

THE BODILY RESURRECTION OF THE UNSAVED

by

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The unsaved individual will go through a series of events after this life is over because of his rejection of Christ. The death of Christ affected the unsaved in that, at the cross God took the sins of the whole world and placed them on the account which Christ paid at Calvary. It is each person's responsibility to respond to this saving act of Christ and to personalize this atonement.

Once the rejection of Christ is made irreversible because of death, the non-believer is ushered into a conscious state of existence (Sheol-Hades) where he will be tormented until it is time for his resurrection and judgment. In this intermediate state between death and resurrection, the condemned person will suffer a severe punishment which is real and literal, yet will not be physical or material since there will be no body to dwell in during this time. The body is placed in the grave at death and the spirit inhabits the after-world alone (this is true for the believer also).

The resurrection of the unsaved, which takes place at the end of the millennium and the beginning of the eternal state, is designed to reunite the whole person--body and spirit--and to appoint the proper judgment. The body that these will dwell in eternally will be their original bodies made suitable for life in the spiritual realm as well as that of the physical. However, that body will remain in a state of corruption because of their unaccountable sins.

The punishment distributed to each unsaved person will be based on his amount of spiritual enlightenment and the severity of his evil deeds. Each person will be cast into the lake of fire, which is eternal, and each person will experience an eternity of darkness separated from God. This state is eternal in that it shall never end and at no point will the unsaved person be annihilated, but rather will continue in a state of conscious suffering forever.

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Advisor

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## INTRODUCTION

It is the goal of this thesis to show how the unsaved individual has been affected by Christ's atoning work and the results of his rejection of Christ. This rejection establishes his place of existence after death, the nature of his resurrection and his resurrection body, as well as determining his eternal torment and destiny.

The death of Christ has placed each person in a savable position but does not exclude the personal responsibilities of the individual. If he rejects Christ in this life, he will abide in suffering in the next life. His resurrection body (which will consist of the re-uniting of the individual's original body and spirit) will be characterized by sin and shame. He will be judged and sentenced to eternal torment apart from God.

## CHAPTER I

### THE ATONEMENT IN RELATION TO THE UNSAVED

#### The Need for Atonement

As a result of sin which entered the world through the first man, Adam, all men must face death (Rom. 5:12). The sin of Adam affected all men, both physically and spiritually. Physically it brought upon many imperfections (including physical death) in a previously perfect environment. Spiritually this sin alienated man from a holy God (Isa. 59:2), and this is called by some spiritual death.

Man as a sinful being--spiritually dead--has a need for some form of atonement before God. This atonement must be obtainable by mortal man, yet satisfying to an infinitely holy God.

For the purpose of adequately fulfilling His own standards and as an expression of His gracious love, God gave His Son, Jesus Christ, to be a sacrifice for all (Jn. 1:29; Heb. 2:9-10; 1 Jn. 4:9-10). Jesus was to pay the price which would be more than sufficient in atoning for the sin of the human race, and Calvary was the necessary working out of God's

<sup>1</sup>  
eternal plan.

God was well aware of who the recipients of salvation, based on Christ's atoning work, would be (Eph. 1:4; 2 Tim. 1:9; Rev. 13:8). However, this sacrifice was made on behalf of all men (Jn. 3:16; 1 Tim. 4:10; 1 Jn. 2:2). It was not God's purpose to condemn the human race; rather, He desired that man might be brought into an eternal relationship with Him, which was adequately accomplished through Christ's atoning death (1 Jn. 2:1-2).

The problem stemming from this work of atonement relative to this study is: "In what way did Christ die for the non-elect?" This study will not argue the fact that His death was sufficient for the elect.

### The Extent of the Atonement

#### Limited Redemptionists

The limited redemptionists hold that the atonement was made on behalf of the elect only, in order to secure their salvation. This is based on several scripture passages in which Christ is associated with his own. "The Scriptures

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<sup>1</sup>Lewis Sperry Chafer, Salvation (Grand Rapids, Michigan: Zondervan Publishing House, 1973), p. 60.

habitually and characteristically, and in every variety of form, assert that the satisfaction of Christ affects the deliverance, the redemption, the salvation, the adoption, the sanctification, etc., etc., of his people."<sup>2</sup> This view is also the reformed position; "That Christ died for the purpose of actually and certainly saving the elect, and the elect only."<sup>3</sup>

Buswell, who is a limited redemptionist, states that it is agreed among those of the Calvinistic system of doctrine that the atonement of Christ is universal in that: 1) it is sufficient in value and potential for all, 2) the atonement is applicable to all, and 3) the atonement is offered to all. But he also holds that the atonement is particular: 1) in its ultimate results and 2) in its design and intention.<sup>4</sup> Commenting on the particular aspect of the

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<sup>2</sup>Archibald Alexander Hodge, The Atonement (Grand Rapids, Michigan: Baker Book House, 1974), p. 246.

<sup>3</sup>L. Berkhof, Systematic Theology (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1976), p. 392.

<sup>4</sup>James Oliver Buswell, A Systematic Theology of the Christian Religion, Vol. 2 (Grand Rapids, Michigan: Zondervan Publishing House, 1963), pp. 141-143.

design and intention of the atonement Buswell states:

There is a special sense in which Christ is the Mediator for His elect, and not for all (Jn. 17:9). Within the decrees of God, the atonement was intended to accomplish precisely what it does accomplish. It accomplishes the salvation of the elect of God; it furnishes ethical and logical ground for common grace (Rom. 3:25); and it renders the lost ethically and logically inexcusable (Rom. 1:20) . . . If not a particular atonement then the decree of election is hypothetical and uncertain.<sup>5</sup>

#### Unlimited Redemptionists

The unlimited redemptionists believe the atonement was made on behalf of all members of the human race. The evidences for an unlimited atonement are found in several categories of verses describing Christ's offer: 1) He offered a universal redemption (1 Tim. 2:6), 2) a universal propitiation (1 Jn. 2:2), 3) a universal reconciliation (2 Cor. 5:19) plus several others.<sup>6</sup>

Chafer writing in support of an unlimited atonement states that all Calvinists believe that the elect will be saved, but suggests the major issue is:

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<sup>5</sup>Buswell, A Systematic Theology of the Christian Religion, p. 142-43.

<sup>6</sup>Charles R. Smith, Did Christ Die Only for the Elect? (Winona Lake, Indiana, BMH Books, 1975), p. 7-8.

