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ESCHATOLOGY.

THE RESURRECTION OF THE DEAD.

The first act of Christ on his second advent, at the last day, will be the quickening of all the dead. "I believe in the resurrection of the body" is part of the creed of all Christendom. The doctrine of the resurrection of the dead is neither more nor less an article of faith than the doctrine of the forgiveness of sins. Though much has been said and written in a philosophical way on this subject, particularly with a view of vindicating this doctrine against its assailants from Celsus to the modern materialists, and though most of the arguments advanced by the impugners of this doctrine are such that they can well be met on their own ground and refuted in the light of reason, yet it must be remembered that this article is not, and cannot be, a chapter of philosophy, but must be viewed as a chapter of theology, revealed theology, a doctrine set forth in Scripture and taught and believed wholly and solely, in all its points, on the authority of this book of divine revelation. The records laid down in the book of nature are largely records of death and burial, but present no positive statement of the resurrection of the dead. Neither can this historical event, one

of the closing events of this world's history, be established by discursive reasoning, like a problem in mathematics, or an axiom of metaphysics, any more than Aristotle or Bacon could have construed an account of the battle of Waterloo. Even less. For the course of human events in a measure depends on concatenations of natural causes and the will of reasoning minds, reasoning according to certain laws. Thus, at the beginning of a campaign, the strategian who has planned the campaign may, though not with certainty, yet with some probability, foretell where the decisive battles shall be fought. But the resurrection of the dead is an event which is in no way or measure subject to or resulting from natural causes operating according to laws of nature; it is, as was the creation of the world, an immediate act of God, performed according to the will of God. *For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.*¹⁾ There is no such thing as a germ of immortality and resurrection in the mortal body, which might be developed into newness of life. Resurrection will not only be a raising up of what has been laid low, but a quickening, ζωοποιήσις, of what has been dead; and this will be a work of God, as Paul says, *He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*²⁾ That this act of the triune God is, by appropriation, particularly ascribed to Christ, the Son of God and the Son of man, makes it no less a Divine act than other *opera ad extra*, no less than the work of redemption, in which also the three persons of the Godhead concurred, while it was in a peculiar way the work of the God-man, Jesus Christ. Even as it was the Father's will that the Son should redeem the world, so Christ says, *This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*³⁾

1) John 5, 21.

2) Rom. 8, 11.

3) John 6, 40; cf. v. 54.

What Jesus did in the days of his humility, calling Jairus' daughter from the sleep of death, and Lazarus, the victim of death and decay, from his sepulchre, the exalted Prince of life will be able to do when he shall come with power and great glory. As he will not need the powers and laws of nature for the performance of his work of Divine omnipotence, so he will not be hindered by any created cause in calling forth from the dust of the earth¹⁾ all those mortal bodies which have descended from a body once formed out of the dust of the earth. *The Son quickeneth whom he will,*²⁾ and where he has a will, he has a way.

That which shall be quickened in the resurrection of the dead will be *our mortal bodies*, τὰ θνητὰ σώματα ἡμῶν.³⁾ The resurrection of the body is not identical with the immortality of the soul. Neither is it the creation of a new body which has never before been in existence. It is *THIS corruptible* which shall put on incorruption, and *THIS mortal* shall put on immortality.⁴⁾ That which was *sown a natural body* will be *raised up* a spiritual body.⁵⁾ It is with this assurance that Job says, *In my flesh shall I see God.*⁶⁾ For if *the dead in Christ shall rise,*⁷⁾ if *they that sleep in the dust of the earth shall awake,*⁸⁾ if *they that are in the graves* shall hear the voice of the Son of God and shall come forth,⁹⁾ it is clear that we shall rise with the identical bodies that were separated from their immortal souls in death. Nor will the quickening of these dead bodies be the creation of a new life, but the restoration of the life with which they were once imbued, which immediately inhered in the soul of which its body was the first habitation, and the reunion of this soul with its body will be the restoration of its life to its body. Thus will the whole and iden-

1) Dan. 12, 2.

