

Applying the OT to Our Lives – Teaching Outline S1 Abrahamic Covenant and OT & NT Believers

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Introduction:

We are beginning a study of how to apply the Old Testament to our lives as New Testament Christians.

How Do We Apply the Old Testament to Our Lives?

OT and NT Books

There are 66 books of the Bible – 27 NT books and 39 OT books.

The OT books encompass God's work in history from 4000 BC to 400BC.

The NT books encompass God's work in history from 4BC to 64 AD and a preview of his work to the end of the world (Revelation).

How is the Old Testament Relevant to us as New Testament Believers?

The Old Testament is a large section of the Bible.

Is there more to the Old Testament than just a bunch of rules that no longer seem relevant, given to a people no longer important, revealed in a very different time and culture to us, given by God who seems to have moved on from a different phase of his plan to the phase that involves us?

In fact, the Old Testament is very relevant to us. It is filled with much theological truth that applies to us directly as we shall see.

However, it is also often misinterpreted and misapplied by Christians.

In this four-week series, I want to give you some simple principles you can use in properly applying the OT to your life.

These principles will open up the whole Old Testament to you to enjoy all that God has revealed in his Word.

We will look at four major points:

- S1 Abrahamic Covenant for All Believers
- S2 Mosaic Covenant for Israel
- S3 What Not to Apply to NT Believers
- S4 What to Apply to NT Believers

S1 Abrahamic Covenant and All Believers

There are many sections of the Old Testament that apply to us directly as believers and many that do not. In order to understand which is which we need to understand that the Bible is a story of two main theological themes:

1. God's Way of Redemption
Salvation by Grace Through Faith
2. God's Plan of Redemption
How God Accomplishes Salvation by Grace Through Faith
Through Two Different Covenants, Abrahamic and Mosaic, Given to Accomplish
God's Plan of Redemption

All Centered in Jesus Christ and His Death

In this first session, we will answer two questions:

1. How were people saved in the OT?
2. What has God revealed about His plan of redemption in the OT?

Let's look at point 1.

1. God's Way of Redemption

1.1 Salvation has always been by God's Grace in providing a Redeemer, Jesus Christ, to die on the cross for the sins of human beings.

Salvation has always been by faith in God and His gracious promises.

In other words, by grace through faith which results in righteousness in our lives.

Romans 5:18-19

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Adam sinned and all human beings descended from him were condemned; one man, Jesus Christ, performed one act of righteousness, his death on the cross, and that leads to the justification and eternal life for all human beings.

As we will see in Romans 4, Paul means those who believe will receive justification.

This includes those who lived between Adam and Abraham and between Abraham and Moses and between Moses and Christ and between Christ and His second coming. All people of all ages can only be saved through the death of our Savior, Jesus Christ.

That's God's grace.

1.2 Salvation has always been by God's grace through Christ's death accepted by faith

Let's see this in the New Testament by going to Hebrews 11 which surveys the OT believers God chose to lead and model faith to others. The inspired author gives us a description of faith in v. 1-2

Hebrews 11:1-2

1 Now faith is the assurance of what we hope for and the certainty of what we do not see.

2 This is why the ancients were commended.

Faith = being assured of what of what we hope for (promises of God) and certainty of what we do not see (the spiritual reality of what God reveals, Himself and everything else)

Then he lists a variety of Old Testament saints, believers who trusted God for salvation and lived it out in their lives. We can divide these OT saints into three groups in terms of the time they lived:

Three Groups and Time Periods of OT Saints in Hebrew 11

1) Pre-Abrahamic Covenant Believers

Abel, Enoch, Noah (Genesis 1-11)

2) Abrahamic Covenant and Pre-Mosaic Covenant Believers

Abraham, Sarah, Isaac, Jacob (Genesis 12-50)

3) Abrahamic and Mosaic Covenant Believers

Moses, Gideon, Barak, Samson, Jephthah, David, Samuel and the Prophets
(Exodus – Malachi)

Hebrews 11 – Saved by Faith

By faith Abel, by faith Enoch, by faith Noah

By faith Abraham, by faith Sarah, by faith Isaac, by faith Jacob

By faith Moses

“Who through faith” - Gideon, Barak, Samson, Jephthah, David, Samuel and the Prophets

The all had faith and all were saved by their faith.

