

Part VI: Eschatology

필자의 재림의 왕 그리스도 논문 참조 <http://all4jesus.net/jboard/?p=detail&code=gyodan&id=3&page=1>

49. What is biblical basis of C&MA doctrine of personal and bodily coming? (주 예수 그리스도가 지상에 개인적이며 실제로 오실 것이라는 것을 무엇에 근거하여 당신은 믿는가?)

1) Passages

A. Christ's promise

NRS Matthew 24:30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will **see** 'the Son of Man coming on the clouds of heaven' with power and great glory.

NRS Luke 21:27 Then they will **see** 'the Son of Man coming in a cloud' with power and great glory. [Visible; Personal]

B. Angel's promise

NRS Acts 1:9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. 10 While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. 11 They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come **in the same way as you saw him go into heaven.**"

[Personal; Bodily; Visible]

C. Apostolic witness

a. Paul

NRS 1 Thessalonians 4:15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. 16 For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and **the dead in Christ will rise first.**

NRS Philippians 3:20 But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. 21 **He will transform the body** of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

b. James

NRS James 5:7 Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early

and the late rains. 8 You also must be patient. Strengthen your hearts, **for the coming of the Lord is near.**

c. Peter

NRS 1 Peter 1:7 so that the genuineness of your faith-- being more precious than gold that, though perishable, is tested by fire-- may be found to result in praise and glory and honor **when Jesus Christ is revealed.**

d. Others

NRS Hebrews 10:37 For yet "in a very little while, the one **who is coming** will come and will not delay;

NRS Titus 2:11 For the grace of God has appeared, bringing salvation to all, 12 training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, 13 while we wait for **the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ.** 14 He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

NRS 1 John 2:28 And now, little children, abide in him, so that when he is revealed we may have confidence and not be put to shame before him at his coming.

2) The premillennial position taken by C&MA. [There are those who differ from C&MA in this matter.]

(<http://www.cmalliance.org/howeare/whochrist.htm>)

"The second coming of the Lord Jesus Christ is **imminent** (Hebrews 10:37) and will be **personal, visible, and premillennial.**(Luke 21:27) This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.(Titus 2:11-14)"

Christ is coming again. It is an irrefutable fact supported repeatedly in the Bible. His life on earth concluded with an event His disciples witnessed: He was taken up before their very eyes, and a cloud hid him from their sight (Acts 1:9). It was neither the end nor the beginning of the end of His relation to earth. As the disciples stared at the sky, suddenly two men dressed in white stood beside them. Men of Galilee, they said, why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven (Acts 1:10-11).

Christ is now seated at the right hand of the Father, waiting for that moment in time when He will come again. When will that happen? No one knows the day or hour, but one indication is: This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come (Matthew 24:14). "The second coming of the Lord Jesus Christ is imminent (Hebrews 10:37) and will be personal,

visible, and premillennial (Luke 21:27). This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service (Titus 2:11-14)."

50. Tell me the biblical proof concerning the second coming of Christ and explain what will happen at and around his second coming. (그리스도의 재림에 대해 당신에게 확신을 준다고 생각하는 성구는 무엇이며 재림의 때에 일어나는 일은 어떤 것인가?)

- 1) For the passages, see the question #49
- 2) Events at the second coming

A. The Gospels: Signs before the second coming

a. Preaching of the gospel in all the world → The end of the time

NRS Matthew 24:14 And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

b. Great tribulation → The end of the time

NRS Matthew 24:21 For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be.

B. Pauline witnesses

a. 2Th 2:1-8

Revelation of the rebellion and the lawless one (v.3)

His second coming; rapture of the saints (v.1); destruction of the lawless one (v.8)

NRS 2 Thessalonians 2:1 As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, 2 not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. 3 Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. 4 He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. 5 Do you not remember that I told you these things when I was still with you? 6 And you know what is now restraining him, so that he may be revealed when his time comes. 7 For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed. 8 And then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth, annihilating him by the manifestation of his coming. 9 The coming of the lawless one is apparent in the working of Satan, who uses all power, signs, lying wonders,

b. Salvation of all Israel: When?

NRS Romans 11:25 So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. 26 And so all Israel will be saved; as it is written, "Out of Zion will come the Deliverer; he will banish ungodliness from Jacob." 27 "And this is my covenant with them, when I take away their sins."

c. 1Co 15:51-55

The second coming; the resurrection of the dead in Christ; the transformation of the body

NRS 1 Corinthians 15:51 Listen, I will tell you a mystery! We will not all die, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable body must put on imperishability, and this mortal body must put on immortality. 54 When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: "Death has been swallowed up in victory." 55 "Where, O death, is your victory? Where, O death, is your sting?"

d. 1Th 4:13-18

The Second coming → Resurrection of the dead in Christ → Rapture of the believers

NRS 1 Thessalonians 4:13 But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. 15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. 16 For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. 18 Therefore encourage one another with these words.

C. Much more elaborate in Rev 20:1-13

Binding of the dragon (1000 years)
Beginning of 1000 years
1000 years without the dragon's influence
Thrones: who are they? Believers? (v.4)

First Resurrection: the martyred believers → Eternal bliss (v.5; 1 Th 4:16)
Reigning 1000 years with Christ (v.6)

End of 1000 years & Release of Satan (v.7)
7 (?) years of Great Tribulation & War of Armageddon (v.7-9)

Judgment of the devil (v.10)
Judgment of the White Throne (v.11)

Second Resurrection: non-believers → Second death (v.12-13)
Death of the death (20:13)

NRS Revelation 20:1 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while. 4 Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6 Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

D. Questions: Shall we harmonize all these accounts?

a. Things in the Gospels, but not in Paul and Revelation: Preaching of the gospel in the whole world

b. Three things in Paul, but not in Revelation

The lawless one (The Beast?)

Rapture of the believers

Salvation of Israel: Those who pass through the great tribulation?

c. The account in Revelation

Are they really sequential?

E. Conclusion

a. Hermeneutical matter

Of particular importance to us is the fact that Christ will come to judge all the dead and the living, which is hope for the believers. We ought to not try to harmonize every detail unless the descriptions in each book explicitly correspond to one another, but we also need to respect the details of each book.

b. Unity in diversity

The dual themes common in all accounts are: (1) Christ will return as the universal judge; (2) there will be the resurrection of believers into eternal bliss and the resurrection of non-believers into eternal condemnation.

51. What are differences between Christ's 1'st and 2'nd coming? (그리스도의 초림과 재림의 차이는 무엇인가?)

	1'st	2'nd
Role	The suffering servant	The judge
In relation to	The problem of sin	The final judgment
Character	Humble	Mighty, glorious

52. Define the imminent coming of Christ and give me biblical proof text of the doctrine. (그리스도의 재림이 임박했다는 것을 정의하고 어느 성구가 이를 증거하고 있는가?)

1) Definition:

It means that Christ will return at any moment in history.

2) Foundational Passages

NRS Matthew 24:40 Then two will be in the field; one will be taken and one will be left. 41 Two women will be grinding meal together; one will be taken and one will be left. 42 Keep awake therefore, for you do not know on what day your Lord is coming.