2) John 5, 21.

3) Rom. 8, 11.

4) 1 Cor. 15, 44.

5) Ibid.

6) Job 19, 26.

7) 1 Thess. 4, 16; cf. 1 Cor. 15, 52.

8) Dan. 12, 2.

9) John 5, 28.

tical persons appear before the judgment seat of Christ, *that every one may receive the things done in his body.*¹⁾

In these statements of Scripture the universality of the resurrection is also set forth. *We must ALL appear before the judgment seat of Christ.*²⁾ *There shall be a resurrection of the dead, both of the just and unjust,*³⁾ and before the Son of man *shall be gathered all nations.*⁴⁾ Adam and Eve, Cain and Abel, the victims of the deluge and Noah whose warnings they despised, Isaac and Ishmael, Jacob and Esau, Moses and the Israelites, Pharaoh and his host, Herod and the infants of Bethlehem, the martyrs of all ages and their persecutors, parents and children, rulers and subjects, preachers and hearers, employers and employed, all men without exception, and every man in his personal identity, will be where St. John saw the dead, *small and great, stand before God.*⁵⁾

This very identity, however, will involve an equally real diversity. Though all will rise, they will not rise in the same condition. As in this life there are two distinct classes of men, believers and unbelievers, so in the resurrection there will be two corresponding classes of men; *they that have done good shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation,*⁶⁾ or, as the prophet says, *some to everlasting life, and some to shame and everlasting contempt.*⁷⁾ Of those who fall asleep in Jesus, the apostle says, *It is sown a natural body, it is raised a spiritual body.*⁸⁾ *This corruptible must put on incorruption, and this mortal must put on immortality.*⁹⁾ This spiritual body will be a real, material body. Paul says that Christ *shall change our vile body, that it may be fashioned like unto his glorious body.*¹⁰⁾ But of his glorious body Christ says,

1) 2 Cor. 5, 10; cf. Matt. 25, 35 f. 42 f. Rev. 20, 12.

2) 2 Cor. 5, 10.

3) Acts 24, 15.

4) Matt. 25, 32.

5) Rev. 20, 12.

6) John 5, 29.

7) Dan. 12, 2.

8) 1 Cor. 15, 44.

9) 1 Cor. 15, 53.

10) Phil. 3, 21.

*A spirit hath not flesh and bones, as ye see me have.*¹⁾ The human body as now constituted would be capable neither of the bliss and glory of heaven, nor of the everlasting torments of hell. In the resurrection of the dead, God will provide for the righteous as well as for the wicked such bodies as will be adapted to their future state. In like manner, the bodies of those who shall live to witness Christ's coming and the resurrection of the dead will be changed.²⁾ And all this will be brought about instantaneously, *in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*³⁾

FINAL JUDGMENT.

After the resurrection of the dead and the transmutation of those who shall live to see the last day, all nations shall be gathered before the Son of man, the Judge of the quick and the dead. In human courts for the administration of justice the guilt or innocence of those who are arraigned before the tribunal of the court is established by the evidence submitted in substantiation or denial of the charge. It is by the evidence, parol or circumstantial, that the facts of the case are made known to the human judge or jury. There will be no need of evidence for this purpose in the judgment of the last day. For to the Judge of the quick and the dead all things are known. *All things are naked and open to the eyes of him with whom we have to do.*⁴⁾ He who in the days of his humiliation *knew what was in man*⁵⁾ will also know what was in those who shall stand before his judgment seat. Neither will there be any need of first determining questions of law before judgment can be rendered in that court. For the rule which shall then and there be applied has long since been laid down in plain terms by the

1) Luke 24, 39.

2) 1 Thess. 4, 15—17. 1 Cor. 15, 51 f. 2 Cor. 5, 4.

3) 1 Cor. 15, 52.

4) Hebr. 4, 13; cf. John 21, 17.

5) John 2, 25.