Whether the sacrifice of Christ is the only divine instrumentality whereby God actually saved the elect or whether that sacrifice is a divine work, finished, indeed, with regard to its scope and purpose, which renders all men savable, but are applied in sovereign grace . . . only when the individual believes. Was the objective in Christ's death one of making the salvation of all men possible, or was it the making of the salvation of the elect certain? <sup>7</sup>

Chafer answers this question as it relates to all men stating:

Certainly Christ's death of itself forgives no sinner, nor does it render unnecessary the regenerating work of the Holy Spirit. Any one of the elect whose salvation is predetermined and for whom Christ died, may live the major portion of his life in open rebellion against God and, during that time, manifest every feature of depravity. <sup>8</sup>

Since the basis of salvation has been laid, and all men are in a savable position, it is only a matter of the unbeliever to apply this redemption to his own account; if not, it will be the basis of his judgment.

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<sup>7</sup>Lewis Sperry Chafer, Systematic Theology III (Dallas: Published by Dallas Seminary Press, 1948), pp. 193-194.

<sup>8</sup>Ibid., p. 193.

The Benefits of the Atonement for the Unsaved

In evaluating the various theological schools of thought concerning benefits received by the unsaved from the atonement, there is little to be offered from limited redemptionist scholars. Hodge claims that as far as the heathen are concerned, who do not hear the Gospel message, "Salvation is no more objectively (universally) available than subjectively (individually) possible."<sup>9</sup>

However, Murray, who holds to a limited redemption, states that the unbeliever will gain many benefits from Christ's atonement. The fact that Christ died and rose again gave him "mediatorial dominion" over all things in heaven and earth, and this dominion contains universal benefits.<sup>10</sup>

In contrast to the limited redemptionist, Chafer states:

The unlimited redemptionists recognize two revelations which are equally clear--that Christ died for the cosmos world, and that His death is the ground of salvation for those who believe and the ground of condemnation for

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<sup>9</sup>Archibald Alexander Hodge, The Atonement (Grand Rapids, Michigan: Baker Book House, 1974), p. 360.

<sup>10</sup>John Murray, Redemption: Accomplished and Applied (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1970), p. 61.

those who do not believe.<sup>11</sup>

The atonement of Christ is the basis, by which men can either place themselves in submission to God or rebel against Him. Either way, all men are in a position where God is equally obtainable to each one on the same basis, the atonement of Christ.

Chafer offers fourteen accomplishments made through the death of Jesus Christ: 1) a substitution for sinners, 2) Christ is the end of the law principle in behalf of those who are saved, 3) a redemption toward sin, 4) a reconciliation toward man, 5) a propitiation toward God, 6) the judgment of the sin nature, 7) the ground of the believers forgiveness and cleansing, 8) the ground for the deferring of righteous divine judgments, 9) the taking away of pre-cross sins once covered by sacrifice, 10) the national salvation of Israel, 11) millennial and eternal blessings upon Gentiles, 12) the spoiling of principalities and powers, 13) the ground of peace, 14) the purification of things in heaven.<sup>12</sup>

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<sup>11</sup>Chafer, Systematic Theology III, p. 188.

<sup>12</sup>Ibid., p. 55.



### Biblical Evidence

There are several passages of scripture which speak of the relation between the atonement of Christ and its effect on the unsaved. One very important passage is 2 Cor. 5:18-19:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

Throughout these verses (and in verse 20) is found the verb *καταλλάσσω* which primarily means, "to pay the exchange, or difference", and is translated "to reconcile."<sup>13</sup> The tenses used in these verses are significant. According to Lenski, the use of the aorist is connected to "us" thus indicating a finished act, an established fact. Then the present participle is used with "the world" signifying a continuous action toward all individuals. Lenski understands the employment of the present participle as suggesting Christ's death as a subjective fact of the reconciliation, especially since the aorist is used

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<sup>13</sup>William G. T. Shedd, Dogmatic Theology II (Grand Rapids, Michigan: Zondervan Publishing House), p. 395.

in verses 14 and 15 to show the objective fact--that Christ died for all. Thus Paul is saying that what God has done on behalf of himself and his associates (aorist *καταλλάξας*) he is still working out in regards to the world (durative present participles), that is reconciliation.<sup>14</sup>

By reconciling all men by the death of Christ all of mankind is placed under the death of Christ, and all those who receive life will not live unto themselves but unto him (vs. 15).

Also important to the understanding of the atonement in relation to the unsaved is the phrase *μὴ λογίζομενος αὐτοῖς τὰ παραπτώματα αὐτῶν* in verse 19. The participle *λογίζομενος* in this usage means "to reckon, to calculate; to count, to take into account."<sup>15</sup> Here God is taking the sins of the world and putting them on the account which Christ paid at Calvary where He took the sinner's place.<sup>16</sup>

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<sup>14</sup>R. C. H. Lenski, The Interpretation of St. Paul's First & Second Epistles to the Corinthians (Minneapolis: Augsburg Publishing House, 1937), pp. 1073-1076.

<sup>15</sup>William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (The University of Chicago Press, 1974), p. 476.

<sup>16</sup>H. A. Ironside, Addresses on the Second Epistle to the Corinthians (New York: Loizeaux Brothers Publishers), p. 154.

Then man is responsible to appropriate this reconciliation to himself. Each individual is in a state where his salvation is potentially available, if he would respond to God's saving grace provided through the cross of Jesus Christ.

## CHAPTER II

### THE RESURRECTION OF THE UNSAVED

Since all men are now personally accountable to God, because of the cross work of Christ, there is need to relate how the rejection of Christ will affect the individual after this life is done. This chapter will deal with the teachings of the resurrection as it relates to the unsaved, as well as their state of existence between their own death and resurrection.

#### The Necessity of the Resurrection

The word resurrection means to come back to life in this world; therefore, it is the reversal of dying. Literally, "It is to stand up or to cause to stand; it is to raise up."<sup>1</sup> A resurrection involves newness of life and always involves a reunion of a person's body and spirit.<sup>2</sup> It is natural for

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<sup>1</sup>James L. Boyer, Prophecy Things to Come (Winona Lake, Indiana: Brethren Missionary Herald Books, 1973), p. 91.

<sup>2</sup>Wilbur W. White, The Resurrection Body (New York: George H. Doran Company, 1923), p. 16.

a person to desire the completeness which comes only in this union between the body and the spirit (2 Cor. 5:4).

The purpose for the resurrection is twofold: first, it is to restore the natural unity of the body and spirit (2 Cor. 5:1-8), and second, to execute judgment (believer: Mt. 16:27; Rom. 14:10; 2 Cor. 5:10 -- unbeliever: Jn. 5:22; Rev. 20:11-15).

It has been seen from the definition of resurrection that the unity of the person is an important element involved in the resurrection. Machen states, "... the connection between soul and body is the normal and desirable thing and that a disembodied state is a state of nakedness from which the Christian desires to be delivered."<sup>3</sup>

### Biblical Teachings of a Resurrection

#### Old Testament Teachings

Many scholars have difficulty finding teachings concerning a resurrection in the Old Testament. However, some

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J. Gresham Machen, The Christian View of Man (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), p. 143.

will clarify this by stating that the Old Testament merely alludes to the resurrection while not teaching much about it. Others will take supposedly "resurrection passages" and apply them in a figurative sense to the restoration of the nation of Israel.

