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Pauline Eschatology

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- P A U L I N E E S C H A T O L O G Y -

A Dissertation

submitted to the Faculty of

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in partial fulfillment of the

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Master of Sacred Theology. 1924.

Luther A. Schuessler.

Introductory.

The purpose of this inquiry is to present a brief resume of Pauline Eschatology in the narrow sense as it is represented in the thirteen Epistles of Paul and in the discourses attributed to him in the Book of the Acts. Since these Epistles and discourses comprehend the cardinal truths of eschatology, the value of this inquiry is obvious.

Pauline Eschatology.

I. Second Advent of Christ.

A. Evidence.

The fact of a second, final and triumphant advent of Christ to resurrect the dead, to judge the quick and the dead and to bring to an end this terrestrial world is clearly and firmly established by the Apostle Paul. The second advent of Christ is referred to in 1 Cor. 1,7: "So that ye come behind in no gift; waiting for the coming (revelation) of our Lord Jesus Christ". 2 Thess. 1,7: "When the Lord Jesus shall be revealed from heaven with his mighty angels". 1 Cor. 15,23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming". 1 Thess. 2,19: "are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 3,13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints". 1 Thess. 4,15: "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep". 1 Thess. 5,23: "be preserved blameless unto the coming of our Lord Jesus Christ". 2 Thess. 2,1: "Now we beseech you brethren by the coming of our Lord Jesus Christ". 2 Thess. 2,8: "and shall destroy with the brightness of his coming". 1 Tim. 6,14: "until the appearing of our Lord Jesus Christ". 2 Tim. 1,10: "But is now made manifest by the appearing of our Savior Jesus Christ". 2 Tim. 4,1: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing". 2 Tim. 4,8: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give at that day: and not to me only, but unto all them also that love his appearing". Titus 2,13: "Looking for that blessed hope and the glorious appearing

of the great God and our Savior Jesus Christ". 1 Thess.4,16: "For the Lord himself shall descend from heaven with a shout with the voice of an archangel, and with the trump of God". 2 Thess. 1,10: "When he shall come to be glorified in his saints".

B. Terms.

The Apostle employs the terms **παρουσία**, **ἐπιφάνεια**, **ἀποκάλυψις** and **ἡμέρα** to designate the second coming of Jesus Christ.

παρουσία denotes "coming", "advent", "arrival", "presence". It is never applied to the incarnation of Christ, and could be applied to His second coming only. **παρουσία** occurs in 1 Cor. 15,23; 1 Thess. 2,19; 3,13; 4,15; 5,23; 2 Thess. 2,1.8.

Ἐπιφάνεια means "appearance", "manifestation". It can distinguish between the "first advent" and the "second advent", the past appearance of Christ and His future glorious manifestation. It occurs in 2 Thess. 2,8; 1 Tim. 6,14; 2 Tim. 1,10; 2 Tim. 4,1.8; Titus 2,13.

Ἀποκάλυψις is synonymous with **παρουσία** and means "revelation". It presupposes the preexistence of the Messiah in hidden form previous to his manifestation, either in heaven or on earth. It was adopted by the Christians because Christ had been withdrawn into heaven and would be publicly demonstrated as the Christ upon His return. **Ἀποκάλυψις** occurs in 1 Cor. 1,7; 2 Thess. 1,7.8.

ἡμέρα is also synonymous with **παρουσία**. "Day", "the day of the Lord", "that day", "the day of the Lord Jesus", while employed of the **παρουσία** generally, is mostly associated with the judgment, so as to become a synonym for judgment. It refers to the last day, the day in which Christ will return from heaven, to raise the dead, to hold the final judgment, and to complete the work of salvation. The phrase is found in Rom. 2,5; Rom. 13,12; 1 Cor. 1,8; 3,13; 5,5; 2 Cor. 1,14; Phil. 1,6.10; 2,16; 1 Thess. 5,2.4; 2 Thess. 1,10; 2 Thess. 2,2; 2 Tim. 1,12.18; 4,8.

C. Time.

Paul definitely taught that the time of the second coming of the Lord was uncertain and unknown. He never pretended a knowledge of a divine revelation respecting the time of the Parousia, but contented himself with saying, that it would come suddenly and unexpectedly. 1 Thess. 5,1-3 we read: "But of the times and seasons, brethern, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape".

Many modern commentators and theologians, as Frame, Weiss et.al., adopt the view that the apostle Paul by the use of *ἡμεῖς* in Phil. 1,6 and 1 Thess. 4,15 expected to be among those who should not die before the Second Advent. This opinion is untenable in the face of the clear and explicit teaching of the Apostle regarding this subject.

1. Paul in his inspired writings never taught that the second coming of Christ was to occur in his lifetime nor at any fixed time whatever.

2. He remonstrated ^{with} the Thessalonians for entertaining such an expectation and for falsely asserting or intimating that he had taught such a doctrine. In his Second Epistle to the Thessalonians Paul only taught that it was to be habitually desired, and, since it is uncertain as to time, that it should always be regarded as ^{im}minent.

3. The Apostle explicitly affirmed that the time was not only uncertain, but that certain events, still future, must previously occur, e.g. the apostasy and the revelation of the Antichrist, 2 Thess. 2,1-12.

4. In 2 Cor. 14,4: "Knowing that he which raised up the Lord

Jesus shall raise up us also by Jesus, and shall present us with you"; Paul considers himself and his contemporaries as being among those whom God would raise from the dead through Christ; he did not, therefore, expect himself to survive the judgment of the world, although from other passages it might seem that he at least wished he might. A German theologian has rightly said, "Paulus hatte nicht das inspirierte Wissen, sondern die Christliche Hoffnung".

5. The earlier and commoner view of explaining this difficulty has been that the apostle uses by a figure of speech, that which he speaks communicatively and adopts what is called "enallage personae", *ἄνδ'κοί νωθῶν*. The sense then is, those of us Christians who at the advent shall be in life.

6. Eadie's explanation is very satisfactory: "Paul distinguishes two classes, the living and the dead, and he naturally puts himself among those to whom at the moment he belonged, and who as the living and surviving are contrasted with those who had fallen asleep and died. For there will be a like distinction when the Savior comes; and to describe the one class the apostle employs the present time and says: 'we who are alive and remain'." (Com. on Thess. p.156).

D. Signs and Events Preceding.

1. The teaching of the Apostle Paul relative to the second coming of Christ had been misunderstood by some of the members of the Church at Thessalonica. They had made that misinterpreted doctrine the excuse for idleness and disorderliness, and some were grieving because their friends and relatives had died and so had missed the sight of this great event. In order to defend himself against the charges made by his enemies, to correct the erroneous views of the Thessalonians, to comfort the grief-stricken Christians, and to make clearer his teaching concerning the second coming of the Lord, Paul in a masterful manner points out that the Second Advent of Christ would not occur until certain signs and events heralded its approach. The signs and precursors of this event are the apostasy or a general falling away from the faith, and the revelation of the man of sin. Says Paul in 1 Tim. 4,1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth". And again in 2 Tim. 3,1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away". And principally in 2 Thess. 2, 1-12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon

shaken in mind, or be troubled, neither by spirit, nor by word, not by letter as from us, as that day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God. Remember ye not, that, when I was with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The above passage, 2 Thess. 2, 3-10, in which Paul presents the doctrine of the Antichrist as an event anticipating and preceding the Second Advent, is certainly one of the most extraordinary portions of the New Testament. However, great obscurity is involved in this passage and endlessly diverse explanations have been given to the words of the apostle. In an effort to clear up this obscurity, we shall first make a careful examination of the whole passage, and then enumerate the various interpretations that have developed from the time of the fathers to the present day, and finally, list a catalogue of the numerous interpreters.

kind A. We find that Paul teaches in 2 Thess. 2, 3-10 the following points:

1. That the adversary (Antichrist) of which Paul speaks, and which is Antichrist by preeminence, has his apocalypse or revelation ("he shall be revealed" v.3.6.8). Antichrist is not a mere principle.

2. That this revelation of the "man of sin" will not take place "except the falling away come first" (v.3). Great apostasies from God have occurred; but here is painted the greatest of all apostasies, without parallel and without equal - "the apostacy", "the falling away".

3. That the revelation of "the lawless one" will not take place until a certain obstacle to his coming is removed (v.6-8). There is a definite obstacle in the way - "there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one". What this restraining influence is, whether it is the restraining power of political government or the influence of human law, or the Gospel, is not determined by the Apostle.

4. That one of the marked characteristics of this "man of sin" is open opposition to God and religion (v.4). In him sin and enmity to God reach their highest point. He is an opposer of God, and of all that is the object of reverence in the world.

5. That this "lawless one" lays claim to the incommunicable attributes of God, "so that he sitteth in the sanctuary of God, setting himself forth as God". (v.4)

6. That this adversary is noted for his iniquity, sin and lawlessness. He is the "man of sin", "the son of perdition". The perdition which he brings is the most fearful, even the eternal ruin

of souls, and the perdition he suffers is to be of the most awful kind.

7. That he shall come "with all power and signs and wonders of falsehood" (v.9). As Christ came with the power of truth, and with miraculous signs and wonders of truth, so the antichrist will come with the power and signs and wonders of falsehood.

8. That "his coming is according to the working of Satan". As Christ has His appearing, so Antichrist has his appearing, as the coming of Christ is according to the working or energy of God, so the coming of antichrist is according to the working or energy of Satan.

9. That "This mystery of lawlessness" was a mystery, unknown at the time, which would mature in the gigantic power of evil which is here depicted and was already at work at the time that Paul was writing (v.7).

10. That this mysterious adversary is unmistakably a person or a series of persons, "series et successio hominum", that is the same, this mystery of lawlessness will culminate in a personal Antichrist. ("the man of sin", "the son of perdition", "the lawlessness one")

11. That the downfall of this adversary will occur at the second coming of Christ - "for the Lord Jesus shall slay the lawless one with the breath of His mouth, and bring to naught by the manifestation of His coming" (v.8).

