded for their witness to Jesus and for the word of God” (Revelation 20:4) will either live in New Jerusalem, where primarily the

Apostles reign, or if Gentile martyrs will live in the nations that surround New Jerusalem. It is suspected that Gentile martyrs will also be part of the government in the Gentile nations of Christian new humanity.

Now since what John saw was "souls" of those martyred for their witness to Jesus and the Word of God, the bodies that the souls they inhabit during that one thousand years (last days) in heaven may be different from the final resurrection body that most Christians will receive when Christ comes again. Remember even as the resurrection body of Christ was difficult to recognize after resurrection by His disciples, so on the Mount of Transfiguration (Matthew 17:2) Jesus' body then was transfigured before them in a different form, and somehow Moses and Elijah had bodied recognizable by the Apostles who had never seen either Moses or Elijah in person, nor had photos in those days. As Paul points out in I Corinthians 15, there are many kinds of flesh bodies, and glory-- celestial and terrestrial (15:39,40), and there is first the natural body, made of dust and the second body is spiritual, from heaven, and in the image of the resurrected Christ.

Even as Hades is called the "invisible world", obviously like heaven now in a dimension with God and Christ and the angels that we can not detect with our human sensors, those who inhabit the two divisions of Hades have only "souls". This state of the soul until the Second Coming while called "death" by most is called "sleep" in the Bible by Jesus and other Bible writers. That there is a division of Hades {literally the unseen world} where Jesus went to preach "to the spirits in prison" (I Peter 3:19), where those unbelievers destroyed in the Flood had an opportunity listen to the preaching of Jesus and make a final decision, also a division of which is "paradise" where Jesus told the thief of the cross that they would accompany each other that same day of death on the cross (Luke 23:43), and a paradise where Paul was caught up in a vision to a "third heaven" (II Corinthians 12:1-4) to see things that no man is allowed to utter. {And this could be part of why we do not know or understand more about heaven and the unseen world, God has neither allowed man to know by revelation or the few like Paul who have seen something in a vision have not been allowed to talk about it. Regardless, even though often the after life and even the unseen world where the dead now live in soul state is beyond our ability to grasp, we do not of a certainly that what God has prepared for those who love him is far beyond our ability to comprehend (I Corinthians 2:9). And death and eternity is so unknown to us, even after we read all that is in the Bible, that the transition is so much like a trip to a foreign land that we do not know and can not see photos of, it is dreaded or even feared. Of course, this is where faith

or confidence in God comes in, and what God has told us about the wonderful place that He has prepared for those who love him.}

Surely we would have to say that there is no such thing as "soul sleep" for the believer since often in the Bible, even in the Old Testament, it is emphasized that God is a God of the living, dead believers like Abraham, Isaac, and Jacob included. Jesus told the disciples, who were calling the passing of Lazarus "death", that Lazarus was sleeping. This we primarily interpret to mean that while the body was decaying, the soul was in the unseen world; and that since Lazarus obviously believed in Jesus, was somehow with God and the angels although he would not be among the martyrs who went immediately to live and reign with Christ for one thousand years.

It would be simple if heaven were the unseen world of different levels, for example had at least three levels, the third of which was mentioned by Paul as Paradise: hell, paradise, and the part of heaven where God dwells. We might even visualize these three parts of the unseen world as existing in the unseen space of the universe in parallel.

10-7: Hades in the New King James Version is Translated Hell in the King James.

All those Scriptures previously viewed on "Hades" are from the New King James Version, and the same Greek word "hades" is translated "Hell" in the King James Version. {Here we go, those fundamentalists who think that if the King James 1611 Bible was good enough for Paul, it is good enough for them; and some will view as even a heresy of the unsaved to translate Hades as Hades, even more sinful to try to take hell out of the Bible when they have preached it for years in spite of the clear Bible teachings previously viewed where hell or hades is cast into the lake of fire. Clearly the eternal abode of unbelievers is the lake of fire, not hell or hades.} Surely we can get past such immaturity in Bible by a consideration that one Hebrew word is used in the Old Testament for Hell or Hades, and three Greek words in the New Testament: (1) The Hebrew word in the OT of "sheol" is translated "hell" and literally means "the unseen state"; (2) The Greek word "hades" in the New Testament--two references in Matthew, two in Luke, two in Acts, and four in Revelation most of which we have looked at from the NJKV and therefore where the word "hades" is used instead of "hell", literally the Greek word means "the unseen world"; (3) The Greek words "Gehemna" or "geenna" mean literally the "Valley of Ghenna" but is translated "hell", found 11 times in the KJV NT; and lastly (4) another word translated "hell" in the KJV NT is the Greek word "tartaroo" which literally means "to cast down to hell". This