Judge himself: saying, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*¹⁾ There being then neither questions of fact nor questions of law to be investigated and settled, the Judge will at once proceed to the judgment, κρίσις, the judicial separation or discernment of guilt and innocence. *He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.*²⁾ This separation will be final. To be placed on the right hand of the Judge will be a declaration of righteousness, as to be placed at his left hand will be a declaration of unrighteousness, in either case a judgment of which there will be no revision and from which there can be no appeal. This judgment rendered, all will be ready for the sentence.

But the last day will not only be a day of judgment; it is also to be *ἡμέρα ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ*, a *day of revelation of the righteous judgment of God*. Judgment is righteous when it is an application of the norm in accordance with the facts, when it acquits him who is in compliance, and condemns him who is at variance, with the norm according to which they must both be judged. And here the evidence of which the omniscient Judge was not in need in order to render righteous judgment will be exhibited in order to manifest the righteousness of his judgment before those who are not omniscient. As faith or unbelief will then be, as it now is, invisible to created eyes, the outward fruits of both, whereby they manifested themselves before men, will then be made to bear witness before men and angels to the faith by which the righteous are justified and to the unbelief because of which the wicked are condemned. For thus will the King say to them on his right hand, *I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye*

1) Mark 16, 16.

2) Matt. 25, 32 f.

*took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*¹⁾ The works of love by which their faith was active, and which were recorded in heaven²⁾ when they were performed on earth and forgotten, will be brought forward, not by the righteous, to prove their righteousness, but by the Judge, to prove his righteousness, the righteousness of his judgment. In like manner the failure of the unbelievers to bring the fruits of true faith, their uncharitable conduct toward their fellowmen, will also be called to witness to the unbelief which was in them and by which they not only failed to do good works, but also rejected the saving grace of God in Christ Jesus, and are, therefore, justly condemned.³⁾

With the judgment and the evidence, the sentence, also, of the last day will be in full accord. It will be a twofold sentence. First, the King shall say unto them on his right hand, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*⁴⁾ Having believed, they shall be saved, saved by grace. The Judge will award to them the kingdom prepared for them, not by themselves, but by himself, and not as a remuneration for their works, but as an *inheritance*, which comes to them as heirs, being the children of God by faith in Christ Jesus.⁵⁾ Then shall he say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*⁶⁾ Having lived and died in unbelief, they shall be damned, damned because they rejected God's saving grace and, refusing to be children of God, remained subjects of the devil and must, in everlasting fire, share his just punishment. This twofold sentence is a

1) Matt. 25, 35. 36. 40.

2) Gal. 5, 6. — Rev. 20, 12.

3) Matt. 25, 42 ff.

4) Matt. 25, 34.

5) Gal. 3, 26. Rom. 8, 16. 17. 1 Pet. 1, 3—5.

6) Matt. 25, 41.

righteous sentence; for the Judge is a righteous judge, and the justice of his sentence is again borne out before men and angels by the testimony. The good works of the righteous will bear witness to them that they are their Father's children, and it is proper that they should be in their Father's house, where mansions have been prepared for them. And the evil works of the wicked will testify that, having done the works of their father, they are of their father, the devil,¹⁾ and it is meet and right that they should share his abode.

But what of the sins of God's saints? Will not David's adultery and Peter's denial and Paul's persecution of the church of God rise up against them at the last day? Will not even the hidden sins of God's children come forth and make them stand abashed and publicly disgraced? No. The sins of those on the right hand of Christ will not be permitted to testify in the judgment of the last day. We have God's promise, *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*²⁾ Every one who is justified by faith may rest assured that in the last judgment *all his transgressions that he hath committed, they shall not be mentioned unto him.*³⁾ For of him it is said, *Blessed is he whose transgression is forgiven, whose sin is covered,*⁴⁾ and what God has covered, neither man nor devil shall uncover. Whatever, therefore, may have been our shortcomings, if we but abide in Christ by faith, his righteousness covering all our iniquities, we may take comfort in the words of St. John, saying, *And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*⁵⁾

And the apparently good works of hypocrites, whereby they may have deceived their fellowmen in this life? Their testimony too will not be admitted in the court of the last

1) John 8, 41. 44.