NRS Luke 12:40 You also must be ready, for the Son of Man is coming at an unexpected hour."

3) Scholarly objection (<http://www.bible.org/docs/theology/overview/overview-11.htm#>)

A. Evidence that his coming cannot be imminent?

No evangelical denies the scriptural fact that Christ will return bodily at some point in history. But **the precise manner** in which this will occur and **the immediate results of his return** have been variously debated. The questions surrounding the manner of his return have arisen in light of two groups of texts, one which talks about an imminent return (i.e., Christ could return *at any moment*)⁶² and one which appears to teach that certain events must be fulfilled (i.e., occur) *before* Christ could return. Passages such as Matthew 24:42-40 and Luke 12:40 seems to teach that the Lord could come at any moment whereas other passages seem to affirm that before Christ returns the gospel must be preached in all the world (Matt 24:14), the great tribulation must occur (Matt 24:21), the man of lawlessness must appear (2 Thess 2:3) and "all Israel" must be saved (Rom 11:25-32). Others also talk about "signs" that must appear (Matt 24:4-14). In any case, it is these latter passages which seem to indicate that in reality his coming cannot be imminent, for certain signs *must precede* it. Several solutions have been offered to synthesize these data.

NRS Matthew 24:14 And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

NRS Matthew 24:21 For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be.

NRS 2 Thessalonians 2:3 Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction.

B. My critique

a. The main point of the imminent coming is that everyone needs to repent and believe in Jesus Christ as soon as possible, and the church must preach the gospel to the end of the earth with urgency. Thus, those who oppose the doctrine of the imminent coming of Christ based upon Matt 24:14 is missing the point.

b. The passages concerning the great tribulation and signs (Matt 24:21; 2 Thes 2:3) were given to those Christians who were wrongly saying that the resurrection is over. Thus, what Jesus and Paul meant by these sayings is that the final judgment is still to come.

53. What is the status of nation Israel in the millennial kingdom established by Christ? (그리스도가 건설하는 왕국에서 이스라엘의 지위 [Status]는 어떻게 되는가?)

1) Only in Paul: Important passage

NRS Romans 11:25 So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. 26 And so all Israel will be saved; as it is written, "Out of Zion will come the Deliverer; he will banish ungodliness from Jacob." 27 "And this is my covenant with them, when I take away their sins." 28 As regards the gospel they are enemies of God for your sake; but as regards election they are beloved, for the sake of their ancestors; 29 for the gifts and the calling of God are irrevocable. 30 Just as you were once disobedient to God but have now received mercy because of their disobedience, 31 so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. 32 For God has imprisoned all in disobedience so that he may be merciful to all.

2) Positions

A. Primarily espoused by Premillennialists, the dispensational Premillennialists in particular. (<http://www.bible.org/docs/theology/overview/overview-11.htm#>)

a. Historical premillennialists

Many premillennialists have a special place for the Jewish people in the eschaton, based in several cases on passages like Romans 9-11 where it seems, especially in 11:25-32, that **Jewish people** will be saved **in large numbers** at that time.

b. Dispensational premillennialists

They argue for a much more pronounced role for national (not just ethnic) Israel in the end. In terms of eschatology, Dispensational premillennialism differs from historic premillennialism primarily in its insistence that Israel *as a nation* will be regathered at the end times, converted, and the land promises made with her fulfilled in the millennial kingdom (e.g., Gen 12:1-3; 15:18-21). Thus, the point is not that many Jews will be saved in the end, but that **the nation of Israel** will exist and will inherit the promises made to national Israel **in the Old Testament**.

B. Postmillennialists and amillennialists do not agree. They interpret Rom 11:26 as meaning spiritual Israel, the church. So, according to them, Israel has nothing to do with the events at the second coming.

3) Primary issue here is the question of how to interpret the OT prophesy of salvation.

a. Abrahmic covenant: Just spiritual descendent or ethnic descendent?

NRS Genesis 12:1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

NRS Genesis 15:18 On that day the LORD made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites, and the Jebusites."

b. Prophecy of salvation: The return from the exile and reestablishment of the Jewish nation with its temple

Second Temple Judaism had an eschatological expectation that God would restore the fortunes of Israel, and the later OT prophets referred to these in the language of atonement and forgiveness of Israel's corporate sin. On the one hand, such OT prophets as Jeremiah, Ezekiel, and Isaiah eschatologized the concept of divine forgiveness by identifying it with the return from the Exile and the reestablishment of the Jewish nation (Jer 31:31-34; Ezek 16:59-63; 36:22-32; 37:21-28; Isa 54:10; 55:3; 61:8). This

eschatologizing of forgiveness is also observed in such Second Temple writings as Baruch, *Jubilees*, and Qumran literature. (from my dissertation)

Jer 31:31-34 New Covenant prophesy: Is this for ethnic Israel or Christians, or for both?

NRS Jeremiah 31:31 The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. 32 It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt-- a covenant that they broke, though I was their husband, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. 34 No longer shall they teach one another, or say to each other, "Know the LORD," for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

NRS Ezekiel 16:59 Yes, thus says the Lord GOD: I will deal with you as you have done, you who have despised the oath, breaking the covenant; 60 yet I will remember my covenant with you in the days of your youth, and I will establish with you an everlasting covenant. 61 Then you will remember your ways, and be ashamed when I take your sisters, both your elder and your younger, and give them to you as daughters, but not on account of my covenant with you. 62 I will establish my covenant with you, and you shall know that I am the LORD, 63 in order that you may remember and be confounded, and never open your mouth again because of your shame, when I forgive you all that you have done, says the Lord GOD.

NRS Isaiah 55:3 Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David.

NRS Isaiah 61:8 For I the LORD love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them.

NRS Isaiah 61:8 For I the LORD love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them.

c. Paul's interpretation

Rom 11:26, the first clause in particular, is the storm center in the interpretation of Rom 9-11 and of NT teaching about the Jews and their future (Moo 1996, 719-23; Schreiner 2001, 477-80). One of the issues is how to understand the reference of *pa/j Vlsrah.l*. Moo lists the three options: "(1) the community of the elect, including both Jews and Gentiles; (2) the nation of Israel; or (3) the elect within Israel." Of these three, Moo opts for the second one based upon the context of Rom 11 for four reasons: (1) In his use the term "Israel" so far in Rom 9-11 (9:6, 27, 31; 10:19, 21; 11:2, 7, 11, 23, 25),

Paul has always used it to refer to ethnic Israel.” (2) Paul writes Rom 11:11-32 in order to counter a tendency for Gentiles to appropriate for themselves exclusively the rights and titles of “God’s people.” (3) The phrase *pa/j Vlsrah.l* occurs 136 times in the LXX, and it is used mainly to refer to the corporate Israel (1 Sam 7:5; 25:1; 2 Sam 16:22; 1 Kgs 12:1; 2 Chr 12:1; Dan 9:11). (4) The third view requires a shift in the meaning of “Israel” from v.25b to v. 26a since the Israel that has been partially hardened is clearly national Israel.

d. Conclusion

Thus, together with Moo and Schreiner, I take a position here that with his use of the OT quotations in Rom 11:26-27, Paul meant to say that the corporate and ethnic Israel will be saved at the end of history as prophesied in the OT.