The Sadducees found no merit in the belief of a resurrection (Mt. 22:23). In this passage, Jesus rebuked them for their lack of understanding of the scriptural teachings, thus pointing out their self-deception.

Martha expressed a belief in the resurrection when she sent for Jesus after the death of her brother, Lazarus. "I know that he shall rise again in the resurrection at the last day" (Mt. 11:24). She got this belief from the Old Testament.

This writer holds that the Old Testament does teach a bodily resurrection from the dead. Job anticipated his release from suffering and translation into glory (Job 14).

Ezekiel, Isaiah, and Hosea all offer valuable information to the subject of the resurrection. However, the last important revelation on life after death which occurs in the Old Testament is that of Dan. 12, written somewhere

between 580-530 B.C.<sup>4</sup> This passage is perhaps the most significant one in the Old Testament concerning this doctrine and is the center of this study relating the Old Testament teachings with the doctrine of the resurrection.

In dealing with Dan. 12:1-3, three questions need to be answered: 1) To whom is this passage referring? 2) When is this resurrection to take place? 3) Of what nature is this resurrection? Is it a bodily resurrection or figurative?

Writer's translation: Dan. 12:1-3

1. And at that time Michael will appear, the great angel who stands over the children of your people, and there will be a time of distress, which has never been since there was a nation even until that time, and at that time your people will be delivered, every one being found in the book of records (God's).
2. And many of the ones asleep in the land of the dust will awake, these (will go) to everlasting life and those to shame and to everlasting contempt.
3. And the wise ones will shine like the shining of the firmament and turn many to righteousness, as the stars forever and ever.

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<sup>4</sup>J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), p. 461.

### To Whom Does This Passage Refer?

There are two distinct views concerning to whom this passage may refer. The first would be a general resurrection, that is, this passage is speaking of either all peoples or at least of all those of the faith of Abraham (this includes the New Testament Church). The second view would be that only the nation of Israel is being referred to.

The proponents of the General Resurrection view use several grammatically significant arguments. The first point to be brought out would center around the Hebrew word  $\text{D}^{\text{L}} \text{I} \text{I}$  translated "many". These scholars would show other references where this same word is used in a similar way definitely intending an all inclusive rendering. A valid point, however, an examination of the context should be the final authority and should probably be taken in its normal, literal usage, unless otherwise dictated by the passage.

A second major argument is that Israel is representative of all those belonging to the Jewish tradition. Leupold arguing on this point states: "The term Israel (your people) is used in the New Testament to broaden out to include all



who are of the faith of Abraham (Rom. 4:16)."<sup>5</sup> He supports this statement grammatically by relating the term to the phrase "everyone in the book of life," thus making it general in scope.

Payne also comments in support of a general resurrection:

The first resurrection then consists of "everyone that is found in the book of life" that is, of the elect inheritor of the testament. God further identified them for Daniel as "thy people", that is, Israel in the sense of the true Church of all ages (cf. Rev. 20:4-5) . . .<sup>6</sup>

The view that this passage refers to Israel only would be a more literal view. The word *רַב* is an adjective usually rendered as "much, many, or a great amount."<sup>7</sup> Again, the context must dictate as to the extent of usage of such a word. In this context it would be dependent upon one's understanding of the extent of "thy people".

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<sup>5</sup>H. C. Leupold, Exposition of Daniel (Columbus: The Wartburg Press, 1949), p. 527.

<sup>6</sup>Payne, The Theology of the Older Testament, p. 462.

<sup>7</sup>Francis Brown, S. R. Driver and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1975), pp. 912-913.

The term  $\eta\dot{\delta}\gamma$  rendered "thy people", referring to the people of which Daniel was associated, is certainly used uniformly throughout Daniel as meaning Israel.<sup>8</sup> It is difficult to imagine Daniel as understanding this people as anyone other than the nation of Israel, especially since that is how it has been used throughout the book.

Under this theory, the phrase "everyone being found in the book of life", would refer to all the Jews who are among the elect of God.

So both views depend on their understanding of the word  $\eta\dot{\delta}\gamma$ . One theory holds strictly literal, while the other attempts to apply it to their New Testament understandings.

In view of the normal contextual usage and the understanding of the original author, it would seem natural to view this resurrection as referring to Israel alone.

#### When Does This Resurrection Take Place?

The three major views in answering this question are:

- 1) it is a national revival, 2) it is a pretribulational

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<sup>8</sup>John F. Walvoord, Daniel: The Key to Prophetic Revelation (Chicago: Moody Press, 1972), p. 282.

resurrection, or 3) a posttribulational resurrection.

The first view is considered the National Resurrection view. This view states that Israel as a nation is dead, but will be revived; it is figurative in nature. Scholars holding this view vary as to whether this revival has taken place or not. It is often compared to Ezekiel 37:15. Gaebelstein says, "Physical resurrection is not taught in the second verse of this chapter ... the passage has nothing to do with physical resurrection. Physical resurrection is however used as a figure of the national revival of Israel in that day."<sup>9</sup>

The theory placing this resurrection before the tribulation sees this event as relating to the rapture of the Church mentioned in 1 Thes. 4. The scholars in this school use the phrase "at that time" in referring not to any specific moment but as to the whole process of time at the end. This would give them the liberty to place it either before or after the tribulation in order to be consistent with their New Testament presupposition.

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<sup>9</sup>Arno Clemens Gaebelstein, The Prophet Daniel (New York: Our Hope Publishers, 1911), p. 200.

The third idea is that Dan. 12 is referring to a resurrection taking place after the tribulation. Some hold this view because of their understanding of New Testament eschatology. Others get it from the text alone.

The most important argument used to support this view is that the phrase "at that time" refers back to "the time of the end" in Dan. 11:40 which is describing events during the tribulation. Leupold states:

There can be no doubt about it that the time referred to in this verse is coincident with that of the events last spoken of. It is the time of the Great Tribulation.<sup>10</sup>

Keil points out that the phrase  $\text{וְכָל הַיּוֹם הַהוּא}$  (Dan. 12:1) refers back to  $\text{וְכָל הַיּוֹם הַהוּא}$  (chap. 11:40) and that the copula beginning verse two designates a continuation of thought and time element.<sup>11</sup>

The second time this phrase is used in vs. 1 it clearly refers to the time after the tribulation and mentions that Israel will be delivered. This is consistent with the

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<sup>10</sup>Leupold, Exposition of Daniel, p. 527.

