



Heaven Wins: The Truth about God's Love and the Fate of Mankind

Part #3: Facts vs. Fables about Heaven

Heaven is a subject that has always got a lot of attention from Christians and non-Christians alike. There are numerous books, podcasts, and movies that share their view on the subject. The reality is that more people in our culture prefer to believe in heaven than hold a belief regarding hell. Two illustrations supporting this observation are as follows,

An article in the *Los Angeles Times* reported, "An overwhelming majority of Americans continue to believe that there is life after death and that heaven and hell exist, according to a new study. What's more, *nearly two-thirds think they are heaven-bound*. On the other hand, *only one-half of 1% said they were hell-bound*, according to a national poll by the Oxnard-based Barna Research Group."¹

Randy Alcorn summed up these statistics: "For every American who believes he or she is going to Hell, there are 120 who believe they are going to Heaven."²

The truth is that everyone has their own view on the subject of heaven yet the truth regarding heaven seems to be getting more convoluted as time goes on. One such example was shared by Betty J. Eadie in her book *Embraced by the Light* as she shared her view of heaven after her near death experience. She states,

Eadie goes on to describe how three robed men suddenly appeared by her side, telling her they had been with her for "eternities." She began to remember "an existence before [her] life on earth" and her relationship with these men "before." She writes, "The fact of a pre-earth life crystallized in my mind, and I saw that death was actually a 'rebirth' into a greater life of understanding and knowledge that stretched backward and forward through time."³

I saw a pinpoint of light in the distance. The black mass around me began to take on more of the shape of a tunnel, and I felt myself traveling through it at an even greater speed, rushing toward the light. I was instinctively attracted to it, although again, I felt that others might not be. As I approached, I noticed the figure of a man standing in it, with the light radiating all around him. As I got closer the light became brilliant—brilliant beyond any description, far more brilliant than the sun—and I knew that no earthly eyes in their natural state could look upon this light without being destroyed.⁴

Eadie describes a dazzling, golden "radiance" that surrounded this being. She says he reached out to her with pure, unconditional love. "There was no questioning who he was," she writes. "I knew that he was my Savior, and friend, and God. He was Jesus Christ."⁵

¹ K. Connie Kang, "Next Stop, the Pearly Gates: Nearly two-thirds think they're going to heaven, while few believe they're hell-bound, poll finds," *Los Angeles Times*, 24 October 2003. Emphases mine.

² Randy Alcorn, *Heaven: Biblical Answers to Common Questions* (Carol Stream, IL: Tyndale, 2004), 54.

³ Betty J. Eadie, *Embraced by the Light* (New York: Bantam, 1992), 31-32.

⁴ *Ibid*, 40.

⁵ *Ibid*, 42.

I understood, or rather, I *remembered*, his role as creator of the earth. His mission was to come into the world to teach love. This knowledge was more like remembering. Things were coming back to me from long before my life on earth, things that had been purposely blocked from me by a “veil” of forgetfulness at my birth...“The word ‘omniscient’ had never been more meaningful to me. Knowledge permeated me. In a sense it *became* me, and I was amazed at my ability to comprehend the mysteries of the universe simply by reflecting on them.”⁶

Eadie obviously believes she retained this understanding of “the mysteries of the universe” even after her return from heaven, and her book is filled with her answers to questions she says had always perplexed her before her heavenly trip. One example of her lies is as follows,

I wanted to know why there were so many churches in the world. Why didn't God give us only one church, one pure religion? The answer came to me with the purest of understanding. Each of us, I was told, is at a different level of spiritual development and understanding. Each person is therefore prepared for a different level of spiritual knowledge. All religions upon the earth are necessary because there are people who need what they teach. People in one religion may not have a complete understanding of the Lord's gospel and never will have while in that religion. But that religion is used as a stepping stone to further knowledge. Each church fulfills spiritual needs that perhaps others cannot fill. No one church can fulfill everybody's needs at every level. As an individual raises his level of understanding about God and his own eternal progress, he might feel discontented with the teachings of his present church and seek a different philosophy or religion to fill that void. When this occurs he has reached another level of understanding and will long for further truth and knowledge, and for another opportunity to grow.

“Having received this knowledge,” she concludes, “I knew that we have no right to criticize any church or religion in any way.”⁷

Sadly, Eadie has been misled by deceiving spirits and has propagated a false Gospel that leads many to hell. She fits into the category that the Apostle Paul warned us about in 2 Corinthians as he states,

2 Corinthians 11:13-15 – ¹³For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. ¹⁴And no wonder, for even Satan disguises himself as an angel of light. ¹⁵So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.

