

Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future



Workbook
Completion



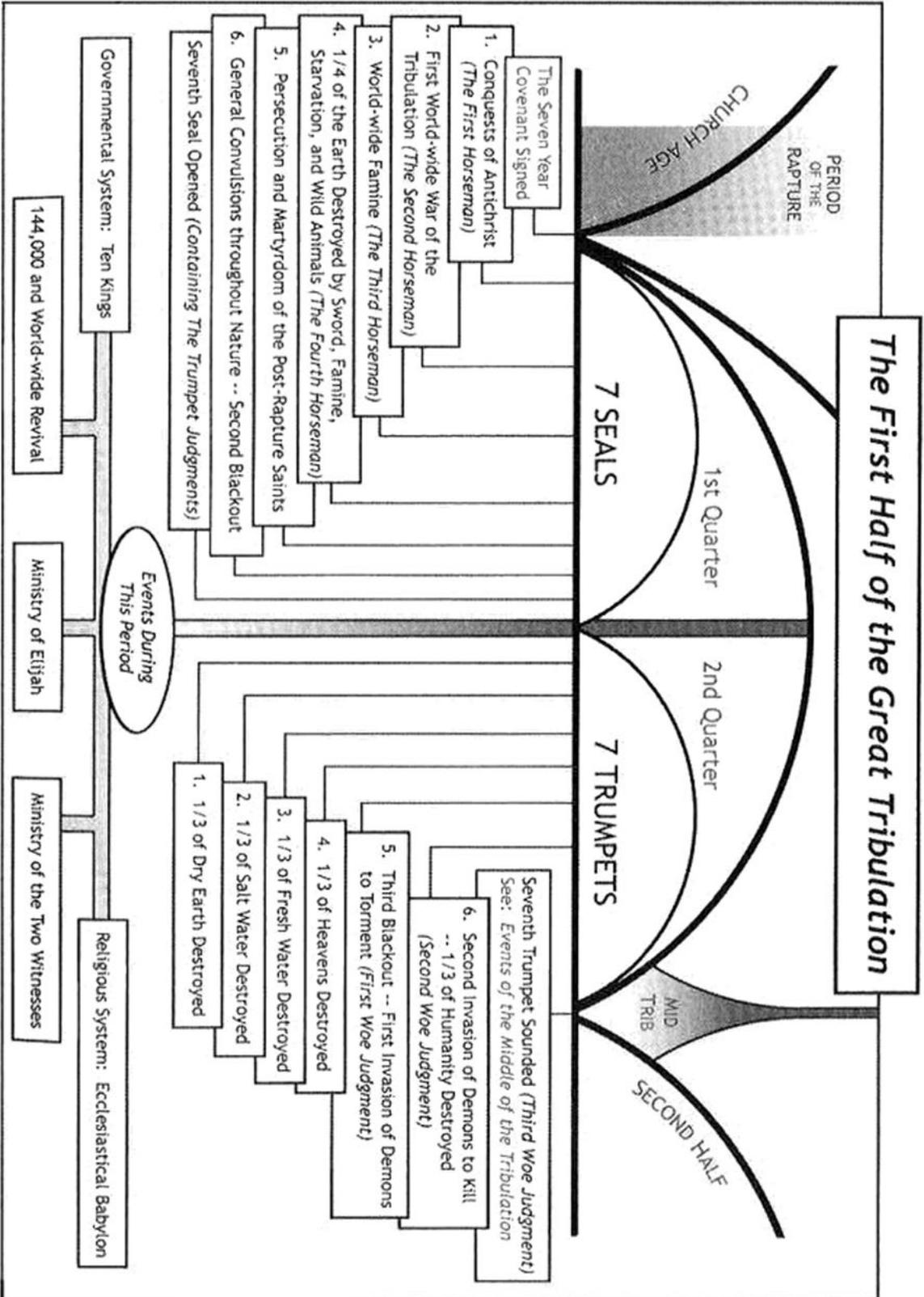
20. Tribulation

- a. The Greek for tribulation—θλίψις—is used forty-two times in the New Testament. It has been translated by the words tribulation (21 times), affliction (17 times), anguish (1 time), burden (1 time), and trouble (3 times). There are two common meanings for the term: (1) trial of any kind and (2) the (great) tribulation. The tribulation indeed is one of the major highways of prophecy, which may be traced through Scripture as follows: (Chafer, 1993)
- b. Deuteronomy 4:29–30; Jeremiah 30:4–7; Daniel 12:1; Matthew 24:9–26; 2 Thessalonians 2:1–12; Revelation 3:10; 6:1–19:6.
- c. See also Psalm 2:5; Isaiah 2:10–22; 13:9–16; 24:21–23; 26:20–21; 34:1–17; 43:1–6; 49:15–24; Jeremiah 25:29–38; Ezekiel 30:3; Amos 5:18–20; Obadiah 1:15–21; Zephaniah 1:7–18; Zechariah 12:1–14; 14:1–4; Malachi 4:1–4.
- d. The great tribulation is the period known as Daniel’s seventieth week (Dan. 9:24–27), the order of events being the same in Daniel as in Matthew 24 and in 2 Thessalonians 2. The final week or heptad is seven years in duration, which is proved by the fact that it was exactly 69×7 years between the order to rebuild Jerusalem and the cutting off of Messiah. This remaining seventieth “week” of years belongs to Israel’s age and will be characterized by the same general conditions as obtained in the past Jewish age. The time is to be shortened a little (Matt. 24:22). It is known as “the time of Jacob’s trouble” (Jer. 30:4–7) out of which Israel will be saved. (Chafer, 1993)
- e. The great tribulation is the time of God’s unavoidable judgments on a Christ-rejecting world (Ps. 2:5). It is characterized by: (Chafer, 1993)
 - i. The removal of the Holy Spirit together with the Church from the earth (2 Thess. 2:7).
 - ii. The casting of Satan into, thus restricting him to, the earth (Rev. 12:9–12).
 - iii. The development of sin which was hitherto restrained (2 Thess. 2:11).
 - iv. The rule of the man of sin (John 5:43).
 - v. Termination by the second coming of Christ, the battle of Armageddon, and the smiting stone of Daniel 2.
- f. Tribulation – Old Testament References (Fruchtenbaum, 2003)
 - i. The Time of Jacob’s Trouble—Jeremiah 30:7
 - ii. The Seventieth Week (a seven) of Daniel—Daniel 9:27
 - iii. Jehovah’s Strange Work—Isaiah 28:21
 - iv. Jehovah’s Strange Act—Isaiah 28:21
 - v. The Day of Israel’s Calamity—Deuteronomy 32:35; Obadiah 12–14
 - vi. The Tribulation—Deuteronomy 4:30
 - vii. The Indignation—Isaiah 26:20; Daniel 11:36
 - viii. The Overflowing Scourge—Isaiah 28:15, 18

