

General Topics :: Outer Darkness?

**Outer Darkness? - posted by Spitfire, on: 2006/2/26 8:14**

Is anyone familiar with a teaching floating around that "outer darkness" is referring to a place in heaven for "disobedient Christians"? That it's a place of deep regret? I had never heard this before until just a week ago. Who could ever think we would weep and gnash our teeth in heaven? Why would anyone think like this? I don't get it. Comments anyone? Thanks, Dian.

**Re: Outer Darkness? - posted by ginnyrose (), on: 2006/2/26 8:35**

Dian,  
I have never heard of it, but then that is not surprising, either.

Could you tell us who is writing, promoting this idea so perhaps we could check it out on the web?

Now why someone would believe this, I would only guess they are trying to make hell a little less awful, terrible than what it is. Can you not just hear the devil saying: "Oh, come on now, hell is not as bad as those crazy Christians say it is...."

Just my thoughts,  
ginnyrose

**Re: - posted by Spitfire, on: 2006/2/26 11:36**

Ginny. Although I have not read this book, Grace In Eclipse by Zane Hodges, (I just looked that one up on the internet), this is one I found. A friend of mine was explaining this theology to me last week-end as if it were "gospel". I've found much to say on this subject as I've researched under the phrase, "outer darkness". I just can't understand how anyone would construe this scripture to be speaking of a place in heaven. Love, Dian.

**Re: - posted by warriorofgod, on: 2006/2/26 11:37**

the outer darkness comes from the mormon teaching. It is very occultic and I would steer clear of it. Though the bible does speak about "outer darkness" it is still another reference of hell. It is the complete opposite of heaven. Hell is DARK, HOT, AND MISERABLE! Also if there are mormons that tell you that there is no such thing as hell, ask them why then does the book of mormon teach that there is? (1 Nephi 14:3, II Ne. 9:16;28: 21-23, Mosiah 3:25, Alma 34:35, Heleman 6: 28 and 3:25,26). also you can go to this site. <http://www.contenderministries.org/mormonism/questions.php>

**Re: Outer Darkness? - posted by Graftedbranc, on: 2006/2/26 15:35**

Quote:  
-----Is anyone familiar with a teaching floating around that "outer darkness" is referring to a place in heaven for "disobedient Christians"? That it's a place of deep regret? I had never heard this before until just a week ago. Who could ever think we would weep and gnash our teeth in heaven? Why would anyone think like this? I don't get it. Comments anyone? Thanks, Dian.  
-----

I think the biggest problem is a failure on the part of most to come to the scriptures to get a clear view of eschatology. That is the sequence of events and the final destination of believers.

What is found in the scriptures is that according to the Bible, heaven is not our destination but the New Jerusalem in the New Earth. (Revelation 21-22)

And between this age and the eternal age there is the age of the Kingdom which last for 1000 years. Revelation 20).

The Lord's words regarding "weeping and gnashing of teeth, and so forth are found in the "parables of the Kingdom" which does not refer to the eternal age but to the coming millennial reign of Christ preceded by the Judgement Seat of Christ at which believers will be judged.

IN these parables we find many instances of genuinely born again, regenerated believers who are disciplined by the Lord at His coming. There is the one who received forgiveness from his Master but would not forgive his debtor. And the Lord said, 'He shall not come out till he has paid the last farthing.'

There is the parable of the 10 virgins all of whom had oil (the Spirit) in their lamps but only 5 were admitted to the wedding feast because their vessels were full of oil.

It is only religious tradition which teaches heaven as a catch all for the "after life". The Scriptures present a more succinct and detailed view which includes the reward of the Kingdom and the Eternal age, the judgement seat of Christ and dispensational discipline for those who are not matured, for slothful servants, for those who lived a wasteful and carnal life. These will not enjoy the reward of the Kingdom.

But all who are regenerated and have the Eternal Life of God will enjoy participation in the New Jerusalem. Having been disciplined and matured through the Kingdom age, they will take their place as members of the corporate Wife of the Lamb, the New Jerusalem.

What we find at the end of the Bible is not a mass of people surrounding the throne of God in heaven with harps and living in heavenly mansions. Rather we find the New Jerusalem, coming down out of heaven to the New Earth.

And the New Jerusalem is not a physical city, she is the wife of the Lamb, the city of God, the tabernacle of God and God Himself is the temple.

