

Chapter 1 : God is dead - Wikipedia

IN former volumes I have sought to guide my readers through the vast tracts of the visible Universe, and to explore some at least of its count less marvels. Wonder and mystery meet us at every stage of such a journey, and all fresh know ledge gained is a fresh revelation of Creation's splendour. In.

What actually happens when we die? Do those who accept Jesus go to heaven immediately after death? Do we go to heaven when we die? What does the Bible say? What awaits us after death? What does the Bible really teach about this subject? Nestled in a passage that discusses the role Jesus Christ played in willingly offering Himself as a sacrifice for our sins, this statement is made: Since death awaits us all, what happens after death is certainly worth considering! The Bible says death is like sleep In several locations the Bible likens death to sleep. Before continuing with this passage, we need to address two matters: How is death similar to sleep? Death is similar to sleep in that no conscious thought occurs when one has died. Two statements in the book of Ecclesiastes tell us of this reality: Once death occurs, human consciousness ends. Why did I not perish when I came from the womb? Returning from heaven with Jesus? We have established that death is like a sleep in that a person is not actively engaged in any activity—no conscious thoughts, no labor, no anything. Some would say He brings them from heaven. Is this what the Bible teaches? Jesus Christ said in John 3: Why is it so hard for so many to believe? People who have died are not awake in heaven! The remaining verses of 1 Thessalonians 4 confirm this. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. He or she would be descending from heaven, yet this is not what Paul taught the Thessalonians. We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day. While it may be comforting to those struggling to cope with the death of loved ones to think of them as looking down from heaven, this belief is unbiblical and false. And since there is no thought for those in the grave Psalm When they are resurrected, it will be as though they have awakened from sleep. We can take great comfort in knowing that when they awaken, they will rise in a much different world, a world that Jesus Christ and the resurrected saints will be ruling read more about this by searching our section on the Kingdom of God. Why do many churches not understand this basic teaching about what happens when you die? In part, they try to explain away these clear verses by bringing up other passages that seem to contradict scriptural teaching on the subject. One is the story of Lazarus and the rich man—a story often misinterpreted. Jesus Christ very clearly stated He would be in the grave three days and three nights upon His death Matthew The grave is not paradise. In the original manuscripts of the New Testament, punctuation was not used. Punctuation has been added by translators to try to provide clarity. The Bible speaks of other resurrections that lead us to discussions surrounding the subjects of heaven, hell and the Kingdom of God, which are beyond the scope of this brief article. We invite you to learn more about these subjects in the related articles in this section about life after death.

Chapter 2 : What happens after death, before the Resurrection?

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Goodreads helps you follow your favorite authors. Be the first to learn about new releases! Start by following Neil Postman. The roots of liberal democracy had held. Wherever else the terror had happened, we, at least, had not been visited by Orwellian nightmares. Contrary to common belief even among the educated, Huxley and Orwell did not prophesy the same thing. Orwell warns that we will be overcome by an externally imposed oppression. As he saw it, people will come to love their oppression, to adore the technologies that undo their capacities to think. What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture, preoccupied with some equivalent of the feelies, the orgy porgy, and the centrifugal bumblepuppy. In *Brave New World*, they are controlled by inflicting pleasure. In short, Orwell feared that what we fear will ruin us. Huxley feared that what we desire will ruin us. This book is about the possibility that Huxley, not Orwell, was right.

Chapter 3 : What Does the Bible Say About Life After Death?

Excerpt from What Shall We Become After Death? IN former volumes I have sought to guide my readers through the vast tracts of the visible Universe.

Neuter of hostis as conjunction; demonstrative, that; causative, because. Properly, to stare at, i. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. According to the manner in which, in the degree that, just as, as. From kata and hos; just as, that. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist. Pulpit Commentary Verse 2. Again 1 John 2: The context is strongly in favour of "it," i. We know that on its manifestation we shall find ourselves like God. It does not mean that the seeing God is a proof or sign of our being like him Matthew 5: Hereafter the sight, "face to face" 1 Corinthians Rothe takes "like him" to mean like Christ Romans 8: Matthew Henry Commentary 3: Little does the world think that these poor, humble, despised ones, are favourites of God, and will dwell in heaven. Let the followers of Christ be content with hard fare here, since they are in a land of strangers, where their Lord was so badly treated before them. The sons of God must walk by faith, and live by hope. They may well wait in faith, hope, and earnest desire, for the revelation of the Lord Jesus. The sons of God will be known, and be made manifest by likeness to their Head. They shall be transformed into the same image, by their view of him.