B. Various conjectures as to the "man of Sin", and "that which withholdeth" have been propounded by the theologians from the time of the apostolic period to the present day. Farrar has classified them all under three heads: 1. The nearly contemporary, 2. The distantly prophetic, 3. The subjectively general. And in each of these classes the suggested antitypes are either (a) general and impersonal, or (b) individual and special.

1. The first opinion (adopted) will, of course, depend greatly on the extent to which the destruction of Judaism in the overthrow of Jerusalem can be regarded as "a coming of the Lord". Those who, in accordance with most of the definite temporal prophecies of Scripture, think that St. Paul must have been alluding to something "nearly contemporary" - something which already loomed on the horizon, and therefore to something which would have a direct bearing on the lives of contemporary Christians, explain the apostasy and the man of sin to represent, (a) generally, the Pharisees or Judaism, or Gnosticism, or the growth of heresy; or (b) individually, Nero, or some Roman Emperor, Simon Magus^{us}, or Simon the son of Gioras; and they see "the check", "the restrainer" generally in the Roman Empire, or the Jewish Law, or spiritual gifts (Chrysostom), or the time appointed by God (Theodoret: $\delta \tau \omicron \upsilon \nu \theta \epsilon \omicron \upsilon \delta \epsilon \omicron \varsigma$); or individually in some Emperor (e.g. Claudius= $\text{qui claudit} = \delta \text{κατέχευε}$), or James the Just (Wieseler Chron. 268-273), or in St. Paul himself.

2. Those who have taken the "distantly prophetic" view of the passage explain the apostasy of the Man of Sin to be (a) generally, the Papacy, or the Reformation, or Rationalism, or something as yet undeveloped; or (b) individually, Mahomet, or Luther, or Napoleon, or some future personal Antichrist; while they see "the check" either, as above, in the Roman Empire, or in the German Empire,

or, more generally still, in the fabric of human polity, the Gospel.

3. Finally those who take an entirely broad and subjective view of the passage see in it only a vague forecast of that which finds its fulfillment in all christians, and, indeed in all secular history, of the counter working of two opposing forces, good and evil, Christ and Antichrist, the Jetser tob~~h~~ and the Jetser-ha-râ, a lawless violence and a restraining power.

C. Catalogue of interpreters.

1. The early church fathers regarded this passage as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the adversary here described as an individual person, the incarnation and concentration of sin. The following citations will bear out this assertion:

- a. Irenaeus, adv. haer. v.25.1, p.322; again ib.3, p.323; Again, ib. 30,4, p.530.
- b. Tertullian, de Resurr. c 24, vol.2, p.829
- c. Justin Martyr, dial? cum. Tyrph. C110, p.203.
- d. Origen, contra Celsum. Vi. 45f. Vol. 1, p.667f.
- e. Chrysostom in loco.
- f. Cyril of Jerusalem, Catech. XV. 12, p.229
- g. Augustine, de civ. Dei. XX. 19,4, Vol.VII p.687
- h. Jerome, Epist. CXXI., ad Algasiam, Qu.II, Vol.1.p.887

2. Until the days of George Calixt and our modern theology, Protestant theologians were almost a unit in recognizing the Antichrist ⁱⁿ as the Roman Papacy. This view is held by Bugenhagen, Zwingli, Calvin, Luther, Melancton, Bucer, Beza, Bullinger etc. Craumer, Ridley, Latimer, Jewell, Hooper, Hooker etc., Osiander, Baldwin, Aretius, Erasm. Schmid, Calixtus, Calovius, Newton, Wolf, Joachim - Lange, Turretin, Benson, Bengel, Macknight, Zacharial, Michaelis, etc.

3. The symbolical books of the Lutheran Church refer the Antichrist to the papal hierarchy. We read in the Smalcald Articles: "It is manifest that the Roman pontiffs, with their adherents, defend godless doctrines and godless services. And the marks of Antichrist plainly agree with the kingdom of the pope and his adherents. For Paul (2 Thess. 2,3) in describing to the Thessalonians Antichrist called him an adversary of Christ's who opposeth and exalteth himself above all that is called God, is worshipped, so that he as God, sitteth in the temple of God! He speaks, therefore, of one ruling in the Church,

not of heathen kings, and he calls this one the adversary of Christ, because he will devise doctrines conflicting with the Gospel and will assume to himself divine authority. Moreover, it is manifest, in the first place, that the pope rules in the Church and by the pretext of ecclesiastical authority and of the ministry has established for himself this kingdom. For, he assigns as a pretext these words, "I will give to thee the keys". Secondly, the doctrine of the pope conflicts in many ways with the Gospel, and the pope assumes to himself authority in a threefold manner: First, because he takes to himself the right ~~to~~ to change the doctrine of Christ and services instituted by Christ, and wishes his own doctrine and his own services to be observed as divine. Secondly, because he takes to himself not only the power of binding and loosing in this life, but also the right concerning souls after this life. Thirdly, because the pope does not wish to be judged by the church or by anyone, and prefers his own authority to the decision of councils and the entire church. But to be unwilling to be judged by the Church or by anyone is to make oneself God. Lastly these errors so horrible, and this impiety, he defends with the greatest cruelty and puts to death those dissenting. This being the case, all Christians ought to beware of becoming partakers of the godless doctrine, blasphemers and the unjust cruelties of the pope. On this account they ought to desert and desecrate the pope with all his adherents, as the kingdom of Antichrist, just as Christ commanded Mt. 7,15. "Beware of false prophets"! And Paul commands that godless teachers should be avoided and execrated as cursed (Gal. 1,8; Tit.3,10). And he says, 2 Cor. 6,14 "Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness" (Conc. Trigl. p.515f).

4. Luther's own writings affirm this view. He says: "See for yourself whether the Pope is not the greatest arch-abomination

of all abominations, whom Christ and Daniel have in mind, and the true Antichrist, of whom it is written that he sitteth in the temple of God, in the midst of the people where the name of Christ is supreme and where his kingdom, Spirit, Baptism, Word and faith ought to be found, because he, by his prating about spiritual rights, interferes with the office and kingdom of Christ, wants to rule over the consciences, and govern with his precepts and works. And he may properly be called "an abomination of desolation", his constant occupation being to destroy and lay waste everything even as has been said: Christ and my works (those of the Pope) cannot abide together; if the one stands; the other must be subverted and destroyed, the consequence being that the Pope has made desolate the kingdom of Christ, as far as his diocese reaches, and all his henchmen have denied Christ.... Is not this exalting and honoring Antichrist above God, so that any one speaking or doing anything against this principle, if he falls into their hands must immediately die? I certainly think that the abomination has been sufficiently pictured and set forth" (Luther 11, 1377.1878 - Translation by Dr. P. Kretzmann, in "Popular Commentary of the Bible. N. T. Vol. 2, p.365).

5. Baier defines Antichrist: "as a series and complexity of a number of men, who succeed each other in the same kind of wickedness, arrogate to themselves a peculiar rule in the Church of Christ, and an almost divine power, have their seat principally in the city of Rome, introduce various corruptions of the doctrine and public worship of Christians, and propogate them by fraud and much violence and also by persecuting the confessors of the true faith - all of which they do in such a way that their impiety is at least made public and manifest and reprovved, and at the coming of Christ to judgment, this Antichrist is to be abolished".

6. Estius and other Roman Catholic writers interpret the ἀποστασία of "the defection from the Romish Church and the Pope", and understand by Antichrist the "heretics", especially "Luther and the Protestant Church".

7. The Greek Church took Mohammed to be the Antichrist intended by St. Paul, and the ἀποστασία ~~ὁ κατέκωρ~~ to represent the falling away ^a of many Oriental and Greek Churches to Islamism.

8. The theory of Grotius is that Caligula was the Antichrist, procounsul Vitellius being the ὁ κατέκωρ, and Simon Magus the ὁ ἄνομος.

9. Wettstein finds Antichrist in Titus and the restraining power is in that case Nero whose death was necessary for the reign of Titus.

10. Dollinger holds that the youthful Nero is Antichrist, and Claudius his ὁ κατέκωρ.

11. Kern, Bauer and Hilgenfeld et alii assume that the Antichrist is Nero, the great persecutor who would return from the East and from the dead, and with the help of Satan put up an anti-christian kingdom. The "restrainer" is regarded by them as the Roman Emperors, e.g. Vespasian.

12. Mariana found Antichrist in Nero, Bossuet in Diocletian and in Julian, and Maurice discovers him in the Emperor Vitellius. Noack finds the man of sin and the restraining power alike in Simon Magus and his "Treiben". Faber saw Antichrist in Napoleon.

13. Whitby takes the "Jewish people" for Antichrist, and finds in the apostacy the falling away of the Jewish converts to their old Judaism. His κατέκωρ is "Emperor Claudius".

14. Schöttgen takes Antichrist to be the Pharisees, Rabbis, and doctors of the law; the ἀποστασία, the rebellion against Rome;

the *κατέχων*, the "Christian".

15. LeClerc holds a similar view to that of Schöttgen. He regards the man of sin to be the rebel Jews, and especially their leader Simon, son of Giora; the restraining power to be the Emperor; and the *ἀποστασία* to be the rebellion of the Jewish people against the yoke of Rome.

16. Nüsselt and Krause understand by Antichrist the Jewish Zealots and by the *κατέχων* Claudius.

17. Hammond makes the man of sin to be Simon Magus and the Gnostics whose head he was; the *κατέχων* being the *ὁ ἄνομος*; and the *τὸ κατέχων* the union existing between the Christians and the Jews.

18. Farrar does not form a definite conception of the meaning of St. Paul, although he leans to the opinion that Paul had Judaism in mind as the Antichrist and the Roman Emperor as the "restrainer".