God's desire from Genesis to revelation is not to take men to heaven, but to dwell on the earth Himself. He put man before the Tree of Life which represents the Triune God, embodied in Christ to be taken in as food.

And in the Old testament, God's goal with Israel was to build the tabernacle and then the temple to be God's dwelling place.

When Christ came He was the tabernacle of God among men. And in resurrection He brought into being the church, the body of Christ which is the genuine temple of God as Ephesians 2 tells us.

At the end of the Bible we have the New Jerusalem. This is the tabernacle of God. A corporate entity, a corporate Person, the Wife of the Lamb, constituted with God as her Life, with the river of the Water of Life flowing from the throne of God and of the Lamb and the Tree of Life along its banks.

The end of the Bible is all of God's redeemed, regenerated, sanctified, transformed, conformed, and transfigured saints as His eternal dwelling Place and the eternal counterpart of Christ as His eternal perfected Bride.

This is the Biblical revelation.

Rev 19:3-4 And cast him (Satan) into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be released for a little while

And I saw thrones and they say upon them... and they lived and reigned with Christ for 1000 years.

Revelation 21: 1 And I saw a New heaven and a New Earth; for the first heaven and the first earth passed away, and the sea is no more.

vs. 2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband...

Graftedbranch

**Re: - posted by Graftedbranc, on: 2006/2/26 16:18**

Quote:  
-----Though the bible does speak about "outer darkness" it is still another reference of hell. It is the complete opposite of heaven. Hell is DARK, HOT, AND MISERABLE!  
-----

The Bible has 4 words translated Hell. Sheol, hades, Tartarus, and Gehena.

Sheol is the Hebrew word for hades and means "the abode of the dead. Tartarus is the place referred to by Peter as where the angels which kept not their estate but went after strange flesh are kept in chains of darkness awaiting judgement. Gehenna refers to the lake of Fire, the final destination of Satan and those who are his (the fallen angels, demons, and unbelievers).

It is unfortunate that the KJV translated all these words as the one word "hell" as we lose the distinctions.

According to the scripture, when anyone dies today, he descends into hades. The unbelievers and the wicked descend into Torments, and the believers descend into Paradise, the pleasant part of Hades.

We know this because our Lord said on the Cross, "This day you shall be with Me in Paradise". and in other passages we are told "He descended into Hades. Also our Lord spoke of the rich man and Lazarus both in the same place but with a chasm fixed between them which no man could pass. Lazarus was in Abraham's bosom (Paradise) and the rich man was in torments.

That hell and hades are not synonymous is clear in Revelation 13,14:

13 "And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged, each according to their works."

14 "And death and Hades were cast into the Lake of Fire (Gehenna). This is the second death, the lake of fire."

Yet in our simplistic and traditional view of things. we just relegate everything to going to heaven or going to hell when you die. But it is not so simple in scripture. We need the revelation of the Bible to have a clear view, to know the scheme of things and to know God's purpose for us.

Graftedbranch

**Re:, on: 2006/2/26 16:23**

It's always been my understanding, that the outer darkness is where folks are that await Judgment. Judgment will be the Lake of Fire next for them.

There are differing degrees of Hell, but I think that when the unsaved stand before the Judgment in the End, that is where and when their final judgment is decided. Until that End day, they are in outer darkness, or at least some of them are. I wouldn't know where Hitler and Stalin and monsters like them are, but outer darkness would be mild for them.

But to say it's a part of Heaven would not be good. Not at all.

**Re: - posted by Graftedbranc, on: 2006/2/26 16:34**

That the outer darkness is not the lake of fire is evident because the Lord spoke of the outer darkness in reference to the Kingdom.

IN Revelation 21:8 we are told in the context of the New Jerusalem and the Eternal Age, "But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death."

That this lake of fire is outside the city is shown in Rev. 22:15 "Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone who loves and makes a lie."

the "outer darkness" in the context of our Lord's words are outside the Kingdom. This is during the millennial age.

Graftedbranch

**Re: - posted by warriorofgod, on: 2006/2/27 0:07**

Thank you for checking me on my terms as far as hell goes. I did the study myself on every word and I do know that there are variances in degrees of hell. But to say that there is a place to discipline carnal believers or slothful servants disturbs me. Though there are many scriptures that give a different definition of hell, all are in relation. I can agree with your millennial reign argument but as far as people getting punished or "disciplined" for a time makes me wonder about your perception of the Cross.

