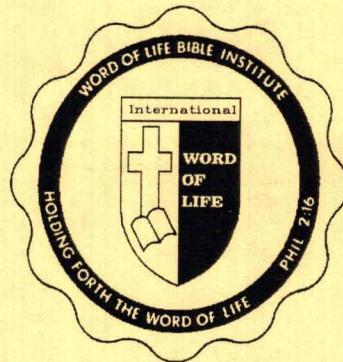


# ESCHATOLOGY

Dr. Charles C. Ryrie



**WORD OF LIFE Bible Institute**

Spring 2003

Purpose of the Course: To expound and defend the dispensational and premillennial understanding of the Scriptures which is the position of WOLBI; to enable the student to understand the importance of this interpretation of the great prophetic truths of the Bible; to emphasize the distinctiveness of the church, the body of Christ; to highlight the significance of the times in which we live; and to underscore the practical ramifications of prophecy to godliness and witness.

Goals of the Course: The student will be expected to: (1) define key words; (2) identify correct hermeneutical principles; (3) define the various views on the timing of the rapture; (4) define various views concerning the kingdom; (5) and identify the various events awaiting both sinner and saint; (6) identify key Scripture passages.

Requirements:

1. Study carefully Basic Theology, Chapters 77-92 so that you know this material thoroughly. Please bring the book and your Bible to each class.
2. Memorize the following subjects and references in the section "Central Passages" under the sub-section "The Future" in the back of Basic Theology. References: Dan. 2; Gen. 15; 1 Thess. 5; 1 Cor. 15; Isa. 42; 1 Cor. 3; Ezek. 20; Matt. 25; Rev. 20.
3. You will doubtless need to take some notes in class.
4. There will be no quizzes, only the final exam.
5. I want you to feel free to ask questions, the only constraint being the time we have available for them.
6. Since the text is well outlined, I will not reproduce an outline in these notes -- only the schedule for each class.

Schedule:

- Class 1: The three basic eschatological systems (Chapters 77-80).  
Class 2: Dispensational and covenant theology, with special attention to their respective hermeneutics.  
Class 3: The Abrahamic and Davidic covenants (Chapters 81 & 82); Daniel=s 70 Weeks.  
Class 4: Survey of future events and interpretation of the Revelation (Chapter 83 & 84).  
Class 5: Views of the rapture (Chapters 85, 88 & 89).  
Class 6: Pretribulationalism (Chapters 86 & 87).  
Class 7: Antichrists and the ecumenical church .  
Class 8: ~~Mil~~ Judgments, hell, universalism, conditionalism (Chapters 90 & 91).  
Class 9: Resurrections, (Chapter 92).  
Class 10: A dramatic wrap up.

Grading:

Final Exam (including central passages)	92
Reading (Basic Theology)	8
	100

SELECTED BIBLIOGRAPHY:

- Archer, Gleason, ed. The Rapture: Pre-, Mid-, or Post-?  
Benware, Paul. Understanding End Time Prophecy  
Boettner, Lorraine. Immortality.  
Boyer, James L. Prophecy: Things to Come.  
Clouse, Robert G. (ed.) The Meaning of the Millennium: Four Views.  
Feinberg, Charles R. Millennialism: The Two Major Views.  
Hoyt, Herman. The End Times.  
Ice & Demy (eds.) When the Trumpet Sounds  
Karleen, Paul S. The Pre-Wrath Rapture of the Church: Is It Biblical?  
Ludwigson, R. A Survey of Bible Prophecy.  
McClain, Alva J. Daniel's Prophecy of the Seventy Weeks.  
The Greatness of the Kingdom.  
Things to Come.  
Pentecost, Dwight. The Coming Last Days Temple.  
Price, Randall The Coming Antichrist.  
Price, Walter K. The Basis of the Premillennial Faith.  
Ryrie, Charles. Come Quickly, Lord Jesus  
Dispensationalism.  
The Apocalypse.  
The Interpretation of Prophecy.  
Seiss, A. J. The Biblical Doctrine of Heaven.  
Tan, Paul Lee. In Defence of Pretribulationalism.  
Smith, Wilbur. The Church in Prophecy.  
Sproule, John. The Blessed Hope and the Tribulation.  
Walvoord, John F. Armageddon Now!  
  
Wilson, Dwight.

## Millennial Views

	<b>Amillennialism</b>	<b>Postmillennialism</b>	<b>Premillennialism</b>
<b>Is there an actual Millennium?</b>	<b>No</b>	<b>Yes</b>	<b>Yes</b>
<b>Where ?</b>	<b>In the church or In heaven if at all</b>	<b>On this earth</b>	<b>On this renovated earth</b>
<b>When ?</b>		<b>Sometime before second coming</b>	<b>After second coming</b>
<b>How long ?</b>		<b>1000 years more or less</b>	<b>1000 Years</b>
<b>When began to be taught?</b>	<b>Origen (185 - 254) Augustine (354-430)</b>	<b>Daniel Whitby (1638-1726)</b>	<b>By early church fathers</b>
<b>Major characteristic</b>		<b>World will be Christianized</b>	<b>Christ will personally rule</b>
<b>Some proponents</b>	<b>Warfield, Sproul</b>	<b>Strong, Hodge, Theonomists</b>	<b>Darby, Alford, Chafer</b>

# What Is Dispensationalism?

Dr. Charles  
C. Ryrie

## WHAT IS DISPENSATIONALISM?

In our chaotic world, changes bombard us almost constantly. Governments fall and rise with disturbing regularity. With each new administration comes new ways of doing things, although the basics of the society usually remain unchanged.