2) Is. 43, 25.

3) Ezek. 18, 22.

4) Ps. 32, 1; cf. Rom. 4, 6—8.

5) 1 John 2, 28.

day, and though it be offered, it will be rejected, ruled out by the Judge; for they are false witnesses. Though many will say in that day, *Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?* the Judge will profess unto them, *I never knew you: depart from me, ye that work iniquity.*¹⁾

Judgment having been rendered and the sentence pronounced, execution will immediately follow. There will be no revision of the judgment, no modification of the sentence, no suspension of the execution, no more mercy,²⁾ forbearance, and long-suffering, but prompt and speedy execution. The condemned shall go away into everlasting punishment, and the righteous into life eternal.³⁾ And the angels of God shall execute the judgment of the Son of man.⁴⁾

THE END OF THE WORLD.

The harvest at which the angels of God will render their last services on earth will be *the end of the world.*⁵⁾ The day of the resurrection of the dead will be *the last day.*⁶⁾ Then *heaven and earth shall pass away, παρελεύσονται.*⁷⁾ The present world will become a thing of the past. This is the meaning of *παρέρχεσθαι*. That which has passed away is no more. Thus St. John says, *The first heaven and the first earth were passed away, παρῆλθαν, and there was no more sea, οὐκ ἔστιν ἔτι.*⁸⁾ To have passed away and to be no more are synonymous terms. Thus also the end of a thing is the termination or ceasing of its existence, and when the *END of the world*⁵⁾ shall come, the world shall cease to exist. In like manner, the psalmist, speaking of heaven and earth, says, *They shall perish, but thou shalt endure . . . and thy*

1) Matt. 7, 22. 23; cf. Matt. 25, 44. 45.

2) James 2, 13.

3) Matt. 25, 46.

4) Matt. 13, 39. 40. 49 f.

5) Matt. 13, 39; 24, 3. 14. 1 Cor. 15, 24.

6) John 6, 40. 44; 11, 24.

7) Luke 21, 33; cf. Matt. 24, 35; 5, 18. 2 Pet. 3, 10.

8) Rev. 21, 1.

years shall have no end.¹⁾ Here *to perish* and *to endure*, *to have no end*, are in contrast, and when heaven and earth are placed into this contrast to God and his endless existence, and it is in this connection said of them that *they shall perish*, the meaning is certainly that they shall not endure, but that their years shall have an end. When heaven and earth shall have perished, they shall be no longer and nowhere; there will be *found no place for them*.²⁾ When, in the commotion of the last day, *the sun shall be darkened, and the moon shall not give her light*,³⁾ the extinction of their light will coincide with the extinction of the luminaries themselves; *the stars shall fall from heaven*, because *the powers of the heavens shall be shaken*;⁴⁾ the forces which have held them in their courses in the firmament of heaven will be withdrawn, and the universe will come down with a tremendous crash.⁵⁾ The debris will not be used for building a new cosmos, but will be set afire, and *the elements will melt with fervent heat; the earth also and the works that are therein shall be burned up*,⁶⁾ and *the heavens being on fire shall be dissolved*.⁷⁾

What is thus clearly taught concerning the final destruction of heaven and earth is not contradicted by the statement of the psalmist saying that *they shall be changed*;⁸⁾ for in the preceding context he says, *All of them shall wax old as a garment; as a vesture shalt thou change them*.⁹⁾ Now, a garment which has grown old is changed by laying it aside, that a new one may take its place. Thus, also, the present heaven and earth shall be made to pass away, not by spontaneously passing out of existence, but by the final disposition of Him who called them into being, and who will *create new heavens and a new earth*,¹⁰⁾ to take their place. This new universe shall never pass away, and those

1) Ps. 102, 26 f; cf. Hebr. 1, 11 f.

3) Matt. 24, 29.

