



Theology & Spirit World

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THEOLOGY AND SPIRIT WORLD

THEOLOGY

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I. DEFINITION OF THEOLOGY

The term "theology" is used today in a narrow and also in a broad sense. It is derived from two Greek words, "theos" meaning "God" and "logos" meaning "word", "discourse" and "doctrine". In the narrow sense therefore, theology may be defined as the doctrine of God. But in the broad and more usual sense, the term has come to mean all Christian doctrines, not only the specific doctrine of God, but also the doctrines that deal with the relations God sustains to man and God's creation.

In the broad sense theology can be studied under the following classifications:

A. Dogmatic Theology

This deals with dogma as set forth and formulated in church creeds.

B. Biblical Theology

This traces the progress of the truth through the books of the Bible, seeing the various ways in which each of the writers presented important doctrines.

For example, in presenting the doctrine of Sin, Biblical theology would show how this doctrine is dealt with in the Old Testament, the Gospels, the Acts, the Epistles and the book of Revelation.

C. Historical Theology

This traces the history of the development of doctrinal interpretation. It involves the study of church history.

D. Systematic Theology

This concerns itself with the orderly arrangement into topics of the doctrines concerning God, Man, Angels, Sin, Salvation, etc. It is a systemisation of the major fundamental doctrines of Biblical theology.

This course will cover the narrow term of "theology".

II. THE EXISTENCE OF GOD

A. The fact of the existence of God.

The Bible does not attempt to prove the existence of God; it simply declares it. The writers of Scripture accepted his existence as a settled fact. The opening line of the Bible simply reads, "In the beginning GOD" Gen 1:1. The Scripture declares the fact and calls upon man to make the venture of faith. "He that comes to God must believe that he is ..." Heb 11:6.

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In Romans 1:18-32 Paul teaches that all people possess a rudimentary knowledge of God as Creator. He argues that through the universal revelation in nature God is "clearly seen" (v20), "understood" (v20) and "known" (v19 cf v21). However, man has done things with this truth:

1. He has suppressed it. v18.
2. He did not glorify God as a result of having this knowledge. v21.
3. He did not give thanks to God. v21

As a result the wrath of God is being revealed (present tense) (v18) as God allows man's sin to destroy his life. ("God has given them over...." v24, 26, 28) Sin has affected man's mind (v21), heart (v24) and bodies (v26-27). Mankind has become "filled" with wickedness (v29) and has culminated in open rebellion. (v32)

B. Arguments for the Existence of God

Although the Scripture does not give a reasoned proof of God's existence, there is some worth in considering arguments for God's existence for the following reasons:

- To convince genuine seekers after God, i.e. people whose faith has been obscured by some difficulty, and who say, "I wish to believe in God; show me that it is reasonable to do so". However, no amount of proof will convince a person who desires to live in sin. The reason for this is: faith is a moral rather than an intellectual matter. If a person is not willing to pay the price, he will not seriously consider any kind of evidence. Lk 16:31.
- To strengthen the faith of those who already believe. They study the proofs not in order to believe, but because they believe. They want to increase and enrich their faith.

1. The Argument from Creation

This is sometimes called "the Cosmological Argument". The word "cosmological" is derived from the Greek word "cosmos" which means "world."

The Cosmological Argument looks at the world and then argues from the law of cause and effect. The existence of an effect indicates the existence of its cause. A causeless phenomenon is impossible; an uncaused beginning is inconceivable; a mindless world could not produce itself and life in it. Origin implies an originating power, the cause being sufficient to produce the effect. All things must be traced to a first cause which is God, the Creator.

In his address to pagan Athenians (Acts 17:24-31) Paul referred, as a point of contact, to truths his audience knew by virtue of God's universal self-disclosure in nature and history. These include:

- a. God is the Creator and Sovereign of the universe (Acts 17:24)
- b. He is self-sufficient. (v25a)
- c. He is the source of life and all good. (v25b).
- d. He is an intelligent being who formulates plans (v26).
- e. He is immanent in the world (v27)
- f. He is the source and ground of human existence. (v28).

This revelation that the heavens give to the glory of God (Ps 19:1-6) is sometimes called general revelation.

2. The Argument from Design

This is sometimes called "the Teleological Argument". The word "teleological" is derived from the Greek word "telos", meaning "end, purpose".