On a personal level, prices change at the gas station or supermarket almost weekly. Just recently, I and other property owners in Dallas received the jolting news of a 100 percent property tax assessment - a new era for my tax bill! These changes help us to understand more fully a very common principle of life - dispensationalism.

In the New Testament, *dispensation* means to manage or administer the affairs of a household, as, for example, in the Lord's story of the unfaithful steward in Luke 16:1-13 (Bauer, Arndt, & Gingrich, *Greek Lexicon*).

In theology, a dispensation is "a stage in a progressive revelation, expressly adapted to the needs of a particular nation or period of time...also, the age or period during which a system has prevailed" (*The Oxford English Dictionary*). But the concept is not only theological, it is also common to many aspects of life.

First, *it is a religious concept*. The Roman Catholic Church bases the granting of a dispensation on the Code of Canon Law. That Code defines it as "a relaxation of the law in a particular case: it can be granted by the legislator, by his successor in office, by a superior legislator and by a person delegated by the foregoing" (*Canon 80*). For example, the Church sometimes grants a special dispensation in the annulment of a marriage. The person receiving the dispensation may then remarry and remain in good standing in the Catholic Church. In this usage, the dispensation grants an exemption from normal procedures.

Other more common occasions also illustrate the exemption idea of a dispensation. For example, you have been counseling all week at a church camp whose regulations provide for lights out at, say, 11:00 p.m. Now it's Friday, and your campers will return home tomorrow. Tonight will be filled with many "last" things - the last service, the last snacks, the last talks with new and old friends, and the last lights out. Realizing all that is involved in a last night, you suggest to the camp director that he make lights out later. He agrees, and says, "I'll give you a special dispensation tonight. Lights out will be at midnight."

So as a camp counselor or director, you have probably had a dispensational experience!

Second, *it is an economic concept*. The New Testament Greek word translated "dispensation" actually spells out "economy" in English. A dispensation is an economy, a "system of arrangement or mode of operation of something."

When I studied in Great Britain I had an experience that alerted me to these economic differences between countries. I became ill, and since I was a student at a university, I went to the health service. The doctor gave me some instructions and a prescription to be filled. I took it to the chemist (drug store), and when I started to pay for it I discovered it cost only a shilling (about twenty cents in those days). I couldn't believe my ears, for I had never bought any medicine in the United States for twenty cents. Suddenly it dawned on me that I was living in a country that had socialized medicine.

For the sake of the illustration, let's assume that in those days Britain was a socialistic society and the United States a capitalistic one. Of course, there were capitalistic features in Britain and socialistic features in the United States, but in the total picture there were enough differences to distinguish the two economies. You may have flown to Britain on the British

government-owned airline (the United States owns none). You traveled within the country on British Railways. You received medical assistance through the National Health Service. There were obvious differences.

But there were also some similarities. Both countries had social security. Each had some government-owned utilities. Both capitalism and socialism use money, both have private and public ownership, both have laws (some of them exactly the same), but each economy is distinct. And when you move from one to the other you are aware of the economic or dispensational differences.

Third, *it is a social concept*. White shoes for men in summer go in and out of style. But sometimes even in the same summer it is fashionable to wear them in certain parts of the country and not in other.

I learned this dispensational distinction the hard way. White shoes were the rage in Texas that summer, but *not* in California. So there I was speaking to hundreds of preachers in California, wearing my white shoes. I think only one other person in the entire audience also had on a pair. These differences in social arrangements make up the basic concept of dispensationalism. The person who fails to recognize the differences just isn't being realistic.

*Dispensationalism is a family concept*. All parents raise their children according to dispensational arrangements. When a child is small, bedtime, for instance, is at seven o'clock. As the youngster grows, bedtime is changed to eight. The teenager receives special privileges, especially on weekends. To put a teenager under the rules that are necessary and appropriate for a child would be disaster, and vice versa.

At the same time, many things are the same for all ages. We teach children and teenagers not to lie.

We incorporate a law forbidding stealing at every stage in child development. In other words, some particulars are always the same; some are similar though not exactly the same; and some change completely.

Families are reared this way, and God has governed His world differently at different times. Those different arrangements throughout the progress of history are the dispensations.

*Fifth, it is a theological concept.* Dispensationalists are often accused of foisting a concept on the Bible rather than deriving it from the Bible. It is alleged that *dispensation* is never used in the way dispensationalism uses it. But that simply is not true.

To be sure, not all the New Testament uses of *dispensation* (there are twenty) refer to a specific dispensation. Sometimes it refers to the steward who manages a household (Luke 16:1,3,8; 1 Cor. 4:1,2). In Romans 16:23 Erastus is called the city treasurer ("dispenser"). Sometimes the word is translated stewardship, administration, or dispensation, and in some of those instances it does refer to a specific dispensation of the dispensational scheme.

For instance, Paul wrote of a dispensation in which God would make Jews and Gentiles equal members of the same body of Christ, an idea unknown in Old Testament times (Eph. 3:6). That arrangement, which exists now, stands in sharp contrast to the former arrangement He had with Israel. Thus, two different dispensations are visible within God's program - one in which He dealt mainly with the Jews, and one in which believing Jews and Gentiles have equal standing in the body of Christ.

In the same epistle Paul also wrote of an administration suitable to the fullness of times, a reference to the new arrangement of the coming millennial kingdom (Eph. 1:10). So at least three dispensations are specifically referred to in Scripture, and the word itself is used of them.

Do these clearly marked administrations point to a procedure by which God has been governing the household of His world throughout time? Apparently so. Certainly there were different arrangements before and after the fall of man in Genesis 3. If so, then four administrations are clearly evident - that before the Fall, that after the Fall until the time of Christ, the Christian, and the coming millennial kingdom.