Chapter 4 : Do We Go to Heaven When We Die? - Life, Hope & Truth

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Tom Huntford This is simple. IF you keep to what the New Covenant reveals. AND if you let God define the answers where He has spoken clearly. Cults, divisions, and denominations arise when we insist on setting aside passages that are clear, in favor of speculations about the meaning of passages that are not clear. When anyone dies, they immediately go somewhere--either to conscious ease, or to conscious torment: Even the dogs came and licked his sores. The rich man also died and was buried. Let him warn them, so that they will not also come to this place of torment. There is no other passage to compare with this one, where none other than the Lord Jesus tells us what happens when people die. They are conscious--either in torment, or in rest. Here is activity in Hell, when a notable person goes there: My desire is to depart and be with Christ, for that is far better. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? At the end of the world, the bodies of every person that has ever lived shall rise again. They shall stand before God for judgment. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: BTW the resurrection of Christ, who is the firstfruit, was bodily: And why do doubts arise in your hearts? Handle Me and see, for a spirit does not have flesh and bones as you see I have. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. And they will be tormented day and night forever and ever. And there was found no place for them. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. And they were judged, each one according to his works. This is the second death.

Chapter 5 : Will there be a second chance for salvation after death?

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Contemporary historians believe that 19th-century German idealist philosophers, especially those associated with Georg Wilhelm Friedrich Hegel, are responsible for removing the specifically Christian resonance of the phrase and associating it with secular philosophical and sociological theories. Nature is such that it marks everywhere, both in and outside of man, a lost God, purely as a phase, but also as no more than just a phase, of the highest idea. Yet, the interconnection and the unitary movement of the world, which are the reasons that lead philosophers to pantheism, are undeniable. It is therefore declared to be dead. Now we have the right to give this being the well-known name that always designates what no power of imagination, no flight of the boldest fantasy, no intently devout heart, no abstract thinking however profound, no enraptured and transported spirit has ever attained: But this basic unity is of the past; it no longer is. It has, by changing its being, totally and completely shattered itself. God has died and his death was the life of the world. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? When Zarathustra heard these words, he saluted the saint and said "What should I have to give you! But let me go quickly that I take nothing from you! But when Zarathustra was alone, he spoke thus to his heart: This old saint has not heard in his forest that God is dead! The Enlightenment had brought about the triumph of scientific rationality over sacred revelation; the rise of philosophical materialism and Naturalism that to all intents and purposes had dispensed with the belief in or role of God in human affairs and the destiny of the world. Nietzsche recognized the crisis that this "Death of God" represented for existing moral assumptions in Europe as they existed within the context of traditional Christian belief. This morality is by no means self-evident. By breaking one main concept out of Christianity, the faith in God, one breaks the whole: This death of God will lead, Nietzsche said, not only to the rejection of a belief of cosmic or physical order but also to a rejection of absolute values themselves — to the rejection of belief in an objective and universal moral law, binding upon all individuals. In this manner, the loss of an absolute basis for morality leads to nihilism. This nihilism is that for which Nietzsche worked to find a solution by re-evaluating the foundations of human values. Nietzsche believed that the majority of people did not recognize this death out of the deepest-seated fear or angst. Therefore, when the death did begin to become widely acknowledged, people would despair and nihilism would become rampant. If metaphysics is dead, Heidegger warns, that is because from its inception that was its fate. For the most part Altizer prefers mystical to ethical language in solving the problem of the death of God, or, as he puts it, in mapping out the way from the profane to the sacred. This combination of Kierkegaard and Eliade makes rather rough reading, but his position at the end is a relatively simple one. Here is an important summary statement of his views: If theology must now accept a dialectical vocation, it must learn the full meaning of Yes-saying and No-saying; it must sense the possibility of a Yes which can become a No, and of a No which can become a Yes; in short, it must look forward to a dialectical coincidentia oppositorum. But liberation must finally be effected by affirmation. See "Theology and the Death of God," in this volume, pp. Relinquishing the belief in God opens the way for human creative abilities to fully develop. The Christian God, he wrote, would no longer stand in the way, so human beings might stop turning their eyes toward a supernatural realm and begin to acknowledge the value of this world. Nietzsche uses the metaphor of an open sea, which can be both exhilarating and terrifying. Maybe he took an ocean voyage? Lost his way like a little child? Frustrated, the madman smashes his lantern on the ground, crying out that "God is dead, and we have killed him, you and I! He goes on to say: This prodigious event is still on its way, still wandering; it has not yet reached the ears of men. Lightning and thunder require time, the light of the stars requires time, deeds,

though done, still require time to be seen and heard. This deed is still more distant from them than the most distant stars — and yet they have done it themselves. Walter Kaufmann, *The Gay Science*, sect. And we — we still have to vanquish his shadow, too. What is more, Zarathustra later refers not only to the death of God, but states: Death of God theology The cover of the April 8, edition of *Time* and the accompanying article concerned a movement in American theology that arose in the s known as the "death of God". Although theologians since Nietzsche had occasionally used the phrase "God is dead" to reflect increasing unbelief in God , the concept rose to prominence in the late s and s, before waning again. Altizer and John D. Caputo , and the rabbi Richard L.