This is the argument from design and purpose. Design is evident in the universe. Each blade of grass, each snowflake is seen to have different, yet perfect design. Design implies a Designer. Therefore the universe is the work of a Designer of higher intelligence than that in the universe.

Myer Pearlman writes:

Supposing the composition of "Pilgrim's Progress" was to be described as follows: the author took a carload of printer's type and with a shovel threw it into the air. When it fell to the ground it naturally and gradually resolved itself into Bunyan's famous story. The most pronounced unbeliever would say, "Ridiculous!" And so say we to the assumptions of atheism.

Examination of a watch reveals that it bears the marks of design because the several parts are put together for a purpose. They are so arranged as to produce motion and this motion is so regulated as to tell the time of day. From this we infer two things: first, that the watch had a maker, and second that this maker understood its construction, and designed it for the purpose of telling time. In like manner we observe design and adaptation in the world and naturally conclude that it had a Maker who wisely designed it for the purposes it fulfills. (Pearlman 1937:37, 38)

3. The Argument from Man's Moral Nature

Man is a moral being. He knows there is a right course of action to be followed and a wrong course to be avoided. That knowledge is called "conscience".

Paul speaks about this in Romans 2: 14-15. He teaches that all men are guilty of transgressing the law: the Jews because they have violated the law written on stone, and the Gentiles because they have failed to live by the moral law written on their hearts. When a person does right, conscience approves; when he does wrong, conscience condemns. Whether obeyed or not, conscience speaks with authority.

Though the conscience can be conditioned or trained in different directions, it is something common to man inherently. It is universal and so witnesses to a Law-giver and Judge who built into mankind this sense of responsibility.

This sense of duty may be weak (1 Cor 8:12) good (1 Pet 3:16) defiled (1 Cor 8:7), seared (1 Tim 4:2), strong or pure (1 Cor 8:7, 9), but it is never absent. The only adequate explanation is that the great Moral Being, who created us all, planted the moral sense in us. No other explanation is adequate.

4. The Argument from Universal Belief

All man-kind has some idea of a Supreme Being. This argument has often been challenged but never refuted. While the concepts of God found among many cultures differ greatly on the number, name, and nature of the Supreme Being, nevertheless the idea remains.

Myer Pearlman writes:

What does the universal belief in God prove? That man's nature is so constituted as to understand and appreciate that idea. As one writer has expressed it, "Man is incurably religious." This deep-seated belief has produced "religion" which in its broadest meaning includes:

- (a) The acceptance of the fact of the existence of a Being over and above the forces of nature.
- (b) A feeling of dependence upon God as controlling man's destiny, this feeling of dependence being awakened by the thought of his own weakness and littleness and the mightiness of the universe.

- (c) The conviction that friendly intercourse can be affected and that in this union he will find security and happiness. Thus we see that man is naturally constituted to believe in God's existence, to trust in His goodness and to worship in His presence.

This "religious sense" is not found in the lower creatures. For example, it would be vain to attempt to teach religion to the highest type of ape. But the lowest type of man may be taught about God. And why? The animal lacks a religious nature - is not made in God's image; man has a religious nature and must have some object to worship. (Ibid: 46)

It is granted that the above arguments for the existence of God have many definite limitations. They furnish evidence for the probable existence of God. The greatest proof is the subjective proof of the person who has met God for himself, "I know God is real because he is real in my experience."

III. NON-CHRISTIAN VIEWS OF GOD

A. Atheism

The term "atheist" is a compound of two Greek words, "a" meaning "no" and "theos" meaning God. Theism is the belief in the existence of God with or without a belief in his special revelation such as the Bible presents. Atheism is the rejection of the existence of God. As an atheist of a past generation wrote, "There is no heavenly Father watching tenderly over us, his creatures. It is a baseless shadow of a wishful dream."