19. Weiss makes the apostasy an unbelieving Christ, opposing Judaism; and "the man of sin", or pseudo-Messiah, the hero of the Jewish revolution which ended in the destruction of Jerusalem.

20. Sabatier: "Antichrist, therefore, is not Nero, not any other Roman Emperor; he is the representative of the Jewish revolution, which was already at work. The power that represses it and prevents its outburst, the *κατέχων*, is the Roman Government which maintains order" (The Apostle Paul, p.)

21. Alford does not establish the identity of the Antichrist but regards it as still future. He understands by the *κατέχων* and *κατέχων*, the one the general hindrance, the other the person in whom that hindrance is summed up, to be the "fabric of human polity" and "those who rule that polity".

To all these opinions, with the exception of such that interpret the Antichrist to be the Popery, gathered up into the person of the Pope, there are insuperable objections, and each of them is set with special difficulties. None of them realizes to the full or exhausts the prophetic delineation, but each comes greatly short of it. Some features of it may appear in them, but not in complete combination. None of them forms a portrait of which the prediction might be taken as a faithful description. Neither Caligula, nor Nero, nor any emperor, nor Simon Magus realizes the epithet - the Man of Sin, the Adversary, the Lawless one displacing God in His own Temple and claiming the homage due to Him, and beguiling the world "with lying wonders and all deceivableness of unrighteousness". The ferocity and sensuality of those emperors and the imposture of Simon, whatever in short stood out in characterizing prominence in their lives, could not be described as in these clauses. The resemblance is very faint and fragmentary and the interpretation is only guesswork. The other conjectures as to the Jews, their Rabbis, their zealots, their priests or political leaders, are as improbable, for the Man of Sin is an individual and not a company (or succession) of wild and wicked men. Lastly, the *Παρουσία* cannot be the destruction of the Jewish capital, for, as the general usage of the New Testament indicates, and as these, Paul's Epistles, unmistakably prove; ~~the~~ the term denotes the second and personal coming of the Lord Jesus.

The Lutheran Church holds, and correctly so, that all the characteristics mentioned by the apostle Paul are plainly visible in the Papal hierarchy, the head of which is the occupant of the Papal chair, the Pope. It firmly believes that the Papacy will go on bringing out more and more its antichristian character, till at last the *Παρουσία* will overtake and destroy it. It regards the

ἀποστασία as the falling away from the pure evangelical doctrine to the traditions of men. The singular ὁ ἄνθρωπος τῆς ἀμαρτίας is taken collectively, to signify a "series et successio humanum", inasmuch as it is a system which remains the same, although its individual head may change. The godlessness of Antichrist described in verse four is justified historically by the Pope setting himself above all authority, divine and human. The ναὸς τοῦ θεοῦ is held to be the Christian Church. By τὸ κατέχον, "the restraining power" is understood the Roman Empire, and by ἡ δὲ κατέχων the Roman Emperor and history reveals the fact that out of the ruins of that Empire the Papacy rose. The declaration, τὸ μυστήριον ἡδὲ ἐνεργεῖται τῆς ἀνομίας is justified by the fact, that the "semina erroris et ambitionis" which paved the way for the papacy were already at work at the Apostle's time. For a catalogue of the τέρατα ψεύδους vers. 9. rich material was found in relics, transsubstantiation, purgatory etc. The annihilation of Antichrist by the πνεῦμα τοῦ δόξατος of the Lord, has been understood of the breaking down of his power in the spirits of men by the opening and dispersion of the Word of God in its purity by means of the Reformation; and the καταρμήσει τῆ ἐπιφανεῖα τῆς παρουσίας αὐτοῦ of the final and material annihilation of Antichrist by the coming of the Lord Himself.

2. Conversion of the Jews.

Many scholars entertain the erroneous opinion that a final and general conversion of the Jews will prelude the second advent of Christ. The arguments underlying this view are based principally upon Rom. 11,26-29 and 2 Cor. 3,15.16. A correct interpretation of the meaning of the Apostle shows that Paul did not teach a general conversion of the Jews to christianity before the Parousia as some are prone to think. Hollaz brings out this point very clearly:

"Although access to repentance and faith in Christ has not been debarred the Jews by an absolute decree of God, and many of them, in the course of time from the apostolic era downward, have returned into favor with God, yet their universal, or their certainly manifest and solemn conversion about the time of the end of the world, is not to be expected?" The passage, Rom. 11,25.26, which seems most distinctly to teach such a general conversion is thus explained by Hollaz: "(a) The proposition of Paul is universal, not absolutely, but with limitation. The limitation exists in this very chapter 11, v.2; likewise v.5; also v.23. Wherefore, with the limitation added, the meaning is: "All Israel that God foreknew would believe in Christ will be saved"; or, "All Israel elect unto eternal life will be saved"; or, "All the Israelites who do not remain in unbelief will be saved". But it is not lawful to conclude from this "the whole nation of Israelites, or the greater part of the Jews will be saved", since it is evident that the faith does not belong to all, nor the election to many; the particle ἀλλ' ὅτι until as far as, does not always denote the ceasing from or end of anything, but frequently in affirmative propositions, a continuation so as to be equipollent with "always". Wherefore the mind of the Apostle is: As long as the conversion of the Gentiles and their entrance into the Church will continue, so long will Jews be successively converted. But the conversion of Gentiles will

continue during the entire time of the New Testament; therefore so
also the conversion of the Jews".

3. Fullness of the Gentiles.

Some theologians maintain, on the basis of Rom. 11,22-25, that Paul teaches a universal conversion of the Gentiles antecedent to the conversion of Israel. This belief is untenable in the face of sound exegesis. The true meaning of fulness (*pleroma*) in this connection is, that by which a thing is filled, the complement, the full number of the Gentiles. The Gospel is to be preached unto all nations, and, on the one hand, Gentiles shall continue to be saved, but on the other hand, evil shall also increase until its development into the Antichrist (2 Thess. 2,3-10). The meaning is, that when the full number of the Gentiles has been converted, the full number ^{of} those that have been predestinated to be saved, then shall all spiritual Israel be saved.

E. The Manner.

The teaching of Paul regarding the manner of Christ's second coming is clearly set forth in 1 Thess. 4,16. "For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trump of God". The Apostle taught the Thessalonians to look for a visible, literal, and personal second advent of Christ (1 Thess. 4,16: 2 Thess. 1,7), that he comes down from heaven (1 Thess. 1,10; cf. 4,16: *καταβήσεται ἐπὶ νεφελῶν*); and in 1 Thess. 4,17 it is assumed that Christ comes down in the clouds of heaven. He descends from heaven in divine glory (2 Thess. 1,9.10), accompanied by the angels who are the executors of his commands (2 Thess. 7). According to 1 Thess. 4,16 the return takes place upon a word of command given by God, while an archangel calls together the angels to form the retinue of Christ, and the trump of God announces to the whole world the coming of the great day of the Lord, the parousia, the *ἐπιφάνεια τοῦ κυρίου Ἰησοῦ* (2 Thess. 1,7). The description which Paul gives of the return of Christ is plainly based upon Christ's discourse concerning His coming (1 Thess. 4,15).

F. The Purposé.

The purpose of Christ's coming is to accomplish the resurrection of the dead, the transformation of the living, the final judgment and the consummation of all things, (1 Thess. 4,13-17; 1 Cor. 15,50-52; Phil. 3,20.21; 2 Tim. 4,1; 2 Tim. 4,8; 1 Cor. 3,12-15; 2 Cor. 5,10 et al.)

The apostle Paul does not teach that Christ will establish a millennial kingdom at His parousia.

1. It is inconsistent with what he teaches as to the nature of Christ's kingdom, e.g.: a) that it is not of this world ~~but~~ spiritual, Rom. 14, 17; b) that the blessings of the kingdom are purely spiritual as pardon, sanctification etc. 1 Col. 1,13.14 et.al.

2. That the second advent occurs simultaneously with the resurrection of all men good and bad, and the transformation of the living 1 Cor. 15,23; 1 Thess. 4,16.17.

3. The second advent is not to occur until the simultaneous judgment of all men, the good and bad together, Rom. 2,15.16; 1 Cor. 3, 12-15; 2 Cor. 5,9-11; 2 Thess. 1,6-10.

4. It is inconsistent with 2 Thess. 1,6-10 which represents the wicked as punished or destroyed at the coming of Christ.

5. Paul taught the Christians to expect the second advent of Christ at any hour, hence no postmillennium, Rom. 13,11.12; 1 Thess. 5,1.2.

6. No such period of Christian supremacy will precede the Parousia, 2 Thess. 2,3-10; 2 Tim. 3,1-8.13. The religious condition of mankind will not be generally and greatly improved until Christ returns and establishes a new order of things. The elect will indeed be saved, but they will always be a feeble minority.

7. The Second Advent is to be attended with the general consummation of all things, Rom. 8,19-23; 1 Cor. 15,23-25; 1 Cor. 7,31 et.at.

Note: The conception of a millennium is not found in any of the orthodox creeds and, of course, it has no place in the Augsburg Confession. Not only has it no place there, but it is unquestionably condemned by that noble confession. Hear Article XVII: "It is also taught that on the last day our Lord Jesus Christ will come to judge all the dead, to give unto the believing and elect eternal life and endless joys; and that He will condemn impious men and devils to hell and everlasting punishment..... Here, in like manner, certain Jewish doctrines are condemned, which are circulated even now, that prior to the resurrection of the dead, the holy and pious alone will occupy a temporal kingdom and that all the wicked will be exterminated".

G. The Use of This Doctrine.

According to Paul, the doctrine of the second coming of Christ should have this moral effect upon the Christians, that they ought thereby to be comforted when in sorrow and always stimulated to duty, Phil. 3,20; Col. 3,4.5; 1 Thess. 4,14-18. It is their duty also to love, watch, wait for and hasten unto the coming of the Lord, 1 Cor. 1,7.8; Phil. 3,20; 1 Thess. 1,9.10; 2 Tim. 4,8.

