

1: Why some Americans left religion behind

That None Shall Die was Frank G. Slaughter's first book began in the early 40's. It is still relevant today--he explored themes of pre-paid medical plans w/o government interference for company workers.

Plot[edit] The film centers on the trial of Wilhelm Grimm, a war criminal. In the trial, it is revealed that Grimm Alexander Knox , who fought for Germany in the World War I and lost a leg in battle, returns after the war to the small German village of Litzbark now in newly independent Poland where he had been a teacher. Despite the recent hostilities, he is welcomed back into the community and resumes his teaching. He also resumes his relationship with Marja Pacierkowski, a local Polish girl to whom he had become engaged before the war. He treats the villagers with disdain, and his upcoming marriage is cancelled. The girl subsequently drowns herself in the lake. A mob gathers seeking vengeance, but a trial is required. After the trial fails to convict him, Wilhelm returns to Germany, after borrowing money from the priest and the rabbi. In Germany he goes to Munich to the house of his brother Karl, who is married with a young family. Karl clearly despises the Nazis, referring scornfully to " that Hitler creature ". Karl cannot dissuade Wilhelm, though, and Wilhelm joins the Nazi Party and rises through its ranks. In he is sought by the police after the Nazi Party is made illegal. His nephew keeps the police at bay and Wilhelm rewards him with a swastika badge. As the Nazis grow in strength, Karl decides he has no option but to leave Germany and go to Vienna. When World War II starts, Grimm becomes the commander of the occupying force of the same village where he had previously lived. He treats the villagers brutally. He cruelly says that time has not treated her well and taunts her for rejecting him due to his leg injury. Grimm, who is now a Reichs Commissioner , next becomes involved in the large-scale deportation of the Jews and other minority groups. He commands the rabbi to quell dissent among the crowd as they are being placed on a train. The rabbi, knowing that they are going to die, instructs the crowd to rebel instead, upon which the Nazis turn machine guns onto the crowd. Wilhelm kills the rabbi with his pistol. Father Warecki exchanges final words with him as he dies. Willi finds Marja and Janina hiding Jan Stys, who is injured, but he leaves without Jan when Marja rebukes him, and seems to soften in his attitude. Willi begs that she be released, to no avail. We return to the courtroom. Wilhelm refuses to accept the authority of the court and continues to spout Nazi propaganda.

2: None Shall Escape - Wikipedia

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Ever since our fathers died, everything goes on as it has since the beginning of creation. With the Lord a day is like a thousand years, and a thousand years are like a day. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. But what does the whole passage say, and what light does it shed on verse 9b? His line of reasoning goes like this: To put it as succinctly as possible: The waiting mitigates the perishing. First, consider that there are people being born all the time, and dying all the time. Most of them never hear the glorious gospel of our Lord and Savior, Jesus Christ. And most people who do hear it reject it. They all perish in their sins. With every day that passes, more and more people die unrepentant and perish. The longer the period of time that passes before Christ returns in final judgment, the greater the number of people who will perish. The numbers are accumulating in a horrifying rush. If God wishes to avoid more people perishing, why wait? If His desire were that no one at all should perish, and if delay means that an ever increasing number of people are perishing, then the worst possible plan of action would be to delay. A reasonable strategy to that end would have been for Him to return in judgment immediately, cutting short the number of those who perish. Call it a stopgap measure. And the number of people who perish continues to escalate daily. In fact, it only makes things continually worse and worse. Why on earth would Peter explain the delay of Judgment Day this way? The train of thought goes off the tracks long before it makes it back to the station. Clearly, this interpretation does not work. The waiting does not mitigate the perishing of everyone in the world, but just the opposite. What if anyone and everyone in verse 9 refer to any and all of a certain set of people? This is not as far out as it might sound at first. I have chosen to feed only a limited set of people of my choosing, yet I may still use the words anyone and everyone without fear of being misunderstood because the context makes it clear. Come to think of it, Peter did just say that God is being patient with you. His letter is addressed to the Church see the opening lines of the letter. So, when he says God is being patient with you in 3: That is, the text at least leaves open the possibility that he is speaking only of the elect, not of all humanity. Is the "elect only" interpretation at least logically valid? Or delay his return until all of the elect have repented? This way, the waiting mitigates the perishing. God is, in fact, patiently waiting. Meanwhile, His elect are coming to repentance. The train of thought makes it back to the station without a scratch. He keeps on doing exactly the opposite of what would accomplish His desire. Additionally, it presents a picture of God that is consistent with the rest of Scripture: One who is able to form a sound strategy, and who by enacting that plan is accomplishing His will. Eventually, all of the elect will have repented. That day is sneaking up on us like a thief. It will soon break and enter our fragile world, ending it in a blaze of glory.