6) Ibid.

9) Ibid.

2) Rev. 20, 11.

4) Ibid.

5) 2 Pet. 3, 10.

7) 2 Pet. 3, 12.

8) Ps. 102, 26.

10) Is. 65, 17. 2 Pet. 3, 13. Rev. 21, 1.

who shall dwell therein, shall inhabit it for ever. *For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.*¹⁾ Neither shall the new earth ever be an abode of sin and disease and death. *We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*²⁾

Such, then, will be the consummation of all things. The beginning of all things was the creation of heaven and earth, and of angels and men to inhabit them. The end will be the destruction of heaven and earth, part of the angels and men whom God has made being consigned to their eternal doom in hell, and another part of the angels and men being led in triumph to their eternal abode in a new heaven and a new earth which God shall make, and which shall endure for ever.

ETERNAL DAMNATION.

The punishment of the damned, to which they will be consigned at the end of time, will be shame and everlasting contempt, and endless torment of body and soul, with the devil and his angels in the fire of hell. Having risen *to shame and everlasting contempt,*³⁾ and their sentence being, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,* they will have no share in the glory and honor which awaits the righteous in the company of the holy angels. Reaping the fruits of what they have sown,⁴⁾ it is but proper that they should stand disgraced. Even in this present world and life, sin and crime bring shame and ignominy upon those who have committed them or are held responsible for them, and many a man or woman has preferred death to the humiliation of having to bear this retribution for sin or crime in the eyes

1) Is. 66, 22.

2) 2 Pet. 3, 13.

3) Dan. 12, 2.

4) Gal. 6, 7 f.

of friends and enemies. As in the present life to be associated with criminals and vile companions is disgracing and is felt to be so even by the criminals themselves, so it will be a part of the just retribution of the damned that they will be confined in close companionship not only with the very scum and dregs of mankind, but with the *unclean spirits*,¹⁾ the devil and his angels, the *murderer from the beginning*,²⁾ the *liar*, and the *father of it*,³⁾ and all his infernal host.

But hell is also a *place of torment*,⁴⁾ where the wicked *shall be tormented day and night for ever and ever*,⁵⁾ and *the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night*,⁶⁾ where, in *outer darkness, there shall be weeping and gnashing of teeth*,⁷⁾ where *their worm shall not die, neither shall their fire be quenched*.⁸⁾ In this life, sin, while it may bring shame upon the sinner and fines and imprisonment and the lash and chains and hard labor and loathsome and painful disease, is not without pleasure, the pleasures of the winecup and the dance, of the gambler's gain and the miser's hoard and the robber's booty and the murderer's revenge and the tyrant's sway. In hell there will be only torment, no comfort, no rest, not a drop of water to cool the parched and burning tongue. And this unmitigated torment will be inflicted upon *both soul and body in hell*.⁹⁾ As in this world sin reigned in the mortal body, and the sinner yielded his *members as instruments of unrighteousness unto sin*,¹⁰⁾ so in hell, the body, the eyes and ears and tongue and hands and feet that served the soul in sin and shared the pleasures and profits of sinful pursuits, will be made to share the loss, to suffer the fearful penalty of pain and torment of which it will be capable.

Yet in view of all this, hell would not be hell, if it admitted of one thing, hope. But hell is hopeless. The

1) Mark 1, 24. Matt. 10, 1.

2) John 8, 44.

3) Ibid.

4) Luke 16, 28; cf. vv. 23—25.

5) Rev. 20, 10.

6) Rev. 14, 11.

7) Matt. 8, 12.

8) Is. 66, 24.

9) Matt. 10, 28.

10) Rom. 6, 12. 13.

punishment of the damned is *everlasting punishment*,¹⁾ *everlasting destruction*;²⁾ their shame is *everlasting contempt*;³⁾ their *worm dieth not, and the fire is not quenched*.⁴⁾ Of Judas, his Savior said, *It had been good for that man if he had not been born*.⁵⁾ This is a fearful sentence. If, after ten thousand times ten thousand years of torment Judas should have expiated his guilt and sin and should then be dismissed from the place of torment and permitted to enter into paradise and enjoy the eternal rest and bliss and glory of the children of God, then it would still be gain, eternal gain, to that man to have been born.