But the giving of the Mosaic Law introduced a different arrangement whereby God centered His attention on one nation and governed it by His special direction. Since that is so, then five dispensations are clearly distinguished in Scripture. It only remains to decide if God's directions to Noah after the Flood introduced enough new arrangements to make out a new administration, and if the call of Abraham did also. Five administrations appear to be the minimum number that can be seen in the progress of revelation, and seven the maximum.

*Dispensationalism is an interpretive necessity.* Without this recognition of the different ways God has governed the world, consistent interpretation of the Bible becomes impossible. Let me cite a few examples.

When the Lord commissioned His disciples the first time, He restricted the scope of their mission to the Jews only. His instructions were clear: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel" (Matt. 10:5-6).\* Later, the same Lord recommissioned the same group (minus Judas) as recorded in the same Gospel and changed the scope of their mission to include all nations (Matt. 28:19). Everyone knows this Great Commission; we use it in every missionary conference. Why do we not use the other Great Commission? Can you imagine a banner over the front of a church during its annual missionary conference boldly declaring "Do NOT Go To the Gentiles"?! Why not? It's biblical. These are even the

words of Christ.

At this same first commissioning, Luke records that the Lord instructed the disciples not to take any money (Luke 9:3). But just before His death He reminded them of those previous instructions and then changed them to include taking money and even a sword (Luke 22:36).

Of course the answer to these opposite commands is simply that the earlier commission was given during an administration which focused on the Jewish nation only, while the later one was for that new dispensation inaugurated after Christ's death which offers the grace of God to all people.

Our Lord once gave a command I do not believe I have ever seen obeyed. He told His followers to pray that "your flight may not be in the winter, or on a Sabbath" (Matt. 24:20). In the hundreds of prayer meetings I have attended, I have never heard that prayer prayed. Why not? It is commanded by the Lord. Of course, we instinctively sense that it pertains to a different arrangement of things than exists today. And it does. It relates to the tribulation days when the people of Jerusalem will need to flee that city as quickly as possible in order not to lose their lives in the persecution of Antichrist. If their flight has to be on a Sabbath it will be considerably more difficult, since most public transportation ceases on the Sabbath in Israel. In that yet future day, that prayer will be a very important one to pray. Today it is totally unnecessary.

Other illustrations, especially those that distinguish aspects of the Old Testament law from standards today, abound. God forbade His people under the administration of the Mosaic law to eat many meats (Lev. 11). In a striking way God told Peter that He had under the new arrangement cleansed all those animals which were formerly forbidden, and that he should eat their meat (Acts 10:13,15). Paul also wrote that no food "is to be rejected" (1 Tim. 4:4).

People under the Mosaic law had to use Levitical priests in their worship of God. Today we have a priest who was unqualified under that law since our Lord was of the tribe of Judah, not Levi. To have Christ as high priest requires a change of the law under which He serves as our priest. The writer to the Hebrews makes that quite clear: "For when the priesthood is changed, of necessity there takes place a change of law also" (Heb. 7:12). The old dispensation would not allow Christ to be a ministering priest; the new dispensation had to replace the old if our Lord was to serve as our priest.

No interpreter can consistently and plainly interpret these opposites unless he recognizes administrative changes in God's government of the world. So, it is not odd to be a dispensationalist - it is necessary if one is to interpret consistently and faithfully Scripture as God intended it to be understood.

If one does interpret the Bible this way, will it mean that he cuts out some of its parts? Not at all. Actually, the Bible comes alive as never before. There is no need to dodge the plain meaning of a passage or to reinterpret or spiritualize it in order to resolve conflicts with other passages. God's commands and standards for me today become even more distinct, and His program with its unfolding splendor falls into a harmonious pattern. The history of dispensationalism is replete with men and women who love the Word of God and promote its study, and who have a burden for spreading the gospel to all the world.

\* All Scripture quotations are from the New American Standard Bible. © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977  
Used by permission.

## A Bible Map—“GOD’S PLAN OF THE AGES”

SATAN'S PATH  
ISA. 14:12-15

JOB 1:7

EPH. 2:2

CREATION OF EARTH & MAN  
GEN. 1:1-27

FALL OF MAN  
GEN. 3:6

TRANSLATION OF ENOCH  
GEN. 5:24, HEB. 11:5

LANDING OF ARK  
GEN. 8:4-14

TOWER OF BABEL  
GEN. 11:4

BEGINNING OF ISRAEL  
GEN. 12:1-3

LAW GIVEN  
EXOD. 19:1-8

LAW FULFILLED  
MATTHEW 27:50,51

RAPTURE OF THE SAVED  
1 THES. 4:16,17

RETURN OF CHRIST IN GLORY  
REV. 19:11-16

DESTRUCTION OF EARTH;  
NEW HEAVEN & NEW EARTH.  
II PET. 3:10-13  
REV. 21:1  
1 COR. 2:9

ADAM

NOAH

ABRAHAM

MOSES

BIRTH OF CHRIST

DEATH

RESURRECTION & ASCENSION

INDWELLING OF HOLY SPIRIT

REV. 12:7-10

REV. 12:13-17

REV. 12:17

1. INNOCENCE

2. CONSCIENCE

3. HUMAN GOVERNMENT

4. PROMISE

5. LAW

6. GRACE

7. KINGDOM RESTORATION OF ISRAEL

EZEK. 36:25-38

WHITE THRONE

ALL LOST

LAKE OF FIRE

RESPONSIBILITY:  
Gen. 1:26-28, 2:15-17  
(Do not eat)

RESPONSIBILITY:  
Gen. 3:5,7,22, 4:4  
(Do Good, Blood Sacrifice)