2 Timothy 3:12-13 – Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived.

The term used by Paul for “**disguising themselves**” means to “change appearance, transform, masquerade, disguise (oneself)”⁸ while the term for “**impostors**” means “one who habitually fools or deceives people through pretense.”⁹ These terms describe individuals like Eadie who

⁶ Ibid, 44-45.

⁷ Ibid, 45-46.

⁸ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

⁹ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 766.

parade around like an authentic disciple of Christ yet they remain a false teacher and prophet leading us to the conclusion that these individuals are servants of Satan.

The good news is that God gives us the answers about heaven in His Word and we are going to discover what the Bible states about this subject especially as we deal with “Facts versus Fables about Heaven.”

Encountering Opposition

Jonathan Edwards, a great preacher from the past, would often preach and teach on the subject of Heaven. He believed firmly that we are aliens upon this earth and that we were to keep our eyes fixed on our eternal reward in heaven. He once declared,

“It becomes us to spend this life only as a journey toward heaven . . . to which we should subordinate all other concerns of life. Why should we labor for or set our hearts on anything else, but that which is our proper end and true happiness?”¹⁰

The topic of heaven has become just as controversial in our culture as the topic of hell. Questions continue to arise such as: Is there really a heaven and will we all go there no matter what our beliefs? There are many that believe in a “heaven” in which everyone will enter given enough time for each person to respond to the Gospel either before or after death. There are many that believe that due to God’s love then everyone will enter into heaven except Satan and his demons. The Biblical truth regarding the doctrine of heaven can only be found through clear interpretation of the Word of God. Peter describes this Biblical truth in these words,

1 Peter 1:3-4 (ESV) - ³ Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you...

This lesson will begin the roadmap of clearly understanding the Scriptures on this subject of Heaven by focusing first on the false teachings that we encounter on this subject and second on how to respond Biblically as Christians. The next lesson will study the Biblical teachings on the subject of heaven.

Four False Teachings on Heaven

There are four false teachings that we will examine. We must remind ourselves that there are many false teachings on this subject but for our own study, we will only examine a brief segment of false teachings.

Jehovah’s Witness View of Heaven

The first view that we will examine on the topic of heaven is found in the teachings of the Jehovah’s Witnesses. This cult has the view that only 144,000 will actually enter into heaven while everyone else who has faithfully followed the Lord will dwell on a new earth for eternity. Consider some of these views,

¹⁰ Winslow, Ola Elizabeth, *Jonathan Edwards: Basic Writings* (New York: New American Library, 1966), 142.

Only 144,000 Jehovah's Witness go to heaven.¹¹

Only the 144,000 Jehovah's Witness are born again.¹²

"The Bible shows that only a limited number of persons, a 'little flock,' will go to heaven...The rest of faithful humankind will live on earth as the subjects of these rulers."¹³

These teachings are not contradictory. In fact, one supports the other. To begin with, the Bible states that only a limited number of faithful Christians—namely, 144,000 of them—are raised as spirit creatures to live in heaven...By providing the ransom sacrifice of Jesus Christ, God began gathering the 144,000 almost 2,000 years ago, and indications are that this group is now complete.¹⁴

This view of heaven is a misinterpretation of Scripture. It also is a complete fabrication of Biblical facts as found in the inspired Word of God.

Our Biblical Response – Hebrews 11, Revelation 7

What is our Biblical response? We respond with several different passages of Scripture that relate several Biblical truths. We first observe that Scripture is clear in relating the fact that we are aliens on this earth and as Christians we "ALL" seek an eternal reward that waits for us in heaven as found in Hebrews.

Hebrews 11:13-16 (ESV) – ¹³These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. ¹⁴For people who speak thus make it clear that they are seeking a homeland. ¹⁵If they had been thinking of that land from which they had gone out, they would have had opportunity to return. ¹⁶But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

The second truth that we examine is that Scripture does not limit the size of heaven to only 144,000 nor does Scripture support the false notion that these people would be the leaders over those that dwell on the new earth. Consider a few passages for reflection. Consider Revelation chapter seven in its proper context for a moment.

Revelation 7:4,9-10 (ESV) – ⁴And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel...⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

Observe that within this text, we notice that there are more than 144,000 in heaven. Actually, there is a great multitude that no one could number and that they were from every nation and tribe. The Greek word used for "multitude" is "ὄχλος (*ochlos*)" and it means, "a multitude, large

¹¹ Reasoning from the Scriptures, 1985, pp. 166-167, 361; Let God be True, p. 121.

¹² Reasoning from the Scriptures, 1985, p. 76.; Watchtower 11/15/54, p. 681.