54. Define the millennial kingdom and explain what will happen after the kingdom. (천년왕국은 무엇이며 천년왕국 후에 어떠한 일이 일어나는가?)

- 1) Definition: It refers to the earthly reign of Jesus Christ.
- 2) Resurrection of all people and final judgment (See Question #52).

55. Discuss and explain the differences among these three positions (전천년설 [pre-millennialism]과 후천년설 [post-millennialism]과 무천년설 [amillennialism] 교리의 차이점은 무엇인가?) (<http://www.bible.org/docs/theology/overview/overview-11.htm>)

Four major questions: (1) Are the events in Rev 20 literal or metaphorical?; (2) What is the destiny of the Jewish people in the second coming? (cf. Rom 11:26-27); (3) Are the church and the millennium the same or how are they related?; and (4) Is the evangelization of the world going to be successful before his coming? (cf. Matthew 24:14)

	Matt 24:14 Evangelization of the world	Rev 20	Rom 11:26 Nation Israel’s status	Summary
Premillennial	Negative. Church age is NOT the millennial age. It discounts the value of Matt 24:14.	Literal interpretation. 1000 year earthly reign of Christ. Two resurrections.	The nation Israel will be converted in the millennial age.	Harmonizing all the Scriptural references including the OT. Maximum.
Postmillennial: One Resurrection	Positive. Church age IS the millennial age.	Metaphorical.	No Israel.	Primarily based on Matt 24:14, Paul (1 & 2 Thess, 1 Cor 15) and John.
Amillennial	Negative. Church age IS the millennial	Metaphorical. It discounts the value of	No Israel.	Primarily based upon Paul. Minimum.

	age.	Revelation as a whole.		Only the common denominators.
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1) Pre- millenarism: Idea that Christ will come again physically before the millenium. Believers will rule over the earth with Christ.

A. Key passage: Rev 20:4-6

A key passage for all premillennialists is **Revelation 20:4-6**.

B. Definition

They argue that it teaches a **literal reign of Christ upon the earth**, though not all are in agreement that it must be exactly one-thousand years.

C. History of the view

Premillennial readings of scripture stem back to the early church which was for **the first three centuries largely premillennial**. Christian leaders such as Justin Martyr and Irenaeus⁷⁴ were premillennialists, believing that **a golden age of blessing and the renewal of Jerusalem would occur at the second coming**. But the Alexandrian school, led by such men as Clement and Origen, were opposed to such Jewish, materialistic views of the future. Also, under the weight of Augustine's amillennialism, premillennialism was increasingly abandoned throughout the medieval period and was in short supply throughout the Reformation, and the post-Enlightenment periods of the church. It was **really not until the nineteenth century that premillennialism began to make a comeback**, especially within British and American expressions of Christianity.

D. Argument against the view and critique

Detractors have pointed out that premillennialists have only this one passage upon which to base their system, but this is simply misleading (e.g., 1 Cor 15:22-24).⁷⁵

However, even if there were only one passage correctly interpreted, this should be enough for any of us to believe the doctrine.⁷⁶

E. Characteristics

- a. Pessimistic about the evangelization of the world by preaching in contrast to the postmillennialists who are optimistic. Thus, the view discounts the value of Matt 24:14.

Modern Premillennial theologians strongly disagree with their postmillennial brothers and sisters over the issue of the millennium, what it will look like, and how it will come about. For them, the idea that the church will bring a golden age of righteousness and peace through its Spirit-inspired preaching is scripturally unfounded. According to the premillennialists this will only happen in connection with the second coming of Christ.

- b. Christ will visibly and bodily present in the millennial reign in contrast to the premillennialists who argue that the Christ is invisibly present in the present church age.
- c. The present kingdom through the church's role is different from the millennial kingdom.

But this does not mean that historic premillennialism does not see any of the kingdom existing in the present fulfillment of God's purposes through Christ in the church. It does. But, again, this is not to be equated with the millennial kingdom when Christ will reign personally and bodily on the earth.

- d. Much more pronounced role for national Israel in the end. Literal reading of Revelation 20 and Rom 9-11.

Many premillennialists have **a special place for the Jewish people in the eschaton**, based in several cases on passages like Romans 9-11 where it seems, especially in 11:25-32, that Jewish people will be saved in large numbers at that time. Dispensational premillennialists argue for a much more pronounced role for national (not just ethnic) Israel in the end.

2) Post- millenaralism:

A. Definition

Postmillennialism is the doctrine which affirms that through the work of the Spirit in Christian preaching and teaching **in the present time of the church** (before the second advent) the world at large will eventually be evangelized and won to Christ. This will turn out in a world characterized by universal peace instead of strife, universal prosperity instead of inequality, godliness instead of evil, and so on, though the time period may be more or less than a thousand years (since, according to some postmill interpreters, **the 1000 years of Revelation 20:4-7 can be taken symbolically for an indefinite period of time**) and evil will still be present to some limited degree.

- a. Optimistic about the evangelization of the world by preaching. Emphasis on Matt 24:14.

The Gospel will be spread so successfully that the reign will be complete and universal in human heart, after which Christ will return.

- b. The present kingdom in the church is the same as the millennial kingdom in Rev 20. Harmonization of Matt 24:14 and Rev 20.

Thus there is a focus in postmillennarian thought on the **present aspects of the kingdom of God** with the result that through Christian influence many economic, educational and social ills will be resolved. Kenneth L. Gentry summarizes the postmillennial position well:

- c. Symbolic interpretation of Millennial age. Not literal 1000 years.

Postmillennialism expects the proclaiming of the Spirit-blessed gospel of Jesus Christ to win the vast majority of human beings to salvation in the present age. Increasing gospel success will gradually produce a time in history prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of people and nations. **After an extensive era of such conditions the Lord will return visibly, bodily, and in great glory, ending history with a general resurrection and the great judgment of all humankind.**⁶⁸

3) A- millenaralism

A. Definition

There will be **no millennium**. **The final judgment will immediately follow the second coming**. Generally speaking, the term "amillennial" refers to the conviction, held by many godly and informed Christian scholars down through the ages, that there will be **no future, earthly millennial period after Christ's return**. This, however, is to view the system from a purely negative point of view. Positively stated, amillennialism believes that **the church is the expression of the millennial reign of Christ now**, where "millennial" is understood to refer **not to a literal thousand year period**—though some reformers understood it this way⁷⁷—but to the reign of Christ as experienced between his exaltation and parousia. This reign is over the **new people of God, the church, which replaces Israel in the outworking of God's eternal plan**.

The amillennial scheme of end time events is really quite simple and straightforward. Lewis and Demarest summarize it well:

The amillennial order of events is: Christ's present, spiritual reign over the church; increasing apostasy on earth; the Great Tribulation; Christ's second coming with deceased saints; the destruction of evil powers; the general resurrection of believers and unbelievers; the Last Judgment; and the eternal state. Amillennialism thus affirms that at the end of the age there will be one return of Christ, one resurrection and one judgment.⁷⁸

Thus it (i.e., in its varied forms) has simplicity as a commendable feature and has been held down through the ages but such notable theologians as Augustine, Luther, Calvin, and present day thinkers such as Abraham Kuyper, Hermann Bavinck, and Louis Berkhof.