RESPONSIBILITY:  
Gen. 8:15-9:7  
(Scatter & Multiply)

RESPONSIBILITY:  
Gen. 12:1-7  
(Dwell in Canaan)

RESPONSIBILITY:  
Exodus 19:3-8  
(Keep All the Law)

RESPONSIBILITY:  
John 1:12, Rom. 8:1-14, Eph. 2:8,9  
(By Faith, Receive Christ, Be Led by Holy Spirit)

RESPONSIBILITY:  
Isa. 11:3-5, Zech. 14:9,16  
(Obey & Worship Christ)

FAILURE:  
Gen. 3:1-6  
(They Ate)

FAILURE:  
Gen. 6:5,6,11,12  
(Wickedness)

FAILURE:  
Gen. 11:1-4  
(Didn't Scatter)

FAILURE:  
Gen. 12:10, 46:6  
(Dwelt in Egypt)

FAILURE:  
II Kings 17:7-20, Matt. 27:1-25  
(Broke Law, Rejected Christ)

FAILURE:  
John 5:39,40, II Tim. 3:1-7  
(Reject Christ, Trust Works)

FAILURE:  
Rev. 20:7-9  
(Final Rebellion)

JUDGMENT:  
Gen. 3:7-19  
(Curse & Death)

JUDGMENT:  
Gen. 6:7,13, 7:11-24  
(Universal Flood)

JUDGMENT:  
Gen. 11:5-9  
(Confusion of Languages)

JUDGMENT:  
Exodus 1:8-14  
(Egyptian Bondage)

JUDGMENT:  
Deut. 28:63-66, Luke 21:20-24  
(World Wide Dispersion)

JUDGMENT:  
Matt. 24:21, Rev. 6:15-17  
(The Great Tribulation)

JUDGMENT:  
Rev. 20:11-15  
(Eternal Hell)