¹³ Resource: Watchtower, February 15, 1984

¹⁴ http://www.watchtower.org/e/20001001/article_02.htm

group, or mob of common people.”¹⁵ It is interesting to note that the Greek translation of this one word is opposite of what the Jehovah’s Witnesses claim as central doctrine.

Mormon View of Heaven

The second view that we examine is the Mormon view of heaven. The Mormon’s believe in three different levels of heaven called the “**Three Degrees of Glory**” which are identified as the Telestial, Terrestrial, and Celestial kingdoms. The Celestial kingdom is the highest kingdom and these are the Mormons that will dwell in the presence of God Himself. The inhabitants of the Terrestrial kingdom are individuals who will not dwell in the presence of the Lord for eternity. According to the work, *Doctrines and Covenants 76:72-79*, those that find themselves in this kingdom are those that died without the law, responded to the Gospel after death but rejected it during life, were honorable people blinded by the wickedness of the world, or those not valiant in their testimonies for Jesus Christ. The inhabitants of the Telestial kingdom cannot dwell where Christ and God live. They are the final ones to be resurrected and this happens after the Millennium. According to the work, *Doctrines and Covenants 76:100-104*, those that find themselves in this kingdom are those that rejected the gospel, rejected the testimony of Jesus, the prophets, and the everlasting covenant. These are the ones that were liars, adulterers, murderers, thieves, and all others who flouted God’s commandments.

The basic view of heaven according to the Mormon doctrine is as follows:

After death, Mormons believe the bodies of men and women are separated from their spirits. Human spirits go to a place called the Spirit World. In the Spirit World, there are two divisions. One division is called “ Spirit Prison which contains not only the souls of the wicked, but also the souls of many righteous people who through no fault of their own never had a chance to learn of Jesus Christ...The other division of the Spirit World is called Paradise (Luke 23:43, 2 Cor. 12:4). Paradise contains the souls of the righteous...Those human souls in Paradise preach to their brothers and sisters in Spirit Prison, helping them learn of Jesus Christ. Additionally, the living on Earth can perform vicarious baptisms (1 Cor. 15:29) and other ordinances in Mormon temples on behalf of their ancestors so that the essential ordinances are available to those in Spirit Prison if they choose to accept them. Thus, unlike many other Christian denominations, Mormons do not believe that those of other faiths, even non-Christian faiths, are destined for damnation.¹⁶

Our Biblical Response – 1 Corinthians 15

What is our Biblical response? We must remember that the Bible does use the term heaven to refer to three different things: the atmospheric heaven, where birds fly and from which the rains fall (Genesis 7:23;8:2); the astronomic heaven, where the stars and planets reside (Genesis 1:14, 15; 22:17); and the third heaven, the throne of God (Matthew 6:9; Revelation 4:2). Notice that the permanent dwelling place of believers in Christ is not found to be three separate locations rather it is one location known as the divine heaven. Jesus clarified that He was going to prepare such a “PLACE” for us. The term “PLACE” refers to a single location not three separate locations as Jesus states,

¹⁵ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

¹⁶ http://www.allaboutmormons.com/Questions/mormon_view_afterlife_heavens_ENG_98.php

John 14:1-4 - ¹Let not your hearts be troubled. Believe in God; believe also in me. ²In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. ⁴And you know the way to where I am going."

The Apostle Paul also counters the Mormon false teaching with the Biblical teaching of 1 Corinthians 15:40-41 where we observe the contrast between resurrection (celestial or heavenly) and pre-resurrection (terrestrial or earthly) bodies, not heavenly kingdoms.

1 Corinthians 15:40-41 (ESV) – ⁴⁰There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

Finally, we observe that within this same chapter Paul addresses the truth about the resurrection as found in these words,

1 Corinthians 15:50-53 (ESV) – ⁵⁰I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³For this perishable body must put on the imperishable, and this mortal body must put on immortality.

Emergent Church (Universalism) View of Heaven

The third view that we examine is found in the predominant teaching of the emergent church movement. Brian McLaren one of the most popular leaders of these movement wrote some basic views regarding the topic of heaven and salvation as found in his book, *A Generous Orthodoxy*. Observe these quotes,

"In the Bible, save means 'rescue' or 'heal'. It emphatically does not mean 'save from hell' or 'give eternal life after death,' as many preachers seem to imply in sermon after sermon. Rather its meaning varies from passage to passage, but in general, in any context, save means 'get out of trouble.' The trouble could be sickness, war, political intrigue, oppression, poverty, imprisonment, or any kind of danger or evil."¹⁷

"But what about heaven and hell? You ask. Is everybody in? My reply: Why do you consider me qualified to make this pronouncement? Isn't this God's business? Isn't it clear that I do not believe this is the right question for a national Christian to ask?"¹⁸

While it is true that McLaren and other humans do not have the right to pronounce eternal judgment on any individual, we understand that God does have that right. God is clear on those that will enter into heaven for eternity and those who will not.