The ungodly, the unbeliever, on the other hand, should be filled with fearful apprehensions, and with all diligence they should seek after the Lord in true repentance and faith, 2 Thess. 1,7-10.

11. Resurrection.

A. Evidence.

The Pauline doctrine respecting the general resurrection of the dead at the Parousia of Christ can be definitely established. A reference to the principal passages bearing upon this subject in the Pauline Epistles, direct affirmation of the fact elsewhere, and argumentative and illustrative statements concerning the resurrection of the dead, will bear this out.

1. The principal texts of Paul which relate to this subject are: Rom. 8,11.22.23; 1 Cor. 15; Phil. 3,20-21; 1 Thess. 4,13-17; 1 Cor. 6,14; 2 Cor. 5,4; 2 Cor. 4,14.

2. A direct affirmation or prediction of the fact is the testimony of Paul before Felix: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24, 14.15).

3. The Apostle bases his doctrine of the resurrection upon that of Christ (1 Cor. 15,12.13.20-23; 1 Thess. 4,14; 2 Cor. 4,14; 1 Cor. 6,14). The resurrection from the dead came first by one man, as death came by one (1 Cor. 15,21); for it is shown by the fact of Christ's resurrection that there is a resurrection of the dead in general (v.12). He is the first fruits of them that sleep (v.20.23; comp. Col. 1,18; Acts 26,23) who are raised; and their death is only thereby exhibited as an intermediate state. The same almighty power with which God has raised Christ will raise us also (1 Cor. 6,14; 2 Cor. 4,14; comp. 1 Thess. 4,14; Eph. 1,19.20). But the ground of this hope lies more precisely in our living fellowship with Christ. As in living fellowship with Adam all die, so shall all who stand in

living fellowship with Christ be made alive, i.e. from the connection with v.21, be raised (1 Cor. 15,22); for, in order to have complete fellowship with the Risen One, as the prospect is presented to believers in the Epistles to the Thessalonians, they, too must be raised. Therefore, Paul argues that if it is acknowledged that Christ rose from the dead, there can be no reason to deny or think it impossible that there should be a general resurrection of all men (1 Cor. 15,12ff).

4. The possibility of the resurrection of the dead is illustrated by Paul, in opposition to those who regarded it as impossible, 1 Cor. 15, 35f, by comparing it with events of common occurrence in the natural world. "How is it possible, it was asked, that the dead should be raised?" He replies, "The grain of corn cast into the ground cannot rise (*ἵνα ὀψοῦται*) until it die (*ἀποθνήσκῃ*)". This appears unintelligible; and we should regard it as impossible, if we did not see it actually accomplished. Why then should not God be able to raise men, and from their present bodies produce others? This is a fine comparison to illustrate the possibility of this event.

B. Terms.

It is needless to collect further evidence, that Paul teaches that the dead are to be raised, yet a few statements in respect to the words employed by the Apostle Paul to denote this great change will not be without interest to those who read this investigation.

The verb *ἀνίσταμαι* occurs three times in Paul, being used once of the resurrection of Christ (Rom. 14,9) and twice of the resurrection on the last day (Eph. 5,14; 1 Thess. 4,16). The noun *ἀνάστασις*

derived from this verb, occurs nine times, three times of the resurrection of Christ (Rom. 1,4; 6,5; Phil. 3,10), and six times of the final resurrection (Acts 17,18; Acts 17,32; Rom. 1,4; Phil. 3,11;

2 Tim. 2,18, 1 Cor. 15,12). All told the resurrection is spoken of twelve times by means of the verb *ἀνίσταμαι* and its correspond-

ing noun. The verb is transitive in the present, first aorist and future active forms, meaning "to set up", "to raise up", "to make stand up"; while it is intransitive in the perfect, pluperfect, and second aorist forms, and in the middle voice, meaning, "to rise".

Undoubtedly the literal force of these words points to the "raising up", or the "rising up", of some one from a prostrate position, and so it suggests a change in the body rather than in the spirit, or at least a change by which the spirit is reembodyed for life and action.

Ἀνάστασις is used in Scripture to designate the future general raising, by the power of God, of the bodies of all men from the sleep of death.

The second verb is *ἐγείρω*, which occurs twenty-one times in Paul's writings, being used fourteen of Christ's resurrection (Rom. 4,25; 6,4.9; 7,4; 1 Cor. 6,14; 15,4.12.16.20; 2 Cor. 4,14; Gal. 1,1; Eph. 1,20; Col. 2,12; 1 Thess. 1,10), and seven times of the final resurrection (1 Cor. 6,14; 15,16.29.32; 2 Cor. 1,9; 4,14;

Col. 2,12). The primary and literal meaning of the verb is "to awaken", as from sleep, and they, in the Epistles to "raise from the dead".

C. Time.

The resurrection of the dead will not take place until the second advent of Christ, the transformation of the living, the general judgment and the end of the world. In 1 Cor. 15, 22-28, the resurrection is placed in obvious connection with the Parousia, after which the end of the world will come. And in 1 Thess. 4,15 it is said that those who survive the Second Advent will not enter upon eternal bliss any sooner or later than the *κοινωνήσονται* ; but that the dead and living will meet Christ at the same time, that they may be forever with him. (For further details relative to the time of the resurrection see Part I,C).

D. Subjects.

Paul explicitly teaches a universal resurrection. All the dead will be raised, without respect to age, rank or moral character in this world. This fact is evident from 1 Cor. 15,22: "For as in Adam all die, even so in Christ shall all be made alive". As Paul speaks mainly of the resurrection of believers, of those who are Christ's (1 Cor. 15,23), who have fallen asleep in Jesus (1 Thess. 4,14); some have maintained that he knows nothing of the resurrection of unbelievers. But ~~Paul~~ Paul distinctly speaks of the judgment which shall overtake the world, and we frequently find the judgment of the ungodly associated with the redemption of the pious, by way of contrast, (2 Thess. 1,6-10; Rom. 2,5-12.16; 2 Cor. 5, 10; Gal. 6,7.8). This judgment naturally presupposes a universal resurrection, including the ungodly; and although Paul only once makes express mention of the resurrection of the ungodly; still his testimony is very explicit and clear. The passage in 1 Cor. 15,20-23 does not exclude the fact that Christ will raise the bodies of the unbelievers. Certainly no one shall be made alive except by Christ and His power, but this will happen to all; Meyer, in his note on 1 Cor. 15,22, puts this very clearly: "Christ, when he appears in His glory, is not simply the Giver of life for his believing people, but His life-giving power extends also to the other side, i.e. to the unbelievers who must experience the necessary opposite of the completed redemption; these he awakes to the resurrection of condemnation. Paul thus agrees with John 5,28.29; Matt. 10,28; and thus his declaration in Acts 24,15, finds its confirmation in our text. "The same almighty power that raised Christ will raise all men (1 Cor. 6,14), that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5,10), "for we shall all stand before the judgment-seat of God (Rom. 14,10-12).

E. Nature of the Resurrection-body.

in touching upon the nature of the resurrection-body, Paul avers in the most pronounced manner that the same bodies are to be raised which were deposited in the graves. He designates the resurrected bodies as, 1) "our body", Phil. 3,21; 2) "this corruptible", 1 Cor. 15,53,54; 3) "they who are asleep", 1 Thess. 4,13-17; 4) "your bodies are the members of Christ", 1 Cor. 6,15. Also Rom. 8,11; 2 Cor. 5,4. However, these bodies will be clothed with new and spiritual qualities, subject to neither time nor space (1 Cor. 15,42). The body which will be raised again will be spiritual, not as to its substance but as to its qualities and endowments.

The difference in the nature of the heavenly bodies and the earthly bodies is very fully expressed by the Apostle in 1 Cor. 15,35ff:

1) He takes a comparison from a grain of wheat, from which an entirely new body is developed, whose form and properties are very different from those of the seed sown. 2) God makes material things in very different forms and with different constitutions, on account of their different destination. The body of fishes, of birds, and of beasts is not the same; their nature and attributes are wholly different, vs. 39-41. And so must our heavenly body be organized differently from the earthly, because it has a different end. 3) The heavenly body will have great preeminence over the earthly, v.42ff. The earthly body is *σπείρεται ἐν φθορᾷ* - perishable; *ἐν ἀτελείᾳ* - deformed, disfigured; *ἐν ἰσθενείᾳ* - feeble, powerless; *ψυχικόν* - carnal, animal. But when it is raised it will be a body *ἐν ἀφθαρσίᾳ* - immortal, indestructible; *ἐν δόξῃ* - beautified, glorious; *ἐν δυνάμει* - strong and mighty; and *πνευματικόν* - spiritual, exempt from every-

thing which is imperfect in the material body. In short, our earthly body is like Adam's "from the earth" (ἐκ γῆς κοικόν), the future body will be like that which Christ now possesses, a "heavenly body" (ἐξ οὐρανοῦ).

That our body will be like that of Christ is plainly taught in 1 Cor. 15,49: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly". And still more plainly in Phil. 3,21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself". See Rom. 6,9. The heavenly body is called σῶμα δόξης (Phil. 3,21) which means properly glorious, excellent, perfected ennobled.

Of the new attributes of the resurrection-body, Hollaz says: "The bodies which we bear about with us in this life, differ from the risen bodies not with respect to substance, but (1) with respect to duration; the former are subject to corruption, and perish; and the latter are free from corruption, and always endure; (2) with respect to outward form; the former being unsightly, colorless, offensive corpses; the latter will be glorious, brilliant, most beautiful; (3) with respect to vigor. The former are sown into the earth, feeble and destitute of sense and motion; the latter will be active, vigorous, abounding in extraordinary senses, subject to no defect; (4) with respect to activity and endurance. The former are subject to generation, nutrition, growth, local progress, and feel the need of food, drink, marriage: the latter will be entirely at leisure for spiritual actions, and will not need nourishment or conjugal intercourse."