B. Features

- a. Primarily on Paul: 1 and 2 Thessalonians, 1 Cor 15. Rom 9-11 is understood as meaning the spiritual Israel, which is the church regardless of races.
- b. This view downplays the accounts in Revelation. Behind this view, there is abhorrence of apocalyptic literature.
- c. No Israel, but church.

C. Reformed defense for amillennialism

(<http://www.prca.org/articles/amillennialism.html>)

4) The position taken by C&MA:

Historical premillennialism plus the evangelization of the world by preaching the Gospel. Thus, C&MA position has merit in that it does not discount the value of Matt 24:14 while still giving respect to Rev 20 and Rom 11:26. Dr. Simpson's motto: "Hasten the coming of the king by preaching the gospel to the end of the earth in this decade!"

56. Are you pre-millennialist? If so, tell me why (당신은 천천년설을 믿는가? 믿는다면 그 이유는 무엇인가?).

(<http://www.bible.org/docs/theology/overview/overview-11.htm>)

A. A key passage: Revelation 20:4-6.

B. Argument

They argue that it teaches a literal reign of Christ upon the earth, though not all are in agreement that it must be exactly one-thousand years. Detractors have pointed out that premillennialists have only this one passage upon which to base their system, but this is simply misleading (e.g., 1 Cor 15:22-24).⁷⁵ However, even if there were only one passage correctly interpreted, this should be enough for any of us to believe the doctrine.

57. Can man rise again without physical body? (육체 없이 부활이 가능한가?)

1) Biblical examples of resurrection

A. Jesus' resurrection body

NRS Luke 24:38 He said to them, "Why are you frightened, and why do doubts arise in your hearts? 39 Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have."

NRS John 20:27 Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe."

B. Resurrection of the believers will be bodily.

NRS Romans 8:11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to **your mortal bodies** also through his Spirit that dwells in you.

C. Transformation into the spiritual body.

NRS Philippians 3:20 But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. 21 He **will transform the body of our humiliation** that it may be conformed to **the body of his glory**, by the power that also enables him to make all things subject to himself.

NRS 1 Corinthians 15:44 It is sown a physical body, it is raised **a spiritual body**. If there is a physical body, there is also a **spiritual body**.

NRS Matthew 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

2) Erickson's answer

“What we have, then, is something more than a postdeath survival by the spirit or soul; this something more is not simply a physical resuscitation, however. There is a utilization of the old body, but a transformation of it in the process. Some sort of metamorphosis occurs, so that a new body arises. This new body has some connection or point of identity with the old body, but is differently constituted” (Erickson 1999, 1205).

58. What is the basis of your belief in the resurrection of Christ? (예수 그리스도의 부활을 당신은 무엇에 근거하여 믿는가?)

1) Biblical Evidence

A. Promise of Christ

NRS Matthew 16:21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised.

NRS Matthew 26:32 But after I am raised up, I will go ahead of you to Galilee."

NRS Mark 9:9 As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

B. Empty tomb (Matt 28:6; Mark 16:6; Luke 24:2; John 20:4-7; 1 Cor 15:1-3)

C. A great variety of witnesses and their resurrection faith

Something happened to create in the disciples' belief in Jesus' resurrection (Ladd 1993, 356)

a. All disciples including Thomas

NRS John 20:25 So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." 26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." 27 Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe."

NRS John 21:1 After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way.

NRS Matthew 28:17 When they saw him, they worshiped him; but some doubted.

b. Over 500 believers at one time

NRS 1 Corinthians 15:3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5 and that **he appeared to Cephas, then to the twelve.** 6 Then he appeared to **more than five hundred brothers and sisters at one time**, most of whom are still alive, though some have died. 7 Then he appeared **to James**, then to **all the apostles**. 8 Last of all, as to one untimely born, he appeared **also to me**.

2) The most important evidence: The radical transformation of the twelve disciples (Ladd 1993, 353)

a. Conduct

A terrified, hopeless, disappointed band → The bold preachers of Jesus as Messiah and the agent of salvation

b. Attitude toward Jesus

The primary function of the apostles in the earliest Christian fellowship was not to rule or govern, but to bear witness to the resurrection of Jesus (Acts 4:33; 1:22; 3:14-15; 4:10, 12)

NRS Acts 4:33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.

59. Discuss about the importance of doctrine of resurrection. (크리스천의 믿음에 부활의 교리가 얼마나 중요한가?)

1) Paul's conclusion

NRS 1 Corinthians 15:17 If Christ has not been raised, your faith is **futile** and you are still in your sins.

The coming of Jesus of Nazareth was **the climax** of this series of redemptive events; and his resurrection is the event that validates all that came before. If Christ is not risen from the dead, the long course of God's redemptive acts to save his people ends in a dead-end street, in a tomb. If the resurrection of Christ is not reality, **then we have not assurance that God is the living God**, for death has the last word. Faith is futile because the object of that faith has not vindicated himself as the Lord of life. Christian faith is then incarcerated in the tomb along with the final and highest self-revelation of God in Christ – if Christ is indeed dead. Our understanding of the resurrection of Christ is a question far larger than the resurrection itself; it involves **the entire nature of the Christian faith**, the **nature of God** and of **God's redemptive work** (Ladd 1993, 354).

2) Two important aspects

A. Christological importance

Christ's messiahship is vindicated and proclaimed by means of it (Rom 1:3-4; 1 Cor 15:4; 2 Tim 2:8)

NRS Romans 1:3 the gospel concerning his Son, who was descended from David according to the flesh 4 and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord,

B. Implication to the believers' hope

“The resurrection of Jesus Christ inaugurates the age to come and provides **the basis for future hope**. The resurrection of Christ and the resurrection of the faithful on the last day are related, the hope of the latter being based upon the certainty of the former” (Kreitzer 1993, 806).

NRS 1 Thessalonians 4:13 But we do not want you to be uninformed, brothers and sisters, about those who have died, so that **you may not grieve as others** do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. 15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. 16 For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. 18 Therefore **encourage one another with these words**.

NRS Philippians 3:10 I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death,

NRS Romans 6:1 What then are we to say? Should we continue in sin in order that grace may abound? 2 By no means! How can we who died to sin go on living in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. 5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.

NRS 1 Corinthians 15:12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? 13 If there is no resurrection of the dead, then Christ has not been raised;

NRS 2 Corinthians 5:15 And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

2) “The resurrection of Jesus is an eschatological event that occurred in history and gave rise to the Christian church” (Ladd 1993, 363).