Myer Pearlman writes:

Since atheists are opposed to the deepest and most fundamental convictions of the race, the burden of proof rests upon them. They cannot sincerely and logically claim to be atheists unless they can establish proof that God does not exist. Now it is undeniable that the existence of God far outweighs the evidence against His existence. In this connection, Mr. D.S. Clarke writes: A little proof may show that there is a God, while no amount of proof that man can gather can ever prove that there is no God. The imprint of a bird's foot on a rock would prove that sometime a bird had visited the Atlantic seaboard. But before anyone can say that no bird has ever been there, he must know the whole history of the coast since life began on the globe. A little evidence may show that there is a God; before any man can say that there is no God he must analyse all the matter in the universe, he must track down all forces, mechanical, electrical, vital, mental and spiritual - he must hold converse with all spirits and understand them thoroughly; he must be in all points of space at every moment lest God somewhere and somehow elude his notice. He must be omnipotent, omnipresent and eternal; in fact he must himself be God before he can dogmatically affirm that there is no God. All atheists lack the assurance of sins forgiven; they all have a cold and empty life; and they know nothing of peace and fellowship with God. (Ibid: 47)

B. Agnosticism

This term is derived from Greek, "a" meaning "no" and "gnosis" meaning knowledge. Agnosticism holds that one cannot know whether God exists or not. It neither denies nor affirms the existence of God.

In contrast to this, John's first epistle was written so that we can have certain knowledge of Christ and of eternal life which we possess when we believe in Christ. The predominant theme of 1 John is Christian certainty. A Greek word meaning "know" appears twenty-five times in this epistle. eg. 1 Jn 2:3, 14, 20, 21; 5:13, 18, 19, 20.

C. Pantheism

Pantheism is a religious belief that there is no God apart from nature, and that everything in nature must be considered as a part, or manifestation of God. "Pan" means "all" and Theos" means "God". Pantheism then, implies "All is God and God is all". Pantheism, maintains that

his universe in its ever-changing conditions is but the manifestation of the one, ever-changing universal substance which is God, thus everything is God and God is everything. God is all, all is God. This God is identified with nature and not held to be independent of and separate from it.

D. Polytheism

"Polys" is the Greek word for "many". Thus "Polytheism" means "many gods". This form of belief was held by the ancient empires of the East, and by nearly all peoples outside of Jewish Monotheism. Israel was monotheistic, believing in only one God. "Monos" means "single" or "alone".

Polytheism was a constant danger to the Israelites. Hence the repeated exhortations to put away "strange gods". In Deut 10:17, Moses exposed the folly of polytheism. While there may be many inferior agents, there cannot be a plurality of gods. Any limitation to the power or scope of a deity makes him a finite creature and is fatal to the claims of godhead. Over against a plurality of gods, we have the constant exaltation in Scripture of the sovereignty of Jehovah. The living and true God is declared to be:-

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|------------------------------------|-----------------|
| 1. "Greater than all gods" | Ex 15:11; 18:11 |
| 2. "God of gods and Lord of lords" | Deut 10:14-17 |
| 3. "To be feared above all gods" | 1 Chron 16:25 |
| 4. "King above all gods" | Ps 95:3, 97:9 |

Jeremiah, who gives us a pure and well defined monotheism, speaks of all other gods as "not gods". To the prophet, other gods have no existence. 2:11, 5:7; 16:20

E. Deism

The term comes from a Latin word, "deus" meaning "a god". A deist therefore is one who believes in the existence of a divine Being but not revealed religion, such as Christianity. Deism assumes that God, having created the universe, endowing it with the forces necessary for its own existence, has left it to itself. He is "an absentee God, sitting idle ever since the first Sabbath at the outside of his world, seeing it go". Everything is under the rigid reign of universal law, and God cannot, or does not interfere with the unvarying order of nature. There is no controlling providence in the world, no divine intervention in human affairs, no revelation from God of Himself, or His will.

Myer Pearlman writes:

The deist's view of God is one-sided. The Scriptures teach two important truths concerning God's relation to the world: First, His transcendence, meaning His separation from and exaltation above the world and man (Isa 6:1); second, His immanence, meaning His presence in the world and nearness to man. Acts 17:28; Eph 4:6. Deism overemphasises the first truth, while pantheism overemphasises the second. The Scriptures give the true and balanced view: God is indeed separate from and above the world; but on the other hand, He is in the world. He sent the Son to be with us, and the Son sent the Holy Spirit to be in us. Thus the doctrine of the Trinity avoids those two extremes. To the question, is God out of the world or in the world? The Bible answers, both. (Ibid: 57)

IV. THE ATTRIBUTES OF GOD

A. Special Revelation Needed.

In chapter one we dealt with the general revelation of God to man. It is evidence of God's existence. Since the universe was created by the hand of God and has been governed by His sovereignty, it naturally reveals its Creator.