<sup>11</sup>C. F. Keil, Biblical Commentary on the Book of Daniel (Grand Rapids: Wm. B. Eerdmann Publishing Company, 1971), pp. 476-477.

teaching in Isa. 26:20 which states a deliverance after "the indignation is over." If this be true, it would mean that the first Jewish resurrection (of the righteous) would be after the tribulation.

#### Of What Nature is This?

It has already been shown that some hold to a figurative resurrection, making this passage refer to the revival of Israel. However, the vast majority of conservative scholars deal with this passage as an actual bodily resurrection.

In Dan. 12:2, the figure of "ones asleep" is used to refer to the Jews indicated. In the Psalms and prophets figures are repeatedly used such as "to awake" and "to sleep", referring to the resurrection from the dead.<sup>12</sup> The word <sup>אֵלֶּם</sup> from the root <sup>שָׁם</sup> means "to sleep" and when speaking of the dead means "sleeping in the ground."<sup>13</sup>

The major word pointing to the resurrection is <sup>יָעִיר</sup>. The meaning of its root is "to awake" and refers

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<sup>12</sup>Clyde W. Field, The Doctrine of the Resurrection in the Old Testament (Unpublished Thesis, Grace Theological Seminary, 1955), p. 175.

<sup>13</sup>Brown, Driver and Briggs, A Hebrew and English Lexicon of the Old Testament, p. 445.

to a resurrection, "awaking from the dead."<sup>14</sup> Of those who will awake are two classes: 1) those who will go to eternal life, and 2) those to eternal shame. The language used is definitely referring to eternality.

The contrast between the ones to be resurrected to eternal life and eternal shame can be seen in the pronoun  $\text{לְכָל־אֶחָד}$ . This word translated "some" by the translation implies a specific resurrection, i.e., to the exclusion of some, possibly even of the Jews. In one lexicon is offered a formula of use which is  $\text{לְכָל־אֶחָד} \dots \text{לְכָל־אֶחָד}$  and fits the usage in this passage but is not classified by the authors, its translation is "these ... those."<sup>15</sup> The distinction made with this pronoun indicates two separate resurrections. The first would be of the righteous at the end of the tribulation, and the second of those to eternal shame, at the end of the millennium.<sup>16</sup>

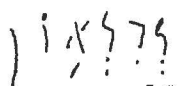
There are two terms used to describe the eternal state of the wicked: 1)  $\text{לְכָל־אֶחָד}$  translated "shame."

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<sup>14</sup>Ibid., p. 884.

<sup>15</sup>Ibid., p. 41.

<sup>16</sup>Robert D. Culver, Daniel and the Latter Days (Chicago: Moody Press, 1954), p. 176.

It is a plural which expresses intensity and fullness; Young translates it "reproaches."<sup>17</sup> 2)  translated "contempt", which is an object of aversion.<sup>18</sup>

Daniel's purpose is not to deal with the events of the unsaved at this time, but rather he emphasizes the righteous, trying to encourage his Jewish readers during their time of discouragement.

#### New Testament Teachings

By far, the greatest amount of teaching concerning the resurrection in general, and the resurrection of the unsaved in particular, is found in the New Testament. The resurrection of Christ is the major theme of the New Testament and is the pattern for the resurrection of the believer. (1 Cor. 15:13-14).

#### 1 Cor. 15:42-44

In chapter fifteen of 1 Corinthians Paul deals extensively with the fact and nature of the resurrection body.

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<sup>17</sup>E. J. Young, The Prophecy of Daniel (Grand Rapids: Wm. B. Eerdmann Publishing Co., 1948), p. 256.

<sup>18</sup>Ibid., p. 256.

Paul bases his arguments on the power displayed through Christ's resurrection and uses this as a pattern of the power of the believers' resurrection. This entire chapter is primarily dealing with the blessed hope of the believers' resurrection, although Paul refers to the unbeliever in verse 24. This reference to the unsaved is speaking of the work of Christ at the end time rather than the actual resurrection of the lost, although they are involved in the destruction of death (vs. 26). Since Paul is mainly dealing with the believer's glorified body, not all that is said is applicable to the unbeliever, but some principle aspects will relate.

Concerning the bodily aspect of the resurrection, the illustration of a planted seed, which blooms into its crop, is used to draw comparisons (vs. 35-38). Paul then explains the application in verses 42-44.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Presented in these verses are various contrasts intended to contrast the body that is placed in the grave



and the body that will come forth. Of major importance are the two contrasting verbs which describe the action and identify the exact sequence of events. These same verbs are used throughout the verses.

The first verb used is σπείραται . This word appears in its present, passive, indicative, third person, singular form. Its basic idea is that of planting a seed and is used in the figurative sense "to buy a body."<sup>19</sup> It is contrasted with the verb ἐγείραται , which has the same forms. The meaning of this word is "to walk," "to arouse," and "to raise of the dead."<sup>20</sup> Lenski adds that the two verbs have the same subject, which indicates that the first body that is buried is the same body that will be raised.<sup>21</sup>

Also presented in contrast is the condition which the body is either at the sowing or the raising. This is

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<sup>19</sup>Lenski, The Interpretation of St. Paul's First & Second Epistles to the Corinthians, p. 712.

<sup>20</sup>Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 213.

<sup>21</sup>Lenski, The Interpretation of St. Paul's First & Second Epistles to the Corinthians, p. 712.

a comparison of contrasting nouns.

$\phi\theta\omicron\rho\tilde{\alpha}$  = "ruin, destruction, dissolution, deterioration, corruption. It is of the state of being perishable."<sup>22</sup>

$\acute{\alpha}\phi\theta\alpha\rho\sigma\acute{\iota}\alpha$  = "in incorruption; that is, no more liable to decay, sickness, disorganization, and putrefaction,"<sup>23</sup>  
"imperishable and immortal."<sup>24</sup>

$\acute{\alpha}\tau\mu\acute{\iota}\alpha$  = "dishonor, disgrace, shame, humiliation."<sup>25</sup>

$\delta\acute{o}\xi\eta$  = "in divine and heavenly radiance."<sup>26</sup> "In honor, in beauty; honored by God by the removal of the curse, and in a form and manner that shall be glorious."<sup>27</sup>

<sup>22</sup>Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 865.

<sup>23</sup>Albert Barnes, "1 Corinthians" Notes on the New Testament (Grand Rapids: Baker Book House, 1970), p. 314.

<sup>24</sup>James L. Boyer, For a World like Ours (Winona Lake: BMH Books, 1971), p. 144.

<sup>25</sup>Arndt & Gingrich, A Greek-English Lexicon of the New Testament, p. 119.

<sup>26</sup>Gerhard Kittel, Theological Dictionary of the New Testament, Vol. II (Grand Rapids: Wm. B. Eerdmann Publishing Company, 1953), p. 237.

<sup>27</sup>Barnes, "1 Corinthians" Notes on the New Testament, p. 314.