3: That None Should Die by Frank G. Slaughter

None of the righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed, for them he shall die. "Yet you say, 'The way of the Lord is not just.'"

Reported by the Editor "Have I any pleasure at all that the wicked should die? For I have no pleasure in the death of him that dieth, saith the Lord God: In speaking upon these texts, I am to show, 1. What this death is not; 2. What it is; 3. Why God has no pleasure in it; 4. Why he does not prevent it; 5. The only way in which he can prevent it. The death spoken of in our texts cannot be that of the body. This cannot mean spiritual death either, for this death is nothing else than a sinful state of mind--a fixed habit and condition of sinning. If this had been the sense of the term death in these passages, they should have read--Why are ye already dead? The death referred to is manifestly an event yet future. Positively, this death must be the opposite of that life which they would have if they would turn from their evil ways. Throughout the Bible we are given to understand that this is eternal life--life in the sense of real blessedness. By the terms, death, and life, when used of the final rewards of the wicked and of the righteous, the Bible does not mean annihilation and existence. It does not teach that one class shall cease to exist and the other shall simply continue to exist; but most obviously implies that both alike have an immortal existence, which existence, however, is, in the one case, infinite misery; in the other, infinite blessedness. God has no pleasure in the death of the sinner. He avers this, and even takes his solemn oath of it. Surely, it must have been his intention to make himself believed; and certainly he ought to be believed. Indeed, such is the nature of all moral beings that none of them can take pleasure in the misery of others, in itself considered. If any of them could, then might devils in hell find happiness in the misery of those whom they have brought into that place of torment. But the very laws of moral nature are such, that it is painful to witness misery. Even the sufferings of the wicked in hell only aggravate, instead of lessening, the misery of the devil. He did not entice them there to enjoy their misery, but to vent his selfish spite against God. Yet, as always must happen, selfishness punishes itself, and the very thing Satan has done out of selfish hatred of God, will only augment his own eternal anguish. It is intrinsically contrary to the moral nature of any moral agent to enjoy the spectacle of suffering, apart from any other collateral source of enjoyment. He takes infinite delight in the happiness of his creatures, and, therefore, cannot take delight in their misery--in itself considered. It is abundantly manifest that God loves sinners with the tenderest compassion. So his word and his nature conspire to show. Christ manifested this towards the wicked Jews in most affecting words and even with tears, when he beheld that doomed city and wept over it, saying --"If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes. He has given the highest evidence that he loves sinners. Think how long he spares them to live in their sins; at how great a sacrifice he sent his Son to die for them, even while they were yet enemies. What proof of love can be greater than this? It must be that God regards the death of the wicked as a great evil in itself, for it surely is so, and he must regard things as they are, and according to truth. Misery is intrinsically a great evil in itself, and it must seem to him to be so. Nay, more; it must seem a greater evil to him than it can to you or to me, or to any other being besides himself, in the universe. He never could have done what he has to save men if he had not viewed it so. Under any efficient administration, after the authorities have passed the sentence of the law, they must not retract. The support of government forbids it. There could be no force in penalty, and no influence in law, if its penalties could be lightly set aside, or could be set aside for any other grounds that such as would amply sustain the dignity and the principles of the administration. This must be a sore trial to his feelings, mercy is so much his delight. Sinners have had all their good things in this life. So Christ distinctly taught in the account he gives of the scenes after death, in the case of the rich man and Lazarus. He represents Abraham as saying to the rich man "Son, remember that thou, in thy lifetime receivedst thy good things, and likewise Lazarus evil things. Yet this is plainly the view which Christ gives of the case. He stands before that government in the relation of an enemy, one whom that government must punish, as it would protect the rights and welfare of myriads who depend on it for their happiness. It is truly an awful thought that the sinner must suffer so--so intensely and without the least possibility of mitigation forever; and that God, when the sinner cries for one