**Re: - posted by Graftedbranc, on: 2006/2/27 7:55**

Quote:  
-----I can agree with your millennial reign argument but as far as people getting punished or "disciplined" for a time makes me wonder about your perception of the Cross.  
-----

On the Cross the Lord judicially redeemed us. Also, on it He terminated the old creation. Eliminated the distinctions of race, religious ordinances, social status, gender, and all such distinctions and in Himself brought into being the One New Man in resurrection.

However, if you consider the plain revelation of the Bible concerning the Lord's discipline of believers in this life, we could argue, "why does He discipline us if all our sins are dealt with on the cross?"

Hebrews tells us that if we are without discipline, then we are illegitimate children.

Discipline is not for the purpose of atonement. Discipline is to teach us and to work Christ into us to conform us to the image of Christ.

Our judicial redemption is the basis upon which God carries out His organic salvation. That is, We are redeemed and reconciled to God, and on this basis God regenerates us, indwells us and sanctifies us through the indwelling Spirit.

But God's goal is not just judicially redeemed sinners, but saints who participate in His resurrection Life and through the Spirit are conformed to His image. Not just in standing, but also in experience.

God's goal is in bringing many sons to glory.

Discipline for the believer has as its objective to cause us to seek Him, to turn to Him, and to appropriate from Him resurrection Life. And to partake of His holiness.

Discipline adds nothing to our Lord's redemption. It adds no righteousness to us. Rather it causes us to partake more fully of Christ who is our righteousness.

God's goal is to constitute us with Christ as our Life. His goal is to work Christ into us that we would live by Him and be His expression both individually and corporately as the body of Christ.

Though every believer is redeemed, regenerated, and has the Life of God within him, we cannot deny discipline in this age or the age to come. There is such a thing as the judgement seat of Christ.

And the judgment seat of Christ is not where one's eternal destiny is determined. All who stand before Christ at His judgment seat are redeemed and regenerated. The unredeemed will stand at the Great White throne Judgement at the end of the Millennium. The Judgement Seat of Christ is at the end of this age and prior to the Millennium.

The New Jerusalem which is in the eternal age is composed of every redeemed regenerated child of God from every age, both the Old Testament and New Testament.

But these that compose it are not just judicially redeemed, they have been regenerated, sanctified, renewed, transformed, and fully conformed to the image of Christ. They have also been transfigured and are in resurrection completely.

And they are fully constituted with Christ as their Life, they are permeated with the Divine Nature, and they are the expression of God.

But to achieve This goal, God must fully transform us. To those redeemed regenerated believers in this life who pursue Christ, who allow God's discipline to do its work and who are matured, have no need of God's discipline in the coming age.

But to those slothful servants who resisted His discipline and who failed to go on to pursue Christ and grow in His Life, they will be disciplined by the Lord in the coming age. Not the eternal age, but the age of the Kingdom.

This in no way compromises our Lord's redemption but rather shows that its application can be appropriated fully in this age or may be diverted to some extent to the age to come. But in the Eternal age, God's building will be completed and perfected.

Romans 8:29 Those whom He foreknew, he did also predestinate to become conformed to the image of His Son, that He might be the First born among many brothers.

If you read this verse in context, you see the apostle is showing God's work in our circumstances, trials, and discipline (God causes all things to work together for good), to bring about this predestinated goal. That is to conform us to the image of Christ.

Paul asserts that we are not automatically conformed to Christ at death, but rather God uses all these things, sufferings, hard circumstances, and what have you to achieve His goal and purpose. to conform us to the image of the First Born Son of God.

If judicial redemption automatically perfected us, God would have no need of such dealings with us. If judicial redemption just made us acceptable to God legally, then we would still be natural, soulless, fleshly and full of ourselves. But Judicial redemption reconciles us to God, deals with our sins, and brings the Life of God into us to fully renew us, transform us and practically conform us to the image of Christ.

Graftedbranch

**Re: - posted by Spitfire, on: 2006/2/27 18:24**

For you guys who might be interested, I asked my friend where I might find information on the subject of outer darkness and he sent me here: <http://lampbroadcast.org/plets/ppdf1/OuterDkns.pdf> . It seemed like a pretty convincing argument that outer darkness is a place for disobedient Christians. See what you think, Sir Grafted. Thanks. Dian.