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last teaches us a great deal about this intermediate state of Hades. {And we continue with the verses on Hades or Hell where we can know of the Bible in certainty.}

2. Hell or Hades, equivalents in Scripture and in different translations, is the temporary abode of Satan and the fallen angels until Judgement and until they with unbelievers, by the way also the false prophet and the man of sin, are cast into the lake of fire. {We might easily speculate also that the lake of fire is part of that vast now unseen space called Hades, very likely to be seeable since Jesus told in the parable of the rich man and Lazarus how there was "a great gulf fixed between where Lazarus was in the "bosom of Abraham" and where the rich man was in torment by fire in Hades. This is in Luke 16:19-31. We will consider it next.}

"For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgement..." (II Peter 2:4)

(1) Of course we already knew that Satan and other angels were cast out of the level in heaven where God dwells; (2) this was a part of Hades that was in darkness, without light; (3) you would naturally think that this would also be the part of Hades where Flood citizens of the world were being held "prisoners" {it is starting to make more sense if we think of heaven and the rest of the unseen world as occupying the vast dimensions of space but in another dimension} with God, Christ, and other spiritual beings having access--remember it is also the Apostle Peter who tells us about Jesus preaching to the Flood prisoners in Hell or Hades; (4) Satan and the fallen angels are reserved for the Judgment we read about in Revelation previously in part of Hades or Hell.

3. Hades of the Lazarus and rich man parable told by Jesus in Luke 16:19-31.

"And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom." (Luke 16:23 NKJV)

(1) the certain rich man, no name used by Jesus--who lived high in that he "was clothed in purple and fine linen" and ate "sumptuously every day"--was in Hades or Hell {**yes the same Greek word in the KJV is translated "hell", see NOTE below on the Greek word Hades**}; (2) Lazarus was a beggar--who was placed at the home gate of the rich man where he begged for crumbs from the table of the rich man, who was full of sores, and the dogs licked his sores {**surely God**

and Jesus saw all this from heaven}--was in the Abraham's bosom part of Hades; (3) Lazarus had to look up into outer space **{of course both of these are now in the unseen and vast spiritual world}** to see the rich man so that we would conclude that the level of Hades where the rich man was in torment was higher than the level in Hades of Abraham's bosom **{the NOTES of the Scofield reference Bible push it a little but like to say that the location of Abraham's bosom was changed to paradise after the Ascension of Christ}**; (4) the rich man asked "Father Abraham" to have mercy on him, to send Lazarus that he might dip his finger in water to cool his tongue since he was in torment "in the flame"; (5) Abraham did talk back to the rich man across the great gulf that was fixed between them (Luke 16:25-26), saying to the rich man how he during his lifetime received "good things" while Lazarus "evil things", however now he is comforted and you are in torment; also that the great gulf between them made it impossible for passage between the two locations by those who wanted to.

To be literal on this parable from Jesus, and many chose not to although I have a preference for just letting it say what it wants to say like any other part of the Word of God, we would have to say that Abraham was either also in Hades or in heaven; and Hades is that vast unseen space which includes heaven and many other locations, hell being at the bottom of the evil chain where Satan and the angels reside until Judgement as well as the Flood victims to whom Jesus preached. You know we just plain have a lot of false propoganda about heaven and hell anyway as compared to what is really in Scripture: the eternal abode of the saved is on the New Earth, not in heaven **{New Jerusalem is lowered down to Mount Zion from heaven after the Creation of the New Earth according to Revelation 21:1-3}**; and the eternal abode of the unsaved, Satan and the other fallen angels is in the lake of fire, not hell or Hades.

And what is important about these different locations in the unseen and spiritual world, the world of spirits and souls, is not there location, but their descriptions, and what they have to do with God, Christ, and the souls and bodies of men. We can be thankful to God and revelations of John and the rest of the Bible, that what was previously unseen by men becomes very visible of: (1) the New Earth and the New Heavens; (2) the New Jerusalem; and (3) the new resurrected bodies of the new creation; (4) God Himself; and (5) Christ Himself; and (6) the Apostles who help govern New Jerusalem and all the Gentile nations around them.