3) C&MA Doctrinal position

(<http://www.cmalliance.org/howeare/worddocs/lostness.doc>)

In the ultimate, however, **the proof that all people will be resurrected** is not in the dictionary meaning of resurrected or the testimony of the church creeds, but **in the resurrection of Jesus Christ**. The biblical argument is that Christ predicted His own resurrection and actually arose in the manner He said He would. He thus proved both His power to do as He said and His veracity in all His declarations. And He has further promised that He will raise up at the last day all that are in their graves. Not only is Jesus’ own resurrection proof of His power to raise the dead, but it becomes the model of what we may expect when our bodies are resurrected. We therefore examine Jesus’ resurrection and, as well, His resurrection body.

On the day of Pentecost the apostle Peter said of Jesus whom the Jews had crucified, “God has raised this Jesus to life, and we are all witnesses of the fact” (Acts 2:32). If Christ had been completely changed after His resurrection, the apostles could not have recognized or identified Him. Thus they could not have been witnesses to His resurrection. It was necessary that Christ should be recognized, and that so unmistakably that His previous predictions might be established and Christianity proved true.

Christ’s resurrection was at once the testing point and crowning evidence both of His Sonship and His Messiahship. Unless His resurrection had been completely proved, Christianity must have failed. As Paul would later put it, “If Christ has not been raised, our preaching is useless and so is your faith. . . . You are still in your sins” (1 Corinthians 15:14, 17). Recognition, then, is not a trivial matter. Had the disciples and others not recognized the risen Jesus, they could not have testified to His resurrection; ultimately, they would have been forced to deny that He rose from the dead.

Accordingly, we find Christ affording to all His disciples the fullest possible evidence that He was still the same Jesus they had known before His crucifixion. In many ways He proved indubitably that He had undergone no essential change. By His voice, by his hands and feet pierced by the nails, by the spear wound in His side, by His eating food in the presence of His disciples, letting them touch and feel his “flesh and bones,” Jesus convinced them all that He was indeed the same Jesus whom they had known and not an apparition.

All of the external marks and traits of Christ’s resurrection body substantially agreed with the body that was put in the tomb. “Look at my hands and my feet,” Jesus said to His disciples, likely drawing their attention to the nail wounds. “It is I myself. Touch me and see; a ghost does not have flesh and bones, as you see I have” (Luke 24:39). Jesus’ resurrection body corresponded in minute detail with His preresurrection body.

All of this is in exact accord with what we are directly told in Scripture as to the kind of resurrection body all of us will have. There is every reason to believe, both from revelation and the nature of the case, that for both the just and the unjust the same body that died will come forth in the resurrection. At that time the soul will return to inhabit the same body it was in before death.

About the post-resurrection state of the lost the Bible discloses considerable information. And it is enough to cause us to shudder with horror.

60. Discuss about Apostle Paul's teaching in 1 Cor 15 concerning resurrection of saints (고전 15장에 사도 바울은 부활에 대하여 무엇을 말하고 있는가?)

	Teaching in 1 Cor 15 Concerning the Resurrection
Christ’s resurrection	1) Centrality of the doctrine of the resurrection of Christ in the early church (v.1-11) 2-20). 2) Centrality of the doctrine of the resurrection of the saints in the early church (v.12-20)
Basis	Resurrection of Christ (v.12-20) as the first fruit.
Timing	At the parousia (second coming) of Christ (v.23)
Participants	Only those who died in Christ (those who were alive at the parousia shall be transformed) (v.23, 52).
Nature	Instantaneous (v.52); Transformed body (v.51-52; cf. Phi 3:20); Incorruptible body (v.42); spiritual body (v.44); immortal (v.53-54)

61. What happen to the believers and non-believers at final resurrection? (성도가 부활할 때 어떤 일이 일어나며 믿지 않는 자들에게 어떤 일이 일어나는가?) (<http://www.bible.org/docs/theology/overview/overview-11.htm>)

1) The two events

A. The Resurrection of All People

The Bible teaches that there will be a resurrection of all people and that all will be judged (John 5:28-29).

B. The Final Judgment of All People

Though some liberal theologians have often denied the fact, it is quite certain that the Bible teaches **a final judgment, after which individuals will go to their allotted destinies, i.e., heaven and eternal bliss or hell and eternal punishment.** Biblically speaking, this “day of judgment” is most certain and will be the culmination and fulfillment of numerous judgments of God against sin and evil throughout history. The saints will also be involved in carrying out judgment against the angels and the people (1 Cor 6:2-3).

2) Biblical basis for the final judgment

Romans 2:5 speaks to this final day of judgment: “But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for *the day of God’s wrath*, when his righteous judgment will be revealed.”

2 Peter 2:9 says that God is holding the unrighteous for *the day of judgment*.

Jude 6 speaks rather vividly about God’s final act of judging: “And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment *on the great Day*.”

Acts 17:31 also speaks about the final *day* of God’s judgment: “For he has set a *day* when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.”

Perhaps the passage that speaks most clearly to the certainty of final and irrevocable judgment is Revelation 20:11-15:

20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. **20:12** And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. **20:13** The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. **20:14** Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. **20:15** If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

There are many indications that John is speaking about the final judgment in Revelation 20:11-15: (1) it occurs after the second coming of Christ (19:11-21), the completion of the millennial kingdom and the final judgment of Satan (Rev 20:1-10); (2) no further judgments are mentioned in Revelation before the final state begins (21-22); (3) the vision as a whole is predicated on Daniel's vision of the Ancient of Days who comes to judge every human being at the end of history (Dan 7:14); (4) John refers to a great white throne which suggests not only a *just* judgment, but also a *climactic* or *final* reckoning; (5) the outcome of the judgment involves *eternal consequences*; thus no further judgment is necessary (20:10, 15); (6) earth and sky have fled suggesting the end of human history as we know it under Adam and sin; and (7) all the dead will be there, both great and small.

3) Nature of judgment

A. A variety of views

a. Three judgments

Though virtually every evangelical commentator on scripture agrees with the doctrine of a final judgment, some would argue that it actually involves three different judgments: (1) a judgment of believers after the rapture (i.e., the judgment seat of Christ; 2 Cor 5:10); (2) a judgment of the nations at the second coming to determine who will enter the millennium (cf. Matt 25:31-46); and (3) a judgment of all the wicked dead at the Great White Throne judgment after the millennial reign of Christ (Rev 20:11-15).

b. One judgment

Others would argue that all these judgments are really just one judgment, i.e., they all take place at the Great White throne judgment.

B. Two important points

We do not have space to develop the differences and the strengths and weaknesses of each view, but what is more important than whether the "final judgment" is at one time or spread out over three times is that (1) **all men will most certainly be judged;** (2) **the outcome cannot be changed; there is no further appeal.**

C. Administration of judgment

a. The Son as the universal judge

But there is more to the final judgment than just its facticity. First, although it is obvious that God will be the judge, within the councils of the trinity, the Father has determined to give all judgment to the Son (John 5:22-23, 27; Acts

17:31). Jesus Christ, Daniel's Son of Man, will be the judge of *all* humanity, including the living and the dead (Matt 25:31-33; John 8:26, 50 [the Father is the judge]; John 9:39; 12:47-50; 2 Tim 4:1, 8). Further, the Son will judge wisely and justly (2 Tim 4:8).

b. The objects of judgment and the role of the saints in judgment.