However, in order for us to understand more about God, we need now to consider special

revelation, because it is a fuller revelation of God than general revelation. By special revelation we mean those acts of God whereby He makes Himself and His truth known at special times and to special people. Although given at special times and to special people, the revelation is not necessarily intended for that time and people only. Indeed men are asked to proclaim God's doings and marvellous works among all peoples of the world. (Ps 105:1 f) Special revelation is a treasure that is to be shared with the whole world. (Matt 28:19f; Luke 2:10; Acts 1:8) Two ways in which God has communicated with man through special revelation are emphasised in Hebrews 1: 1-2. In the old dispensation, God communicated to the people through the prophets, and in the new dispensation He revealed Himself by His Son. Christian theology stands on this revelation. If we rely on general revelation too heavily, our religion will become naturalistic. Our faith should be based on the written word of God. God's written word is special revelation.

So in our development of this study of Theology, we will be depending on God's special revelation.

B. God's Attributes

Attributes are the characteristics or qualities belonging to a person. Thus when we speak of the attributes of God we mean those characteristics or qualities that belong to God as God that make God who and what He is.

We shall divide the attributes of God between the non-moral attributes and the moral attributes.

C. The Non-Moral Attributes of God.

The non-moral attributes we shall study are:

Spirituality	Omnipotence
Self-existence	Omniscience
Transcendence	Eternity
Omnipresence	Immutability

1 He is spirit.

God is a Spirit with personality; He thinks, He feels, speaks and can therefore have direct communication with his creatures made in his image. As a Spirit, God is not subject to the limitations to which possession of a body subjects human beings.

(a). Being spirit, he does not have a material body. A spirit does not have flesh and bones. (Lk 24:39). Jesus told the Samaritan woman that "God is spirit". (Jn 4:24 NIV)

The Article "a" before "Spirit" as in the Authorised Version is incorrect. Here Jesus is not saying, "God is one spirit among many". Rather his meaning is, "God's essential nature is spirit". The article "a" is no more required than it is in the similar statements, "God is light" (1 Jn 1:5) and "God is love" (1 Jn 4:8). We must not think of God as material, or bound in any way to things or places. Since God is essentially spirit, it follows that the worship brought to him must be essentially of a spiritual kind. Notice the "must". Jesus is not speaking merely of a desirable element in worship. He is speaking of something that is absolutely necessary. It seems that the Samaritan woman thought that God was locally confined in some way, i.e. He could be worshipped in only one place at a time. But God being spirit is not so limited. Thus the true condition of acceptable worship is not that our feet should be standing in Jerusalem, on Mount Gerizim in Samaria or anywhere else for that matter, but that our heart should be responsive and receptive to his revelation. God is infinite spirit and as such does not have a body. (Acts 7:48 ff) Man differs in that he has finite spirit which is able to dwell in a material body. (1 Cor 2:11)

Some people have understood Genesis 1:26 to teach that God has a material body,

because man, being made in God's image, has a material body. However "image" does not refer to bodily likeness but rather to character and personality. It includes such characteristics as "righteousness and holiness." (Eph 4:24; Col 3:9-10) Believers are to be "conformed to the likeness" of Christ (Rom 8:29) and will some day be "like him" (1 Jn 3:2). It is true that the Bible speaks of God's having hands, eyes, ears and arms. eg. Gen 11:5; 1 Kings 8:29; Isa 65:2; 66: 1, 2. But in these verses God is expressing himself as if he is a man. He is describing his infinite personality in language understood by finite minds. These are sometimes described as anthropomorphic expressions. The word "anthropomorphic" is derived from the Greek words, "anthropos" meaning "man" and "morphe" meaning "the form of".

(b) Being spirit, he is invisible (1 Tim 1:17)

It was when the Son of God became man that he became the image of the invisible God. (Col 1:15 cf; Heb 1:1-2) In this way he was able to express the nature of God visibly to man. Jesus said, "If you have seen me, you have seen the Father". (Jn 14:9)

"No man has seen God at any time," declared John (Jn 1:18 cf; Ex 33:20); yet in Ex 24:9, 10, we read that Moses and certain elders "saw" God. There is no contradiction; John means that no man has ever seen God as he is. But we know that spirit can be manifested in bodily form. (Matt 3:16) Therefore God can manifest himself in a way that can be understood by man. "Theophanes" are manifestations of deity in visible form. This word is taken from two Greek words, "theos" meaning "God" and "phane" meaning "manifestation of ...".