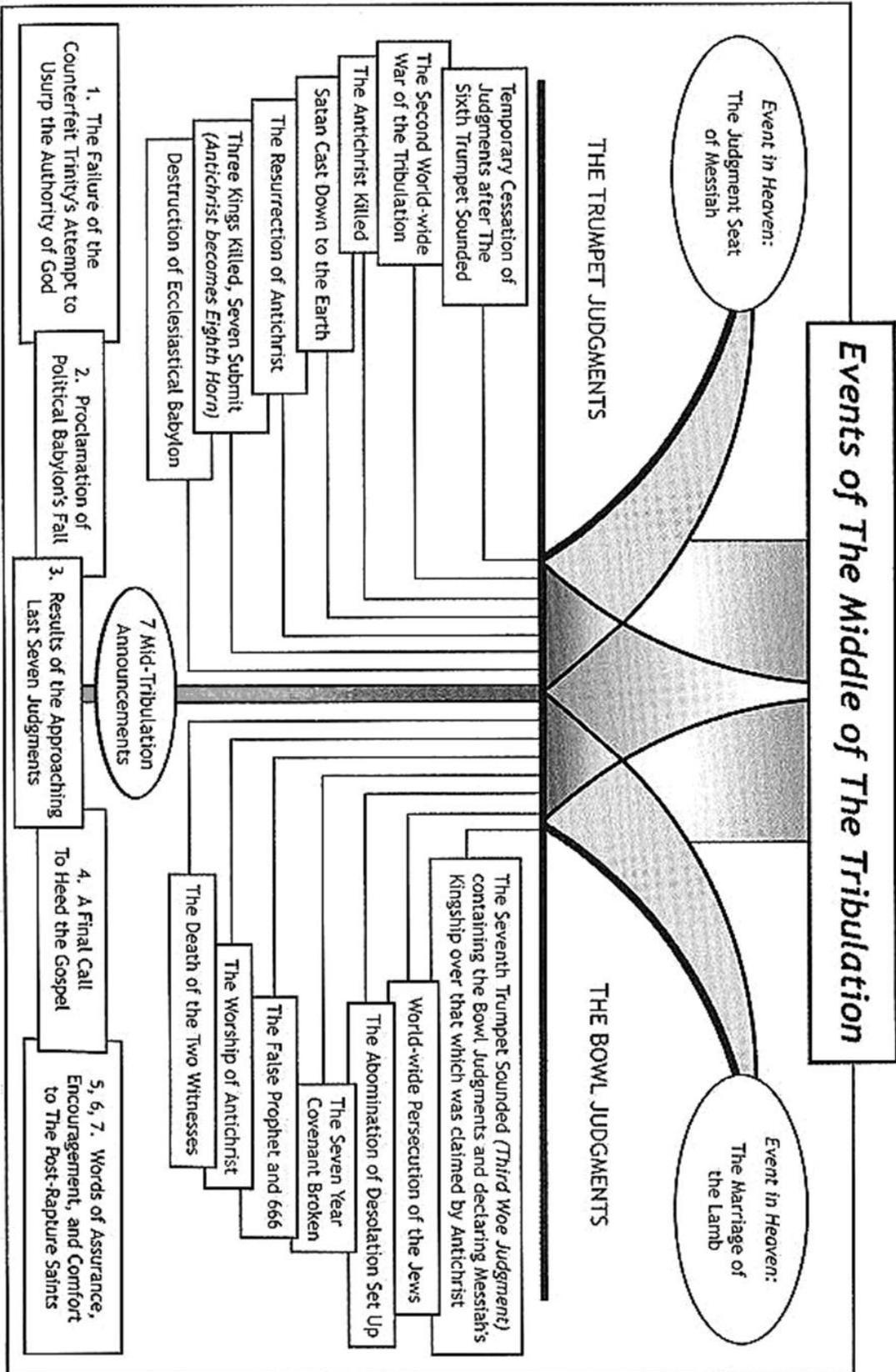
- ix. The Day of Vengeance—Isaiah 34:8; 35:4; 61:2
 - x. The Year of Recompense—Isaiah 34:8
 - xi. The Time of Trouble—Daniel 12:1; Zephaniah 1:15
 - xii. The Day of Wrath—Zephaniah 1:15
 - xiii. The Day of Distress—Zephaniah 1:15
 - xiv. The Day of Wasteness—Zephaniah 1:15
 - xv. The Day of Desolation—Zephaniah 1:15
 - xvi. The Day of Darkness—Zephaniah 1:15; Amos 5:18, 20; Joel 2:2
 - xvii. The Day of Gloominess—Zephaniah 1:15; Joel 2:2
 - xxviii. The Day of Clouds—Zephaniah 1:15; Joel 2:2
 - xix. The Day of Thick Darkness—Zephaniah 1:15; Joel 2:2
 - xx. The Day of the Trumpet—Zephaniah 1:16
 - xxi. The Day of Alarm—Zephaniah 1:16
 - xxii. The Day of the Lord—I Thessalonians 5:2
 - xxiii. The Wrath of God—Revelation 15:1, 7; 14:10, 19; 16:1
 - xxiv. The Hour of Trial—Revelation 3:10
 - xxv. The Great Day of the Wrath of the Lamb of God—Revelation 6:16–17
 - xxvi. The Wrath to Come—I Thessalonians 1:10
 - xxvii. The Wrath—I Thessalonians 5:9; Revelation 11:18
 - xxviii. The Great Tribulation—Matthew 24:21; Revelation 2:22; 7:14
 - xxix. The Tribulation—Matthew 24:29
 - xxx. The Hour of Judgment—Revelation 14:7
- g. Purposes of the Tribulation
- i. To Make an End of Wickedness and Wicked Ones
 - 1. The first of these purposes is to make an end of wickedness and wicked ones. There are two key passages that express this purpose. The first is found in Isaiah 13:9: This passage uses the term the Day of Jehovah as a reference to the Great Tribulation and gives its goal in the phrase, to destroy the sinners thereof out of it. The purpose, then, is to destroy wicked ones out of the land. This is further described in Isaiah 24:19–20: The closing words of this verse state that the basic reason for the judgments of the Tribulation is that the transgression worldwide shall fall and not rise again. Its purpose is to make an end of wickedness. (Fruchtenbaum, 2003)
 - ii. To Bring About a Worldwide Revival
 - 1. The second purpose of the Tribulation is to bring about a worldwide revival. This purpose is given and fulfilled in Revelation 7:1–17. In verses 1–8, John describes the means by which God will bring about this

worldwide revival, while verses 9–17 portray the results of the revival. (Fruchtenbaum, 2003)