Second, both men and angels will be judged (Acts 17:31; 2 Pet 2:4; Jude 6), but there is an interesting twist to this idea; saints will also be involved in carrying out judgment (1 Cor 6:2-3). The idea that God will use his redeemed people in the execution of judgment has antecedents in the Synoptic tradition (Matt 19:28; Luke 12:29-32; 16:25) and may ultimately go back to the Old Testament where we see God using certain individuals to judge his people (cf. Judges) and the Israelite nation as a whole to judge other nations (e.g., the conquests in Joshua).

The fact that God has used his people to judge other people in the past and will do so again at the future, final judgment, may be connected to man's charge to rule in light of the *imago dei* (Gen 1:26-28; 9:6-7; Psalm 8:4-6). If this is so, it is understandable that glorified Christians, as those who have been completely restored in God's image, will judge angels and people *in the final judgment*. Thus, the saints will judge angels and people in the final judgment because this is a function of the restored image. In another way of speaking, believers will judge the living and the dead because of their inseparable connection to Christ the Judge, their personal share in his kingdom with its power and authority (cf. Rev 5:10), and the fact that they love what He loves and hate what he hates. In an important sense, and to an important degree, we will be just like him in our glorified states and will know his mind on these issues in a way only faintly grasped now (cf. 1 Cor 2:15-16).

c. Christians will be judged as well, not for punishment but for reward.

Third, we said that all men will be judged. Therefore, Christians will be judged as well. Paul, speaking of believers in Romans 14:10, 12, says that "we will all stand before God's judgment seat" and "each of us will give an account of himself to God." He says basically the same thing in 2 Cor 5:10 although this time he refers to the judgment seat *of Christ*: "For we must all appear before the judgment seat of Christ, so that each one may be paid back according to what he has done while in the body, whether good or bad."

The judgment of Christians, however, seems to contradict Paul's teaching about justification by faith. If we are justified, why then are we judged? It seems that the idea of justification precludes entering into judgment. After all, didn't Paul say, "There is now no condemnation for those who are in Christ Jesus" (Rom 8:1)? But the problem is not as insurmountable as first appears. It is true that the doctrine of justification includes both the idea of eternal forgiveness as well as the eternal possession of the righteousness of Christ. But Christ's judgment of the believer is

not to determine eternal destiny, *per se*, but to determine degree of reward. Though some evangelicals have spurned the doctrine of rewards for believers it seems fairly certain that the Bible does indeed teach it:

1 Cor 3:10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. **3:11** For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. **3:12** Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—**3:13** the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. **3:14** If what has been built on the foundation survives, the builder *will receive a reward*. **3:15** If the work is burned up, the builder *will suffer loss*; the builder will be saved, but only as through fire.

Again, Jesus talks about reward for faithful service (Luke 19:11-27) and Paul talks about receiving what is due *according to our deeds* (2 Cor 5:10). Again, the point about *degree of reward* seems to be clearly taught in Colossians 3:23-25: **3:23** Whatever your task, put yourselves into it, as done for the Lord and not for your masters, **3:24** since you know that from the Lord you will receive the inheritance *as your reward*; you serve the Lord Christ. **3:25** For the wrongdoer will be paid back for whatever wrong has been done, and there is no favoritism.

Thus, according to these texts Christians will be judged to determine their degree of reward or the measure of their inheritance (e.g., ten cities, five cities, etc.[Luke 19:16-19]). This does not mean that throughout eternity men will suffer pangs of conscience for what they should have done with the grace of God given them while on earth. In the eternal state there will be neither death or mourning or crying or pain (Rev 21:4) and each man who enters, enters into the joy of his master (Matt 25:21, 23).

Therefore, the problem with the doctrine of rewards is not that the scripture does not teach it.⁸⁴ The problem involves coming up with a model that satisfactorily integrates ideas of justification, reward, and the absence of shame/presence of joy in the eternal state (though many will experience shame at Christ's second coming [1 John 2:28]). This is a similar kind of struggle we face with other clearly biblical doctrines, e.g., the trinity, the incarnation, the imputation of sin, the concursive inspiration of scripture, etc. Some have suggested that the degree of reward is known only to God and the person who receives it. Perhaps it involves nearness to God and/or greater roles of service in the eternal state. But the bottom line is that we will each be rewarded for our service, though we know very little about the precise nature of these rewards. Finally, the idea of judgment is actually consistent with the doctrine of justification, since one aspect of justification is vindication and the final judgment of the Christian will vindicate God's righteousness in their lives (cf. James 2:21).

Nonetheless, rewards are a source of motivation to holiness and godly living. This, of course, is the way in which they are used throughout Scripture (Luke 19:11-27; Rom 14:10, 12; 2 Cor 5:10). They are not the only source of motivation for the Christian (cf. 2 Cor 7:1; 1 John 3:2-3; 4:11), however, nor does

motivation for reward necessarily entail selfishness, as some suppose. They are one of several means of grace the Lord uses to sanctify us and move us along in the Christian life (cf. Rev 22:12).

62. How does Bible teach concerning the heavenly kingdom? (천국에 대한 성서적 교리는 무엇인가?)

1) A variety of views of the kingdom

A. Earthly kingdom in the OT:

- a. Israel as a theocratic kingdom, in which the reign of God is manifested through the kings chosen by God.
- b. The eschatological kingdom, which is the national restoration of Israel.

B. The reign of God, which Jesus preached

- a. The present kingdom
Manifested through the person and the works of Jesus Christ during his life on earth.
- b. The future kingdom
The future realm of salvation into which God's people will be gathered to enjoy the blessings of his reign (Mat 13:47-50; 5:19, 20; 7:21; 8:11, 12).

NRS Matthew 5:19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the **kingdom** of heaven; but whoever does them and teaches them will be called great in the **kingdom** of heaven.

NRS Matthew 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the **kingdom** of heaven, but only the one who does the will of my Father in heaven

NRS Matthew 8:12 while the heirs of the **kingdom** will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."

NRS Matthew 16:19 I will give you the keys of the **kingdom** of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

- c. The heavenly kingdom: Same as b?
Matthew 6:9 "Pray then in this way: Our Father in heaven, hallowed be your name. 10 Your kingdom come. Your will be done, on earth as it is in heaven.

C. The kingdom in Revelation

- a. The earthly reign of Christ for 1000 years together with the resurrected saints (20:4).
- b. The eternal kingdom with the new heaven and new earth (chap. 21)

2) The heavenly kingdom at issue here is primarily the eternal kingdom, in which the believer will enjoy the blessing of eternal life.

A. Nature of the heavenly kingdom (Erickson 1998, 1235-36)

- a. The basic nature of heaven is the presence of God, from which all of the blessings of heaven follow (Rev 21:3).

NRS Revelation 21:3 And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them;

- b. The believers there will have perfect knowledge (1 Cor 13:9-12; 1John 3:2)

NRS 1 Corinthians 13:9 For we know only in part, and we prophesy only in part; 10 but when the complete comes, the partial will come to an end. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. 12 For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.