RESURRECTION OF THE SAVED

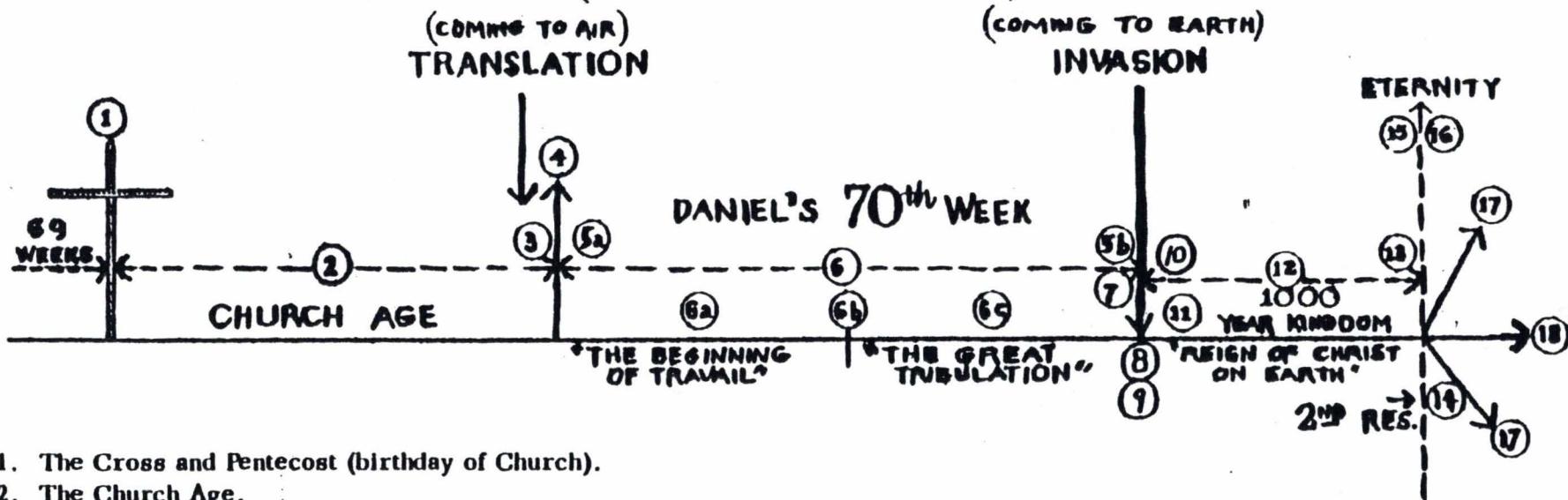
I Thes. 4:16,17  
Rev. 20:4-6

RESURRECTION OF ALL UNSAVED  
Rev. 20:12,13

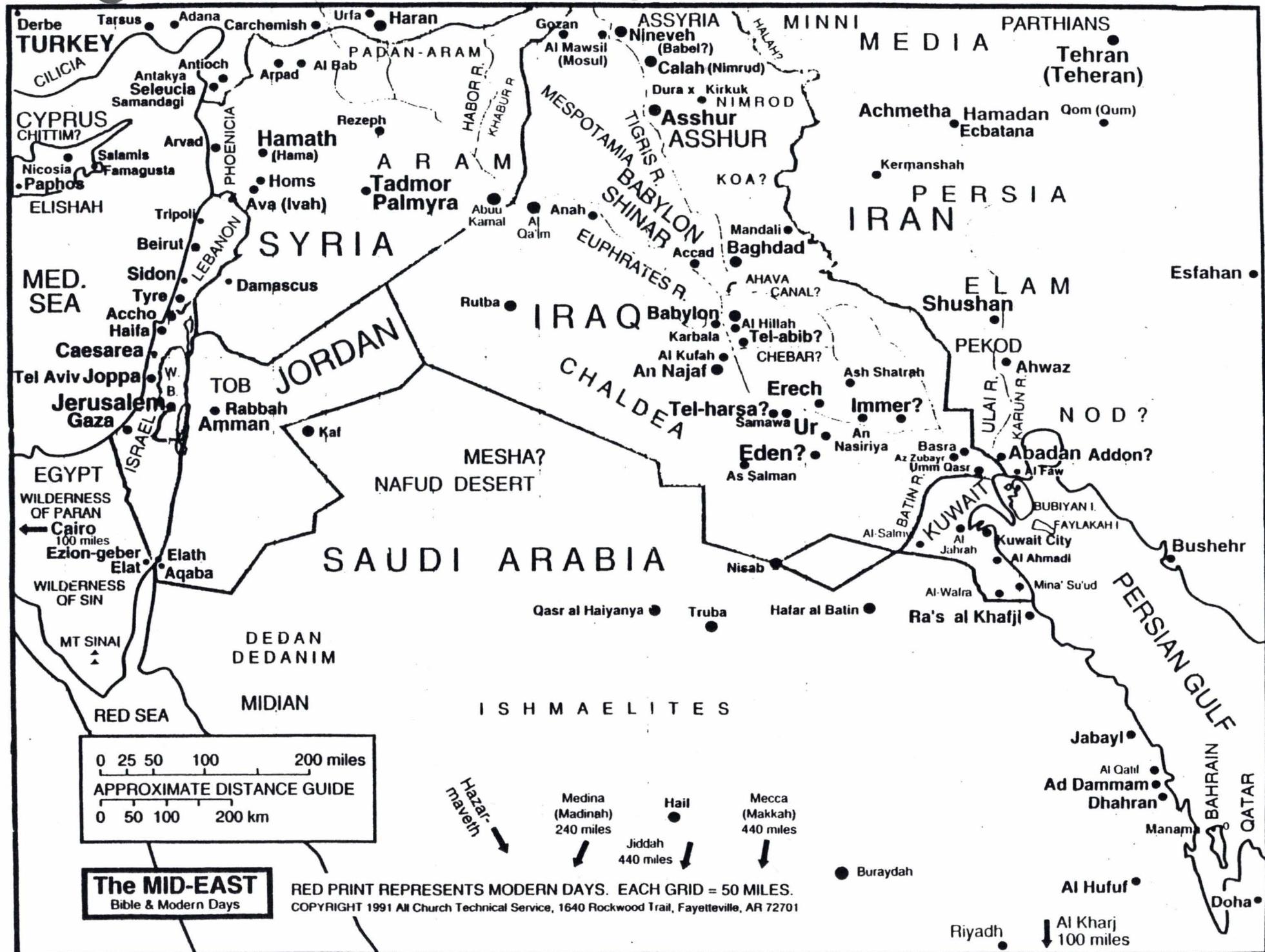
ETERNITY FUTURE

# GENERAL PANORAMA OF PROPHETIC EVENTS

(CHRONOLOGICALLY LISTED)



1. The Cross and Pentecost (birthday of Church).
2. The Church Age.
3. The "last days" of the Church.
4. The Translation (Rapture) of the Church: Believing dead raised; living believers "changed." All of these caught up to meet the Lord in the air.
5. The Church in heaven during Daniel's 70th Week: (a) Judgment Seat of Christ; (b) Marriage of Lamb.
6. The Tribulation: (a) First 3 1/2 years, "The Beginning of Travail (birthpangs)"; (b) The middle of the week, "The Abomination of Desolation"; (c) Last 3 1/2 years, "The Great Tribulation."
7. The Movements of Armies in the 70th Week, prior to Armageddon.
8. The Battle of Armageddon.
9. The Descent of our Lord to Earth on Mt. Olivet, splitting it (Valley of Jehoshaphat?).
10. The Binding of Satan (in bottomless pit during 1000 years).
11. The Completion of First Resurrection and Judgments on Living Gentiles and Jews.
12. The Thousand Year Reign of Christ on Earth.
13. The Loosing of Satan and Final Revolt at End of 1000 years.
14. Satan Cast Alive into Lake of Fire (his eternal doom).
15. The Day of God and the New Heavens and New Earth.
16. The Second Resurrection and Great White Throne Judgment.
17. The Eternal Destiny of the Wicked and Righteous.
18. The Deliverance of the Kingdom (all enemies defeated including death) by the Son to the Father that "God (the Godhead) may be all in all." The plan of redemption completed forever, 1 Cor. 15:24-28. The Son's stewardship and self-imposed subjection consummated.



TO PREVENT HEAT DAMAGE  
PLACE SLIDE UNDER NOT  
ON TOP OF TRANSPARENCY



# 70 WEEKS

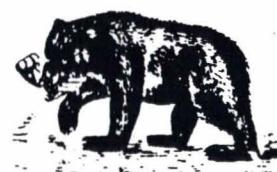
Event	Premillennial	Amillennial
<u>Beginning</u> of 70 Weeks	Nehemiah 2      445 B. C	Ezra 1      538 B.C.
69 Weeks to Christ	483 Precisely	$483+93=576$ Years
1 <u>st</u> 7 (= 49 years)	City Rebuilt	City Rebuilt
7 + 62 (= 483 years)	Christ's 1 <u>st</u> Coming	Christ's 1 <u>st</u> Coming
<u>After</u> 69 <u>th</u> (483)	Break between 69 <u>th</u> and 70 <u>th</u> Week	No Break between 69 <u>th</u> and 70 <u>th</u> Week
Christ Cut Off		
City and Temple Destroyed	AD 70	AD 70
People	Romans	Romans
One Week (v. 27)	70 <u>th</u> Week (= 7 years)	Christian Age (2000 + years)
"he" (v. 27)	Antichrist	Christ
Covenant	Antichrist and Jews (many)	Christ and Believers (New Covenant)
Temple	Tribulation Temple (2 Thess. 2)	Temple in AD 70



DANIEL 2



605-538 B.C.