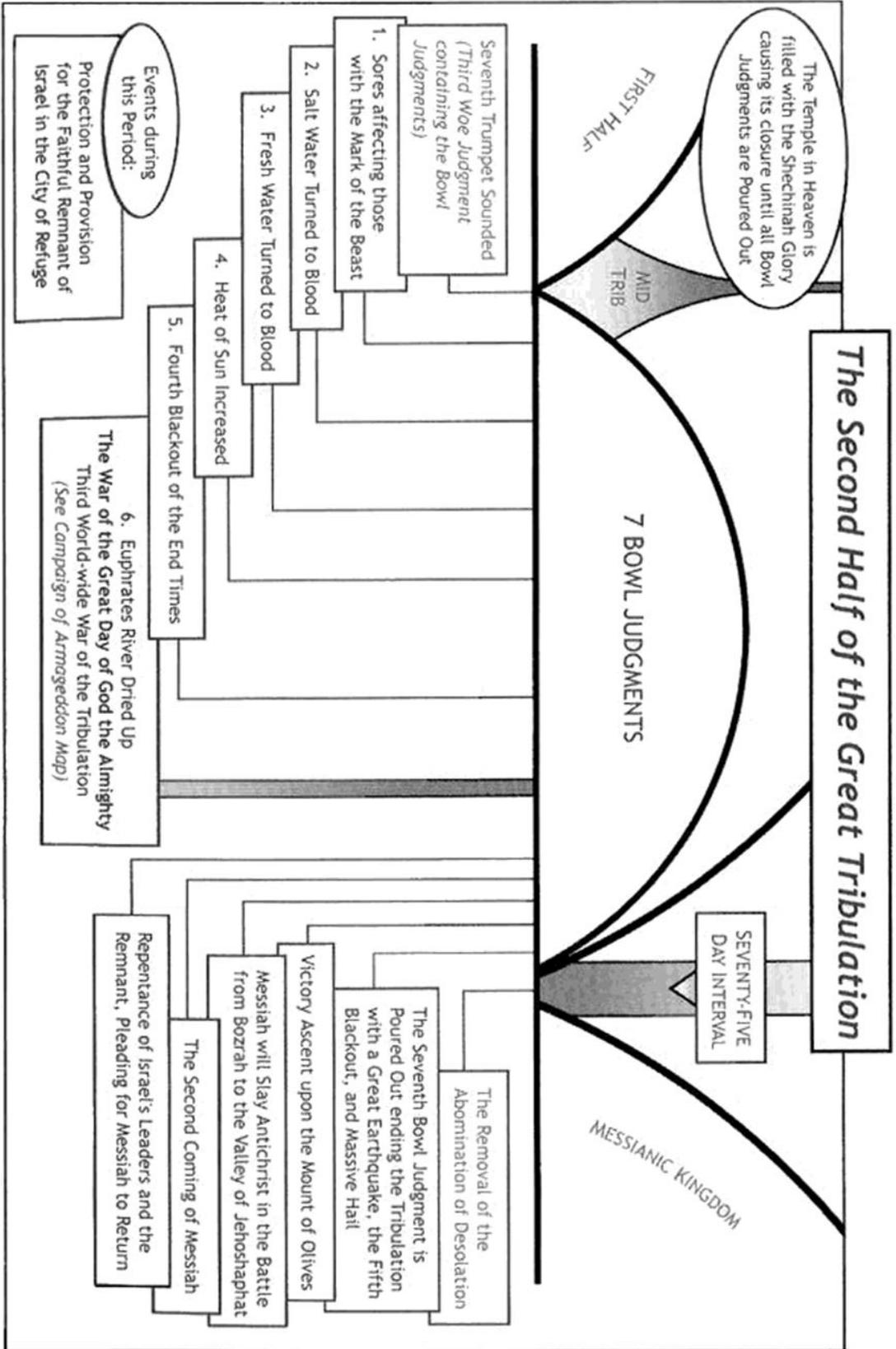
2. Sometime after the Rapture of the Church, the Lord will save 144,000 Jews from the Twelve Tribes and from around the world. These Jews will already speak the languages needed. They will already have a basic knowledge of the Old Testament text. All they will need will be a little time spent in learning the content of the New Testament. So, they could begin to preach the gospel in a very short period of time. (Fruchtenbaum, 2003)
 3. During the first half of the Tribulation, God will evangelize the world by means of the 144,000 Jews and thus fulfill the prophecy found in Matthew 24:14. Following the vision of the 144,000 Jews in the first part of Revelation seven, John saw the results of the ministry of these Jewish evangelists in verses 9–17. After the vision of the 144,000 Jews, John saw myriads and myriads of Gentiles, as well as other Jews who have come to a saving knowledge of the Savior during the Tribulation. The connecting link, after these things, is chronological and also shows a cause and effect relationship between the first and the second parts of Revelation seven. Thus, by means of the 144,000 Jews, God will accomplish the second purpose of the Great Tribulation, that of bringing about a worldwide revival. (Fruchtenbaum, 2003)
- iii. To Break the Power of the Holy People
1. The third purpose of the Tribulation is to break the power or the stubborn will of the Jewish nation. In Daniel 11–12, the prophet was given a vision of what conditions will be like for his people (Israel) during the Tribulation. Then, in Daniel 12:5–7, a question is raised as to how long this period will be allowed to continue. This passage provides a third goal of the Tribulation. It is to break the power or the stubborn will of the Jewish nation. The Tribulation will continue and will not end until this happens. So from this, the third purpose of the Tribulation can be deduced: God intends to break the power of the holy people in order to bring about a national regeneration. (Fruchtenbaum, 2003)



(Fruchtenbaum, 2003)