¹⁷ Brian McLaren, *A Generous Orthodoxy*. (Grand Rapids: Zondervan, 2004), 93.

¹⁸ Ibid, 12.

Our Biblical Response – Matthew 7,25

The emergent church perspective is a Universalist approach to the topic of heaven and eternity. The basic premise is that we cannot cast judgment on anyone nor should we because God Himself will not eternally judge anyone rather the Lord, due to His all consuming love, will save all people.

What is our Biblical response? This response is found in several passages as found in Matthew. We can clearly observe that heaven will not be reserved for everyone yet God will eternally judge those that reject Him.

Matthew 25:40,45-46 (ESV) – ⁴⁰And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’... ⁴⁵Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life.”

Matthew 7:21-23 (ESV) – ²¹“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²²On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

Craig Keener summed up this principle clearly as he states,

Some people claim to accept Jesus as a great teacher, but no more than a teacher. Yet a central component of Jesus’ teaching is the revelation of his identity, and in this passage as in Matthew 25:31–46, Jesus claims the role of final judge.

Churchgoers today are no more automatically saved than those who ate with Jesus in the past (as is often noted, attending a church no more makes one a Christian than entering a garage makes one a car). Not those who claim to “know” Jesus but only those who do the Father’s will have any claim on Jesus (12:50). Jesus thus borrows biblical language for righteous enmity toward the wicked (Ps 6:8; 119:115) to banish them from his presence (Mt 7:23; compare 7:19). *I never knew you* is a formal repudiation of the person.¹⁹

Atheist View of Heaven

The final view of heaven that we examine is found among atheists. We understand from a previous lesson that an atheist by definition is someone that chooses not to believe in theism. This means that the individual chooses to not believe in a god. Once again we bring up the quote by Cliff Walker editor of *Positive Atheism Magazine* on the subject of heaven from an atheistic view as he declares,

We do not have any beliefs about Heaven or Hell. Most of us, if asked, would say, “There is no such thing” or “It’s all a state of mind: Heaven and Hell are here on Earth.” But the precise way to state how we believe is to say that we do not hold any beliefs concerning Heaven or Hell as actual (literal) places.

The atheist view of heaven is simple, it simply does not exist. The atheist has the mindset that this life is the pinnacle of our existence and that after this life then we simply cease to exist.

¹⁹ Craig S. Keener, *Matthew*, vol. 1, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1997), Mt 7:21.

There is no hope of eternal life only that of eternal death. Sadly this has caused many to live for the moment and get the most pleasure that they can out of this life

Our Biblical Response – Philippians 2

What is our Biblical response? We understand that this is not all there is to our life and that this world is not our home. We have been fearfully and wonderfully made in the image of the Lord and we long for our heavenly home. Ultimately every knee will bow, those in heaven, on earth, and under the earth. Consider these passages for a moment.

Philippians 2:10-11 (ESV) – ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 3:20-21 (ESV) – ²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

Quick Note on Purgatory (Excerpt from Dr. John MacArthur)

The Roman Catholic doctrine of purgatory is nowhere taught in Scripture. It was devised to accommodate Catholicism's denial of justification by faith alone. Here's why:

Scripture very clearly teaches that an absolutely *perfect* righteousness is necessary for entry into heaven. Jesus said, "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). He then added, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (v. 48)—thus setting the standard as high as it can possibly be set.

Later in His ministry, when the rich young ruler approached Jesus asking how he might enter heaven, Jesus upheld this same standard of absolute perfection. He began by declaring that "there is none good but one, that is, God" (Matt. 19:17)—not disclaiming sinless perfection for Himself, but plainly pointing out that such perfection is impossible for sinful humanity. Then, however, Jesus told the young man that in order to obtain eternal life, he must have a track record of perfect obedience to the law (vv. 17–21). Again and again, He made the required standard of righteousness impossibly high for all who would seek to earn God's favor on their own.

The young ruler clearly did not understand or acknowledge his own sinfulness. He assured Jesus that he had indeed kept the law from his youth up (v. 20).

Jesus subtly pointed out the young man's covetousness, which was a violation of the Tenth Commandment. From the outset of His conversation with the young man, the Lord was prodding him to confess that no one but God Himself is truly *good*. But the rich young ruler was unwilling to face his own sin, and so he finally went away without salvation.