drop of water, must forever reply--No, NO, I have done you all the good I ever can do. You have had all your good things, even to the last drop of water! Another reason why God can have no pleasure in the death of sinners is, that their depravity is henceforth unrestrained. To see this working itself out intensely and without restraint, as long as they exist, is sad indeed. Yet so it must be. God has done all he wisely could do to restrain it while yet they lived on the earth, and under all his efforts, it only waxed worse and worse. Now, therefore, he desists from all further efforts forever. God can take no pleasure in the death of sinners, because, henceforward, their sufferings must be unmitigated and endless. Can God have any pleasure at all in this? What an everlasting accumulation of woe! Sorrow upon sorrow, swelling and expanding, deepening and strengthening, beyond all our powers of estimation or expression;--verily God can take no pleasure in this, and well does he take his solemn oath to this effect--"As I live, saith the Lord, I have no pleasure at all in the death of the wicked. Why then, I am next to ask, does he not prevent it? The answer in one word is, because he cannot and yet be good. In fact, if God could wisely prevent it, he would have done so; else he could not be a good being. What wisdom allows to be done for the relief or prevention of suffering, love requires--else he forfeits his claim to goodness. In order to give virtue its utmost scope for development, moral agents are left free to obey or disobey, and then take the consequences. We cannot see how else a really moral government could be administered. Besides, the fact that God does govern thus, shows what he can wisely do, and all that he can wisely do. For it must be that God acts in accordance with his own sense of what is wise and good;--else he is not wise and good, for to have wisdom and yet not act according to its dictates, is by no means to be wise. So also, to claim to be good, and yet not act according to goodness, is an absurd claim. Hence, if God is really wise and good, we know that all his acts must be in harmony with his own ideas of what is wise and good under the circumstances of every case. Hence, nothing that ever occurs under his government can be wisely prevented. If it could be, he would prevent it. No improvement can be made in his actual administration. You cannot suppose it to be changed for the better. Hence, God cannot deal with sinners otherwise than he has without violating his own sense of what is wise and good. Again, the death that sinners die, though so great an evil, is yet a less evil than any change in his government which might be necessary in order to prevent it. For example, it may be said that God could annihilate moral agents, instead of punishing them in hell eternally. To this, I answer, if this were a better way God would certainly have adopted it. Hence, we are driven to the conclusion that it is a less evil to let his government go on, and let penalty take its course. In fact, to annihilate moral agents, for their sin, instead of punishing them in hell, would be to abandon the idea of moral government, administered under law, by rewards and penalties. It would amount to an acknowledgment of a failure under this system. He can turn it to good purpose. Such a manifestation before the universe of the terrible evil of sin, may be indispensable to the best interests of the masses--being the very influence they need to preserve them from falling themselves into sin. Under a government where so much depends upon developing and making all realize the idea of justice, what finite mind can fully estimate the useful results God may educe from the eternal death of sinners? This glorious idea of justice is manifestly most vital to a system of moral agents. Its importance to the universe is such as must greatly over-balance all the evil that can accrue from the punishment of sin. These propositions I take to be altogether self-evident--so much so, that none who understand the meaning of the terms, can deny them. If you admit the attributes of God, all the rest follows by the strictest logical necessity. If God is admitted to be holy, just, wise and good, then he must govern moral agents as he does;--and must punish as he does all whom he cannot by any safe means reclaim to obedience and induce to accept of pardon. How can the death of sinners be avoided? In no way that is inconsistent with the nature and character of God, or with his relations to his creatures. You cannot expect that God will act inconsistently with his own attributes of character in order to save sinners from death, or that he will suffer any thing to be done that is thus inconsistent. Nothing can he either do or suffer to be done that shall interfere with the best interests of his government. It were the merest folly to expect this. Hence, it is plain that if the sinner would be saved at all, he must turn from his evil ways. He cannot expect God to turn from his good ways and ought not to desire it. Hence, the only alternative is--repent, or die. To turn from his sin is the naturally necessary condition of being saved from eternal death. Who can doubt this? Who can rationally suppose that any sinner can possibly escape death unless he turns from his sins to God?

That this is the only possible way of life is further evident from the fact that sinners, continuing in their sins, must be wretched from the very nature of sin.

4: What Does the Bible Say About That None Should Perish But All Have Eternal Life?

The stately palaces, and all the desirable things wherein wordly-minded men seek and place their happiness, shall be burned up; all sorts of creatures God has made, and all the works of men, must pass through the fire, which shall be a consuming fire to all that sin has brought into the world, though a refining fire to the works of God's hand.

Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God that you may know that you have eternal life. For fear has to do with punishment, and whoever fears has not been perfected in love. The reason why the world does not know us is that it did not know him. We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring. This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also sufferingâ€” For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this? For on him God the Father has set his seal. The water that I will give him will become in him a spring of water welling up to eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. How do you read it? For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few. You have the reputation of being alive, but you are dead. Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. And this is the confidence that we have toward him, that if we ask anything according to his will he hears us.

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Because these doctors have the maturity to face the fact that life has a natural end. A new drug to treat strokes. We are fed, daily, the hopeful news: An extra days for lung cancer sufferers. I found myself wondering â€” what kind of days? Of course, all days may seem worth living when you are faced with your imminent demise. But sometimes the endless quest to extend our days has the smack of futility about it. We are only partially rational beings â€” and at the non-rational level, we believe medicine will save us from our fates. And good job too, you may say. There is an argument that strong denial mechanisms are essential in order to survive our existential plight. Maybe the maintenance of such delusions is the secret of a happy life. Thus, we are never quite at peace, because we are always working so hard to keep our eyes from staring at the sun. We immerse ourselves in trivial distractions â€” shopping, loud music, flashing lights. As the existential psychologist Rollo May observed: As a recent study on cancer at Johns Hopkins University revealed , lifestyle is somewhat overrated as a panacea for extending life. Researchers found that more than two-thirds of cancers are driven by random mistakes in cell division that are completely outside our control. And beyond that, there are genetic predispositions, also outside our control. So perhaps, rather than being at constant battle stations, we should get used to the idea, especially as a former editor of the BMJ, Richard Smith, said it was probably the best way to go: Sometimes it is a heavy burden to bear. But these ideas, to put it mildly, are unfashionable. Karl Ove Knausgaard in his remarkable memoir *A Death in the Family* begins his narrative with a brilliant cogitation on death â€” how when someone dies, we cover up the body as quickly as possible. Then it must be consigned, out of sight, to the basement dead bodies are never kept above ground-floor level. Why does this matter? At a lower level, because it can suck energy out of life, as we work to keep the great gremlin at bay. And at a practical level, because we are increasingly extending life beyond what it should properly constitute. A lonely hospital death, that had it been faced earlier, could have been altogether more human. Death is swept under the carpet. As it is we cast it as unnatural, even evil â€” and this is absurd. To, as the monks once did, keep a skull on our workplace desks?

6: Doctrine and Covenants 42

I shall not die, but live, and declare the works of the LORD. World English Bible I will not die, but live, and declare Yah's works. Young's Literal Translation.

There are some significant differences in the Hebrew words that have been translated as "die" and "surely die" in the recording of the communications of the Lord, Adam, Eve, and the serpent. Green and following each passage there is a magnified selection from the "Interlinear Bible" which is included to show in detail the recorded Hebrew words that are translated as die in each Passage. Remember that Hebrew is read from right to left. Of every tree of the garden surely you may eat; but of the tree of the knowledge of good and evil not you shall eat from it; in the day of your eating from it surely you shall die". A less literal translation is "for as soon as you eat of it, you shall be doomed to die". Of the fruit of the trees of the garden we may eat, but the fruit of the tree in the middle of the garden had said God, not shall you eat of it, nor shall you touch it, lest you die. Instead she varied the Hebrew word translated as die and did not use the repeated word form used for emphasis. She also added the phrase about not touching it. The word form she used is unusual and similar forms appear only in Numbers. It would appear that in her statement she was possibly showing her uncertainty or lack of full understanding as to exactly when and what would be the result of disobedience and the seriousness of the penalty. Eve would seem to have no way of knowing about death unless she had witnessed the physical death of a plant or an animal. This repeated word form is unique and appears no where else in the Scriptures. Therefore, the reply seems to be directed to how Eve had phrased her answer and to be correcting her statement or adding special emphasis in a negative way. There surely must be meanings within these Hebrew word changes that are not fully revealed by the translations. Note that there is also the possible meaning, especially for the repeated word form, of a very sudden death. None of the translators have included the possibility that there is a sudden time implication in the words. Looking in "The Word" by Isaac E. Mozeson we see the following. Indicating that the words translated as die are in a family of words whose variations can also indicate a timeliness. The short two letter form is found a number of times in the later part of Genesis as shown in the selection below from Genesis. It would appear that Eve is either being corrected or gaining new information concerning the result of disobedience. Instead it is proposed that the serpent as "wise" or "subtil" was communing in truth, that is partial truths. It would appear that Eve by using the short form of to die, with the added vowel connected n consonant, was saying that she believed that if she touched the fruit of the tree of knowledge she at that moment would die. While the Lord was using a softer form of to die which did not necessarily indicate a sudden death. The serpent was then possibly informing her that the tree of knowledge was not about death, but as its name implied was about knowledge only. No information was given to explain how severely the act of disobedience would be punished. Eve then saw that the fruit was pleasant to the eye and some how even saw that it was good to eat. How she saw that it was good to eat is not explained. Could it possible be that she witnessed the fruit being eaten, possibly even being eaten by the serpent?? And then "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. A less literal variation of the translation could be "You will not very suddenly die". Does the Hebrew require that the serpent speak vocally? This translation latitude includes "said in his heart" of Genesis. And "commune" of Psalms 4: Therefore the Hebrew word can cover communications from vocal speech to private thoughts of the heart. Ask any pet owner that has a "clever" pet and most usually they will say that they can know what their pet is thinking and wants from its owner. Even many wild animals not considered as being so clever have a way of communicating with humans. The editor recently had an experience when they were watering their garden inside a six foot high fence on a very hot evening and there appeared a wild hen turkey and three babies just outside the fence, and even though being far from one "who talks with the animals", we could readily see that the birds wanted water and sprayed a puddle on the ground outside the fence from which the birds rapidly quenched their thirst. We have already discussed that quite possibly Eve saw the serpent eating of the fruit and possibly this was the primary way in which the temptation occurred. By the way, the Hebrew word for serpent from its hiss is used in Isaiah. It is then quite possible that the serpent "communed"