What did they believe?

God has chosen to make his revelation progressive. He did not reveal everything at once. That means two things:

- 1) In terms of doctrine, God revealed Himself progressively to people as they were able to grasp and understand Him.
- 2) In terms of redemption, God has an unfolding plan which has stages in it in which God does different things at different times.

This is progressive revelation.

Progressive Revelation is shown in the OT as OT Saints trusted God in terms of what he revealed to them about Himself, His righteousness, and future salvation in His kingdom.

Progressive Revelation OT → NT

OT = God revealing that He will bring salvation through a Redeemer

NT = God revealing that the Redeemer is His Son Jesus Christ

How did God reveal Himself and His truths to these OT saints?

He did through the words and works of His plan of redemption.

This brings us to point 2.

2. God's Plan of Redemption

Let's look at the Old Testament and see how this faith and God's gracious promises are described in the OT.

The Work and Words of God Revealed Who He was:

Creation → Fall → Judgment → Promise of Redemption → Abrahamic Covenant of Redemption → Redeemer's First Coming → Redeemer's Second Coming → Millennial Kingdom/Eternal State

Let's see how God unfolded His revelation of Himself and His divine plan in the OT starting with Genesis 1 and 2.

2.1 The Pre-Abrahamic Promise of a Coming Redeemer was given by God to provide God's kingdom to all believers

If we are going to understand God's plan of redemption, we need to understand God's rule over and plan for His righteous kingdom on earth.

2.1.1 God's Revelation to Adam and Eve

God reveals Himself as Creator, Sovereign Ruler, and Judge of the heavens and the earth in Genesis 1-3.

Genesis 1 → God is Creator, therefore Sovereign Ruler and Judge of the Universe

1:1 Creator

Genesis 2 → God is the Creator, Sovereign Ruler, and Judge of Human Beings

1:2 "Let there be" Sovereign command

2:15 Moral Command by Sovereign Judge

Genesis 1 and 2 – God creates a kingdom of righteousness on the earth

Genesis 3 Adam and Eve sin and corrupt God's kingdom by their sin

Genesis 3 God Judges Sin

Genesis 3:15 God promises a Redeemer, a future king, a conqueror of Satan

The very first messianic prophecy comes in the book of Genesis right after Adam and Eve fell into sin. And it comes in the curse to Satan.

God directs his comments about his future redemptive plan to Satan because Satan was his fallen angel and God will bring severe judgment on him. But his judgment is our salvation blessing.

Genesis 3:15

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

God says he will put enmity/hostility between Satan and the woman and between Satan's offspring and Eve's offspring. The word "offspring" in Hebrew is literally translated "seed."

It is a word that can refer to all descendants as a group or one individual descendent.

In regard to Satan, it refers to a group of spiritual descendants, unbelievers.

In regard to Eve, it must refer to an individual because in the next clause God says "he shall bruise your head" and "you shall bruise his heel." The "he" and the "his" reveal it is a single person.

In Genesis 3:15 God says that there will be enmity/hostility between the offspring/seed of Satan (unbelievers) and the offspring/seed of the woman, Jesus Christ.

God also says that Satan will strike the heel of Christ (when he died – temporary harm) and Christ will strike him on the head (when he throws him into hell – severe eternal harm).

So, God is promising that the offspring/descendant of Eve will be a conquering king and defeat and destroy Satan and his rebels and restore the physical kingdom of God on the earth.

2.1.2 God's Revelation to Abel

Genesis 4:1-7

Abel is called by Jesus a prophet in Matthew 23:35 and the parallel passage, Luke 11:51. Then in Hebrews 11, he is mentioned as the first man of faith.