Jacob saw a manifestation of God in human form as he wrestled with him. (Gen 32:24-32.) (Note verse 30). Sometimes in the Old Testament the Son of God manifested himself as "the angel of the Lord". (Gen 16:7-14; 18:13-33; 22:11-18; Judg 6:11-23). Note that in certain of these passages, "the angel of the Lord" is identified as "the LORD". (cf Gen 16:11 with v 13; Judg 6:12 with v 16)

2. He Is Self-existent

As the self-existent one, he does not owe his existence to any other, neither does he depend on any other to sustain it. He is the source of all life and his life is underived and inexhaustible. This is a quality of life which is quite different from that of any other being. All other existence is dependent on the self-existence of God. (Acts 17:27-29; Col 1:17-19)

3. He Is Transcendent

The transcendence of God expresses the truth that God in himself is infinitely exalted above all creation. Because he is transcendent, he must unveil himself to be known. The transcendence of God is a particular theme of the book of Isaiah. In 55:8-9 we read that God's thoughts transcend man's. In 6:1-5 the Lord is depicted as "sitting upon a throne, high and lifted up". The seraphim call out: "Holy, holy, holy is the Lord of Hosts, an indication of his transcendence, and add: "The whole earth is full of his glory", a reference to his immanence. Isaiah 57:15 also expresses both the transcendence and immanence: "For thus says the high and lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. Other scriptures that refer to the transcendence of God are Ps 113:5-6 and 123:1. In John 8:23, Jesus draws a contrast between himself and his hearers: "You are from below, I am from above; you are of this world, I am not of this world".

Many of the texts mentioned above depend heavily upon spacial imagery. God is thought of as "higher", "above", "high and lifted up..." This is not surprising, for in a world where human flight had not yet been achieved, and would not be for a long time, it was natural to express superiority in terms of elevation.

Erickson writes:

"Today, it is difficult if not impossible for sophisticated persons to conceive of God's transcendence as a matter of special elevation. There are two reasons for this difficulty, one deriving from general culture, and the other theological in character. On one hand, simple references to "up" and "down" are inadequate today. In biblical times and for centuries thereafter it was assumed that all heavenly bodies are located in an upward direction from the surface of the earth. But the knowledge that the earth is not a flat surface and is actually part of a heliocentric system which is in turn part of a much larger universe has made this assumption untenable. Further, what an American terms as "up" is "down" to an Australian, and vice versa. It will not do, then, to try to explain transcendence in terms of a vertical dimension. Speaking of God as "out there" rather than "up there" deals with this problem, but still does not come to grips with the theological problem.

The theological problem pertains to God's nature. The question of whereness does not apply to God. He is not a physical being; hence he does not have spatial dimensions of location and extension. It does not make sense to talk about God as if his location could be plotted on astronomical coordinates, or he could be reached by travelling long enough and far enough in a rocket ship. He is a spirit, not an object" (Erickson 1983:313, 134)

Erickson helps us to understand the transcendence of God in modern thought: He describes God's transcendence as "dimensional beyondness".

He writes:

"God is in a different dimension altogether. It is somewhat like the difference between a two-dimensional figure (a horizontal plane) and a three-dimensional figure. In the latter instance, the added dimension (the vertical) not only intersects the horizontal plane, but is transcendent to it.

The concept of dimensional beyondness should be broadened, however God is dimensionally beyond us not in the sense of another spatial measurement, but of qualitative difference. This is the broad sense of dimension. Consider, as an example, that sound is a different dimension than sight. The question, "What colour is middle C?" is an unanswerable question (although one "correct" answer would of course be that it is white, at least on the piano). Colour and sound are two difference dimensions; a totally different sense is involved.