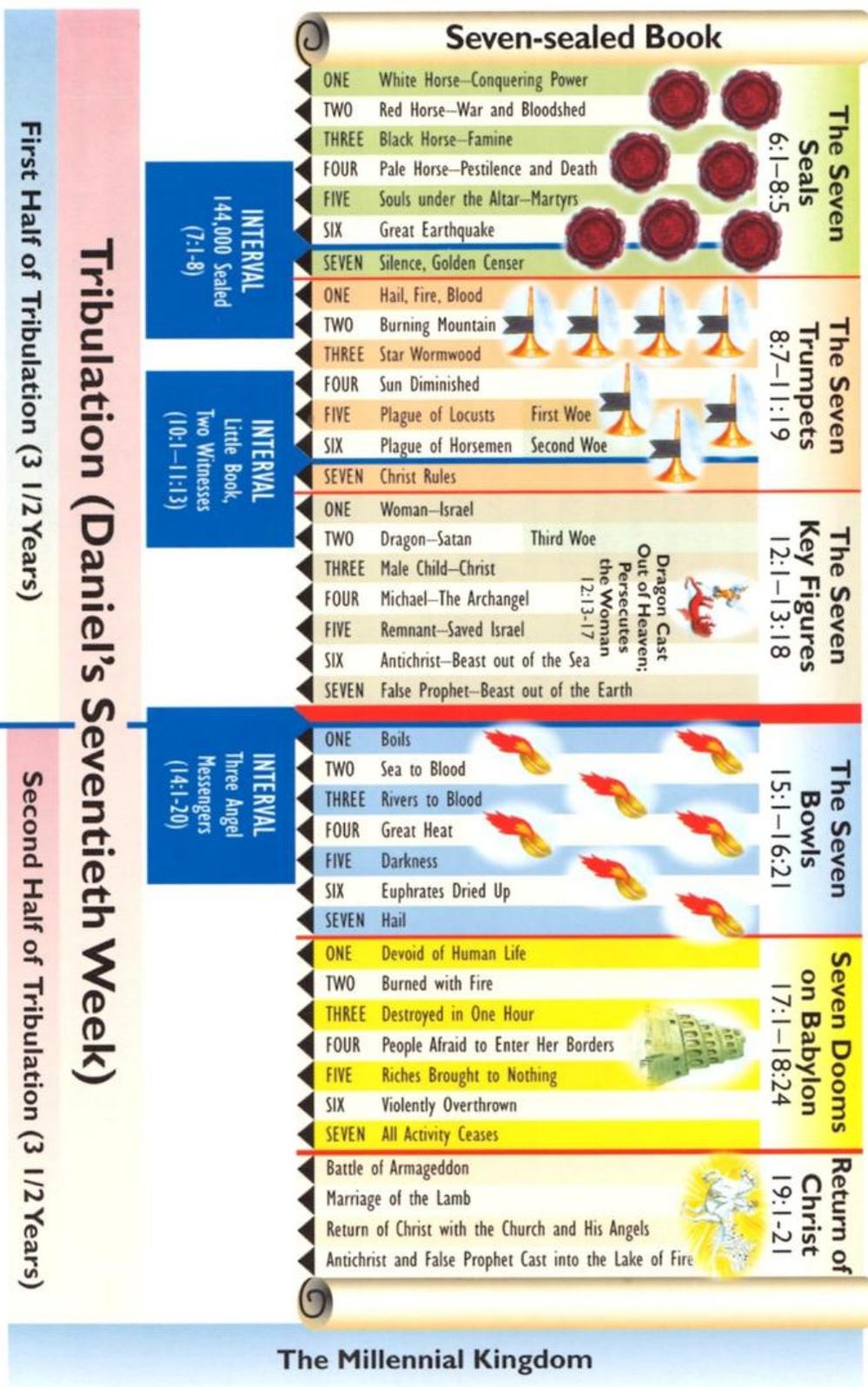


(Fruchtenbaum, 2003)



(Fruchtenbaum, 2003)

The Tribulation



(Lahaye, 2001)

The Seventh Economy

1. Dispensation of the Kingdom (Revelation 20:1-15)
 - a. Man's Responsibilities
 - i. Man will be responsible for obedience to the King and His laws. Satan will be bound, Christ will be ruling, righteousness will prevail, overt disobedience will be quickly punished. (Ryrie, 1995)
 - b. Man's Failures
 - i. At the end of the period enough rebels will be found to make a formidable army that will dare to attack the seat of government (Rev. 20:7-9). The revolt will be unsuccessful, and the rebels will be cast into everlasting punishment. (Ryrie, 1995)
 - c. The Resulting Judgment
 - i. The Great White Throne Judgment
2. Life Under the Perfect King
 - a. The Millennium Will Begin With the Second Coming (Geisler, 2005)
 - i. There is no kingdom of God without God the King; there is no literal kingdom without a literal King's presence. It is Messiah's return that will inaugurate the messianic kingdom:
 - ii. Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken." At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. (Matt. 24:29-30)
 - b. Christ Will Judge the Nations and Separate the Sheep (Saved) From the Goats (Lost) so only saved people will enter the Millennium, namely, the remnant of the 144,000 Jews who are saved, plus the multitude they win to Christ (see Rev. 7:4-9). (Geisler, 2005)
 - i. I will gather all the nations to Jerusalem to fight against it.... Half of the city will go into exile, but the rest of the people will not be taken from the city. Then the Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives. (Zech. 14:2-4)
 - ii. Also see Matt. 25:31-41
 - c. Some Children Born During the Millennium Will Not Believe (Geisler, 2005)
 - i. Saved parents can have unsaved children; of those born during the Millennium, some will accept Christ as their Savior, and others will not. Of those who do not, some will go along with His reign outwardly, while others will overtly rebel against it. The latter will be judged and die prematurely (Isa. 65:20) under the rod of iron (Rev. 12:5) with which Christ will crush all opposition. At the end of the Millennium, the false believers who only followed outwardly will rebel, at

the instigation of the devil's release from his prison, only to be destroyed by Christ:

- ii. When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth.... They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. (Rev. 20:7–9)
- d. Resurrected Humans Will Take Part in the Heavenly New Jerusalem (Geisler, 2005)
 - i. The first resurrection takes place before the Millennium:
 - ii. Blessed and holy are those who have part in the first resurrection. The second death has no power over them,⁶¹ but they will be priests of God and of Christ and will reign with him for a thousand years.... [These will be part of] the holy city, New Jerusalem, coming down from God prepared as a bride adorned for her husband. (Rev. 20:6; 21:2)
 - iii. There will be a great wedding as the church, Christ's bride, is joined to her Husband and Head.
- e. Christ Will Reign on a Throne in Jerusalem (Geisler, 2005)
 - i. Jesus promised His disciples that when He sits on His throne, they would also be seated on thrones and would judge the twelve tribes (Matt. 19:28; cf. Isa. 2:3). As we have seen, this will fulfill the unconditional, everlasting Davidic covenant (2 Sam. 7:12ff.; cf. Ps. 89:33–36).
- f. Christ's Followers Will Be Positionally Rewarded in His Reign (Geisler, 2005)
 - i. Christ's disciples will reign with Him, each being rewarded according to his works (2 Cor. 5:10; 1 Cor. 3:11–15); in a parable of a king entrusting servants with resources, those who were faithful and industrious were congratulated and promoted (Luke 19:16–19). Jesus said, "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done" (Rev. 22:12).
- g. One Faith Will Be Established Over All the Earth (Geisler, 2005)
 - i. The millennial kingdom will not only be a divine but also a religious monarchy. The King will be the Priest (Ps. 110), the one object of worship for all nations: "From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the Lord" (Isa. 66:23).
 - ii. Every nation must comply:
 - 1. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the Lord Almighty, they will have no rain.... The Lord will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. (Zech. 14:16–18)

- iii. A central sanctuary, established for all worship (Ezek. 37:27–28), will be filled with God’s shekinah (43:1–7). God’s original intention for Israel will be established as she becomes a spiritual beacon to the nations (Isa. 61:6), making universally known the knowledge of the true God (59:19; Ezek. 37:28).
- h. Peace Will Be Restored to the Earth (Geisler, 2005)
 - i. There will be no real peace until the Prince of Peace comes back: “While people are saying, ‘Peace and safety,’ destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape” (1 Thess. 5:3). But when Christ returns,
 - ii. He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. (Micah 4:3; cf. Isa. 2:4)
 - iii. What the current peace movement tries to do impotently, God will accomplish by His omnipotent hand. There will be no more war (Zech. 9:10).
- i. Prosperity Will Be Restored to Earth (Geisler, 2005)
 - i. Not only peace but also prosperity will be restored. The earth will be fruitful and prosperous. None will want, and everyone will be supported physically and financially:
 - 1. “In that day each of you will invite his neighbor to sit under his vine and fig tree,” declares the Lord Almighty.... They will build houses and dwell in them; they will plant vineyards and eat their fruit.... [It will again be] a land flowing with milk and honey. Zech. 3:10; Isa. 65:21; cf. Amos 9:13–15; Isa. 11:6–9; Ezek. 34:25–29.
- j. Creation Will Be Delivered From Bondage (Geisler, 2005)
 - i. Adam’s sin brought toil, suffering, and bondage to God’s creation, but Paul reminds us that in the Millennium the effects of the Fall will be reversed:
 - 1. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. [For] the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. (Rom. 8:18–23)
 - ii. At the Millennium’s commencement, the Paradise lost will become the Paradise regained. The dead who believed will be raised and reverse the curse on the body; nature will be restored and reverse the curse on creation.

- k. There Will Be No Carnivorous Animals (Geisler, 2005)
 - i. The curse on the animal kingdom likewise will be reversed. No longer will nature be red in tooth and claw; no animals will be carnivorous; rather, they will be herbivorous, as in the Garden of Eden (Gen. 2:9; 3:2). “ ‘The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent’s food. They will neither harm nor destroy on all my holy mountain,’ says the Lord” (Isa. 65:25).
- l. Longevity Will Be Restored (Geisler, 2005)
 - i. Before the time of the Flood, people commonly lived 900 or more years, and apparently this kind of longevity will be restored during the Millennium:
 - 1. As the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands.... Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed. (Isa. 65:22, 20)
- m. Death Will Result From Rebellion and Punishment (Geisler, 2005)
 - i. Even though life is lengthened in the Millennium, death will still occur; those who survive the Tribulation will still be mortal. Apparently, though, there will be no death of natural causes—decay, disease, or degeneration. It will be by judgment for rebellion against God (Rev. 12:5; Isa. 65:20) and perhaps by accident.
 - ii. The Millennium is not heaven—it will not be absolutely perfect, but it will be as perfect as it can be on earth with unsaved people still in the mix (Matt. 13:29–30). The Millennium is not the first chapter of heaven but the last chapter of earth—not the completed victory but the last chapter in the ultimate victory: “He must reign until he has put all his enemies under his feet” (1 Cor. 15:25; cf. 13:10–12). Nonetheless, the Millennium will be a vast improvement over the world before the Second Coming: There will be no more poverty, sickness, famine, plagues, or war, and, instead, there will be peace, prosperity, and tranquility. “They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea” (Isa. 11:9).
- n. Continued Sinfulness of Mankind
 - i. As predicted in Rev. 20:3, Satan will be loosed at the close of the thousand-year reign of Christ on the earth. He will find plenty of people who will follow his deception, their number being as the “sand of the seashore.” “Gog and Magog” in verse 8 remind one of Ezekiel 38–39, but this is obviously not the same battle, since the time is different (Ezek. 38:16) and the judgment is dissimilar (Ezek.