What is a prophet? It is one who receives a revelation from God and tells others that revelation. I think his being called a prophet implies that Abel was given a revelation by God about this sacrifice in Genesis 4. God revealed to Abel that He required an animal sacrifice as a symbol of the judgment of death that sin required from rebellious humans and the need for a death to substitute as payment for sin.

This was to remind them of their sin and judgment of death and the need for a substitutionary sacrifice. The sacrifice was to be given by faith in God's grace to accept the sacrifice and be pleased by it. It also involved bringing the first-born of the flock and their fat portions. How often this animal sacrifice was to be performed, Genesis 4 does not say.

This event may have been the first sacrifice the two brothers brought before the Lord. Abel brought the sacrifice God requested by faith. Cain did not exercise faith but rebelled and did not follow God's request, but instead brought his own offering which was from the fruit of the ground. He did not bring it by faith in God's will, but by his own will and desire.

Animal sacrifice offerings and grain offerings were not equal. Grain sacrifices were given as thanksgiving, but animal sacrifices were given as symbols of judgement of sin.

v.4 And the LORD had regard for Abel and his offering,

So God accepted Abel and his offering. God was pleased by Abel's faith and humility and his offering which was what God requested.

v.5 but for Cain and his offering he had no regard.

God did not accept Cain and his offering for two reasons: 1) Cain's lack of faith and 2) his rebellion against God's command. God did not accept Cain because he did not bring it by faith. He brought it in rebellion. And God did not accept his offering because it was not what God requested. He had not requested a grain offering, but an animal sacrifice.

This is a contrast between the saved and the unsaved. Abel was saved by his faith and followed the way of righteousness of God in his life. So when he came to give an offering to the Lord, he followed what God wanted by faith.

We know what Cain did. He rebelled further and killed his brother. He cancelled him.

What's the point of this?

In Genesis 3, God communicates to Adam and Eve concerning his promise of a redeemer to restore the kingdom of God on the earth. But God is also a judge of Adam and Eve's sin and they must repent and trust him.

In Genesis 4, we are told that God required a sacrifice to remind them of their sin and judgment of death and the need for a substitutionary sacrifice.

In Genesis 5, we find out further about Enoch and his preaching the judgment of God.

The Prophetic Ministry of Enoch

The prophetic ministry comes from its mention in Jude 14.

2.1.4 God's Revelation to Enoch

God revealed to Enoch that the Redeemer would be the Lord and would come with a holy army and defeat all the ungodly on the earth and bring in a kingdom of righteousness. Enoch preached that revelation by faith.

Jude 14-15

14 It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones, 15 to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him."

Notice that Enoch prophesies the promise of God which was first given in Genesis 3:15 clarifying that it is the Lord who will come to bring in His kingdom by destroying all ungodliness.

The LORD will be the Redeemer and will bring judgment to the offspring of Satan and to Satan himself.

He will bring God's righteous kingdom back to the earth in its full form.

Note: Who is the LORD who is coming again? Jesus Christ, the Son of God. Enoch had faith in the LORD who is Christ even though Enoch did not know it.

Later Noah also proclaimed the righteousness of God.

The Prophetic Ministry of Noah

2.1.4 God's Revelation to Noah

God revealed to Noah that God's Judgment was coming to the earth to destroy the unrighteous and only those who trusted God and lived out His righteousness would survive. Noah trusted God and preached a message of righteousness to all while he built an ark of escape.

2 Peter 2:5

if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly

Noah most likely preached exactly what Enoch had preached concerning God's righteous judgment, but also preached God's coming judgment and destruction in a world-wide flood.

"Herald of righteousness" is a title that describes the OT Message of salvation in one word, "righteousness."

When you put all this progressive revelation together, you come up with the OT Message of Salvation

OT Message of Salvation

1. God is the Creator, Sovereign Ruler, and Righteous Judge of the heavens and the earth.
2. God will send the redeemer and through Him provide eternal life with God in His future kingdom.
3. People must trust God and His promise of a Redeemer and repent from sin and submit to God and His righteousness.

Notice: Faith and righteousness are joined by God. We will see more about that later.