NRS 1 John 3:2 Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

- c. The heavenly kingdom will be characterized by the removal of all evils (Rev 21:4; 20:10)

NRS Revelation 21:4 he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away."

NRS Revelation 20:10 And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.

- d. The heavenly kingdom will be a place of great glory (Luke 2:14; 19:38; Matt 24:30; 25:31; Mark 8:38; Rev 21:18-21, 23; 22:5)

NRS Revelation 21:18 The wall is built of jasper, while the city is pure gold, clear as glass. 19 The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, 20 the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh jacinth, the twelfth amethyst. 21 And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

NRS Revelation 21:23 And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb.

B. Christian life in heaven: Rest, Worship, and Service (Erickson 1998, 1237-38)

a. Rest

NRS Hebrews 4:9 So then, **a sabbath rest** still remains for the people of God; 10 for those who enter God's rest also cease from their labors as God did from his. 11 Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs.

b. Worship

NRS Revelation 19:1 After this I heard what seemed to be the loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power to our God, 2 for his judgments are true and just; he has judged the great whore who corrupted the earth with her fornication, and he has avenged on her the blood of his servants." 3 Once more they said, "Hallelujah! The smoke goes up from her forever and ever." 4 And the twenty-four elders and the four living creatures fell down and **worshiped God** who is seated on the throne, saying, "Amen. Hallelujah!"

NRS Isaiah 6:3 And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

c. Service

NRS Matthew 19:28 Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

NRS Revelation 22:3 Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him;

NRS Hebrews 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

C. Who can enter the heavenly kingdom?

- a. The future condition of the human individual is largely determined by the decisions made in this present life.
- b. Those who repented and believed the person and the redemptive works of Jesus Christ in this life enter the kingdom.

NRS Ephesians 2:8 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God-- 9 not the result of works, so that no one may boast.

NRS Romans 1:16 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."

NRS Romans 3:25 whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed;

63. What is biblical teaching concerning the lostness of humanity? What is the ultimate consequence of the fall? (성경은 인간의 타락함에 대해 무엇을 가르치고 있으며 이로 인한 필연적 결과는 무엇인가?)

1) C&MA Doctrinal statement

Man was originally created in the image and likeness of God:(16) he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature,(17) are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ.(18) The portion of the unrepentant and unbelieving is existence forever in conscious torment;(19) and that of the believer, in everlasting joy and bliss.(20)

([16] Genesis 1:27, [17] Romans 3:23, [18] 1 Corinthians 15:20–23, [19] Revelation 21:8, [20] Revelation 21:1–4)

2) C&MA Position Paper on The Lostness of Man: An Alliance Position Paper (<http://www.cmalliance.org/howeare/worddocs/lostness.doc>)

64. What is biblical teaching concerning the hell? Does the hell really exist? (성경은 지옥에 대하여 무엇을 가르치고 있는가? 실제로 있는가?)

1) Reality of the hell

Our view must agree with biblical view. Thus, the hell is as real as the heavenly kingdom.

“Hell is a place of eternal conscious punishment for the wicked. Scripture teaches in several passages that there is such a place” (Grudem 1994, 1148).

2) Description of the hell (Erickson 1998, 1242)

A. Eternal fire prepared for the devil and his angels, and the non-believers

NRS Matthew 25:41 Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels;

B. Outer darkness

NRS Matthew 8:12 while the heirs of the **kingdom** will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."

C. Final state of the wicked

a. Eternal punishment

NRS Matthew 25:46 And these will go away into eternal punishment, but the righteous into eternal life."

b. Torment

NRS Revelation 14:10 they will also drink the wine of God's wrath, poured unmixed into the cup of his anger, and they will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment goes up forever and ever. There is no rest day or night for those who worship the beast and its image and for anyone who receives the mark of its name."

c. Bottomless pit

NRS Revelation 9:1 And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit; 2 he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft.

d. The wrath of God

NRS Romans 2:5 But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed.

e. Second death

NRS Revelation 21:8 But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death."

f. Eternal destruction and exclusion from the face of the Lord

NRS 2 Thessalonians 1:9 These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might,

2) Erickson's compromise

“Hell is not so much a place of physical suffering as it is the awful loneliness of total and final separation from the Lord” (Erickson 1998, 1248).

3) C&MA Position (<http://www.cmalliance.org/howeare/worddocs/lostness.doc>)

65. What is destiny of those who died without having opportunity to hear the gospel?
(복음을 듣지 못하고 죽은 자에 대한 미래의 운명은 무엇인가?)

1) The theories

A. The theory of universal opportunity (Erickson 1998, 1026-27)

a. Position

This theory holds that every person within his or her lifetime has an opportunity to respond in a saving fashion to Jesus Christ. The opportunity to be saved is not limited to those who actually hear the gospel proclaimed, who have been afforded **some knowledge of the contents of the special revelation. Rather, everyone, by virtue of exposure to the general revelation discussed in Psalm 19, Romans 1 and 2, and elsewhere in Scripture, may exercise implicitly the requisite faith in Jesus Christ.**

b. Critique

Here again, there is no claim that everyone will respond; the theory of universal opportunity is not, then, real universalism. While everyone could exercise faith, many will not. There may be unacknowledged Christians, but they are few in number. This group does not consist of rabid devotees of other world religions that conflict with the central tenets of Christianity. Rather, those who are saved through general revelation are like the Athenians who worshiped the “unknown God” (Acts 17:23).

B. The theory of universal explicit opportunity

a. Position

This theory holds that everyone will have an opportunity to hear the gospel in an overt or explicit fashion. Those who do not actually hear it during their lifetime here upon earth will have an opportunity in the future. There will be a second chance. After death, they will be enabled to hear. Some proponents of this theory believe that even those who have heard and have rejected will be confronted with the claims of Christ in the life hereafter. When this belief is coupled with the idea that everyone given such an opportunity will of course accept it, the inevitable conclusion is universal salvation.

b. Critique

This view is difficult to reconcile with Jesus’ teaching about the afterlife (cf. Luke 16:19-31).

2) Two concepts are behind all these hypotheses.

A. There is humanistic conception that God must be fair to everyone. Thus, God has to give an opportunity to everyone.

B. Another concept behind these hypotheses is that God is love.

3) My Critique

These two positions miss the point that that is why we have to preach the Gospel to the end of the world as early as possible. We may never know the fate of these unevangelized people. It is not our job to figure out what happen with them.

NRS Romans 10:14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? 15 And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

4) C&MA Doctrinal position

(<http://www.cmalliance.org/howeare/worddocs/lostness.doc>)

What about Those Who Have Not Heard of Jesus?

Almost all biblically centered Christians accept the justice of punishment meted out to gospel-hardened people who have ignored or obstinately rejected Christ's offer of salvation. But what about those who by geographic or historical accident live in cultures where Jesus is un-Known? What about those who, although they may have a rudimentary knowledge of Jesus, have never been meaningfully evangelized? Is it fair that they should be in unspeakable torture? May there not be in the depth of the divine mercy opportunity for them in the future state?