The disciples marveled at this. The young man was evidently—from the human perspective—one of the most righteous individuals they knew. Notice that no one disputed his claim that he had obeyed the law. There must have been no overt sins in his life that anyone could point to. He was the best of men. So the disciples were floored when he walked away with no assurance of eternal life from Jesus. In fact, Jesus told them, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" (v. 23).

Again, He was setting the standard at an impossible height. He was saying that the most fastidious legal observance is not enough. The most flawless external righteousness is not enough. All the worldly advantages of wealth are of no help. Only *absolute perfection* is acceptable to God. Our Lord kept underscoring these things because he wanted people to see the utter futility of seeking to earn righteousness by any system of works.

The disciples got the message. They asked, “Who then can be saved?” (v. 25).

And Jesus replied, “With men this is impossible; but with God all things are possible” (v. 26).

We know from Paul’s treatise on justification in Romans 4 that God saves believers *by imputing to them the merit of Christ’s perfect righteousness*—not in any sense because of their own righteousness. God accepts believers *in Christ*. He clothes them with the perfect righteousness of Christ. He declares them perfectly righteous because of Christ. Their sins have been imputed to Christ, who has paid the full penalty. His righteousness is now imputed to them, and they receive the full merit for it. That is what justification by faith means.

In other words, God does not first make us perfect, then accept us on that basis. He *first* justifies us by imputing to us an alien righteousness, *then* perfects us by conforming us to the image of Christ. He justifies the ungodly (Rom. 4:5).

Paul wrote, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). And, “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). Those verses describe our justification as something already accomplished. They speak of it in the past tense. Jesus Himself described justification as an immediate event when He told how the repentant publican was saved after begging God for mercy: “This man went down to his house justified” (Luke 18:14). Justification is thus a completed fact for the believer; it is not an ongoing process. We stand before God fully acceptable to Him because of Christ’s righteousness—not our own.

Roman Catholic doctrine denies all that. Catholicism teaches that justification is an ongoing process that depends on the degree of real, personal righteousness we achieve. According to official Catholic teaching, Christ’s merit imputed to us is not enough to save; we must earn merit of our own through the sacraments and other good works we do. Righteousness is infused into us, then perfected by our own efforts. According to Catholic teaching, this real, personal righteousness that resides in us is the necessary ground on which God accepts us. And our justification is not complete until we are perfect. This reverses the order, suggesting that we must *first* be perfected, and only *then* is our justification complete.

The Catholic view of justification poses an obvious dilemma. We know too well that even the best Christians fall far short of perfection. No one (Catholic teaching actually says *almost* no one) achieves absolute perfection in this life. And if our own perfection is a prerequisite to heaven, it would seem no one could enter heaven immediately upon death. Any remaining imperfections would need to be worked out first.

The doctrine of purgatory is, therefore, necessary to solve this dilemma. Deny that we are justified by faith alone, and you must devise an explanation of how we can make the transition from our imperfect state in this life to the perfect state of heaven. Purgatory is where Roman Catholics believe most people go after death to be finally purged of their sins and gain whatever merit they may be lacking to enter heaven. Catholicism teaches that this will involve intense pain and suffering.

Oddly enough, although Catholic doctrine denies that the imputed righteousness of Christ is sufficient to save sinners in this life, it does allow the imputation of righteousness from earthly sinners to those in purgatory. Candles are lit, prayers are prayed, and Masses are said for the dead. Supposedly the righteousness earned via the sacrament is imputed to the person in purgatory, and that shortens his or her stay there.²⁰

²⁰ John MacArthur, *The Glory of Heaven: The Truth About Heaven, Angels, and Eternal Life* (Wheaton, IL: Crossway Books, 1996), 72–75.

Conclusion

Heaven is truly where one dwells in the presence of the Lord for eternity. It is the final home of those who choose to follow Jesus Christ as Lord and Savior. It is a real place and our reward for living a faithful life for Christ.

Remaining Lessons

The remaining lessons are listed in this chart as a roadmap regarding the course or direction of this class.

Heaven Wins: A Biblical Study on Heaven		
Date	Title	Summary
October 22, 2014	What Will We Be Like in Heaven?	This lesson will answer the question, "What will we be like in heaven?" We will examine the Biblical truths on this subject.
November 05, 2014	The Heavenly Host	This lesson will examine the role, characteristics, and nature of the heavenly hosts in heaven.
November 12, 2014	More Heavenly Questions Answered	This lesson will answer several more questions that many encounter when studying the subject of heaven.
November 19, 2014	Living in Light of Heaven	This lesson will address the importance of living this life in light of heaven. We will examine what it means to live for the eternal prize and the glory of God.