Now let's look how this OT Message of Salvation founded in the Genesis 3:15 promise of a redeemer was handed down to Noah.

All that knowledge was handed down by Adam and his descendants to everyone they birthed. And God chose the line of Seth to lead in this endeavor.

Below are the names of the ancestors of Noah through the line of Seth from Genesis 5 with the years that overlapped Noah's life in parentheses.

Genesis 5

Adam → Seth → Enosh (84) → Cainan (179) → Mahalalel (234) → Jared (366) → Enoch → Methusaleh (600) → Lamech (595) → Noah → Flood

Notice the overlap of years in the ancestors' lives. They all lived a long time while their descendants lived all the way to Noah.

This created an opportunity for the testimony especially of Genesis 1-3 and specifically the promise of Genesis 3:15 to be spread throughout all human beings, since they were all birthed from Adam and Eve.

From Enosh, the grandson of Adam to Noah except for Enoch, Adam's testimony of Genesis 1- 3 lived on. Then Enoch preached it so Noah knew it.

In fact, in Genesis 5:29, Lamech, Noah's father is well aware of God's judgement in Genesis 3.

Genesis 5:28-29

28 When Lamech had lived 182 years, he fathered a son

29 and called his name Noah, saying, "Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands."

Lamech declared at his son Noah's birth that Noah would give them relief for the work brought about by the curse of the ground. This shows that Lamech was familiar with Genesis 3 handed down from generation to generation from Adam.

The OT Message of Redemption in its basic form, righteousness of God and the future Redeemer restoring the kingdom of God on earth with righteousness, was the hope of Adam and Eve, Abel, Seth, Enosh; Kenan, Mahalalel, Jared; Enoch, Methuselah, Lamech; Noah, Shem, Ham, and Japheth.

When God spoke to Noah, he knew who God was and was ready to be his prophet.

Genesis 3-11 is phase 1 of God's redemptive plan to bring the Redeemer into the world and restore the kingdom of God and its righteousness on the earth. God's plan was to hand down the promise in Genesis 3:15 through the descendants of Adam to Noah, then from Noah after the flood to Abraham.

2.2 The Abrahamic Covenant of the Coming Redeemer through Abraham and His descendants, Israel, was given by God to provide God's kingdom to all believers.

Genesis 12:1-3

I Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

This answers the question, “How is God going to send His Redeemer to the world and bring in His righteous kingdom?” It gives His plan of Redemption.

Before we look at Genesis 12, let’s look at Genesis 11 to find out who Abram was.

2.2.1 God makes a Covenant with Abraham, a descendant of the godly line of Seth through Noah’s son Shem to be the ancestor of the Redeemer, Jesus Christ.

Who was Abram? Why did God choose him?

Abraham was a descendant of the godly line of Seth through the line of Shem.

His ancestors were men God had chosen to reveal Himself to the world, Enoch and Noah.

Genesis 11 – The line of Shem, Noah’s Son

Seth → Enosh → Kenan → Mahalalel → Jared → **Enoch** → Methuselah → Lamech →

Noah → Shem → Arpachshad → Shelah → Eber → Peleg → Reu → Serug → Nahor →

Terah → **Abram**

God chooses to work out His plan of redemption through covenants, that is, promises he makes with chosen individuals to participate in His plan.

Now let’s go to Genesis 12.

Genesis 12:1-3 Coming King

1 Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you.

2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

*3 I will bless those who bless you, and him who dishonors you I will curse, **and in you all the families of the earth shall be blessed.”***

Three Unconditional Promises to fulfill God’s promise in Genesis 3:15

- 1) Great Land to Abraham’s Descendants
- 2) Great Nation to Abraham’s Descendants
- 3) Salvation Blessings for all through Abraham’s Descendant, the Redeemer

This is the Abrahamic Covenant. Three unconditional promises.

God further clarified that it would be Abraham's future descendant that would be the messiah.