38:19–22). Satan’s host of followers will besiege the “camp of the saints” in Jerusalem and be put to death quickly by an act of God, which sends fire down out of heaven to devour them. Then the devil is cast into the Lake of Fire, where the Beast and false prophet have already been for a thousand years. (Ryrie C. C., 1996)

- ii. Where will this large number of followers of Satan come from? In the space of a thousand years there can be thirty or forty generations of people. When the Millennium begins, people with earthly bodies will enter it, but apparently none of them will be unsaved at the very beginning. But quite soon (perhaps in the first minutes) babies will be born, and in a thousand years many children will come into the world, grow up, and live unusually long lives. All of them will be obliged to give outward allegiance to Christ, who reigns on the throne, but as in every age He will not compel them to believe in their hearts. (Ryrie C. C., 1996)
- iii. Consequently, there will be many living who have never turned to Christ for salvation, though they have obeyed Him as Head of the government. These will seize on the chance to give expression to the rebellion of their hearts when Satan arises to be their leader in this last revolt. The Millennium will prove, among other things, that a nearly perfect earthly environment (Isa. 35) and universal knowledge of the Lord (Isa. 11:9) will not change human hearts. This must be done personally and voluntarily, and multitudes will never do that during this long period. (Ryrie C. C., 1996)

3. Millennial Temple (Ezekiel chapters 40-48)

- a. The returning exiles were quite familiar with Ezekiel’s priestly language from the descriptions of the actual sanctuary and its service in the books of Exodus and Leviticus. Thus, they would have expected to see these instructions literally fulfilled. The vision should be interpreted literally because:
 - i. The first section of the book of Ezekiel concerns the literal destruction of the first temple, so the second section with the temple vision should also be understood as a literal reconstruction of the temple.
 - ii. Like Ezekiel, God gave a vision plan for the tabernacle to Moses and the temple to David, and Moses and David went on to prepare the construction of a literal, physical sanctuary from the vision.
 - iii. The description of the temple in Ezekiel is extremely detailed, just like the instructions for building the first temple. (Price, 2012)
- b. The restoration of the temple on the very summit of Mount Zion will be the last event to be completed on earth during this forty-five-day period preceding the Millennium. This restored temple is described in considerable detail in the Book of Ezekiel, as well as in other prophetic books in the Old Testament. (Van Kampen, 2000)

- c. Thus Ezekiel writes that he was brought to the “nave” (i.e., the sanctuary) of the temple, where he was told by the Lord:
 - i. “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their [spiritual] harlotry and by the corpses of their kings when they die” (Ezek. 41:1; 43:7). (Van Kampen, 2000)
- d. The millennial temple then will be the throne room in which Christ not only “will dwell among the sons of Israel forever,” but from which He will rule over the nations of the earth—that is, over all those peoples who will survive both the Day of the Lord and the Sheep and Goat Judgment of Christ that will occur on the first day of the Millennium. As the prophet Zechariah writes, (Van Kampen, 2000)
 - i. “Yes, it is He [Christ] who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices” (Zech. 6:13).
- e. The millennial temple will be built by Christ as a final restoration of sorts of the temple built initially by Solomon in the city of Jerusalem. The seventieth-week temple, profaned by Antichrist, will have been destroyed during the Day of the Lord, probably at the seventh bowl judgment when all the cities of the nations are destroyed by the worldwide earthquake, and the city of Jerusalem (where the temple will have been located) will be split into three parts. (Van Kampen, 2000)
- f. The work will need to be done quickly, but as a supernatural act of the Lord, rebuilding the temple will pose no difficulty to Christ, who created all things in six days. Compared with His complete restoration of the heavens and earth on the first day of the Millennium, the rebuilding of the temple will be as nothing. (Van Kampen, 2000)
- g. The important truth is that Christ Himself, not the redeemed Jews, will build that final temple, and He will do so sometime during the forty-five-day Restoration Period immediately preceding the Millennium, in preparation for His millennial reign over earth. Exactly as the Lord predicted through Zechariah, (Van Kampen, 2000)
 - i. “Behold, a man whose name is Branch...will build the temple of the Lord. Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne” (Zech. 6:12, 13).
- h. Renewal Of The Animal Sacrifices
 - i. In Eden animal sacrifices were first inaugurated. During the Patriarchal Age they were observed by the command and the instruction of God. When He gave the law to Israel through Moses, He incorporated these animal sacrifices in His revelation and in the requirements for Israel. They were all typical of the one

supreme sacrifice of the Lamb of God that taketh away the sin of the world.
(Cooper)