Endless and severe, then, will be the punishment of all the damned. Yet there will be a difference between the damnation of Judas Iscariot and Pontius Pilate. Great was the sin and guilt of the unjust judge who knowingly condemned an innocent man to a malefactor's death. But greater was the sin and guilt of Judas the apostle, of Annas and Caiaphas, of whom Jesus said to Pilate, *He that delivered me unto thee hath the greater sin*.⁶⁾ There are degrees of sin, one sin being more heinous than another, murder and rape more atrocious than theft and fraudulent dealings. And there are degrees of guilt, not only in proportion to the nature of the sin committed, but also in consideration of the responsibility of the sinner. Judas the apostle of Christ and Caiaphas the high priest of Israel were in a higher degree responsible for what they did than Pilate was for his sinful acts. Sodom and Gomorrha, Tyre and Sidon, were wicked cities, but they had not heard the voice of Jesus and had not rejected the message carried by his apostles, as Bethsaida and Chorazin and Capernaum. Hence Christ's announcement to the scribes and Pharisees, *Ye shall receive the greater damnation*,⁷⁾ and to the cities who neglected the time of their visitation, *I say unto you,*

1) Matt. 25, 46.

2) 2 Thess. 1, 9.

3) Dan. 12, 2.

4) Mark 9, 48.

5) Matt. 26, 24.

6) John 19, 11.

7) Matt. 23, 14.

*It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you,*¹⁾ and again, *Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.*²⁾ It was with a peculiar emphasis that Jesus warned his disciples to be in readiness always for the coming of the Son of man, *like unto men that wait for their lord, when he will return from the wedding.*³⁾ And when Peter put the question of his conscience, *Lord, speakest thou this parable unto us, or even to all?*⁴⁾ Christ's answer is another parable *ad hominem* and warning admonition, *The servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*⁵⁾

Thus the retribution meted out in hell will be just in every way. It will be punishment, *every transgression and disobedience receiving a just recompense of reward.*⁶⁾ It is eternal punishment. Nothing short of this can be a just recompense of sin. For a sin once committed is sin for ever, and can never be anything but sin. A thousand years of punishment cannot undo it or change it into righteousness. And being sin forever, it must be punished for ever, if it must be punished at all. To say that eternal punishment is incompatible with the purpose of punitive justice, the reform of the culprit, is an error based upon an error. Chastisement aims at the reform of the delinquent, punishment as such, never. It is not reformatory, but vindicative in its nature. *Vengeance is mine, I will repay, saith the Lord.*⁷⁾ At the last day, the Son of man will come as a

1) Matt. 11, 22.

2) Matt. 10, 15.

3) Luke 12, 36 ff.

4) Luke 12, 41.

5) Luke 12, 47. 48.

6) Hebr. 2, 2.

7) Rom. 12, 19.

Judge, not as a reformer. St. Paul says, *It is a righteous thing with God to RECOMPENSE tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ.*¹⁾ Divine justice will not be put to shame by human justice, which is likewise vindicative where it is punitive. There can be no doubt as to the meaning of the words, *eternal punishment*. *Αἰώνιος* can here refer to but one aeon, the *αἰῶν μέλλον, αἰῶν ἐκείνος*, as it describes that which is to come at the end of the world, when the present aeon, *αἰῶν ὄντος*, shall be over and past. And the coming aeon is endless, eternity. And among the words that shall abide when heaven and earth shall pass away, is also this:—*They shall go away into EVERLASTING punishment; but the righteous into life eternal.*²⁾

ETERNAL LIFE.