10-8: You can See the Whole Creation Groaning.

The New Earth

It does not take a rocket scientists, or weather expert, whatever that is, to know that this old earth is really groaning right now. What Paul and other Bible believers with eyes to see and ears to hear saw and heard in the first century has now subtly and naturally, almost undetected except by those in the middle of the recent tornadoes, cyclones, earthquakes, and wildfires, become obvious to all who listen to world news.

"For we know that the whole creation groans and labors with birth pangs together until now." (Romans 8:22)

This 'ole earth is crumbling, shaking, and groaning, and there is some question as to whether it will ever return to normal. Certainly with enough time, we know it can not for the automatic and long range plan of God is to shake and burn this old earth and old heavens into extinction. What the dinosaurs became long ago, this old earth is inevitably going to become; and while none of us can really predict when this old earth will end, at the Second Coming of Christ, we certainly can be certain about two things: (1) the old heaven and old earth, alias the whole universe will be destroyed with a final great shaking; and (2) we are much closer to that end time than when the Apostle Paul wrote in the first century.

1. Once More, according to the Bible, God is going to shake the whole earth. The "once more" Paul explains in Hebrews 12:26-29 is because the whole world was shaken with a flood during the time of Noah when "only 8 souls were saved through water" (I Peter 3:20). The Bible, as "every word that proceeds out of the mouth of God" according to Jesus, believes it; therefore we believe that God destroyed the whole world with a flood except for Noah, his wife, his three sons and their wives. This puts you on notice that while God is patient and longsuffering--we are quite fortunate that He does not destroy all of us right now--He will come to a definite time, according to His plan, when final justice and judgment with condemnation and destruction comes on the whole earth.

2. Notice that the Apostle Peter looks at the positive side of the flood destruction of the earth in I Peter 3:20, placing the focus on the 8 that "were saved through water" rather than the millions that were drowned as it rained for 40 days and 40 nights, also as the deep of the oceans gave up the water flow that was in them. **{Most secular archeologists and geologists are confused because of their simple assumption that the rocks on top are the newest and so on down through the layers; but during this period of the**

whole earth covered by water, not only were the continents shifted and separated by additional bodies of water, but also the layers were intermixed in order to confuse "the wisdom of the wise". (I Cor 1:19 and Isaiah 29:14}}

3. Bottom line, however, is that God could not longer take all the sin, corruption, and disobedience He saw on earth; and in the nature of never doing anything without telling His own people, He has told us in the Bible that He is going to destroy the whole earth again; but this time, the destruction from God, now on automatic control, will destroy both the heavens and the earth. That is what Paul writes about in Hebrews 12:26: "Yet once more I shake not only the earth, but also heaven."

4. Paul continues, or God through Paul, in Hebrews 12:27 of how the shaking that goes on for many years, and we can not really put a number on it, will inevitably lead to a "removal"--"Yet once more" indicates the removal of those things that are being shaken". In short, a little and periodic shaking will groan into a more intense and sooner shaking until the shaking with a final great and gigantic earthquake and fire turns the shaking into a removal.

5. Gravity and gravitational attraction between the planets and other bodies of the heavens will be shaken--"and the powers in the heavens will be shaken", Jesus taught in Mark 13:25--preceded in reverse order by the falling of the stars out of heaven, with the light of the sun and moon darkened.

6. You can tell when the Bible, even among the oldest of Old Testament Scriptures, is going to talk about this Final Shaking by a mention of the diminished light of the sun, moon, and stars, such as in Ecclesiastics 12:2. In this context, except for a total perspective of the Bible from experience with the total body which always tells you that when the diminished light of the sun, moon, and stars is mentioned it is just before the final destruction of the old universe and the second coming of Christ, when you first read Ecclesiastics above, you do not at first recognized "the difficult days" which come as the final difficult days until you note in the larger context of Ecclesiastics 12 that "a man goes to his eternal home". (12:5)

7. And the arguments aside that critics make of putting eternal plans into your plans for the future, even allowing these to dominate, is the obvious counter to that of how foolish it would be not to have insurance as we all know the inevitability of death unless Christ comes again first. Why not make preparation for

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the difficult days as the shaking, removal, and the widespread fire over the whole universe of a "fervent heat" melts the very old universe. (II Peter 3:10)