**Re: - posted by InTheLight (), on: 2006/2/27 19:53**

Quote:

-----IN these parables we find many instances of genuinely born again, regenerated believers who are disciplined by the Lord at His command. There is the one who received forgiveness from his Master but would not forgive his debtor. And the Lord said, 'He shall not come out till he has paid the last farthing.' There is the parable of the 10 virgins all of whom had oil (the Spirit) in their lamps but only 5 were admitted to the wedding feast because their vessels were full of oil. It is only religious tradition which teaches heaven as a catch all for the "after life". The Scriptures present a more succinct and detailed view which includes the reward of the Kingdom and the Eternal age, the judgement seat of Christ and dispensational discipline for those who are not matured, for slothful servants, for those who lived a wasteful and carnal life. These will not enjoy the reward of the Kingdom. But all who are regenerated and have the Eternal Life of God will enjoy participation in the New Jerusalem. Having been disciplined and matured through the Kingdom age, they will take their place as members of the corporate Wife of the Lamb, the New Jerusalem.

Hmmm...This teaching is new to me, it sounds like a Protestant form of purgatory. I'm trying to understand how this can be reconciled with the fact that the sacrifice of the Cross was sufficient to pay for our sins. Was his death not enough? Must we pay for our own sins?

Also, if a believer is to be a part of the New Jerusalem that must mean he is an overcomer;

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

(Revelation 3:12)

Is an overcomer someone who was unfaithful in this life and then suffered God's punishment in the millennium?

Outer darkness, the place of weeping and gnashing of teeth, sure sounds like hell to me;

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

(Matthew 25:30)

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

(Matthew 13:49-50)

You seem to be saying that those in outer darkness are not outside heaven, if this is so you have the problem of God being light and in Him is no darkness.(1 John 1:5) I'm not sure where this leaves outer darkness?

In Christ,

Ron

**Re:, on: 2006/2/27 21:15**

I confess that I gave my answer on page one just from my own NDE ... I don't know why they call it "near" death. When someone dies they die.

If they're revived, then they were dead but now live.

Anyhow, what I experienced was utter darkness and the vision of the Fire was "yet to come" as in future tense and with The Judgment.

I don't believe in forming Doctrine on 'any' experience, but after I got saved, I believe it made sense that the Final Judgment is where the final destination takes place, the lake of fire or whatever degree of hell your life merits in His eyes .... but

t believe me, there is no Purgatory and outter darkness is nothing but a place of torment. Demons are active there, whe reas they won't be in the lake of fire. You don't see anything. You can't feel a floor beneath you. You don't see anyone o r any demons or "jail cells" and all of that nonsense.

It's like being suspended in the darkest part of the universe, just there with not a thing tangible to touch or stand on bene ath your feet, and the total absence of light is unbelievably tormenting, in and of itself, and the total absense of God and Love and colors, etc. lets you know for sure what you've allowed in your life in order to be there, because the spirits you' ve allowed and CHOSE to follow during life will still torment you in their particular specialty inwardly. You can't escape t he torment and that is what caused my hair to stand 4 inches up and my eyes to become so unbelievably wide.

I'm not trying to form doctrine on an experience, but I just know what outter darkness is from the Lord's description now t oo.

Knashing of teeth is no where to be found among the Elect.

I'm somewhat amazed that any author could think and write something like, 'this is part of Heaven'.

It may be somewhere in the 'heavenlies' as in the 'up there somewhere' ... who knows ... but it's no way a part of Heaven and it sure is no place for the saved ... Biblically, that for sure.

**Re: different levels - posted by allhavsinned (), on: 2006/2/27 22:24**

This is an interesting thread.

I have always thought that there are different levels of afterlife though I accept that Heaven is Heaven and Hell is Hell. I don't believe in purgatory or that we will be punished who are redeemed, I just think we who don't do our utmost as Chri stians (though we are saved by grace) will somehow lack something in Heaven. One way I have heard it explained is tha t you mature while you are here and the more you mature the more you will experience Heaven, but if you don't grow do wn here because you are a slothful Christian, then in Heaven you will be like a small child, with little understanding but st ill with the joy of being in His presence.