The state of God's elect in the world to come will be a state of eternal life with Christ the Lord, with God and his angels, in glory and bliss of body and soul. Eternal life, *ζωὴ αἰώνιος*,³⁾ is nothing short of endless, everlasting life. It is LIFE, that which God gave man when he made him *a living soul*,⁴⁾ which man forfeited when he fell in the terrestrial paradise, forsaking God and embracing sin. That life will be restored to God's children in the celestial paradise, perfect life in a perfect body and soul, united by the power of God, and living in union and communion with God,⁵⁾ in full possession and control of all the powers and faculties of body and soul, and capable of all the enjoyments peculiar to and accruing from the conscious performance of all the

1) 2 Thess. 1, 6—8.

2) Matt. 25, 46.

3) Matt. 25, 46. Tit. 3, 7. Rom. 6, 23. John 3, 15. 16. 1 John 2, 25 al.

4) Gen. 2, 7.

5) 1 Thess. 4, 17. John 17, 24. 1 John 3, 2. Matt. 5, 8.

functions pertaining to that mode of human existence. *In thy presence is fulness of joy*, says the psalmist; *at thy right hand there are pleasures for evermore*;¹⁾ and the prophet, looking forward to and beyond the end of time, says, *The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away*.²⁾ There will be pleasures akin to those of a festal board, though new in kind and adapted to the new heaven and earth. This appears from the Savior's words spoken over the Passover board: *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*.³⁾ Indeed, *fruit of the vine*, but *new*. There will also be music and song abundantly.⁴⁾ There will be the enjoyment of the intellectual sphere, of knowledge and understanding, to which the apostle looks forward, saying, *Now I know in part; but then shall I know even as also I am known*.⁵⁾ And as our knowledge, so all our doings and enjoyments and our very being will be perfect. *When that which is perfect is come, then that which is in part shall be done away*.⁶⁾ We ourselves shall be *just men made perfect*.⁷⁾ What we shall possess and enjoy will be *an inheritance incorruptible, undefiled, and that fadeth not away*.⁸⁾ There shall be nothing to mar the bliss of the blessed. *They shall obtain joy and gladness, and sorrow and sighing shall flee away*.⁹⁾ *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. And God shall wipe away all tears from their eyes*.¹⁰⁾ *There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain*.¹¹⁾ Above all, that which is at the bottom of all pain and anguish, and mildews and withers all our joy and happiness, in this present

1) Ps. 16, 11.

2) Is. 35, 10.

3) Matt. 26, 29.

4) Is. 35, 10. Rev. 5, 8—12.

5) 1 Cor. 13, 12.

6) 1 Cor. 13, 10.

7) Hebr. 12, 23.

8) 1 Pet. 1, 4.

9) Is. 35, 10.

10) Rev. 7, 16. 17.

11) Rev. 21, 4.

life, SIN, shall be no more. There will be in us not only the *posse non peccare* which was in Adam before the fall, but the *non posse peccare* of just men made perfect, of whom the Spirit says, *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.*¹⁾ There will be no longer any possibility of apostasy; for the apostle says, *So shall we EVER be with the Lord.*²⁾ And as there will be no sin, there will be no death, nor any fear of death. For we shall enjoy not only the *posse non mori* which was Adam's immortality before the fall, but also the *non posse mori* which the angels of God enjoy in their state of confirmed holiness and bliss. Of the children of the resurrection we read, *Neither CAN they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.*³⁾ The grim enemy of life shall never enter the new heaven and earth. *The last enemy that shall be destroyed is death,*⁴⁾ and when *death shall be swallowed up in victory,*⁵⁾ then and henceforth *there shall be no more death.*⁶⁾

Inasmuch as death is the extinction and termination of life, and as there shall be no death in the world to come, our future life will be *life ETERNAL*, ζωή αἰώνιος,⁷⁾ unceasing, endless, everlasting life. In like manner, our joy will be *everlasting joy*,⁸⁾ our glory, *eternal glory*,⁹⁾ an *eternal weight of glory*,¹⁰⁾ our inheritance, an *eternal inheritance*,¹¹⁾ an *inheritance incorruptible*,¹²⁾ our crown a *crown of glory that fadeth not away.*¹³⁾ This assurance of being, after all the dangers and hardships of a voyage in a frail ship buffeted by winds and waves, at last for ever safe at home will be in itself a source of unspeakable bliss. There shall be neither fear nor hope in the world to come; no fear, because there

1) Rev. 3, 12.