Very pertinent are also the remarks of Gerhard (XIX, 38): "These very qualities of the revived bodies, by reason of which they are distinguished in this life from animal bodies, must be accurately distinguished from each other. For some are common to all the revived,

the wicked as well as the godly, the unbelieving as well as the ~~unbe-~~believing. Such are *ἀφθαρσία καὶ ἀθανασία* incorruptibility and immortality, because the souls and bodies of the wicked are to be lost (not by being annihilated, but by being tortured) in gehenna, Mat. 10,28, because the worm gnawing them will not die, and the fire burning them will not be quenched (Is. 66,24; Mark 9,44.46.48), and therefore their bodies will likewise rise again incorruptible and immortal, never to be separated from the souls, but to be reserved for eternal and never-ending tortures. From this it is also understood that the incorruptibility and immortality in the bodies of the wicked are very different from the incorruptibility and immortality of the godly, both with respect to the rest of the connected qualities, and with respect to the end..... But some qualities are peculiar to the godly alone when raised again for everlasting life, which the Apostle, 1 Cor. 15, recounts in this order, v.43-49; Phil. 3,21; from which it is inferred that the bodies of the godly men raised to life eternal will be not only incorruptible and immortal, but also; (1) glorified, glorious, because they will be clothed, as with a mantle, with ineffable honor, splendor, and glory; and therefore, with divine light, lustre and brilliancy, Matt. 13,43; Dan. 12,3; 1 Cor. 15,41; (2) powerful, because they will be altogether free from mortal difficulties and from infirmities, pains and diseases, to which they were subject in this life, and therefore, will be strong, vigorous, incapable of suffering, agile, subtle, which neither weight nor gravity will be able to prevent from being caught up into the air to meet the Lord, 1 Thess. 4.17; (3) spiritual, not indeed with respect to essence; for they will not be spirits, but spiritual bodies, they will be *ἰσὶς ἄγγελοι* (like the angels), not angels, not equal to, or the same as angels, Matt. 22,30; but, by reason of spiritual qualities, their bodies will no longer be natural bodies (animalia, Vulgate trans-

lation, 1 Cor. 15,44 of Gr. ψυχικόν) standing in need of food, drink, sleep and other supports, but spiritual, in which there is no strife of the flesh and spirit, but which are perfectly subjected to the control of the spirit, are entirely ruled by the Holy Ghost, and need no food or other means for their support.

Chemnitz, DeDuabus Naturis, p. 175: "Bodies in this life are called ψυχικά, not because they are transmuted into soul, or of the same substance with the soul, which is a spiritual substance, but because they are moved to action and governed, not by themselves or their own bodily conditions, properties and faculties, but by the power of the soul. So in the resurrection, the bodies will be πνευματικά; spiritual, not because they will be transmuted into spirit, or be of the same substance with the Holy Spirit, for they will have and retain their nature or bodily substance, as Job says: "In my flesh, I shall see God", and in the creed we confess that we believe the resurrection of this flesh. But they will be spiritual, because what the soul is now to the body, the Spirit will be to body and soul. For the body will without means be sustained and preserved by the Spirit. And the body with the soul will be most perfectly subject to the direction and control of the Spirit. For in this life the regenerate are led in things pertaining to God by the Spirit of God, but only partially and imperfectly. In the resurrection, however, both body and soul shall, without any resistance, be perfectly subject to the guidance and control of the Spirit, who will use both bodies and souls of saints, according to his omnipotence, for whatever movements and operations he wishes; and the bodies and souls of saints in glory will use the virtue of the Spirit for all movements and operations the Spirit wishes, and will have no longer psychical, but most perfect spiritual conditions and faculties. 4) Heavenly, likewise, not with respect to substance but with respect to qualities, because they will

shine with heavenly light and glory, will no longer be subject to earthly infirmities, but will be distinguished by their heavenly lustre, and no longer be disfigured, corrupt, imperfect, maimed and unsightly, but most beautiful, pleasing to the sight, perfect handsome, and complete in members etc. An example of these qualities is presented to us in the body of Christ, as raised from the dead and placed at the right hand of God, to which our body is to be made alike. But although the bodies of the wicked and the damned will be incorruptible and immortal, yet they will not be impassable but will be subject to eternal tortures, and will be adorned by no honor, no glory, no power, no spiritual excellence, but will be marked by perpetual foulness and ignominy, destined to eternal disgrace, and oppressed by infernal darkness. They are vessels made unto dishonor and disgrace, Rom. 9, 21; 2 Tim. 2, 20". According to the characteristics imparted to those raised from the dead, as the saved or lost, their resurrection is termed: "The resurrection to life which is peculiar to the godly and true believers, and the resurrection to judgment, which is peculiar to the wicked and unbelieving".

F. Transformation of the Living.

According to the doctrine of Paul, those ^{believers} who survive until the Parousia will not die, to be immediately raised again, but at the same moment in which the dead are raised, they shall be change, 1 Cor. 15,51.52: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed; 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 all be changed". Their bodies must immediately put on incorruption and immortality for corruption and mortality, 1 Cor. 15,53: "For this corruptible must put on incorruption, and this mortal must put on immortality"; also 1 Cor. 15,54; 2 Cor. 5, 4; 1 Thess. 4, 15ff; Phil. 3,21. Then shall they be "clothed upon with the house from heaven", i.e. the glorified body, which is the treasure laid up in heaven for the believer (2 Cor. 5,1.2).

III. The Final Judgment

A. Evidence.

The fact of a final future judgment of all believers and unbelievers is distinctly taught by the Apostle Paul in Acts 17,31: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead". Rom. 2,16: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel". 1 Cor.4,5: "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God". 1 Cor. 6,2.3: "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" 2 Cor. 5,10: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether good or bad. 2 Tim. 4,1: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing". See also 1 Cor. 3,8-16; Rom. 14,10; Rom. 3,6; 2 Tim. 4,8; 2 Thess. 1,7-10; 1 Thess. 4,16.17; 1 Cor. 15 et al.

B. Terms.

The following terms are used by Paul to describe the final judgment.

1. *Κεῖρω*, to judge, to pronounce an opinion concerning right and wrong, is used (a) of the judgment of God or Jesus the Messiah deciding between the righteousness and the unrighteousness of men: Rom. 3,6- *τὸν κόσμον* - "for then how shall God judge the world"; 2 Tim. 4,1- *ἄνωγτας κ. γεκεούς* - "who shall judge the quick and the dead"; Rom. 2,16- *τὰ κρυπτά τῶν ἀνθρώπων* - "When God shall judge the secrets of men"; Rom. 2,12- *τενά* - "as many as-----sinned in the law shall be judged"; 2 Thess. 2,12- *τενά* - "that they all might be damned who believed not the truth".

(b) It is also used of Christians who will sit with Christ at the judgment: 1 Cor. 6,2- *τὸν κόσμον* - "Do ye not know that the saints shall judge the world"; 1 Cor. 6,3- *ἀγγέλους* - "Know ye not that we shall judge angels".

(c) To pronounce judgment, to subject to censure. With accusative of the substance of the judgment: 1 Cor. 4,4- *κεῖσεν τενα* "but he that judgeth me is the Lord"

2. *Κεκτης* Means a judge, one who passes or arrogates to himself judgment on anything. It is used of Christ's returning to sit in judgment: 2 Tim. 4,8 - *δικαίος* - "which Christ the righteous judge shall".

3. *Κεῖσις* is a judgment i.e. an opinion or decision given concerning anything, especially concerning justice and injustice, right and wrong. In one sense it is used of the judgment of God or Jesus the Messiah: 2 Thess. 1,5 - "a manifest token of the righteous judgment"

4. *Βῆμα* means a raised place mounted by a step; a platform, tribune, tribunal; judgment-seat. It is used of the judgment-seat of Christ: Rom. 14,10 - *τῷ βήματι τοῦ θεοῦ* - "we shall all stand before the judgment seat of Christ"; 2 Cor. 5,10 - *τοῦ βήματος τοῦ χριστοῦ* - "for we must all appear before the judgment seat of Christ".

5. *Δικαιοκρίσις* - "righteous judgment": Rom. 2,5: "Revelation of the righteous judgment of God".

6. *ἡμέρα*, a synonym for judgment, means the last day in which Christ will return from heaven to hold the final judgment: 1 Cor. 4,3- *ἡ ἡμέρα* simply, - A.V. incorrect; 1 Cor. 1,8- *ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ* - "who shall also confirm you into the end, that ye may be blameless in the day of our Lord Jesus Christ"; 1 Cor. 5,5- *ἐν τῇ ἡμέρᾳ τοῦ κυρίου* - "to deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus"; 2 Tim. 4,8- *ἐν ἐκείνῃ τῇ ἡμέρᾳ* - "which the Lord, the righteous judge, shall give me at that day"; Rom. 2, 5- *ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκάλυψως δικαιοκρίσεως τοῦ θεοῦ* - "against the day of wrath and revelation of the righteous judgment of God".

C. Time.

Paul lays stress on the fact that the day of the Parousia, the day of the second advent of Christ, is at the same time the Messianic Day of Judgment, when God, by Christ, will decide who is found approved, and who is not. And according to the uniform doctrine of the Apostle,,the judgment of the world will follow immediately after the general resurrection. 2 Tim. 4,1: "who shall judge the quick and the dead at his appearing"; 1 Cor. 4,5 "wherefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts". See also 1 Cor. 1,7.8; 1 Cor/ 5,5; 2 Cor. 1,14; 1 Thess. 2,19; 1 Thess. 3,13; 2 Thess. 1,7-10; Phil. 1,6.10; Phil. 2,16.