I know it's confusing, there are many scriptures and they are all vague references, but we are constantly exhorted by Jes us, Paul, and the others, to gorw in Christ, to work out our salvation and to make our election sure. Not that we doubt ou r salvation but that once we are saved (by grace) we work our way closer to Him in obedience and learning to trust Him.

I will follow this thread, Bro. Grafted has some interesting views but I can't seem to fit them into what I know about His gr ace and love.

Hmmm. does any one have a good description of the different levels in Heaven? Or here on earth as Grafted showed us we are destined for.

Ste

**Re: - posted by warriorofgod, on: 2006/2/28 1:07**

Quote:  
-----And the judgment seat of Christ is not where one's eternal destiny is determined. All who stand before Christ at His judgement seat are redeemed and regenerated. The unredeemed will stand at the Great White throne Judgement at the end of the Mellinium. The Judgement Seat of Christ is at the end of this age and prior to the Mellinium.  
-----

Hello! have you read matthew 25:31-46. Did not christ give eternal judgment?

Discipline is for the living not the dead. God's work was finished on the cross for our atonement. His discipline is to keep us in line so the WORLD can see his Glory through you. Brother, I don't know you, but if you preach that or tell people th at then you might cause people who live a slothful, and undisciplined life to stay that way. If They are not saved then you will cause them not to care about their condition because they are going to heaven anyway. They are going to rule with Christ on Earth anyway, Sooner or later, Right? This is why I question your perception on the cross. Christ died once for sins. He traded the just for the unjust. When you are regenerated by the spirit of God Eternal life starts now! When being

conformed, The conforming begins at birth! And when you die you will Be in heaven, serving or ruling. This is nothing against your zeal, that's evident. There is some truth to what your saying but just like most rat poison its 99% good food, its just that 1% that will kill you.

**Re: - posted by dohzman (), on: 2006/2/28 1:49**

According to the scripture, when anyone dies today, he descends into hades. The unbelievers and the wicked descend into Torments, and the believers descend into Paradise, the pleasant part of Hades.

-----  
This is pre-ascention. Captivity has now been taken captive, all believers go to heaven to be with the Lord.

That was before the ascension of Christ, now to be absent from the body is to be present with Christ, He has made atonement for us and we go directly to heaven :-)

**Re:, on: 2006/2/28 2:21**

Ha Ste, "the different levels in Heaven" sounds like some High-Rise Building. The New Jerusalem that comes down out of Heaven in Rev 21 is what's ahead at the end of the end. :-)

The Word only speaks of Rewards as in when He comes, "His reward is with Him".

To me, the Reward is our proximity to Him because He 'is' the Reward.

No cash prizes or bags of gold or bigger better mansions ... oh my.

**Re: - posted by allhavsinned (), on: 2006/2/28 16:07**

Thanks Annie, I know that whoever describes heaven can only give a simplistic idea and when we get there we will say 'wow, and to think I had such a childish view of what it would be like'. I try not to let it interfere with my growing in Christ, but I just wonder, you know.

I tend to be a slothful Christian, sometimes I think I need a kick up the backside and I look in threads like this one to show me what I may be missing out on if I don't pull my finger out.

But your reply was clear and to the point, something I have never been ;-)

Ste

**Re:, on: 2006/2/28 17:18**

You're not that slothful brother, or else you wouldn't be on this Site, of all of them out there.

My oh my ... some Christian Forums are like a three ring circus. They get into these cartoon characters and stuff way more than the Word of God and Holiness, etc..

Makes one wonder, What on earth is "Christianity" to them ?

Just you being here, makes you a "striving saint" and that's all any of us are if we're striving to be "conformed to the Image of Christ".... that 'is' our goal ... and no one who hasn't that as a heart's desire could stay on this board very long. They'd be BORED without their Cartoons. :-)

I love to be "merry" as you see in my sig, but what I see on other Forums, is not the Joy of the Lord, but it's just plum the insanity of yucky carnality ... and that's not here but you are :-D .

Let's just encourage each other and don't ever put yourself down. You're a good bro and we're all growing together. Compared to HIM, we're all worms ... but He loves us and has set His plan and hand upon us.

THANK GOD !!!