- ii. When our Lord came and offered Himself as the all-sufficient atonement for mankind, the animal sacrifices, which were simply typical, were abolished: "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross..." (Col. 2:13,14). (Cooper)
- iii. Thus those animal sacrifices served their purpose in typifying the all-sufficient atonement of our Lord. When He made His sacrifice, there was therefore no further need--so far as the present Christian Age is concerned--for any further sacrifices. (Cooper)
- iv. But according to Ezekiel's prophecy, when this temple of Jehovah is built in Jerusalem and becomes a house of prayer for all the nations, there will be offerings and sacrifices made daily. The question immediately arises, For what purpose will they serve? At first it may seem strange to us that they should again be brought into service--especially since they have been discontinued for two thousand years. (Cooper)
- v. In approaching this problem, let us remember this one fact: That when the sacrifices were discontinued, our Lord instituted what is called the Supper, which is a memorial observance to celebrate His laying down His life for us and shedding His blood for the remission of our sins. Believers are urged to observe this constantly "till he come." By observing this ceremony, we are reminded of the fact that our Lord purchased redemption for us. It is most essential that we remember that fact and keep His atonement ever before our eyes--for we are too prone to forget. (Cooper)
- vi. When our Lord returns in glory, lifts the curse, and establishes a reign of righteousness and peace upon the earth, ideal conditions will exist. People will not know from experience the ravages and wreckage that have been caused by sin. They naturally will take for granted that such an ideal world is their rightful inheritance. It will be rather hard for them to recognize the necessity of Calvary, of the Lamb of God, and of the sacrifice which He made for them. By the Lord's re-inaugurating those bloody, animal sacrifices, there will be constantly kept before the people of the world, who will go up to Jerusalem from year to year to worship Jehovah, the thought that their redemption was very costly and precious. I can therefore see why it is that the Lord will re-inaugurate those

sacrifices to keep ever before the people of that era the price of their redemption. (Cooper)

4. Redemption Completed
 - a. The refining process is completed at the end of the Kingdom. God's creation is once again perfect. The angels that remained faithful are perfect and tested. Mankind has been redeemed and restored to perfection having been tested to their faithfulness.

The New Heaven and Earth

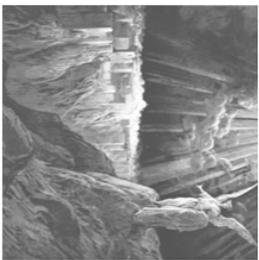
1. Into Eternity with a Perfect Population (Revelation 21:1 – 22:6)
 - a. Mankind, having been redeemed and tested will enter into the eternal city to reign with God forever.

Genesis



- Heavens and earth created (1:1)
- Sun created (1:16)
- The night established (1:5)
- The seas created (1:10)
- The curse announced (3:14–17)
- Death enters history (3:19)
- Man driven from the tree (3:24)
- Sorrow and pain begin (3:17)

Revelation



- New heavens and earth (21:1)
- No need of the sun (21:23)
- No night there (21:25; 22:5)
- No more seas (21:1)
- No more curse (22:3)
- No more death (21:4)
- Man restored to paradise (22:14)
- No more mourning, crying or pain (21:4)

2. Life in the Eternal City (Pentecost, 1965)
 - a. A Life of Fellowship with Him
 - i. “For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.” (1 Corinthians 13:12, NASB95)
 - ii. “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.” (1 John 3:2, NASB95)
 - iii. ““If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.” (John 14:3, NASB95)
 - iv. “they will see His face, and His name will be on their foreheads.” (Revelation 22:4, NASB95)
 - b. A Life of Rest
 - i. “And I heard a voice from heaven, saying, “Write, ‘Blessed are the dead who die in the Lord from now on!’ ” “Yes,” says the Spirit, “so that they may rest from their labors, for their deeds follow with them.”” (Revelation 14:13, NASB95)
 - c. A Life of Full Knowledge
 - i. “For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.” (1 Corinthians 13:12, NASB95)
 - d. A Life of Holiness
 - i. “and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life.” (Revelation 21:27, NASB95)
 - e. A Life of Joy
 - i. “and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”” (Revelation 21:4, NASB95)
 - f. A Life of Service
 - i. “There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him;” (Revelation 22:3, NASB95)
 - g. A Life of Abundance
 - i. “Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.” (Revelation 21:6, NASB95)
 - h. A Life of Glory
 - i. “For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,” (2 Corinthians 4:17, NASB95)

- ii. “When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.” (Colossians 3:4, NASB95)
- i. A Life of Worship
 - i. “After these things I heard something like a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God;” (Revelation 19:1, NASB95)
 - ii. “After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, “Salvation to our God who sits on the throne, and to the Lamb.” And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, “Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen.”” (Revelation 7:9–12, NASB95)

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