538-331 B.C.



331-146 B.C.

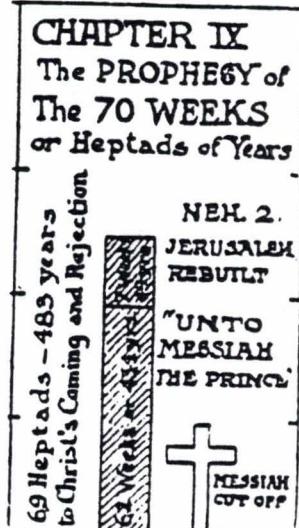
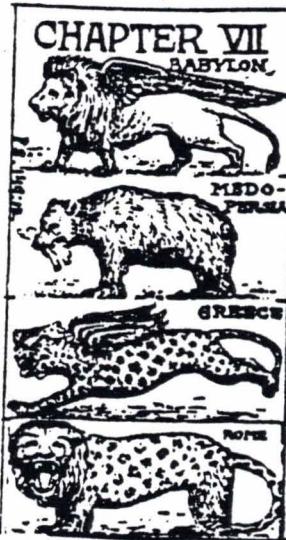


DANIEL 7

146 B.C. - A.D. 500

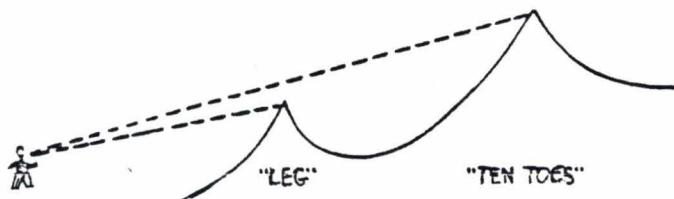
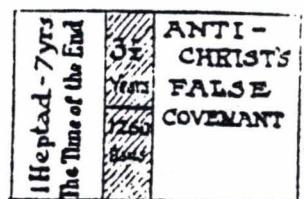
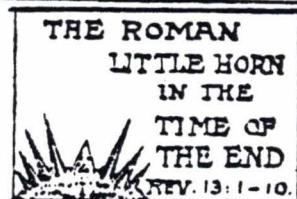
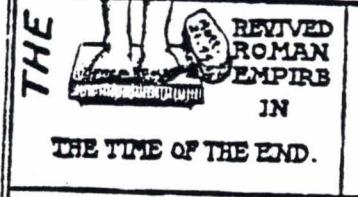