:-)

**Re: - posted by Graftedbranc, on: 2006/3/2 13:39**

Quote:

-----Brother, I don't know you, but if you preach that or tell people that then you might cause people who live a slothful, and undisciplined life to stay that way. If They are not saved then you will cause them not to care about their condition because they are going to heaven anyway. They are going to rule with Christ on Earth anyway, Sooner or later, Right? This is why I question your perception on the cross. Christ died once for sins.  
-----

I am not sure how assurance of Eternal Salvation to every regenerated believer and the warning of the Lord's discipline in the coming age to those who fail to grow and go on to follow the Lord and mature in His Life will result in people being content to remain in their condition.

In fact, this is simply to take the line of the scriptures themselves.

I am not quite sure how discipline in the coming age would imply the insufficiency of Christ's atonement any more than discipline in the present age to those who are redeemed and regenerated. If Christ's redemption is full and complete and sufficient (and it is) then why are we still disciplined today? For what purpose and to what end? To keep us in line to glorify God is not what the bible says it is for.

Romans 8 tells us God works all things together for good to them that love God... And what is the good spoken of? in vs. 29, For whom He did foreknow He did also predestinate to become conformed to the image of His Son that He might be the Firstborn among many brothers".

God works in our environment to discipline us that we might be conformed to the image of His Son. This is what all things work together for. To conform us to Christ. To make us the same as He is in Life and Nature by working Christ into us and causing us to live by Him.

Discipline is not atonement or expiatory either in this age or in the age to come. Discipline has as its issue, us gaining more of Christ. We need discipline because even though we have Christ and His redemption, we also are still very much unrenewed and very much full of Self and we need the Lord's dealings with us to strip us from confidence in ourselves and to turn to Him and to live by Him and be constituted with Him. To become the same as He is. Man filled with God as a vessel containing God, saturated with the Life of God, and living by God.

Discipline does not merit for us eternal Life. It does not merit for us a greater standing with God. Discipline produces the fruit of God's holiness being wrought into our being by the Spirit.

The fact of discipline is unquestioned in the scriptures. And the fact of the coming judgement of believers at the Judgement Seat of Christ at His coming is without question.

And the fact of a separate judgement of the lost at the end of the Millennium prior to the eternal age is also an unquestionable fact revealed clearly in the scriptures.

And our Lord's words are clear regarding the Kingdom and the reward and discipline of believers.

Sorry, but this is the Word of God.

The most thorough treatment of this subject is found in D. M. Panton's book, "The Judgement Seat of Christ" written in the late 19th century. And from there this matter has been seen and developed by many servants of Christ throughout the following years.

His book can be found at: <http://www.gracebiblechurch.us/authors/judgmentseat/judgmentseat.htm>

Regarding Purgatory Panton says this:

It is obvious that the truth of a believer's judgment, so abundantly stated in the Scriptures, is of vast practical moment, and, once it lays its grip upon a soul, simply incalculable in its motive power. For, contrary to what is sometimes supposed, it greatly reinforces our assurance of eternal life; because, by disentangling countless conditioned promises of reward from the simple assurance of eternal life granted on bare faith, it isolates the unconditioned gift into a radiant light, while withdrawing into the sphere of reward numerous menacing passages, expressive of extreme difficulty and doubt, which have ever been the strongholds of Rome. By reassuring of eternal safety, while yet warning of Millennial peril, it frees the soul for an arrow-fight straight to God's highest and best. Moreover, of all Scripture truths none is more needed by the Church of Christ. Augustine, as remarkable a servant as God ever had, says that no more constant or powerful motive actuated his discipleship than the knowledge that he must give account; and no Christian would dare plunge into the worldliness and sin now rampant amongst multitudes of true believers had the truth our Lord expresses to Thyatira been once burnt home to the soul;—"All the churches shall know that I am He which searcheth the reins and hearts, and I will give unto each one of you according to your works" (Rev. 2:23). And finally, it brings to bear upon the redeemed heart, with thrilling power, the full impact of facts. If a literal bodily removal from coming horrors, if literal bursting from the tombs with the throbbings of immortal life, if literal thrones, and a literal authority over the nations, walking with Christ in white—  
—if all these are contingent on holiness and suffering, all other ambitions become as dust, and martyrdom itself no excessive price. But not the least of its advantages is the light it casts on Roman error, and how that error arose; and, above all, on the Roman doctrine of purgatory. For (we first observe) it is a supreme peculiarity of our Lord's love to His own that it can never stop short of the perfection of the person loved. "As many as I love, I reprove and chasten" (Rev. 3:19): "He chastens us for our profit, that we may become partakers of His holiness" (Heb. 12:10). His holiness is perfection; so that our discipline, however drastic or prolonged, is never a proof of His enmity, but of His love; and is never a sign—either now, or at the Judgment Seat—of a disciple's ultimate destruction, but of his ultimate perfection. Where others show their love by indulgence, Christ shows His by chastisement. "Every branch in Me that beareth fruit, He PURGETH it" (John 15:2). Thus if the judgment of believers, and the Scripture so calls it (1 Cor. 11:32), is in full operation (as all admit) in the day of grace itself, it is obvious that such judgment, even to the infliction of death here (1 Cor. 11:30) or hereafter (Luke 12:46), can be no contravention of the principles of grace: our chastisement is our highway to perfection.