2) 1 Thess. 4, 17.

3) Luke 20, 36.

4) 1 Cor. 15, 26.

5) 1 Cor. 15, 54.

6) Rev. 21, 4.

7) Matt. 25, 46. Tit. 3, 7. Rom. 6, 23. John 3, 15. 16. 1 John 2, 25.

8) Is. 35, 10.

9) 2 Tim. 2, 10. 1 Pet. 5, 10.

10) 2 Cor. 4, 17.

11) Hebr. 9, 15.

12) 1 Pet. 1, 4.

13) 1 Pet. 5, 4.

shall be no possibility of future evil; no hope, because no future blessings to be desired and expected, since we shall have and hold and possess and enjoy to satisfaction and for ever the inheritance of the saints in light.¹⁾

Yet, while we shall all be heirs of salvation, and though our bliss shall be perfect, and our glory great, in eternal life, we shall also differ from each other in various ways. In the world to come Moses will still be Moses, and Elias will be Elias,²⁾ and *in HIS flesh* Job shall see God.³⁾ *Many from the east and west shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,*⁴⁾ every one of them, as each of the patriarchs, in his personal identity. There will be no propagation in heaven; *for in the resurrection they neither marry, nor are given in marriage.*⁵⁾ Life in the future world will be a continuation of the same life, though under different conditions, in the present world. And as men pass from this world into the world to come, *their works do follow them.*⁶⁾ Not precede them, to prepare or purchase a place for them in heaven; for Christ has fully accomplished this, and we must not purchase or earn, but inherit the kingdom prepared for us.⁷⁾ But the works of every heir of salvation, which he has done in this life, shall follow him to the life beyond. Not his evil works; for they are cast into the depth of the sea, blotted out, never to be remembered. But of his good works, not one shall be forgotten, not even the cup of cold water given to one of Christ's little ones in the name of a disciple.⁸⁾ And it shall not only be mentioned unto him, but *he shall in no wise lose his reward.*⁹⁾ Christ will make good his promise. *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit eternal life.*¹⁰⁾ *Behold, I come quickly; and my re-*

1) Col. 1, 12.

2) Matt. 17, 3. 4.

3) Job 19, 26.

4) Matt. 8, 11.

5) Matt. 22, 30.

6) Rev. 14, 13.

7) Matt. 25, 34.

8) Matt. 10, 42. Mark 9, 41.

9) Ibid.

10) Matt. 19, 29.

ward is with me, to give every man according as his works shall be.¹⁾ Here we sow; there we shall reap as we shall have sown. *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*²⁾ Thus there shall be degrees of glory in the kingdom of glory. *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also in the resurrection of the dead.*³⁾ Yet the greater glory of the one shall not be a cause of envy, but a source of joy to the other. Neither shall they whose crown shall shine with brighter gems exalt themselves; but every one shall say, *The Lord hath done great things for us; whereof we are glad.*⁴⁾ The four and twenty elders shall fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, *Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.*⁵⁾ The song of the glorified elect shall be as the new song which St. John was permitted to hear: *Thou art worthy to take the book, and to open the seals thereof; for thou wert slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*⁶⁾

Thus shall the eternal glory of the righteous redound to the eternal glory of Him to whose cross and crown of thorns we shall owe our bliss and our crowns of glory, and whom, with immortal tongues, we shall for ever praise, our Savior and our God.

SOLI DEO GLORIA!

A. G.

1) Rev. 22, 12.

2) 2 Cor. 9, 6.

3) 1 Cor. 15, 41 f.

4) Ps. 126, 3.

5) Rev. 4, 10. 11.

6) Rev. 5, 8—12.