# DANIEL the PROPHET (Matt.24:15)



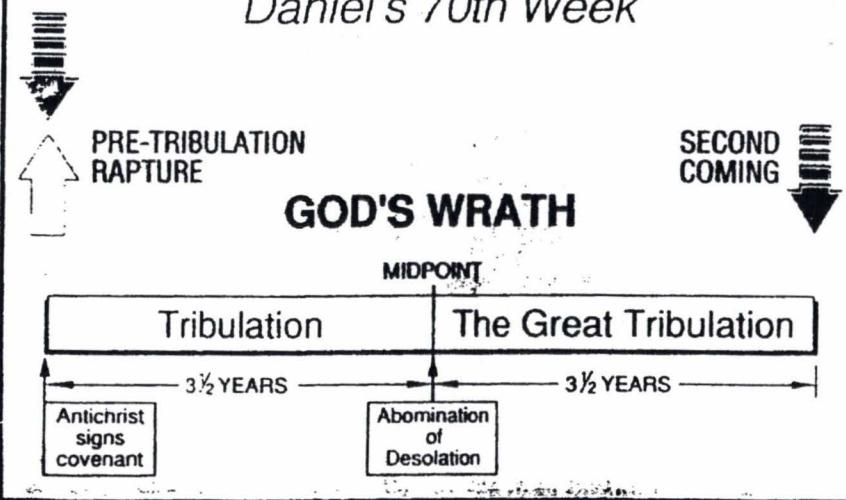
**The PRESENT AGE or CHURCH PERIOD.**

Revelation of **THE MYSTERY.**



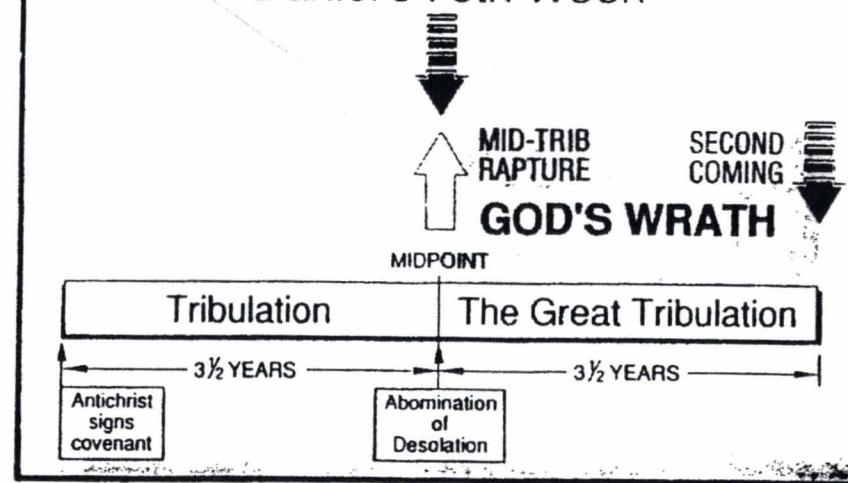
# PRETRIBULATION RAPTURE

Daniel's 70th Week



# MIDTRIBULATION RAPTURE

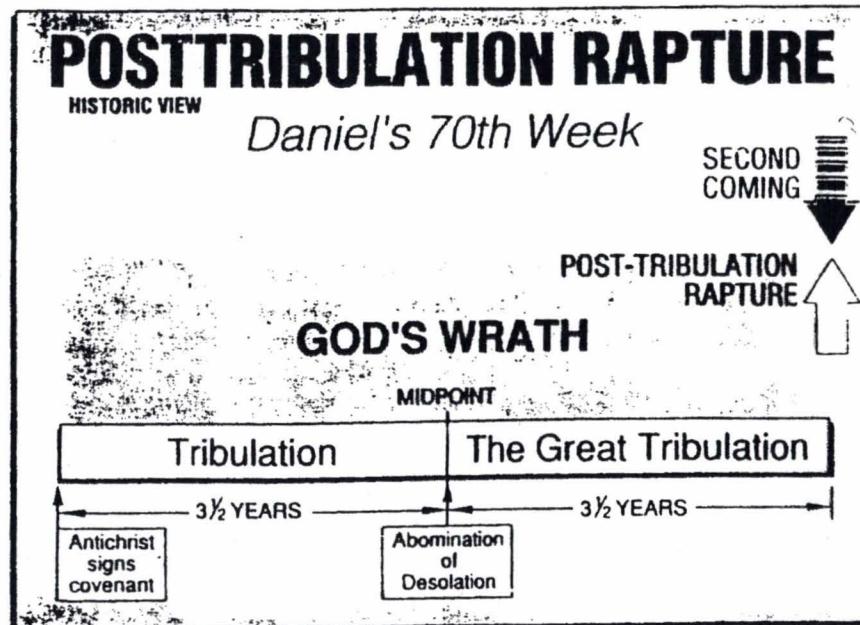
Daniel's 70th Week



# POSTTRIBULATION RAPTURE

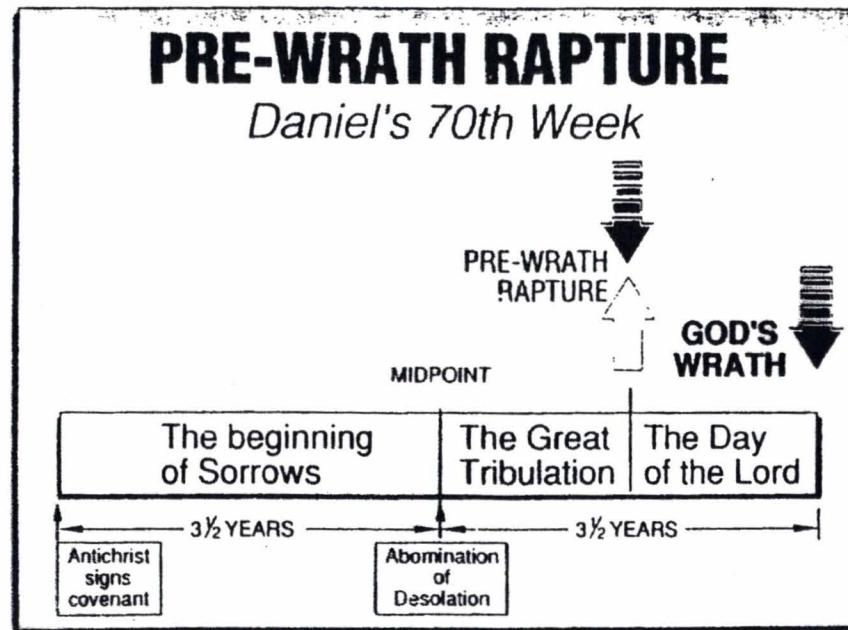
HISTORIC VIEW

Daniel's 70th Week

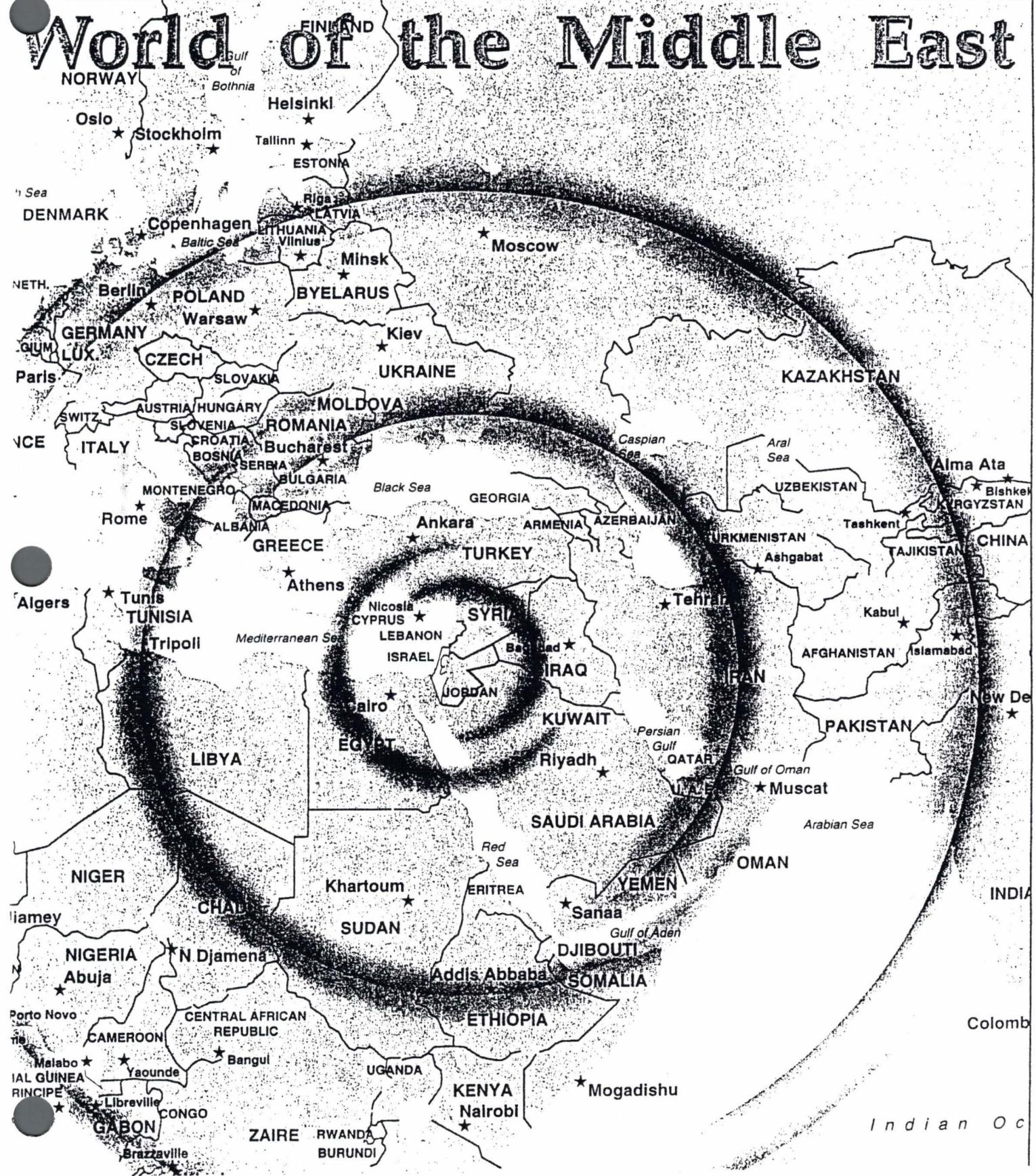


# PRE-WRATH RAPTURE

Daniel's 70th Week



# World of the Middle East



## **THE BIBLICAL TEACHING ON**

# **HELL**

### **The fact of hell**

Although there are those who dismiss the possibility of any such future place as hell, the Bible allows no such debate. Jesus Christ Himself repeatedly spoke of hell in the starker terms and warned of its reality. He even referred to degrees of punishment in hell (Mark 12:40).

It is interesting to note that Scripture suggests that hell as a place of future torment was never designed for mankind, but for "the devil and his angels" (Matt. 25:41).

The fact of hell serves as the basis for the Christian's compelling concern to proclaim the good news of the Gospel to an unbelieving world.

### **The description of hell**

Three words are translated "hell" in the New Testament. One is used only once and then in connection with "the angels that sinned" (2 Peter 2:4), and refers to the limits of their area of existence. Of the other two, **hades** is invariably connected with death (as the absence of life) and corruption from which resurrection is the only exit (Rev. 20:5). The third, **gehenna** is identified as the place of future torment for all under judgement (Luke 16:28) and is described by such sobering terms as: "everlasting fire" (Matt. 25:41); "where their worm dieth not, and the fire is not quenched" (Mark 9:44); "the lake which burneth with fire and brimstone" (Rev. 21:8); a "bottomless pit" (Rev. 9:2); "outer darkness" and a place of "weeping and gnashing of teeth" (Matt. 8:12); "fire unquenchable" (Luke 3:17); "a furnace of fire" (Matt. 13:42); "the blackness of darkness" (Jude 13); and where "the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night" (Rev. 14:11).

