

Healing Hereafter: Quick-read Version

(For briefly examining nearly all the questions and conclusions found in Booklet 2.

Please explore the Full Version of this booklet for a more thorough discussion and extensive biblical and scholarly evidence validating the summaries below.)

Booklet 2: I Love It When a Plan Comes Together!

Chapter 1

The foundation of our framework of the biblical hereafter is who God is and why that determines everything else, so we begin with him. We explore how God reveals himself to humans as a trinity; a community of three entities that each optimally represent various aspects of who he is in ways that humans can understand. This explains why God the Father, God the Son (Jesus), and God the Holy Spirit are all necessary to make sense of God to humans and to allow God to exact his plan among us. We also learn how God's omnipotence, omniscience, and omnipresence result in his nature—his set of ideals—and why this nature never changes.

Chapter 2

It is this set of ideals that leads God to specifically create humans as the only physical creatures made in God's image. This launches a discussion on what most significantly sets humans apart from all other living things on earth, and we conclude that it is a free-willed consciousness. A biblical, biological, historical, and practical assessment of animal and human behavior supports a distinctly human creativity and ambition. As this has been scientifically demonstrated to be uniquely human—yet is also scientifically unexplainable—we propose that such

original tenacity arises not from our brains, but from our spirits, an eternal component of humans not present in other earthly organisms. The biblical and logical conclusion is that an eternal, free-willed God created humans in his image by giving them an everlasting spirit that bestows truly free will.

Chapter 3

This naturally causes us to ask *why* God would create humans to live forever and *why* he would give them free will. We learn that the Bible's clear answer is to make it possible for God to accomplish his primary purpose for humans: to seek him and find eternal, perfect community with him. As would make sense, this purpose flows directly from the unchanging set of ideals that comprise God's nature and primarily determines how he sets up the hereafter that is described in the Bible. Our purpose of fully engaging in intimacy with God and his perfect nature forever cannot be achieved unless we can freely choose this community and exist forever in it, hence our tenaciously original spirits. Consequently, this essential free will must also permit choosing against such community—seeking intimacy with what is not God or his perfect nature. God cannot remove this choice from us without thwarting his purpose for us. The choice to embrace what is not God or his nature—the decision to willingly experience evil—is sin. We discover that not knowing evil versus knowing evil is precisely the choice that God gave the first free-willed humans, and it is also the choice he gives us many times each day. Very often we freely choose to know not God and evil instead of God and good. Because God's nature is both just and merciful, we learn that the sentence for our sin is no more than its natural consequence: the knowledge or experience of evil, which cannot be fully understood unless a person dies. For this reason, and so that a human's pursuit of evil cannot perpetually harm others, sin must result in physical death. This leaves our free-willed imperfect spirits unable

to engage in community with God in perfection, so a place without God must be created for them to spend eternity in: Hell. We discover that Hell is not simply meant for punishment; rather, its purpose is to allow our purpose to be achievable. Hell is primarily a human choice.

Chapter 4

Our imperfection resulting from our pursuit of evil is the problem keeping us from our purpose of perfection with God in Heaven, so the only way to solve our problem is for our imperfection to be completely removed. We consider the various types of solutions that have been offered, and we find that all but one of them demonstrate the ineffective and distinctly human goal of either diluting imperfection with good deeds or ignoring it completely. Ordinary humans cannot live perfectly or undo past imperfections. We then realize that only Jesus offers a divinely logical way to fully erase our imperfection. Because God is the offended party, he is the only one who can forgive the offense, so God becomes a human himself as Jesus, God the Son. He is tempted in every way but lives a perfect, sinless life. Never once does he use his free will to do anything other than the perfect good that he desires for everyone to be immersed in. Therefore, he does not *have to* know and experience evil as a result of his choices or actions, which means he is also exempt from death. But because our willful sinful immersion in evil is what makes us deservedly imperfect, God willfully but sinlessly immerses himself in evil undeservedly to remove that imperfection. And because we must endure physical death as our punishment, Jesus willingly dies on the cross as our substitute to enable us to be released from that punishment. With our sentence served by Jesus, we are able to be considered innocent of sin and imperfection by God, giving us an alternative to the byproduct of Hell when we die: Heaven. And to prove that he can one day free us from physical death and raise us in a perfect,

imperishable body that can live forever in Heaven, as well as to exemplify the hope and victory that he offers, he returns from the grave in the resurrection. We find that it all makes sense. Our problem thwarts God's purpose, our punishment fits our problem, and his solution solves both our problem and our punishment. The biblical and logical way the solution is applied to fulfill his purpose for us is simply a human freely, genuinely, and persistently demonstrating sole reliance on God's way—his salvation through Jesus—to choose an eternity with God and his perfection in Heaven, the exact opposite of the decision that caused the problem in the first place. Having found Jesus to be the only solution to effectively remove the problem, we then ask why other solutions can't be just as effective as Jesus or why Jesus can't be merged with other solutions. Both questions are answered by unveiling that any configuration of multiple solutions makes no sense, is impossible, and is completely unnecessary, as long as the solution of Jesus exists and is made available to everyone.