ἀσθενεία = "from ἀ privativum and σθένος ,  
signifying 'weakness' or 'impotence' of different kinds.  
Used of man as a whole."<sup>28</sup>

δυνάμει = "power, might, strength, force."<sup>29</sup>

σῶμα ψυχικόν = "natural body."<sup>30</sup>

σῶμα πνευματικόν = "a 'spiritual' body, but  
does not mean 'immaterial,' 'intangible,' 'ghost-like,' as  
opposed to material--rather the resurrection body will be  
one suited to life lived on the level of the spirit."<sup>31</sup>

The emphasis being conveyed by these comparisons  
is that the body, which was of one state, will be changed  
into another state. The natural body was corrupt, shame-  
ful, and weak. Whereas the spiritual body (for the believer)  
will be incorruptible, glorious and raised in power. The

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<sup>28</sup>Kittel, Theological Dictionary of the New Testa-  
ment, Vol. I, p. 490.

<sup>29</sup>Arndt & Gingrich, A Greek-English Lexicon of the  
New Testament, p. 206.

<sup>30</sup>Barnes, "1 Corinthians" Notes on the New Testa-  
ment, p. 314.

<sup>31</sup>Boyer, For a World like Ours, p. 144.

spiritual body of the believer will nonetheless be a physical body (note the strong identification and contrast of the natural *σῶμα* and the spiritual *σῶμα* ). The difference is the resurrected body will be suited for the spiritual level, and the believer's body will be glorified.

Other passages which will be dealt with teach more fully the bodily resurrection of the unsaved, but in this passage there are some general principles which are common to the unbeliever's body as well as the believer's. This body of the non-believer, just as the believer's resurrected body, will be transformed from the corrupt body placed in the ground and adapted to life in the spiritual world. It, however, will not be characterized by the same glory of that which the believer's is characterized, since it has not been associated with the Glorious One, Jesus Christ.

#### John 5:25-29

The Apostle John records in these verses the words of Christ which teach the reality of the resurrection. Of particular interest to this study are verses 28 and 29. These verses speak of resurrection of the just and unjust. The people of the resurrection are identified in verse 28 as "all who are in the graves . . . " The word for graves

(μνημείους ) denotes "graves" or "tombs" and literally can mean a "token of remembrance."<sup>32</sup> This strong usage of physical language should argue against those who hold this to refer to only the ones who are "spiritually" dead.

Verse 29 deals specifically with the resurrection of the unbeliever. The term translated resurrection, ἀνάστασις, refers to a "resurrection of the dead in the future at the judgment day."<sup>33</sup> The beginning of verse 29 states that they will "go out" (ἐκπορεύσονται ) from their graves into their respective resurrections. This is a strong statement of a bodily resurrection: that those in the grave will go out, be resurrected.

The purpose of the resurrection of the wicked is κρίσις. This word translates "judgment." "It is a judgment that goes against a person, condemnation, and the punishment that follows."<sup>34</sup> These wicked ones will be called from the grave, in physical bodies, unto a personal

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<sup>32</sup>Arndt & Gingrich, A Greek-English Lexicon of the New Testament, p. 526.

<sup>33</sup>Ibid., p. 59.

<sup>34</sup>Ibid., p. 453.

judgment. But unlike the glorified bodies the believers will inherit (1 Cor. 15:42-44), these bodies will be marred by sin and shame (Dan. 12:2).<sup>35</sup>

#### Acts 24:15

In the twenty-fourth chapter of the Book of Acts is recorded an ordeal that brings Paul before the governor Felix. Paul had been accused of spreading false doctrines among the Jews and of being the leader of a Nazarene sect (vs. 5). In his answer, Paul sets forth his belief in the resurrection of the dead, both the just and the unjust (vs. 15). He makes this statement to show support of his hope in the power of God, but this again shows the resurrection of the saved and that of the unbeliever.

On this verse Ironside writes:

As surely as there are two ways to live and two ways to die, so are there to be two resurrections. Those who refuse Him and go on in their sinful way are numbered among the unjust; but whether just or unjust, after they leave this world they must rise in resurrection.<sup>36</sup>

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<sup>35</sup>Arthur W. Pink, Exposition of the Gospel of John Vol. 1 (Grand Rapids: Zondervan Publishing House, 1956), p. 270.

<sup>36</sup>H. A. Ironside, Lectures on the Book of Acts (New York: Loizeaux Brothers: Bible Truth Depot, 1945), pp. 570-71.

### Christ's Resurrected Body

In 1 Cor. 15:12-19, Paul demonstrates that the resurrection of Jesus Christ is the hope of all resurrections to come. Later in that chapter he discusses the nature of the resurrected body of the believer (verses 42-44). 1 Jn. 3:2 puts forth the idea that the believer's body will be like the resurrected body of Jesus. That is, Christ's body is the pattern for the eternal body of the believer as well as the hope of the resurrection.<sup>37</sup>

Since Christ is the pattern for the believer's future body, there can be some basic observations drawn from what the New Testament teaches about the resurrection of Christ which would apply to the believer and may be applicable to the non-believer indirectly. It should be remembered that the Lord walked on the earth for forty days after His death and burial. During this time much is recorded about His body.

Some general characteristics of the resurrected body of the Lord are that: His body was visible in that they

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<sup>37</sup> J. A. Schep, The Nature of the Resurrection Body (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 107.

saw Him (Mk. 16:11, Jn. 20:18). It was a physical body for they touched Him (Mt. 28:9) and saw Him eat (Lk. 24:43). Also, His body did not conform to the normal laws of science in that He passed through closed doors (Lk. 24:36-37) and ascended into the heavens (Acts 1:9-10).<sup>38</sup> It was in His physical body that Christ appeared to Paul on the road to Damascus, and this possibly is what Paul is basing his teachings of the glorified body upon in 1 Corinthians 15. Stephen also saw Jesus in a recognizable form (presumably in body), standing at the right hand of God (Acts 7:55-56). Of course, the unsaved individual's body will not be like Jesus', but it may conform to the same qualities. This body, like that of the believer's, will need to be adapted for life in the spirit world.

#### Intermediate State

According to scriptural teachings, man is designed for three different spheres: 1) corporeal life in the flesh, 2) incorporeal life in the spirit, and 3) risen life with

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<sup>38</sup>Walker Thomas Conner, The Resurrection of Jesus (Nashville: Sunday School Board of the Southern Baptist Convention, 1926), p. 44.



reunion of material and immaterial.<sup>39</sup> After death, man faces a state of strict spiritual existence which is referred to as the intermediate state. This is the state of the individual which lies between the experience of physical death and the time of the physical resurrection.<sup>40</sup>

The writer of this thesis is presupposing that there is no "intermediate body" in which the individual dwells during the time between his personal death and his future resurrection. Paul states in 2 Cor. 5 that this state of nakedness (without body) is not desirable (vss. 2-4), but that it is tolerable since it does include presence with the Lord (vs. 8).