There are those who have concluded that all such will be saved. They have substantiated their views, however, not by a contextual interpretation of all relevant Scripture but rather **by fashioning their concepts of God's love, justice and morality after their own**. Sometimes they have reasoned from assumptions that have no biblical support. They have **resorted to human feelings, human sentiments, human intuitions**. Where they have appealed to the Bible, it is to isolated "proof-texts" that only seem to confirm their wishful speculations.

The answer to this heart-rending question must come not from human reasoning and human sympathy, but from Jesus Christ and the Scriptures. What did the omniscient holy Jesus teach? What do the Christ authenticated Scriptures say? Any response not anchored in this bedrock of Bible truth has no more authority than the person who proposes it.

Jesus said: I am the gate, whoever enters through me will be saved. John 10:9
I am the way . . . No one comes to the Father except through me. John 14:6
I tell you the truth, no one can see the kingdom of God unless he is born again. John 3:3

Jesus declared Himself to be the only door and the only road to the Father. He has not opened a variety of ways to be saved. There are no optional alternatives. For a person to qualify for heaven, Jesus makes regeneration, that is, a spiritual rebirth, absolutely necessary.

The apostle Peter declared of Jesus, “Salvation is found in **none one else**, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). It is not a question of whether there is good in other religions”; it is a matter of there being but one divinely appointed way of salvation. All who miss this one way of salvation are in peril.

The apostle Paul is equally unbending. To those in Colossae who had put their trust in Jesus Christ he wrote that God the Father “has qualified you to share in the inheritance of the saints in the kingdom of light.” He adds, “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins” (Colossians 1: 12–14). It is clear that those who go to heaven are they who qualify, and qualification is through Christ, who alone forgives sins. Paul has this to say about the effects of sin and its only remedy: “The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).

William G.T. Shedd comments:

Sin is the suicidal action of the human will. A man is not forced to kill himself, but if he does, he cannot bring himself to life again. And a man is not forced to sin, but if he does, he cannot get back to where he was before sinning. He cannot get back to innoceny nor can he get back to holiness of heart.

In the early paragraphs of his letter to the Romans, Paul argues that all people outside Christ are in such a situation:

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. Romans 1:18–20

Citing Old Testament Scriptures, Paul concludes: “There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.” Romans 3:10–12

Pagans who have never heard of the true God and His Son Jesus Christ, Gentile moralists, Jewish legalists—whose case Paul has just taken up (see Romans 2:17–29)—all alike are under sin's power and sin's lethal remuneration and thus unable to achieve eternal life by any efforts of their own. They are all under God's judgment. The remedy—the only remedy God has revealed—is Jesus Christ, the Giver of eternal life.

For all members of the human family, the alternatives are two: eternal life and eternal death. There is no neutral territory between these two immeasurable destinies. The Bible makes these affirmations of all persons, whether they have heard of Christ or not.

It is hardly necessary to multiply quotations. This sense that salvation is only in Jesus and that people—whatever their status—are saved only by a conscious surrender to Him runs through the whole of the New Testament. In no place and on no account is it ever modified or set aside.

The wondrous fact of the gospel is that “everyone who calls on the name of the Lord will be saved” (Romans 10: 13). But the Scripture can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” (Romans 10:14).

Devastating logic! God has ordained that people should be saved through the preaching of the gospel. And Jesus has commanded us to preach it to all people (Luke 24:47). There is not a word in God's Book that so much as intimates He saves human beings without using human agents to take the good news of salvation to them. Nothing in the Scriptures implies that God in His sovereignty and great love, will wink at the guilty of those who had no opportunity to know of Christ Jesus.

J. Herbert Kane puts the whole matter correctly and succinctly in his book, *Christian Missions in Biblical Perspective*.

To say, “God will take care of the heathen,” and leave it there is to close one’s eyes to the clear statements of the Bible and the hard, cold facts of history. The question is not whether God will take care of the heathen, but how He does it. He has made it abundantly clear in His word that it is His will and purpose to care for the heathen through the Church. The miracle of reconciliation was accomplished by the death and resurrection of Christ. The ministry of reconciliation has been committed to the church. If the church for any reason fails to fulfill its God-given ministry, the church, and not God blame. World evangelization can be achieved by human means and manpower. It is both futile and foolish to expect God to achieve by supernatural means what the church can accomplish by human means.

In one of his most haunting missionary songs, A.B. Simpson, 19th century founder of The Christian and Missionary Alliance, asks:

O Church of Christ, what wilt thou say
When, in the awful judgment day,
They charge thee with their doom?

66. Can man be saved after death? Is there any second chance? (죽은 후에 구원이 가능한가?)

1) Evangelical view: No second chance

“Scripture nowhere gives indication of a second chance.... A finality attached to the biblical depictions of the sentence rendered at the judgment (Matt 25:41; Luke 16:19-31)” (Erickson 1998, 1244)

NRS Matthew 25:41 Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

NRS Luke 16:26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.'

2) Catholic view: No second chance: Death → Judgment (Erickson 1998, 1183-84)

A. Basis

NRS Hebrews 9:27 And just as it is appointed for mortals to die once, and after that the judgment,

B. Position

Hebrews 9:27 is understood as “an indication that immediately after death there is a judgment that determines the destination of each individual. Those who have died in a state of wickedness go directly to hell, where they immediately realize that they are irrevocably lost.”

3) Thus, the view of the second chance such as the theory of universal explicit opportunity is to be rejected.

4) C&MA Doctrinal position

(<http://www.cmalliance.org/howeare/worddocs/lostness.doc>)

A. The doom of the lost is inescapable.

To the rich man in hell Abraham said, “Between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us” (Luke 16:26). Mercy will not be extended, paroles will not be issued. Over the entrance of hell stands the inscription, “Abandon Hope All You Who Enter Here.”

Those who die outside Christ will suffer irremedial loss They will have lost forever the grace of God—His unmerited favor and proffered mercy. They will be irretrievably gone and that forever.

The unsaved will never hear another gospel message. Church, the prayers of Christians, the stirring hymns will be past. Godly parents, children, husband or wife will be missed, their company and faces never to be enjoyed again. The lost might have had a haven of rest; they exchanged it for an everlasting lake of fire and an abode of woe. They might have had glorified bodies; in their place are unredeemed bodies full of sin, corruption, disease and filth. They might have mingled with the saints in the celestial Jerusalem; instead they mingle with beings filled with every imaginable evil. They had opportunity to be children of the heavenly King; they are now vessels of wrath fit only for eternal torments.

It must not be overlooked that this irremedial loss is the unsaved's own deliberate and continued choice personally and freely made. It is, in fact, not so much an infliction of punishment as a withholding of that which could not be received, or if received would be a compulsory bestowal—an act of tyranny. The situation of the lost will be truly of a piece with all their previous conduct and chosen pursuits. Their condition in the future state has all along been in their own hands, freely determined by themselves. The question, therefore, is not what God imposes on them in the next life but what they—by disposition, character and nature —take into it. They carry themselves into it; they can take nothing else with them there. The penalty is inherent in the pride, envy, selfishness and all evil passion which continue in the surviving, rejoined soul and body. Their enormous losses in hell are but God's ratification of their decisive choices in this life.