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Will there be a second chance for salvation after death? While the idea of a second chance for salvation is appealing, the Bible is clear that death is the end of all chances. So, as long as a person is alive, he has a second, third, fourth, fifth, etc. Once a person dies, there are no more chances. The idea of purgatory, a place where people go after death to pay for their sins, has no biblical basis, but is rather a tradition of the Roman Catholic Church. To understand what happens to nonbelievers after they die, we go to Revelation. These are the ones who have believed on the Lord Jesus, and they alone will be allowed to enter heaven. He chose us, He saved us, and He will keep us saved. Nothing can separate us from Christ Romans 8: Those for whom He died will be saved because Jesus will see to it. For believers, there is no need for a second chance because the first chance is sufficient. What about those who do not believe? The answer is no, they would not because their hearts are not changed simply because they die. This is evidenced clearly in the story of the rich man and Lazarus in Luke. If ever someone should have repented when given a second chance to see clearly the truth, it was the rich man. There was no repentance in his heart, only regret for where he found himself. Here we see that the witness of the Scriptures is sufficient for salvation for those who believe it, and no other revelation will bring about salvation to those who do not. No second, third or fourth chances would be enough to turn the heart of stone into a heart of flesh. At that point, though, it is too late for salvation. After death, all that remains for the unbeliever is judgment Revelation. That is why we must trust in Him in this life.

Chapter 7 : Neil Postman Quotes (Author of Amusing Ourselves to Death)

If we regret the harm we did in the course of lives and if we reject the personality traits that led us to do harm, these traits are removed from us. However, if we rationalize and justify the harm we did, these traits become ours forever.

This phase is known as algor mortis, or the death chill. Each hour, the body temperature falls about 1. At the same time, without circulation to keep it moving through the body, blood starts to pool and settle. Rigor mortis, or a stiffening of the body, sets in about two to six hours after death [source: While the body as a whole may be dead, little things within the body are still alive. Skin cells, for example, can be viably harvested for up to 24 hours after death [source: A few days after death, these bacteria and enzymes start the process of breaking down their host. The pancreas is full of so many bacteria that it essentially digests itself [source: As these organisms work their way to other organs, the body becomes discolored, first turning green, then purple, then black. In addition to smelling up the room, that gas will cause the body to bloat, the eyes to bulge out of their sockets and the tongue to swell and protrude. In rare instances, this gas has created enough pressure after a few weeks to cause decomposing pregnant women to expel the fetus in a process known as coffin birth. A week after death, the skin has blistered and the slightest touch could cause it to fall off. A month after death, the hair, nails and teeth will fall out. They merely look bigger as the skin dries out. Internal organs and tissues have liquefied, which will swell the body until it bursts open. At that point, a skeleton remains. There are endless possibilities: We can choose a coffin for our body or an urn for our ashes. We can be embalmed, mummified or frozen. Some cultures were rumored to engage in cannibalistic rituals of consuming the dead, while others left their dead exposed to the elements for animals to cart away. You could donate your body to science or ask for burial at sea. But unless mummified or preserved, bodies eventually disintegrate in the process described above. Early cultures buried the dead with their favorite possessions and sometimes their favorite people for the afterlife. Sometimes, warriors or servants were buried standing up, eternally ready for action. Orthodox Jews shroud their dead and bury them on the same day as death, while Buddhists believe that consciousness stays in the body for three days [source: Mims ; Cassell et al]. Religion and culture will always be intertwined with death, and one large area of influence relates to the ethical questions surrounding the dying process.

Chapter 8 : Afterlife - Wikipedia

Life after death: Where do we go after we die, and what happens in the afterlife? The innumerable recorded and researched cases of past life experiences clearly point to life after death. Various institutions have performed research about the afterlife, near death experiences, or about consciousness after death, finding proof that life.