D. The Judge.

The holding of this judgment is commonly ascribed by Paul to Christ, as it is represented as a commission or plenipotentiary power, which the Father had given to the man Jesus as Messiah. Thus it is said, Rom. 2,16: *ὁ θεός* - - - - - (cf. v.6) *κελεύει τὰ κριτὰ ζωντανῶν διὰ Ἰησοῦ*. In Acts 17,31, Paul declares that God "hath appointed a day in the which he will judge the world in righteousness By the man he hath ordained" (Jesus Christ). And in 2 Cor. 5,10, Paul distinctly affirms that the judge will be Christ, he says: "For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad". Moreover in 2 Tim. 4,1 the same fact is established, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing". The specific act of judging is assigned to Jesus in 2 Thess. 1,7-10; 1 Cor. 4,5; Rom. 14,10; 2 Tim. 4,8.

But there is evidence that Jesus Christ will associate with himself as judges those whom he has redeemed. Says Paul in 1 Cor. 6,2.3: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" Hence it becomes evident that judicial functions are prominent in the words of the Apostle, and the least that they can be supposed to teach is that "all saints" will be taken into the counsel of God and called to reunite in the decision of the infallible Judge as to the guilt and doom of the wicked, whether angels or men. Not that they will be helpful to Christ in forming his decisions, but that they will be honored as his friends with such a full view of the

reasons for every decision, as to make it as truly theirs as his own.

But there are other statements of Paul closely allied in meaning to those which refer to the judicial functions of the saints, statements that speak of them as reigning with Christ, or as sharing his glory. Rom. 5,17; Rom. 8,17; 2 Tim. 2,12 etal. "In virtue of the union of believers with Christ, his triumph is theirs. They are joint-heirs with him, and if they suffer with him, they shall also reign with him, Rom. 8,17; 2 Tim. 2,12. He will judge and condemn his enemies as head and champion of his church, all his members assenting to his judgment and glorying in his triumph". (Hodge, Com. on 1 Cor. 6,2.3). Hence we may say that Paul propounded the view of the glorious participation of the redeemed, the saints, with Christ in the judgment of the world, of angels and men, at the "last day".

E. Universality.

The judgment on the day of the Parousia will be according to the plain words of St. Paul, a universal judgment. All mankind, the whole race of Adam, from the time of the creation of man to that of Christ's final appearance, without exception, of every generation, condition and character, all, all people will be subject to it. Each individual will appear in the integrity of his person, "body, soul and spirit" (1 Thess. 5,23). The dead will be raised and the living ^{believers} changed simultaneously, (1 Thess. 4,15-17), ~~prepared for the final judgment.~~ In asserting that Paul teaches a universal judgment the appeal is made to the following passages: Rom. 14,10: "for we shall all stand before the judgment seat of Christ". Rom. 14,12: "So then everyone of us shall give account of himself to God". 2 Cor. 5,10: "for we must all appear before the judgment-seat of Christ. 2 Thess. 1,6-10 (Paul speaks of Christ's judgment of the wicked and "to be glorified in his saints"). 2 Tim. 4,1: "Who shall judge the quick and the dead". In Acts 17,31 Paul declares that God "hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained". The expression which is here translated the "world", οἰκουμένη, means literally "the inhabited earth", "the world" (Matt. 24,14; Rom. 10,18; Heb. 1,6 et al.) or by metonymy "the inhabitants of the earth", "the whole human race, "mankind". And there can be no doubt that Paul intended by this all mankind, a universal judgment.

Several interpreters maintain the opinion that the final judgment refers to non-Christians only; so Kiel, Olshausen. This view is refuted by Paul in all those passages that refer to a universal judgment, which are mentioned in the preceding paragraph.

Other theologians contend that the judgment refers to Christians only; as Grotius and Meyer. This opinion is untenable in the face of the clear testimony of Paul to a universal judgment, and to his specific assertion that the wicked will also be judged (2 Thess. 1, 7-10). The majority of scholars, ancient and modern, are agreed that the final judgment will include "all mankind. Bengel says, in his inimitable manner, "All the angels, all the nations, how vast an assembly!"

In calling the last judgment "universal" reference has only been made thus far to mankind^d. But the question presents itself naturally, Are not the angels to be judged at the same time? If the language of Phil. 2, 10-11 is related to that of Rom. 14, 9-12, and refers to the judgment day, as I believe it does, we must also include angels among those who are to give an account of their stewardship, and how before the divine Judge. Moreover, Paul associates the judging of the world with the judging of angels: "Know ye not that the saints shall judge the world?.....Know ye not that we shall judge angels?" (1 Cor. 6, 2-3)

The whole tenor of the Apostle's writings indicates that he believed in a final universal judgment, a judgment of all mankind, living and dead, wicked and good, a judgment of all angels, evil and good. Rom. 2, 11: "For there is no respect of persons with God".

F. The Nature and Manner.

As to the nature of the final judgment, and the manner in which it will be conducted by Christ, Paul asserts the following particulars:

1. It is a judgment according to works (Rom. 2,6-9; Rom. 2,16); not only in the case of the ungodly (Gal. 3,9-12; Rom. 2,12), but also in the believers the works will come under consideration (1 Cor. 4,5; 2 Cor. 5,10). There is no conflict here with the doctrine of grace, for the believers are saved by faith (Eph. 2,8; Rom. 3,28), but judged and rewarded according to their works. This equivalence is but the natural correspondence between the harvest and seed-time, Gal. 6,7.8: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth of the Spirit, shall of the Spirit reap life everlasting. "However," the works of the believers are not mechanically appraised, as in Judaism, because Paul speaks, by preference, of "work" in the singular (Rom. 2,7.15; 1 Cor. 3,13; 9,1; Gal. 6,4; Eph. 4,12; Phil. 1,6.22; 1 Thess. 1,3; 2 Thess. 1,11). And this one organic product of "work" is traced back to the root of faith (1 Thess. 1,3; 2 Thess. 1,11, where the genitive ΠΙΣΤΕΩΣ is a genitive of origin), and Paul speaks as a rule not of ΠΟΙΕΙΝ but of ΠΡΑΞΕΙΝ, i.e. of the practice, the systematic doing of that which is good. Hence, it is evident that only the sanctified works of the justified believer will be judged. The norm of this judgment is, in respect to the godly, the Gospel, as contradistinguished from the Law, Gal. 3,9: "So then they which be of faith are blessed with faithful Abraham;" v.12: "And the law is not of faith; but the man that doeth them shall live in them"; but with respect to the unbelievers, the law, Rom. 2,12: "For as many as have sinned without law shall also perish without law; and as many as have sinned

in the law shall be judged by the law". See also 1 Cor. 6,9.10; Gal. 5,19-21. The trial of works is necessary for the sake of the vindication of God's justice, and the realization of the full measure of God's gracious rewards to the elect (1 Cor. 3,8.14; 9,17.18; Col. 2,18;3,24).

2. Every act of life, without exception, will be brought under review in the final judgment. Rom. 2,6-11; Rom. 14,12; 1 Cor. 4,5; 2 Cor. 5.; Gal. 6,7-9.

3. The final judgment is not a spiritual, invisible, endless, process, but it is an outward, visible event occurring at a definite time in the future. This fact may be gleaned by interpreting the predictions of the last judgment upon the same principle as its accompaniments, the second coming of Christ and the resurrection.

4. It will be a righteous and impartial judgment, 2 Tim.4,8; 2 Thess. 1,5; Rom. 2,5; Acts 17,31. Every one will be judged in accordance with his spiritual knowledge, faith, works, and the use he made of his opportunities. Those who have had the written law will be judged by that; the heathen, according to the light of nature, Rom. 2,13-16.

5. It will be the final and irrevocable^k sentence of judgment by which rewards will be bestowed upon the righteous and punishments allotted to the wicked for their good and evil actions, and the thoughts of the heart, 2 Cor. 5,10; 1 Cor. 4,5; Rom. 2,6.16.

6. The slaying of the Antichrist (2 Thess. 2,8) is the first act of the final judgment.

B. Duration.

The sufferings of the ungodly and the punishments of the wicked are expressly described by the Apostle as eternal. Paul uses the adjective *αἰώνιος* to describe the endless duration of the penalty inflicted upon the unbeliever (2 Thess. 1,9). *Αἰώνιος* means properly "eternal", everlasting, without end, unceasing. It expresses the quantitative rather than the qualitative element and involves the idea of duration. That this meaning is Pauline can be seen by the association of this word with other conceptions in Paul's writings. It is used to express the endless duration of God (Rom. 16,26), the endless duration of the future happiness of the saints (Rom. 2,7); it is associated with "life" (Rom. 2,7; Rom. 5,2; Rom. 6,23; 1 Tim. 6,12.19; Titus 1,2; Titus 3,17), "glory" (2 Tim. 2,10), "weight of glory" (2 Cor. 4,17), "consolation" (2 Thess. 2,16), "things not seen" (2 Cor. 4,18), opposed to *πρόκαιρος* (2 Cor. 4,18), "joined with thee forever" (*αἰώνιον αὐτόν* Philem. 15). Thus in all cases the quantitative sense of the word "eternal" suits the connection. Therefore, the opinion that the word "eternal", everlasting, denotes Quality rather than duration must be pronounced untenable. The origin of this view may probably be traced to the opposition which men feel to the doctrine of endless misery. This doctrine of an eternal punishment is said to be abhorrent to reason and inconsistent with the perfection of God. Nevertheless, an impartial study of the teachings of the apostle Paul leads to this startling, and, to some, offensive doctrine.

It is objected by some that the word "eternal" does not always possess the meaning forever. This may be true. But, we must admit that, when this word qualifies the condition of the righteous, it means forever, without end, e.g. the righteous shall go into "life eternal". The same word, however, qualifies the punishment of the

wicked, e.g. "they shall be punished with everlasting destruction". Fairness demands that we make the joy of the righteous and the punishment of the wicked - both qualified as they are by the same Greek word - of the same duration. Therefore, if we admit that the state of the believers is everlasting, we must necessarily recognize the endless, eternal duration of the punishment of the wicked.