with Eve totally without using vocal speech! Many scholars have seen it proper to assume that Adam and Eve were of superior intelligence and that the "mother of all living" would have a heightened sense of understanding for the animal kingdom. Visualize the serpent in or under the forbidden tree, eating of the fruit and obviously enjoying its self and then looking directly at Eve and continuing to joyously eat away. Could not this scenario easily communicate to Eve that the fruit is beautiful, good tasting and non-poisonous? But we still have the problem of how she saw that it was "a tree to be desired to make one wise". Eve said "of the tree that is in the midst of the garden", did she know that it was the "tree of the knowledge of good and evil" and understand the implications thereof due to instructions from Adam, or did she assume it was a fruit for making one wise due to her knowledge of the "cleverness" of the serpent and assume that the fruit was the source of its wisdom? Strong informs us that as with many Hebrew words, the word "raah" , which is translated that Eve saw, can be literal or figurative and therefore could be translated as she discerned or perceived.

7: John Donne Quotes (Author of The Complete English Poems)

that none shall perish. likes. We are a non-profit organization sharing the Gospel of Jesus Christ at Brass Tacks Chapel in Amador County, CA to the.

Make good use of what to you seems to be delay. The Lord is not slack. The same doubt recurs with regard to 2Peter 3: By "is not slack is meant "does not delay beyond the time appointed. Augustine puts it, God is *patiens quia aeternus--longsuffering* because He is eternal. He who is from everlasting to everlasting can afford to wait. It is specially natural here that St. Peter should not include himself among those whom he addresses; for he is writing mainly to Gentile Christians 2Peter 1: See second Note on 1Peter 1: Pulpit Commentary Verse 9. The Lord here, as frequently in these Epistles, is God the Father; it is he only who knoweth that day and that hour Mark The latter clause may be understood, "as some think it, i. But is long-suffering to us-ward; rather, to you-ward, which seems to be the best-supported reading; two ancient manuscripts give "for your sake. Peter has the same thought in the First Epistle 1 Peter 4: We note here an item of evidence for the common authorship of the two Epistles comp. But that all should come to repentance. Calvin takes it transitively, "willing to receive all to repentance. Matthew Henry Commentary 3: The heavens and the earth which now are, by the same word, it is declared, will be destroyed by fire. This is as sure to come, as the truth and the power of God can make it. Christians are here taught and established in the truth of the coming of the Lord. Though, in the account of men, there is a vast difference between one day and a thousand years, yet, in the account of God, there is no difference. All things past, present, and future, are ever before him: If men have no knowledge or belief of the eternal God, they will be very apt to think him such as themselves. How hard is it to form any thoughts of eternity! What men count slackness, is long-suffering, and that to us-ward; it is giving more time to hisown people, to advance in knowledge and holiness, and in the exercise of faith and patience, to abound in good works, doing and suffering what they are called to, that they may bring glory to God. Settle therefore in your hearts that you shall certainly be called to give an account of all things done in the body, whether good or evil. And let a humble and diligent walking before God, and a frequent judging of yourselves, show a firm belief of the future judgment, though many live as if they were never to give any account at all. This day will come, when men are secure, and have no expectation of the day of the Lord. What will become of us, if we set our affections on this earth, and make it our portion, seeing all these things shall be burned up? Therefore make sure of happiness beyond this visible world.