This section relies too much on references to primary sources. Please improve this section by adding secondary or tertiary sources. July Learn how and when to remove this template message Mainstream Christianity professes belief in the Nicene Creed , and English versions of the Nicene Creed in current use include the phrase: The book of 2 Maccabees gives a clear account of the dead awaiting a future resurrection and judgment, plus prayers and offerings for the dead to remove the burden of sin. The author of the Book of Revelation writes about God and the angels versus Satan and demons in an epic battle at the end of times when all souls are judged. There is mention of ghostly bodies of past prophets, and the transfiguration. The non-canonical Acts of Paul and Thecla speak of the efficacy of prayer for the dead , so that they might be "translated to a state of happiness". Gregory of Nyssa discusses the long-before believed possibility of purification of souls after death. The noun "purgatorium" Latin: The same word in adjectival form purgatorius -a -um, cleansing , which appears also in non-religious writing, [47] was already used by Christians such as Augustine of Hippo and Pope Gregory I to refer to an after-death cleansing. During the Age of Enlightenment , theologians and philosophers presented various philosophies and beliefs. A notable example is Emanuel Swedenborg who wrote some 18 theological works which describe in detail the nature of the afterlife according to his claimed spiritual experiences, the most famous of which is Heaven and Hell. However, those who die in unrepented mortal sin go to hell. Unlike other Christian groups, the Catholic Church teaches that those who die in a state of grace, but still carry venial sin go to a place called Purgatory where they undergo purification to enter Heaven. Limbo Despite popular opinion, Limbo, which was elaborated upon by theologians beginning in the Middle Ages, was never recognized as a dogma of the Catholic Church , yet, at times, it has been a very popular theological theory within the Church. Limbo is a theory that unbaptized but innocent souls, such as those of infants, virtuous individuals who lived before Jesus Christ was born on earth , or those that die before baptism exist in neither Heaven or Hell proper. Therefore, these souls neither merit the beatific vision , nor are subjected to any punishment, because they are not guilty of any personal sin although they have not received baptism, so still bear original sin. So they are generally seen as existing in a state of natural, but not supernatural, happiness, until the end of time. In other Christian denominations it has been described as an intermediate place or state of confinement in oblivion and neglect. Purgatory The notion of purgatory is associated particularly with the Catholic Church. The tradition of the church, by reference to certain texts of scripture, speaks of a "cleansing fire" although it is not always called purgatory. Anglicans of the Anglo-Catholic tradition generally also hold to the belief. John Wesley , the founder of Methodism , believed in an intermediate state between death and the resurrection of the dead and in the possibility of "continuing to grow in holiness there", but Methodism does not officially affirm this belief and denies the possibility of helping by prayer any who may be in that state. Beyond the second coming of Jesus, bodily resurrection, and final judgment, all of which is affirmed in the Nicene Creed.

Chapter 9 : BIBLE VERSES ABOUT LIFE AFTER DEATH

First, for the believer in Jesus Christ, the Bible tells us that after death believers' souls/spirits are taken to heaven, because their sins are forgiven by having received Christ as Savior (John , 18, 36).