C. Degrees of Punishment.

There are degrees of punishment in God's administration of the final state of the wicked as there are different degrees of sin. Some unbelievers are more guilty than others since they have rejected more knowledge of the will of God and greater opportunities for service, and have become more hardened and bitter in their enmity toward God. Justice will therefore impose a severer penalty on them. Hollaz says: "The punishments of hell differ in degree according to the quality and measure of sins". While Paul does not make a direct reference to this fact, yet it appears invariably suggested by his statements in Gal. 6,7 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap". Rom. 2,5.6: "After thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works". 2 Cor. 5,10: "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad". 2 Cor. 11,15: "whose end shall be according to their works". 2 Tim. 4,14 "Alexander the copper-smith did me much evil; the Lord will render to him according to his works".

D. Annihilation.

The best advocates of the doctrine of annihilation (Dr. White of England, Richard Kathe of Germany, and Dr. Hudson of America) do not hold the view that annihilation comes immediately upon the end of the present life. They admit that even for the ungodly, the unbelievers, something comes after death. They know that the great truths of the resurrection of the ungodly, of the judgment of the wicked, of the future punishment of the damned (2 Thess. 1,6-9; Rom. 2,5.8.9; Gal. 6,7; 2 Cor. 5,10 et al.) are too indelibly written on the pages of Scripture and on men's consciences to be denied. But they hold that after ages, perhaps long ages, of punishment, the ungodly will at last be annihilated. There is no doubt that the underlying principle of this theory is the relief it affords from the doctrine of eternal torment, and the comfort it gives in the hope that persistent sinners will not be punished forever, but will be at last put out of existence.

This theory is inconsistent with the ~~tenor~~^{tenor} of the writings of Paul and the language of the Apostle relative to the final state of the unbelievers. It cannot be maintained by sound exegesis and falls to the ground upon a minute investigation.

1. In the first place it places a too literal interpretation on the words of the Apostle. It takes a narrow view of the conception of "life" and "death". It fails to take cognizance of the fact that "life" means something very different from mere existence and that, therefore, death means something very different from non-existence. "Life" and "death" have moral and spiritual meanings. "Life" is existence with God's favor and fellowship in it. "Death" is existence apart from God's favor and fellowship.

2. It places a wrong interpretation upon the meaning of "eternal" (2 Thess. 1,9). It refers the "everlasting" with which

the wicked will be visited, to the "results or consequences" of that punishment, and not to the punishment itself. But Paul says that it is the punishment itself, and not the consequences, that is everlasting. If "destruction" means annihilation, then there is no need of the word "eternal" to qualify it. When the apostle speaks of the ungodly as being punished with "everlasting destruction" from the presence of the Lord, he does not mean their annihilation but their ruin and their deprivation of all that is good and promotes happiness. Elsewhere the apostle speaks of the "sudden destruction" (1 Thess. 5,3) coming upon the wicked at the day of judgment, and there, as the annihilationists would themselves admit, the word does not mean annihilation, for annihilation on their own showing does not come until after a period of punishment.

3. It is inconsistent with the plain and clear wording of the Apostle Paul. He used the word *ἀΐσιος* to designate the endless duration of the punishment. This word, as was pointed out in a previous section, gives no hint of cessation of this punishment, but declares in the strongest meaning, the endlessness, the eternity of future punishment. Hence the literal translation of *ἀΐσιος* affords additional testimony against the theory of annihilation.

4. The doctrine of annihilation implies an unworthy conception of God. It is inconsistent with such attributes of God as wisdom and power, and justice and love (2 Thess. 1,6; Gal. 6,7 et.al.)

5. Gerhard very fittingly remarks: "If the wicked had any more serious punishment to fear than being reduced to nothing, it is not apparent why it would not have been better for them never to have been born".

In view of our considerations above, no other construction can be put upon the explicit testimony of Paul than that the future punishment

of the wicked is endless and that the theory of an annihilation is untenable.

E. Restoration.

Another class of theorists maintain that there will be an ultimate restoration of the damned after an indefinite period of atoning and purifying suffering in proportion to their guilt. They base their arguments upon such passages as Rom. 5,18.19; 1 Cor. 15,22-28; Eph. 1,9.10; Col. 1,19.20. However, a correct exposition of these texts reveals the fallacy of their position and affirms the fact that Paul did not teach a final restoration of the unbeliever into the favor of God.

A sound exegesis will arrive at the following conclusions (cf. Hodge for point 2).

1. In regard to Rom. 5, 18 it is argued that the phrase "all men" must have precisely the same extent of application in the one clause as in the other. We answer, 1) Paul here teaches universal justification, but not universal heavenly bliss. 2) The description of those who will receive a place in the heavenly kingdom, as given in v.17 shows that believers only will share the joys of heaven, the others rejecting what has been prepared for them, too.

2. In regard to 1 Cor. 15,22 the argument is the same as that drawn from Rom. 5,18. From verses 25-28 it is argued that the great end of Christ's mediatorial reign must be the restoration of every creature to holiness and blessedness. To this we answer: 1) this is a strained interpretation put upon these words, which they do not necessarily bear, and which is clearly refuted by the many direct testimonies we have cited from Scripture above; 2) it is inconsistent with the scope of Paul's subject in this passage. He says that from eternity to the Ascension God reigned absolutely. From the Ascension to the restitution of all things God reigns in the person of the God-man as Mediator. From the restitution to eternity God will again reign

directly as absolute God.

3. The ultimate salvation of all creatures is argued also from Eph. 1,10; Col. 1,19.20. In both passages, however, the Apostle wishes to stress these two great thoughts 1) Christ has redeemed all men and thus removed the enmity that existed between God and the world, and 2) Christ is not only the head of the Church, but He is the exalted ruler of the universe, all things in heaven and earth being subject to Him.

V. Final State of the Believers.

A. Nature and Names.

The Apostle presents no clear and definite description of the splendor and magnificence of the future blessedness of the redeemed. He describes this happiness sometimes in general terms designating its greatness (Rom. 8,18-22; 2 Cor. 4,17.18) and sometimes by various beautiful images and figurative modes of speech.

The following are among the principal names of future happiness, both literal and figurative, as employed by Paul.

1. The literal appellations are: *ζωή αἰώνιος* "eternal life", which according to the Hebrew usage, signifies a happy life, eternal well-being. "Life eternal is the ineffable greatest and purest happiness, which believers, when their glorious and spiritual bodies have been received, being freed from every sin and bodily infirmity, will, with the holy and blessed angels, eternally enjoy God himself, without end, satiety or disturbance; this felicity is called, and is, life eternal". (Hofenreffer). The phrase occurs in Rom. 2,7; 5,21; 6,23; 1 Tim. 6,12; Titus 1,2; 3,7. Synonymous expressions with eternal life are: glory (Rom. 2,7.10; 8,18; 1 Cor. 15,43; 2 Cor. 4,17), "eternal glory" (2 Tim. 2,10), the glory of God (Rom. 5,2), glory of His power (2 Thess. 1,9), eternal weight of glory (2 Cor. 4,17), knowledge (1 Cor. 13,8-10), honor (Rom. 2,7.10), peace (Rom. 2,10), power (1 Cor. 15,43).

2. Among the figurative representations is heaven. It is there where the omnipresent God reveals himself most gloriously. The term heaven is found in Col. 1,20. It also occurs in the phrase "heavenly places" (Eph. 1,3.20; 2,6; 6,12). The "third heaven" (2 Cor. 12,2) was looked upon as the wide expanse of heaven, high above the atmosphere and starry heavens.

Another figurative name is "paradise" (2 Cor. 12,4) taken

from the abode of the first man in his innocence. From this it is transferred to the abode of the blessed

Once more this place is called the heavenly Jerusalem, (Gal. 4,26), because the earthly Jerusalem was the capital city of the Jews, the place of the royal residence, and the seat of the divine worship. Synonymous and correlated terms and phrases are: Heavenly kingdom (2 Tim. 4,18), "reign with him" (2 Tim. 2,12), inheritance (Gal. 3,18; Eph. 1,14; Rom. 8,17), crown of righteousness (2 Tim. 4,8, Phil. 3,14), victory (1 Cor. 15,54).

The real nature of the blessedness of the righteous in eternal life may be comprehended under the following particulars:

1. Entire freedom from sin and all its evil consequences, physical, moral and ~~social~~ ^{social} (2 Tim. 4,18), death (Rom. 7,24; 1 Cor. 15,26. 54) and the danger of falling away from God (1 Thess. 4,17). Here also should be included immunity from hunger, thirst, the use of marriage (1 Cor. 6,13; 15,42.43).

2. Positive blessings in the future world. They consist in the most delightful intercourse with God ("see God face to face" - 1 Cor. 13,12; "present with the Lord" - 2 Cor. 5,8; "to be with Christ" - Phil. 1,23; "presence of our Lord" - 1 Thess. 2,19; "ever with the Lord" - 1 Thess. 4,17; "live with Him" - 2 Tim. 2,11; "reign with Him" - 2 Tim. 2,12), and in communion with the redeemed saints (Rom. 8,17; 1 Thess. 4,17; 2 Tim. 2,10; 4,8; Titus 3,7). They also comprehend a perfect enlightenment of the intellect (1 Cor. 13,8-10); complete rectitude of the will and appetite (Eph. 4,24; 5,27); indulgence in the heavenly language which Paul observed in paradise (2 Cor. 12,4). Moreover, they include spirituality (1 Cor. 15,40.44.47-49; Phil. 3,21), invisibility (1 Cor. 15,44), impalpability (1 Cor. 15,44.47), illocality (*ib.*), subtilty (*ib.*), agility (1 Thess. 4,17; 1 Cor. 15,44), immortality and incorruptibility (Rom. 2,7; 1 Cor. 15,42-48.53.54; 2 Cor. 5,4),

strength and soundness (1 Cor. 15,43), brilliancy (1 Cor. 15,41.43), beauty (1 Cor. 15,43; Phil. 3,21).