This state of disembodiment is one of imperfection because the spirit is without the body and neither reward nor judgment has passed upon the individual.<sup>41</sup> Therefore the person is not complete structurally nor functionally.

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<sup>39</sup> Herbert Mortimer Luckock, The Intermediate State Between Death and Judgment (London: Longmans, Green and Co., 1894), pp. 14-15.

<sup>40</sup> Herman A. Hoyt, The End Times (Chicago: Moody Press, 1959), p. 34.

<sup>41</sup> William G. T. Shedd, Dogmatic Theology, Vol. II (Grand Rapids: Zondervan Publishing House), p. 592.

Concerning the place of abode for these departed spirits, there are two terms commonly used to designate this temporary environment. The two terms are used in the same sense and can be translated "the underworld, state of death, grave, or hell."<sup>42</sup>

The first term used is found in the Old Testament  $\chi\psi$ . It is translated either "death, grave or pit."<sup>43</sup> The second term, found in the New Testament, is  $\alpha\delta\eta\varsigma$  (Hades). This word means underworld or place of the dead.<sup>44</sup> At the final judgment Hades is to be merged with the lake of fire (Rev. 20:14-15).

It is assumed by this writer that before the death, burial and resurrection of Jesus Christ both the righteous and wicked departed went to their places in Hades (upper and lower sheol). When Christ died, the righteous were released and went to be with the Lord in heaven (Eph. 4:9;

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<sup>42</sup>L. Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976), p. 684.

<sup>43</sup>Loraine Boettner, Immortality (Philadelphia: The Presbyterian and Reformed Publishing Co., 1965), p. 98.

<sup>44</sup>Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 16.

2 Cor. 5:8), while the wicked remained in Hades awaiting the final judgment (2 Pet. 2:9). The clearest passage which teaches of the state of difference between the righteous place in Hades and the wicked place in Hades is Luke 16:19-31.

In Luke 16:19-31 there is a contrast between a rich man and a poor beggar. This writer has no difficulty in accepting this portion of scripture as teaching of an actual example. No where does this passage claim to be a parable, and Jesus certainly would have had the knowledge that is necessary in teaching of a particular case such as this one. Also, no other parable uses actual names of its characters.<sup>45</sup> In this story the rich man died and went to torment while the just beggar went to paradise, also called "Abraham's bosom" (vs. 22). Presumably, both men were in Hades but there was a "great gulf" separating them (vs. 26). This distinction is believed by this writer as being lower Sheol-Hades, the abode of the unrighteous and upper Sheol-Hades, the dwelling place of the just. In relation to the

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<sup>45</sup>C. I. Scofield, The New Scofield Reference Bible (New York: Oxford University Press, 1969), p. 1106, note #1.

state of being of the departed rich man who was numbered with the wicked it should be observed that he was in a fully conscious state. He was able to see (vs. 23) and speak (vs. 24), hear (vs. 25-26), feel (vs. 23-24) and to remember his earthly associations (vs. 27-28). This is the state that the lost dead are in right now. There is no hope of deliverance, no relief from the misery and no bridging the gulf to a place of comfort.<sup>46</sup>

The wicked immediately enter a state of conscious suffering which is heightened and made permanent by the resurrection and judgment.<sup>47</sup>

There is some sense in which the individual is judged at death which determines their intermediate dwelling. Either the person is sent to heaven (since Christ's resurrection) or he is reserved in punishment until the day of judgment when this punishment will be finalized as eternal punishment. (2 Pet. 2:9; Rev. 20:14).

On the day of judgment, . . . Hades, the intermediate state for the wicked, surrenders its inhabitants that they might be re-embodied and receive the final sentence, and then becomes Gehenna, the final state for them.<sup>48</sup>

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<sup>46</sup>Hoyt, The End Times, p. 44.

<sup>47</sup>Boettner, Immortality, p. 96.

<sup>48</sup>Shedd, Dogmatic Theology, Vol. II, pp. 620-21.

According to the teaching of Lk. 16:19-31, at the point of death, the wicked will enter a real and literal time of severe suffering. Other passages show that this is a time of separation of the body and spirit which is a structural incompleteness of the person. The use of such strong physical language in Lk. 16 is anthromorphic. It is the language of appearance (used throughout scripture; eg. the hand of Jehovah), to describe to physically oriented people a real and literal but not necessarily physical and material reality.

#### Conclusion to Bodily Resurrection

It should be re-emphasized that a physical, bodily resurrection of both the just and wicked is necessary because a disembodied spirit is not a complete human. This chapter has shown that the unsaved will indeed be involved in a bodily resurrection which is characterized by shame. It is impossible to know exactly what the resurrection body of each individual will look like. Those who are among the righteous will be glorified, while those who have lived a natural life, corrupted by sin, will be raised in bodies which will bear testimony to that fact.

## CHAPTER III

### THE JUDGMENT OF THE UNBELIEVER

The resurrection of the unsaved is for the purpose of uniting the body with it's spirit and for the sentencing and execution of the proper judgment. The account of the rich man and Lazarus recorded in Luke 16:19-31 demonstrates that the issue of salvation has already been decided. Lazarus was stated to be in "Abraham's bosom" which is the place for the righteous and the rich man is in "Hades," the intermediate abode for the wicked. If this is true, there must have been a judgment determining the individual's destiny at the point of death. This judgment is determined actually by the individual himself in the way he responds to the atoning work of Christ. The rejection of Christ by an individual while on earth determines his own destiny for eternity. This rejection determines the specific resurrection he will participate in and which judgment he will be involved in.

The final judgment then is not to determine the eternal destiny of the person, for this has already been

decided. It's purpose is to designate the proper punishment for the unbeliever and to set it into action.

Rev. 20:11-15

The clearest passage speaking on the final judgment of the unbeliever is Rev. 20:11-15. This judgment is known as the great white throne judgment (vs. 11) of which Christ is the ruling judge. The adjective used to describe the throne to which the unsaved come denotes the majesty and holiness of the judge and His judgment.<sup>1</sup>

The persons of this judgment are those for whom the second death has been prepared. In Rev. 20:5-6 the first resurrection is mentioned. This is the resurrection of the just which is contrasted with the second death (vs. 6). The term "second death" is used synonymously with the second resurrection of the unsaved before the great white throne. At this time all the unsaved are dead and have been raised in their former bodies. "This is the final resurrection (1 Cor. 15:24; Rev. 20:5). This is the resurrection of the

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<sup>1</sup>John Peter Lange, Commentary on the Holy Spirit  
"Revelation" (Grand Rapids: Zondervan Publishing House),  
p. 360.

the unjust (Acts 24:15), the resurrection of damnation (Jn. 5:29), and the resurrection to shame and everlasting contempt (Dan. 12:2)."<sup>2</sup>

The purpose of this resurrection and judgment, as seen in verses 12-13, is to reveal the works of the individual and to distribute the proper judgment. The word ἔργα, translated "works," speaks "of the deeds of men, exhibiting a consistent moral character, referred to collectively."<sup>3</sup>

Perdition will be experienced because men reject the grace of God in Christ, but the degree of this punishment will be according to their evil works as determined at the great white throne judgment.<sup>4</sup>

#### The Degree of Punishment

The Bible teaches that the lost will suffer various degrees of punishment based on the amount of their spiritual insight and their devious activities. There are several

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<sup>2</sup> Hoyt, End Times, p. 222.