Jonathan Mitchell Wayfarers Chapel We Live in Two Worlds As we have noted in previous sessions, Swedenborg, through his spiritual experiences, came to believe firmly in the reality of the Spiritual World. In fact for him, the Spiritual World is primary, and the material world exists only as an expression or concrete manifestation of the Spiritual World. All of us, therefore, are spiritual beings right now. Our conscious awareness, our thoughts, feelings, and memories all reside in the spirit. Any conscious choice or decision we make is made by the spirit. Therefore, it is our spirits that make us who we are as unique individual human beings. Our spirits dwell in the spiritual world, even during our natural earthly lives. As spiritual beings we have material bodies that are part of the natural world. Swedenborg says that we are "spirits clothed in bodies. All our thoughts, feelings and actions arise in our spirits first and then are expressed through our bodily actions. The History of Human Consciousness We are all alive in the natural and the spiritual world simultaneously. But usually we are not aware of the spiritual world during our bodily lives. As we noted when discussing Christ as our Savior, Swedenborg believed the earliest human beings collectively known as "Adam" in the creation story had a very different kind of consciousness from us. Unlike us, they were conscious of the spiritual world even during their natural lives. Thus they were directly led by God. Over time, people developed individual and separate egos and human consciousness gradually journeyed to its current alienated state. This development was brought on by an ever increasing focus on worldly things at the expense of the spiritual realities. As material reality is more subject to zero-sum games than spiritual reality, a material focus led in turn to the increase in human beings of greed and the desire to control and dominate each other. Thus fear, prejudice, envy, revenge, hatred and all the other passions that cause violence came into our world. This is how Swedenborg reinterprets the traditional Christian concept of the "Fall. Jesus, according to Swedenborg, reversed the effects of the Fall in himself and regained the original state of human consciousness. Even today, people can on occasion have their "spiritual eyes opened" and see into the spiritual world. Near Death Experiences seem to be examples of this, and sometimes even those who are with a dying person are granted glimpses of the spiritual world. Very young children, too, sometimes converse with angels. Swedenborg saw himself as someone who had been granted by God the ability to see into the spiritual world so that an increasingly materialistic human civilization could learn about the spiritual world and about the inner meaning of the Bible. Our Transition upon Dying Our bodies die and when this happens we call it "death. Since everything that makes us who we are as individuals resides in the spirit, we find ourselves to be exactly the same persons in the spiritual world as we were in the natural world. In the process of transition, we are offered the opportunity to review everything we experienced and did in the course of our earthly lives. This is how Swedenborg reinterprets the traditional Christian concept of the "Last Judgment. If we regret the harm we did in the course of lives and if we reject the personality traits that led us to do harm, these traits are removed from us. However, if we rationalize and justify the harm we did, these traits become ours forever. Our ultimate spritual destination is the result of our own choices, both those made in earthly life and those made as we transition. Another way Swedenborg describes this transition is to say that our "exteriors" are gradually removed, and the people we truly are inside are revealed for all to see. In this life, we are often able to disguise our true thoughts and feelings, and frequently we fool ourselves as well. In the spiritual world we become, so to speak, completely transparent. After this transition is completed, we join one of the communities of spirits that live in the spiritual world. Spirits spontaneously gather together according to common interests, you might say. That is, those who love the same things and share the same values live together in the same spiritual community. Those who love to cooperate with others in the service of God live together, and Swedenborg calls such a community a "heaven. As Swedenborg notes in Heaven and Hell n. Some people hold a strong opinion that God turns his face away from certain people, rejects them from his presence, casts them into hell, and is angry against them because of their evil. Some go as far as to think that

God punishes people and does them harm. They support this meaning from the literal meaning of the Word where things like this are said, not realizing that the spiritual meaning of the word is entirely different. The real doctrine of the church, drawn from the spiritual meaning of the word, teaches otherwise. It teaches that the Lord never turns his face from anyone, never rejects anyone, never casts anyone into hell, never is angry. The important point here for Swedenborgian theology is that heaven is not a reward and hell is not a punishment. Those who love evil things do not feel at home in any of the heavens and move into that hell which feels the most natural to them. Those who find themselves in Hell are there as a result of their own free choices. People who love and intend evil in the world intend and love evil in the other life: This is why people who are absorbed in evil are connected to hell and actually are there in spirit; after death they crave above all else to be where their evil is. Anyone whose mind is enlightened perceives [that the Lord does not cast into Hell] while reading the Word simply from the fact that the Lord is goodness itself, love itself and mercy itself. Good itself cannot not do harm to anyone. Love itself and mercy itself cannot spurn anyone, since this contrary to mercy and love and is therefore contrary to the divine nature itself. God never turns away from us That is he wills well towards, loves us, and has compassion on us. The Lord is constantly flowing into every individual with good, just as much into the evil person as into the good. The difference is that he is constantly leading evil people away from evil, while he is constantly leading good people toward the good. The reason for this difference lies with us, since we are the ones who accept. While there are many heavens and many hells, and while there is one God who is the unity of all that is good, there is no one literal Satan who rules and unifies all the hells. Also, there are no beings, according to Swedenborg, who were created as angels. An "angel" according to Swedenborg is a person who once lived on earth or another planet with intelligent life and then went on to become an angel. Interestingly enough, Swedenborg says that everyone in heaven has a job. But it is the work that the angel in heaven most loves to do. Also, all the creative and performing arts exist in heaven just as they do on earth. First of all, it says to me that we need not fear death for ourselves or for others. Our condition after death is never worse than it was here. Especially important is what we are learning to love and cherish, since our loves determine which society we will gravitate toward in the spiritual world. Since we are already living though unbeknownst to us in the spiritual world, all the heavens and hells in the spiritual world seek to influence us. All the good, loving thoughts, all the sudden spiritual insights are being sent to us from the heavens, while all the cruel and violent impulses come to us from the hells. In this life we experience both heaven and hell so that we may learn the difference and make our own choices. The detailed glimpses of the Spiritual Word which Swedenborg offers are fascinating, but after all, we will experience them for ourselves soon enough. Knowing that the Heavens and Hells are operating on us right now, and knowing that our current choices are setting our eternal direction, we should concern ourselves with removing ourselves from the Hells, while seeking to live the life which leads to Heaven.