Two questions bearing upon this subject have received some prominence. The one is whether the saints will recognize each other in the life to come? The other, whether the joy of life eternal will be clouded by the fact that the blessed will see many of their most intimate friends tortured in hell? In regard to the first query, there can be no doubt because the saints are endowed with perfect wisdom and knowledge (1 Cor. 13,8-10). And in response to the second question proposed, Hutter answers very effectively: "Not at all, for the will of the blessed shall in all things concur with that of God. Such carnal affections which are the sign of our weakness in this life will entirely cease in the life to come, when our love will extend only to those who are beloved of God and whom he has made heirs of everlasting life". Dr. Dau's remark is also pertinent: "The will of the blessed will have become perfectly conformed to the will of God, so that they adore also the glory and majesty of divine justice in viewing the torments of the damned". Gerhard says in answer to this question: "Beati videbunt suos notos et cognitos inter damnatos quotienscunque voluerint, sed absque ullo commiserationis affectu". Since the glorified bodies are endowed with spiritual and heavenly qualities of Christ, they are not ~~not~~ susceptible to the frailties and infirmities of the natural body.

B. Degrees of Glory.

Moreover, Paul distinctly teaches that there are degrees of blessedness and grades of glory in his conception of eternal life, (2 Cor. 9,6 f; Gal. 6,7.9; 1 Cor. 3,8; 1 Cor. 15,4). However, he does not entertain the opinion that there are grades of salvation. The happiness of all will be equally eternal, but not equally intense. The more faithful one has been, the more good works, such as are acceptable in the sight of God, one has performed, the nobler his virtues were, the greater the difficulties and hindrances which he had to overcome, the greater will be his reward. That this should be otherwise, neither the goodness nor the justice of God permit us to believe. Dr. Pieper (111,632) very pointedly remarks: "Grade der Seligkeit sind nicht anzunehmen, weil alle Seligen vollkommen sind, das ist jeder der Seligen wird für seine Person in Schauen Gottes volle genüge haben. Wohl aber gibt uns die Schrift veranlassung, grade der Herrlichkeit (δόξα, gloria) zu lehren nach der Verschiedenheit der Arbeit und Treue hier auf Erden. Man hat dies in der lateinischen Vers zusammengefasst: Omnibus una salus sanctis, sed gloria dispar", und sich dafür mit Recht auf Schriftstellen wie 2 Cor. 9,6ff..... berufen". Meyer, quoting Caloy on this passage, says: "Non ad ipsam vitam aeternam, sed ad praemia in vita aeterna, non ad essentialem benedictionem et gloriam, sed ad gloriae gradus referenda".

C. Is Heaven a Place?

The place or state of the blessedness and happiness of the righteous is called by Paul οὐρανός, "heaven" and "heavenly places."

Οὐρανός is "the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings" (Thayer). Paul designates it as the "third heaven", ὁ τρίτος οὐρανός 2 Cor. 12,2 of the several distinct heavens of which he speaks in Eph. 4,10 (ὑπεράνω πάντων τῶν οὐρανῶν). It is the highest heaven, the dwelling-place of God. From this heaven Christ is said to have come, 1 Cor. 15,47; it is the abode of angels; Gal. 1,8; 1 Cor. 8,5; Eph. 3,15; it will be the above of all things and beings in the heavens (i.e. angels) and on earth (τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, Eph. 1,10; Col. 1,16.20. This heaven is the abode to which Christ ascended after his resurrection, Rom. 10,6; and from which he will return at His Parousiá, 1 Thess. 1,10; 4,16; 2 Thess. 1,7. Heaven is appointed as the future habitation of those who, raised from the dead and possessed of spiritual and glorified bodies, shall become partakers of the heavenly kingdom, 2 Cor. 5,1; and the salvation awaiting the believers is said "to be laid up for them in heaven", Col. 1,5.

The phrase τὰ ἰσπουδία in Paul is translated as "heavenly places", "heavenly regions", i.e. heaven itself, the abodes of God and the angels, Eph. 1,3.20; 2,6; 3,10.

From the above Pauline representations the conception of heaven as a place, locality, as well as a state of blessedness is seemingly suggested. However, nothing more definite is revealed than that Paul defines it as the dwelling-place of the local presence of Christ's body and soul and that it is the scene of the manifestation of God's

glory and the future home of the righteous. This much is certain that it cannot be determined from the writings of Paul that heaven is a place.

Dr. Pieper regards the question as unsolvable. He says (Dogmatik III, 623): "Die örtliche Lage des Himmels der Seligen ist ebensowenig zu bestimmen wie die der Hölle. Wie das $\pi\omicron\upsilon$ damnatorum da ist, wo sich Gott in seiner ewigen Strafgerechtigkeit erzeigt, so ist das $\pi\omicron\upsilon$ beatorum dort, wo sich Gott in aufgedeckter Herrlichkeit, $\pi\epsilon\acute{o}\beta\omega\tau\omicron\nu, \pi\epsilon\omicron\varsigma \pi\epsilon\acute{o}\beta\omega\tau\omicron\nu$, zu schauen gibt". Dr. Strong believes that heaven is a place. He writes (Syst. Theo. p.1032) in answer to the question, "Is heaven a place?": "We answer that this is probable, for the reason that the presence of Christ's human body is essential to heaven, and that this body must be confined to place. As the new bodies of the saints are confined to place, so it would seem, must be the body of their God". The fallacy in Dr. Strong's argument is anticipated in J. Gerhard's remark in his (L. de vita aet. Ch.170): "Beati, qui in una coeli extremitate mansionem suam habent, ad alios in altera extremitate habitantes raro ac tarde commeabunt propter maximam utriusque distantiam, ac si Christus in una coeli extremitate versetur, reliquis beatis in altera parte opposita degentibus suavissimo \acute{o} psius conspectu et colloquio carendum erit, et quae sunt ~~quius generis~~ alia, quae ex puerili illa de caelo beatorum cogitatione colligi possunt".

VI. The End of the World.

The absolute consummation of the world will be accomplished at the Second Advent of Christ, after the judgment, when Christ delivers up the kingdom to God the Father, 1 Cor. 15, 23-25; "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet".

The nature of the final consummation of the universe is not clearly and comprehensively expressed by the Apostle. In consequence, there has developed a diversity of opinion. Luther, Brenz, Althammer, Phil. Nicolai, Meyer, Philippi, Stoeckhardt et al. staunchly supported the view that Paul taught a transformation of existing matter at the Parousia of the Lord. They base their claims on Rom. 8, 19-23 and 1 Cor. 7, 31. Luther remarks (St. L. Xii, 729f):
 Es ist sehr trostlich geredet, das Paulus die ganze Creatur einzieht, gleich als in eine Person, die mit uns ein Verlangen haben, aus diesem Leben in ein anderes zu kommen. Das mir ja gewis wissen, das wir noch nicht leben, wie wir sollen, sondern warten eines andern Lebens, das unser rechtes Leben sein soll; wie die Sonne eines andern Schmuckes wartet, den sie haben soll, samt der Erde und allen andern Kreaturen, namlich, das sie gereinigt soll werden von allem Misbrauch des Teufels und der Welt. Dieses aber, spricht er, wird geschehen, wenn die Kinder Gottes offenbart werden. Jetzt auf Erden sind sie wohl schon Gottes Kinder, aber sie sind noch nicht in ihrer Herrlichkeit, gleichwie die Sonne noch nicht in ihrer rechten Herrlichkeit ist,

darum das sie der Eitelkeit ist unterworfen; aber sie will des Endes erharren, welches ihr vorgestellt ist, da ihr Dienst einmal soll aufhören; darauf wartet sie samt der ganzen Kreatur und allen Heiligen mit eitel Seufzen und bleibt unterdes unterworfen der Eitelkeit, das ist, dem Teufel und der bösen Welt, allein um Gottes willen, der hat sie unterworfen, doch auf Hoffnung, das es nicht soll ewig währen."

Brenz says (Homil. 53. in Lucam): "Num coelum et terra ita transibunt, ut nihil eorum omnino maneat? Minime omnium. Non transibunt omnino, sed mutabuntur. Abiciunt vestimentum corruptionis et induent novam vestem incorruptionis, futura quidem coeli ac terrae mutatio, non autem in totum abolitio. Meyer: "das Vergehen der Welt ist das Vergehen ihrer Form (1 Cor. 7,31), durchwelches ihre Umwandlung bedingt ist. Philippi: "Nicht der *κόσμος*, sondern nur das *σχήμα τοῦ κόσμου τούτου* wird vergehen, 1 Cor. 7,31..."

On the other hand, Gerhard, Quenstedt, Calov and the majority of Lutheran theologians, reject this view as untenable, and see in these passages a possibility of the doctrine of annihilation. In discussing Rom. 8,21, Gerhard very correctly points out that those who teach a transfiguration on the basis of this passage fail to place sufficient stress upon the word "servitude" (*δουλεία*). The adherents of the theory of transformation argue as though the apostle had said that the creature would be delivered from the corruption, while the expression of Paul plainly refers to the freedom from the servitude of the corruption. Gerhard says: "Addimus apostolum nequaquam dicere, quod liberanda sit creatura a corruptione, quae phrasis substantiali interitui opposita videri poterat, sed a servitude corruptionis, quae eidem minime adversatur." The Apostle here personifies the creature who seeks to be delivered from the servitude of the corruption. And this freedom, argues Gerhard, can be ob-

tained by an annihilation of the world just as well as by a transformation of the universe. This truth may also be applied to the passage 1 Cor. 7,3. Hence it is evident that the real nature of the consummation of the world cannot be definitely established from the writings of Paul, that the doctrine of transformation is ^{rather} untenable, and that a strong possibility is suggested of a final annihilation of the universe at the Second Advent of Christ.

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