Genesis 22:15-18 Land and blessings to all through your descendant/messiah

15 And the angel of the Lord called to Abraham a second time from heaven

16 and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son,

17 I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,

18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

Again, his offspring which Paul says is Jesus in Galatians 3 will be a conquering king and will possess the gate of his enemies. His salvation blessing of the kingdom is to be for all mankind not just Abraham's descendants.

Galatians 3:15-18

15 To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.

16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.

This is the Abrahamic Covenant – it is an unconditional covenant God made with Abraham to bring his descendant, the Redeemer into the world, to bring in his kingdom on the earth.

That covenant is a salvation covenant which includes all human beings not just Jews – "all the families of the earth." The blessing the Redeemer would bring is the eternal kingdom – salvation, eternal life.

Notice, also that the Abrahamic Covenant had two other provisions:

A great nation on a great land.

Genesis 12:1-2

1 Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

Why does God put these provisions into His Covenant with Abraham?

Again, this is part of God's redemptive plan. He is not just going to use individuals as He did with Abel, Enoch, and Noah to proclaim His message of salvation, but He is going to use a nation among the nations of the world.

The descendants of Abraham would become the

Nation of Israel - Holy Nation, God's people

- 1) Be a model of a nation who worships the one true God and hopes for a Redeemer
- 2) Proclaim the one true God and His Redeemer through His oral and written Word by the prophets
- 3) Birth the Redeemer into the world and provide His first disciples to take His message to the world

As we will see next week, God forms the nation of Israel for this purpose.

Now, God was not just going to bless Abraham and the nation of Israel and use them for His plan as a military commander would use his troops.

No, the Lord God of the universe was going to shine His love on Abraham and His descendants and give them honor in His kingdom forever for playing such an important part in His redemptive plan.

That is the purpose of giving Abraham and His descendants an unconditional promise. When God chose the descendants of Abraham, Israel, to be a holy nation in the land of Canaan from which would come the prophets and the messiah, He desired to honor them for that role for all eternity. So God promised them that the nation of Israel would be a great nation and live in the land of Canaan.

This is important because it gives the reason for the physical millennial kingdom on the earth ruled by Christ for a thousand years.

We will see more on this in our third session.

The Abrahamic Covenant was an unconditional promise which is permanent and based on faith.

Genesis 15:1-6

6 And he believed the Lord, and he counted it to him as righteousness.

How was Abraham saved in the Old Testament? By faith

In v. 6, it says that Abraham believed God and what he promised about his descendant the Redeemer and the future kingdom he would bring and the Lord “counted it to him as righteousness.”

In the fullness of time, the Redeemer finally came.

2.3 The Redeemer’s First Coming paid the penalty for sin according to the Abrahamic Covenant by the “New Covenant in My blood” in order to provide God’s kingdom to all believers.

Luke 22:19-20

19 And He took the bread, gave thanks and broke it, and gave it to them, saying, “This is My body, given for you; do this in remembrance of Me.”

20 In the same way, after supper He took the cup, saying, “This cup is the new covenant in My blood, which is poured out for you.”

Jesus calls His death on the cross, the New Covenant. When He said that he was contrasting it with the Old Covenant.

Mosaic Covenant was the Old Covenant.

Abrahamic Covenant → New Covenant

Genesis 12:3

“and in you all the families of the earth shall be blessed.”

Genesis 22:18

“and in your offspring shall all the nations of the earth be blessed”

Jesus was not dying as part of the Old Covenant made with Israel, but as part of the Abrahamic Covenant. It was “new” in that sense.

He was fulfilling the “salvation blessings for all”

In His first coming, Jesus brought the spiritual form of the kingdom of Christ where Christ reigns in the lives of believers.

2.3.1 The souls/spirits of OT believers could not enter heaven until Christ’s death paid the penalty for their sins.

OT Believers had to have faith to be saved.

Romans 4:1-5

What then shall we say was gained by Abraham, our forefather according to the flesh?

2 For if Abraham was justified by works, he has something to boast about, but not before God.

3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."