### **The horror of hell**

While the Bible promises the believer wonderful fellowship in heaven, it suggests that hell is a place where there is no intelligent contact with others consigned there. In the chilling passage in the Epistle of Jude certain men are condemned for denying the Lord Jesus Christ and it is declared that for them "the blackness of darkness has been reserved forever" (Jude 13; see also 2 Peter 2:17 and Matt. 8:12, 22:13, 25:30).

Since God is Light (1 John 1:5), meaning absolute light, it follows that in His absence there is absolute darkness (Jer. 13:16) in which there would be no possibility of association with others. The suggestion, therefore, is that among its many chilling features, hell is a place of . . .

#### **TOTAL DARKNESS**

and thus by implication

#### **TOTAL SEPARATION** from all others

where the condemned will have

#### **TOTAL RECALL** of every detail

of his or her life

**NOTE:** The Bible teaches that only God can forget (Jeremiah 31:34; Hebrews 8:12, 10:17). Since the believer in heaven will have been transformed into His likeness (Phil. 3:21; 1st John 3:2), it follows that among the indescribable joys of heaven is the fact that not only will our sins be forgotten by God, but we also will have had them erased from our own minds and consciences forever.

On the other hand, science implies that every experience of a person's life is printed indelibly upon that person's being and is subject to recall in complete and precise detail. Hypnosis tends to corroborate this whereby an individual can be induced to recall in great detail verifiable incidents from earliest childhood.

This strongly suggests that one of the most horrifying aspects of hell is that those so consigned will relive over and over again without end every experience of life lived in separation from and rejection of the saving grace of God . . . including the many times when, face to face with the righteousness of a loving God, they turned away in willful rejection.

In light of the above, the following words of the Apostle Paul take on special urgency for all who have trusted in Jesus Christ as personal Savior . . .

"Knowing therefore the terror of the Lord,  
we persuade men"

2nd Corinthians 5:11