The concept of dimensional beyondness enables us to think of transcendence and immanence together. God is in the same place we are, yet he is not accessible to us in a simple way, for he is in a different dimension. He is on a different level or in a different realm of reality. The many sounds within a given room can serve here as an example. Most of them are inaudible to the normal sense of hearing. If, however, we introduce a radio receiver and tune it across the frequencies of the dial, we will discover a vast variety of sounds. All of those radio waves were immanent within the room, but in frequencies unheard by the unaided human ear. In like manner, God is near to us; his presence and influence are everywhere. Yet because he is in a spiritual realm of reality, we cannot get from ourselves to him by mere geographical locomotion. It requires a change of state to make that transition, a change which usually involves death. Thus, God can be near, so very near, and yet be afar off as well, as several Scripture references indicate (e.g. Jer 23:23; Eph 4:6)". (Erickson 1983:316)

Erickson lists several implications of this doctrine:

- (a) There is something higher than man. Man is not the highest good in the universe, or the highest measure of truth and value. God's truth and value are not determined by the shifting flux of this world and human opinion. There is something which gives value to man from above. The value of man is not that he is the highest supreme product of the evolutionary process thus far, but that the supreme eternal Being has made man in his own image. It is not man's estimation of himself, but the judgement of the holy God that gives man value.

(b) God can never be completely captured in human concepts. This means that all of our doctrinal ideas, helpful and basically correct though they may be, cannot fully exhaust God's nature. He is not limited to our understanding of him. Nor can our forms of worship or styles of church architecture give full expression to what God is. There is no way in which we humans can adequately represent or approach God.

(c) Our salvation is not our achievement. Fellowship with God is not attained by our making our way up to God. That is impossible. We are not able to raise ourselves to God's level by fulfilling his standards for us. Even if we were able to do so, it still would not be our accomplishment. The very fact that we know what he expects of us is a matter of his self-revelation, not our discovery. Even apart from the additional problem of sin, then, fellowship with God would be strictly a matter of his gift to us.

(d) There will always be a difference between God and man. The gap between us is not merely a moral and spiritual disparity which originated with the Fall. It is metaphysical, stemming from creation. Even when redeemed and glorified, we will still be renewed human beings. We will never become God. He will always be God and we will always be humans, so that there will always be transcendence. Salvation consists in God's restoring us to what he intended us to be, not elevating us to what he is.

(e) Reverence is appropriate in our relationship with God. Some worship, rightly stressing the joy and confidence that the believer has in relationship to a loving heavenly Father, goes beyond that point to an excessive familiarity treating him as an equal, or worse yet, as a servant. If we have grasped the fact of the divine transcendence, however, this will not happen. While there are room and need for enthusiasm of expression, and perhaps even an exuberance, that should never lead to a loss of respect. There will always be a sense of awe and wonder. Although there are love and trust and openness between us and God, we are not equals. He is the almighty, sovereign Lord. We are his servants and followers. This means that we will submit our wills to God; we will not try to make his will conform to ours. Our prayers will also be influenced accordingly. Rather than making demands in our prayers, we will pray as Jesus did, "Not my will, but thine, be done".

(f) We will look for genuinely transcendent working by God. Thus we will not expect that only those things which can be accomplished by natural means will come to pass. While we will use every available technique of modern learning to accomplish God's ends, we will never cease to be dependent upon his working. We will not neglect prayer for his guidance or for his special intervention. Thus, for example, Christian counselling will not differ from other types of counselling (naturalistic or humanistic) only in that it is preceded by brief prayer. There will be the anticipation that God will, in response to faith and prayer, work in ways that could not be predicted or produced solely on the basis of natural factors. (Erickson 1983:317,318)

Is heaven a place?

Erickson writes on this point:

"One of the disputed questions regarding heaven is whether it is a place or a state. On the one hand, it should be noted that the primary feature of heaven is closeness and communion with God, and that God is pure spirit (John 4: 24). Since God does not occupy space, which is a feature of our universe, it would seem that Heaven is a state, a spiritual condition, rather than a place. On the other hand, there is the consideration that we will have bodies of some type (although they will be "spiritual bodies") and that Jesus presumably continues to have a glorified body as well. While placelessness may make sense when we are thinking of immortality of the soul, the resurrection of the body seems to require place. In addition, parallel references to heaven and earth suggest that, like earth, heaven must be a locale. The most familiar of these references, is, "Our Father who art in heaven, Hallowed by thy name. Thy kingdom come, thy will be done, on earth as it is in heaven" (Matt 6:9-10)). We must be mindful, however, that heaven is another