<sup>3</sup> Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 308.

<sup>4</sup> Hoyt, End Times, p. 211.



passages which shed light on this subject, although none states explicitly on what exact basis this would be measured.

Hoyt commenting on the basis of the degrees of punishment states:

There is difference of light or knowledge experienced by each individual (Lk. 12:47-48) and there is a difference in the number of sins committed by each individual (Rev. 20:12-13). The first deals with quality of wickedness in relation to motive and means. The second deals with the quantity of wickedness as it bears on result (Mt. 7:21-23). When the evaluation has been made and the punishment inflicted there will never be any complaint of injustice (Lk. 16:19-31).<sup>5</sup>

In Matthew chapter ten, the Lord instructs His apostles on their special missionary journey. They were told to go to households and to present their message to them. Verse 15 tells that if these messengers are rejected, those people will have a greater judgment than those of Sodom and Gomorrah.

Christ condemns many cities, recorded in Matt. 11: 20-24, for not accepting the miraculous occurrences which took place within them. They are said to be in a less tolerable position when the judgment comes than Tyre and Sidon (vs. 22).

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<sup>5</sup> Ibid., p. 240.

One of the clearest teachings concerning the gradation of punishment among the wicked is a parable spoken by Jesus (Lk. 12:41-48). Jesus is teaching of servants whose master is going away. Some of the servants continued to serve him diligently while some may forget that the master will return and thereby neglect his service. Jesus is definitely speaking of his return or second coming and says concerning the neglectful servant: "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint his portion with the unbelievers (vs. 46)." He goes on to say that this one will receive more stripes (referring to punishment) than the one who did not know the will of the master and also acted improperly (vs. 48). This passage shows that greater light leads to greater responsibility, but again there is no detail as to how the punishment will be conducted.

The final passage for investigation concerning degree of punishment is Romans 2:1-16. This passage is speaking of a moral man who is guilty in the judgment since he passes judgment on others. He is condemned by the judgment of God because this judgment will be:

"first, according to truth (vs. 2), that is, divinely revealed truth; second, according to . . . deeds (vs. 6); third, according to the

moral light possessed, whether derived from the written law or the law of conscience (vss. 12-15); fourth, according to the secret motive of men (vs. 16).<sup>6</sup>

To this lost man will be meted out, at the great white throne judgment . . . "the degree of indignation and wrath, tribulation and anguish which his deeds merit."<sup>7</sup>

That there will be degrees of punishment for the unsaved, just as there will be degrees of reward for the saved, is surely a fact. Only God knows the exact basis of measuring such realities although it has been shown that punishment will be distributed according to the individual's spiritual insight and also his degree of sin.

#### The Second Death

The term "second death" is used in Rev. 20:14 to signify the event which happens to the unsaved once their punishment is initiated. The Greek reads it as *ὁ θάνατος ὁ δεύτερος* . The word *δεύτερος* is "purely

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<sup>6</sup>Alva J. McClain, Romans Outlined and Summarized (Winona Lake: The Brethren Missionary Herald Co., Inc., 1928), p. 18.

<sup>7</sup>Herman A. Hoyt, The First Christian Theology (Winona Lake: BMH Books, 1977), p. 44.

numerical" meaning "second."<sup>8</sup> Used with the word *θάνατος* it refers to "eternal death" or "final death."<sup>9</sup> The basic idea of death is that of separation. "Death is the separation of body and spirit, we are told in James 2:26. The second death is the final separation of the lost from the God who created man."<sup>10</sup> "Just as physical death is separation of the immaterial part of man from his physical body, so the second death is eternal separation of the wicked from God."<sup>11</sup>

Hoyt adds a slightly different approach to the second death believing that the body is destroyed at that time and the spirit lives on eternally. "This is the second death; a death in which the spiritual aspect of separation from God is made permanent (2 Thess. 1:8-9) and the physical aspect of separation of the body from the soul and spirit is repeated (Mt. 10:28)."<sup>12</sup> From reading other works by this

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<sup>8</sup>Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 176.

<sup>9</sup>Ibid., p. 352.

<sup>10</sup>H. A. Ironside, Lectures on the Book of Revelation (Neptune: Loizeaux Brothers, 1971), p. 348.

<sup>11</sup>John F. Walvoord, The Revelation of Jesus Christ (Chicago: Moody Press, 1966), p. 322.

<sup>12</sup>Hoyt, End Times, p. 222.

writer it seems he bases this annihilation of the body on James 2:26 and Matt. 10:28. In James 2:26 the analogy of the separation of the spirit and body which constitutes "physical death" is used to parallel the person who is living by faith yet does not show any works. To apply this verse to the second death is unnecessary. The other verse used is Matt. 10:28: "And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." This verse is significant. The verb which is used, ἀπολέσαι from ἀπόλλυμι, is important to the understanding of this verse. Translated "destroy," its basic meaning is to "ruin, destroy or mar."<sup>13</sup> When used in this and other contexts it is not usually understood as a destruction causing annihilation, but rather a ruining. Also the participle δυνάμενον seems to denote "strength, ability, capability,"<sup>14</sup> giving the idea that God is able to destroy; therefore fear Him and His power.

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<sup>13</sup>Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 94.

<sup>14</sup>Ibid., p. 207.

It is believed by this writer that the experience of the second death is both physical and spiritual, united, and in this way eternally. " . . . a second death differs from the first, in the fact that it is not a separation of soul and body, but a state of continual agony like that which the first death inflicts--like that in intensity, but not in kind."<sup>15</sup>

### The Lake of Fire

The lake of fire which is mentioned in Rev. 20:14 in connection with the judgment of the unbeliever is equal to the Greek term *γέεννα*, translated "hell." This is said to be the final abode for "death and hades."