8: 2 Peter - Bible Gateway

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Will you go to heaven when you die? What will happen to us after we die? These are perhaps the most important questions we could ask; after all, the consequences really are eternal. Jesus trusted the scriptures and referred to them many times; we will do the same. We all know that after death and burial our bodies remain in the grave. Whether we are good or bad, our bodies remain buried; there is no record of the bodies of good people disappearing from graves except Jesus, of course, who was resurrected. And there is no record of the bodies of evil people disappearing and it is presumed going to a fiery hell, or someplace like that. So what happens after we die and are buried? Marvel not at this: Please realize what these verses are saying: A resurrection from the grave comes first; eternal life is given only after a resurrection from the grave! After their resurrection, some will receive eternal life and others will not. By the way, please note that Jesus did not say anything about souls leaving the dead. Nor did he say anything about going to heaven. The Bible confirms this in Ecclesiastes 9: While they are dead, the dead have no consciousness whatsoever. In fact, they will have no consciousness or awareness until they are resurrected; only then will their consciousness and awareness be returned to them. There is no mention of a soul or spirit of a person somehow continuing consciousness after death. Let me show you some more scriptures about death and resurrection. As you read these you will see that the early Christians - the followers of Jesus - believed His promise of a future resurrection from the dead. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day For David is not ascended into the heavens David was still in his tomb waiting for his resurrection. And note that Peter did not say anything about a soul or spirit of David being in heaven. David had not ascended to heaven, in any form. This also raises an interesting question. We have seen that the body of David was still in his tomb Had any of them ascended to heaven? Jesus spoke about going to heaven, and what He said may surprise you. Speaking of all righteous men, Jesus said that none of them had gone to heaven. And no man hath ascended up to heaven, but he that came down from heaven [referring to Himself], even the Son of man which is in heaven. That may come as a surprise if you believed that people such as Moses and David are in heaven. But now we know this much: Their bodies were still in the grave. They had not yet received the promised resurrection. Among all that have died there is no one who has received eternal life, except for Jesus, who was resurrected: The apostle Paul confirmed this when he described Jesus as: Search your Bible cover to cover; there is not even one verse that says you can or will have eternal life in heaven. That may seem shocking, even heretical, but the Bible simply does not promise eternal life in heaven for any of us. The Bible, of course, does promise eternal life but it never - anywhere - says eternal life will be in heaven. The Bible does show where eternal life will be spent, and it is not in heaven. Then they, along with those just resurrected, would receive immortality: Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: For this corruptible must put on incorruption, and this mortal must put on immortality. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: Jesus had previously taught Lazarus and his sisters Martha and Mary about a future resurrection of the faithful. Just before He resurrected Lazarus, Jesus reminded Martha of the resurrection to come. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Instead, they believed they would wait in the grave until the return of Jesus, at which time they would be resurrected to eternal life. Paul called Jesus the "firstfruits": But now is Christ risen from the dead, [and] become the firstfruits of them that slept But every man in his own order: Did Elijah go to heaven? And what about verses like Matthew 5: It

is easy to jump to that conclusion, so I will explain each of them in the next few pages of this website. Again the answer to the question is no, and now we have two reasons. The second reason is that there is no promise of eternal life in heaven. Instead, what God has promised is eternal life in paradise, on a recreated Earth, in the "holy city, new Jerusalem" that comes "down from God out of heaven. And I saw a new heaven and a new earth: And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: Many of us just believe what we were brought up to believe. It takes faith and patience to wait for that promised resurrection. But God is able to bring the dead back to life. He has promised to resurrect us. He will keep that promise. Will we be rewarded in heaven? Did Paul believe he would go to heaven? Did he expect to go to heaven when he died? See what the Bible says. What does it mean to be "saved"? What is the difference between redemption and salvation? Did Jesus "do it all" for us? When do you have "eternal security"? See what the early Christians taught.

9: Will you go to heaven? What Jesus taught may surprise you.

With every day that passes, more and more people die unrepentant and perish. The longer the period of time that passes before Christ returns in final judgment, the greater the number of people who will perish.

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