4 Now to the one who works, his wages are not counted as a gift but as his due.

5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,

Paul emphasizes that Abraham was not saved by any kind of works, but by faith. He also says in v.5 that that his faith is not just in the God who promises eternal life in the future kingdom of the messiah, but also the God who justifies the ungodly. That brings up the issue of repentance in Abraham's life. Abraham did not just have to believe, but he needed to turn from idolatry and sin and embrace God and his righteousness.

OT Message of Salvation:

1. God is the Creator, Sovereign Ruler, and Righteous Judge of the heavens and the earth.
2. God will send the redeemer and through Him provide eternal life with God in His future kingdom.
3. People must trust God and His promise of a Redeemer and repent from sin and submit to God and His righteousness

NT Gospel of Salvation:

1. God is the Creator, Sovereign Ruler, and Righteous Judge of the heavens and the earth.
2. God sent His Son as Savior who provides eternal life in His future kingdom thru His death.
3. People must trust in Jesus and repent from sin and submit to His righteousness.

In the OT, the Redeemer is not fully identified. In the NT the Redeemer is identified as Jesus, the Son of God who became a man.

Biblical faith:

OT Saints trusting God and looking forward to the Redeemer

NT Saints Trusting God and Jesus Christ looking backward to the Redeemer

Christ's Death:

Christ the Redeemer's Death Opening the Door to the Kingdom to OT and NT Saints

Abrahamic Covenant = All will be saved through Jesus Christ the descendant of Abraham.

Paul further explains this in Romans 3.

Romans 3:21-26

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

22a the righteousness of God through faith in Jesus Christ for all who believe.

Jesus Christ has secured salvation righteousness for all who believe, OT and NT believers apart from the Law.

22b For there is no distinction:

23 for all have sinned and fall short of the glory of God,

There is no distinction between OT and NT people. All have sinned and are in need of salvation.

24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

25a whom God put forward as a propitiation by his blood, to be received by faith.

All OT and NT people who believe are justified by God's grace through faith in Jesus Christ as a result of Christ's death on the cross.

Now look at v.25b.

25b This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

For those who believed before Christ died, God "passed over their sins," that is, God did not count their sins against them after they turned in faith to God. Christ's sacrifice on the cross showed God's righteousness because Christ paid for the sins of the OT believers also.

26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

It also shows his righteousness at the present time because at the present time he is just and the justifier of all who believe in the Redeemer, Christ.

What happened to OT believers who died before Christ's death on the cross?

They went to Hades to await Christ's death.

Luke 16:19-31

Jesus is telling a story using real spiritual facts.

Two Parts of Hades Before Christ Died (the place of the souls/spirits of the dead before Christ's died.

1) Good Part of Hades - Abraham's Bosom

OT believers' souls/spirits awaiting Christ's Death

2) Bad Part of Hades

OT unbelievers' souls/spirits awaiting the Great White Throne Judgment

Before the death of Christ, all the spirit/souls of OT people went to Hades at death.

Hades – Good → OT Believers

Hades – Bad → OT Unbelievers

When Christ died and paid for their sins, all the OT believers souls/spirits were scooped up and taken to heaven.

Now only the bad part of Hades exists.

The spirits and souls of unbelievers of all time are in the bad part of Hades awaiting the Great White Throne judgment where unbelievers of all times will be judged.

When unbelievers die today, this is where they go until the Great White Throne Judgment where their bodies are resurrected to stand in judgment before God.

Revelation 20:11-15

2.3.2 The souls/spirits of NT believers can enter heaven at death because Christ's death paid the penalty for their sins.

2 Corinthians 5:8

Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.

At death, all NT believers' souls/spirits go immediately into the presence of Christ

2.4 The Redeemer's Second Coming will provide the millennial and eternal kingdom to all believers according to the Abrahamic Covenant

Prophesied first by Enoch. Then the Prophets, then Jesus.

This is the final fulfillment of the Abrahamic Covenant.

In His second coming, Jesus will bring the physical form of the kingdom of Christ where Christ reigns in the millennial kingdom on earth and then in the eternal kingdom in the new heavens and new earth.