The term *γέεννα* is a name taken from "the Hebrew ge (land, or valley) and hinnon or beney hinnon, that is, Hinnom or sons of Hinnom." It was a valley on the southwest side of Jerusalem which was constantly ablaze. It was initially a garbage dump then later came to be the place where idol worshippers offered their children to Moloch by fire. As a result, it became a symbol of the place of

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<sup>15</sup>Albert Barnes, Notes on the New Testament "Revelation" (Grand Rapids: Baker Book House, 1976), p. 440.

eternal torment because of its constant flame and agony.<sup>16</sup>

Likewise, τὴν λίμνη τοῦ πυρός , "the lake of fire," is also a literal constantly burning place. "The inference is, rather, that the pool of fire must not be understood in a purely ethical sense, but that it has also its physical side."<sup>17</sup>

Berkhof lists four characteristics known of the lake of fire:

1) total absence of the presence of God, 2) an endless disturbance of life as a result of the complete domination of sin, 3) positive pains and sufferings in body and soul, 4) such subjective punishments as pangs of conscience, anguish, despair, weeping and gnashing of teeth  
 . . . .

Hoyt adds on this subject: "In this ghetto of hell the eternal fire is not quenched, and their worm dieth not (Jude 7; Mark 9:47-48), and as wandering stars there is reserved to them the blackness of darkness forever (Jude 13)."<sup>19</sup>

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<sup>16</sup> L. Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976), p. 735.

<sup>17</sup> Lange, "Revelation", p. 363.

<sup>18</sup> Berkhof, Systematic Theology, p. 736.

<sup>19</sup> Hoyt, End Times, p. 222.

### The Eternal State

Concerning the eternal abode of the unsaved, this writer sees three different viewpoints: restorationism, annihilationism, and eternal death.

#### Restorationism

Those who hold that all will be restored to favor with God emphasize His attribute of goodness as His controlling attribute.

Bird lists five reasons for rejecting eternal torment, which led to his holding of this view:

1) the wicked do not possess everlasting life, which is a gift of God. 2) Eternal torment would contradict those passages which speak of a time when sin and suffering 'shall be no more.' 3) It would 'provide a plague spot in the universe of God throughout eternity' which God Himself could not abolish. 4) It would detract from the attribute of love in the character of God, and postulate 'the concept of a wrath which is never appeased.' 5) Christ, in his atonement 'put away sin' (Heb. 9:26), first from the individual and ultimately from the universe.<sup>20</sup>

These arguments must be viewed in order. 1) The wicked do not possess eternal life as a gift of God in the same sense that the righteous do. But the wicked possess

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<sup>20</sup>Herbert S. Bird, Theology of Seventh-Day Adventists (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961), pp. 54-55.



everlasting shame and contempt (Dan. 12:2). The decree of election is one which chooses some from eternal death, not a double election sending some to life and others to death.

2) The passages teaching that sin and suffering "shall be no more" are strictly intended as encouragement for the believer. Indeed, the believer will be eternally separated from sin and suffering once the lost have been judged.

3) That God has created a "plague spot in the universe" may be true, but it must be remembered that it is He who chose to deal with sin in this manner. It should be said that God is totally just when He condemns men to an eternal death for all are deserving. 4) Eternal judgment does not detract from God's attribute of love because eternal life is an outworking of that attribute. Rather, eternal torment is an appeasement of God's attribute of holiness which demands sinless perfection. This sinless perfection is obtainable only in Jesus Christ and is available to all (as has been shown in Chapter One). 5) Christ did "put away sin" (Heb. 9:26) in that He accomplished a way for man not to be marred by sin. But it is obvious that Christ did not, through his death, abolish the practice of all sin (1 Jn. 2:1).

Because God is a holy God and because He has set His standard of righteousness, no man can count on being restored to favor of God without accepting His means.

### Annihilationism

Those who hold this view argue that there will be a literal cessation of being. These take the terms "everlasting" and "endless" and limit them in duration.<sup>21</sup>

To say that those cast into the lake of fire are destroyed would be wrong. Satan was put in the lake of fire at the onset of the millennium and was released at its end (Rev. 20:1-3, 7). In the meaning of the word *αἰών* is the idea of "being always."<sup>22</sup> Some annihilationists teach that this would vindicate God's wrath by having the sinner suffer in the lake of fire and then destroy them. However, this view demands two payments for sin and would be inconsistent with scriptural data.<sup>23</sup>

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<sup>21</sup>Lorraine Boettner, Immortality (Philadelphia: The Presbyterian and Reformed Publishing Co., 1965), pp. 117-118.

<sup>22</sup>Hoyt, End Times, p. 236.

<sup>23</sup>Ibid., pp. 237-238.

Those who hold to the "soul-sleep" theory are to be classified as annihilationists. This is due to the fact that they associate so closely the idea of sleep with non-existence.

These base their view on passages that speak of those who are dead as "sleeping." The Greek term is *κοιμάσθαι*, which indicates sleep but is used figuratively to speak of death. Hendriksen speaks of the usage of this word in relation to the death of the believer, as follows:

The comparison of death to sleep is particularly appropriate in implying not only rest from labor but also the glorious awakening which believers expect on the other side. This falling asleep does not indicate an intermediate state of unconscious repose (soul-sleep). Though the soul is asleep to the world which it has left (Job 7:9, 10; Isa. 63:16; Eccl. 9:6), it is awake with respect to its own world (Lk. 16:19-31; 23:43; 24 2 Cor. 5:8; Phil. 1:21-23; Rev. 7:15-17; 20:4).

#### Eternal Punishment

As has been shown throughout this paper the duration of Hell and the lake of fire is taught in the scripture to be eternal.

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<sup>24</sup>William Hendriksen, I and II Thessalonians (Grand Rapids: Baker Book House, 1977), pp. 109-110.

It is said to be eternal fire (Matt. 18:8), everlasting fire prepared for the devil and his angels (Matt. 25:41), eternal punishment (Matt. 25:46), and everlasting destruction (2 Thess. 1:9). It is described as lasting forever (Jude 13), and forever and ever (Rev. 14:11; 19:3; 20:10).<sup>25</sup>

The scriptures constantly use such language to convey the eternality of this punishment. It is a punishment of both body and spirit which will never end.

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<sup>25</sup> Hoyt, End Times, p. 239.

## CONCLUSION

This paper has demonstrated that each person has a definite responsibility in relation to the cross work of Christ which has eternal ramifications. The acceptance or rejection of Christ will determine every aspect of one's life after death.

For the rejecter of Christ, life after death holds a time of suffering in Sheol-Hades which is characterized by a separation of the body and spirit (Lk. 16:19-31). At the end of the millennium these disembodied spirits will be united with their sin-laden bodies, in resurrection, unto judgment. At this time, the eternal destiny of each unbeliever will be declared and finalized and the extent of torment will be distributed according to their amount of spiritual enlightenment and according to the extent of their evil deeds. This final state of the unjust will be both severe and eternal. It will be an eternity separate from God, in which the person will suffer both physically and spiritually.

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