Graftedbranch

**Re: - posted by Graftedbranch, on: 2006/3/2 14:28**

Quote:

-----This is pre-ascention. Captivity has now been taken captive, all believers go to heaven to be with the Lord.  
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That is an interesting speculation built on some's interpretation of Leading captivity captive. But this verse means that those who were held captive by Satan have been captivated by Christ and are given as gifts to the Church, i.e. apostles, prophets, evangelists, shepards/teachers, etc.

No where in scripture is Paradise said to be a place of "captivity". Paul also in 2 Corinthians said he was caught away into the third heaven and also "caught away into Paradise" showing Paradise still exists and it is separate from "the third heaven".

Ephesians 4:8-12 "Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men... And He Himself gave some as apostles, some as prophets, etc... for the perfecting of the saints unto the work of the ministry..."

In Acts 2:25 It says"

Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it. For David says regarding Him, "I saw the Lord continually before me, because He is on My right hand, that I may not be shaken... because You will not abandon my soul to Hades, nor will You permit your Holy One to see corruption..."

Men, brothers, I can say to you plainly concerning the patriarch David that he is both deceased and was buried, and his tomb is among us until this day... He seeing this beforehand spoke concerning the resurrection of Christ, that neither was

He abandoned to Hades, nor did His flesh see corruption.

vs 34, "For David did not ascend into the heavens... "

Peter spoke these words after Christ's ascension and He says, "David did not ascend to the heavens. " In fact the plain implications of Peter's words are, "David is still dead, David is still in the grave, and David is still in Hades, but Christ is resurrected, Christ is ascended, Christ did not remain in Hades, etc. Hades is where you stay till you are resurrected and only Christ thus far is resurrected.

David is still in the grave bodily and his soul is still in Paradise awaiting the resurrection of his body in the Day of the Lord.

His spirit is one with the Lord Jesus and the Lord Jesus indwells him, but locality wise he is in Paradise as are all the redeemed, regenerated believers awaiting the resurrection when the "dead in Christ shall rise first..." and be caught up together with those who are alive and remain and thus ascend to the Lord in the air to ever be with the Lord.

We are all (believers), even now "in Christ in the heavenlies. We are one spirit with the Lord Jesus who is ascended. "You died and your life is hid with Christ in God, when Christ who is our life is revealed, you also shall be revealed with Him in Glory...

But our soul today, though our spirit is one with the ascended Christ, is still in our mortal bodies. and It will descend into Paradise at our physical death. Our spirit is one with the Ascended Lord and we enjoy Him as our Life both now and to a greater degree in Paradise, but not until our soul is reunited with our resurrected, glorified bodies will we ascend to meet Christ in the Air. And this is future. Christ has physically ascended and we also will physically ascend to meet Him.

It is just fanciful tradition which says, "you either go to heaven or hell when you die. That is just not what the scriptures teach. You don't go to heaven if you are a believer and you don't go to "hell" if you are not. Rather if you are a believer your body goes into the grave and your soul enters paradise to await the resurrection at Christ's coming.

If you are an unbeliever, you descend into Hades into torments to await the resurrection of the lost for the last judgement prior to being cast into the lake of fire in the last day.

These are solemn words but true words.

Graftedbranch

Graftedbranch

**Re: - posted by learn (), on: 2008/8/17 4:55**

Bump.

Good topic on millenium rule, discipline after death but before judgement seat of Christ etc