

# The Immortality of the Soul and the Resurrection of the Body

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## Introduction:

This is a dual topic, belonging partly into anthropology, partly into eschatology. Yet the two subjects are intimately connected.

The difficulty in this area results from the fact that these subjects lie in the realm of metaphysics. Experimentation and experience, observation and measurement are impossible here.

This leaves us only one source of information—divine revelation.

### I. The immortality of the soul.

1. The soul is one of the two-Parts of man (body and soul).
  - a. This is obvious from the manner of man's creation (Ge 2).
  - b. Scripture often refers to man as consisting of those two parts,
2. The soul is the immortal part of man.
  - a. It cannot be put to death (Mt 10:20).
  - b. It lives after death (2 Co 5:1-8).
3. Therefore those who have left this world via death are still living.
  - a. "Abraham rejoiced to see my day, and he saw it, and was glad." (Jn 8: 52-56).
  - b. "God is not a God of the dead, but of the living." (Lk 20:38)

### II. The resurrection of the body.

1. At death body and soul are separated temporarily (until Judgement Day)
  - a. Scripture refers to death as "giving up the ghost."
  - b. The body, being material, disintegrates and returns to dust.
2. Dead human bodies can and do rise again from the dead.
  - a. There is evidence of this in miracles of raising the dead.
  - b. Christ Himself conquered death and rose again from the grave.
  - c. He has assured us that at His return He will raise all the dead.
3. On Judgment Day body and soul will be reunited for eternity.
  - a. The resurrection is depicted by St. Paul in 1 Thess 4:14-18.
  - b. The believers will enter eternal glory with their Lord (Jn 14:3-4)

Conclusion: This knowledge is valuable for us, since it shows us that we are merely sojourners in this world, bound for a better life in heaven. This gives us a purpose in life second to none.

## THE IMMORTALITY OF THE SOUL AND THE RESSURECTION OF THE BODY

The topic on which I have been asked to address you evening is a double one, and as such lies in two different areas of theology, partly in anthropology, the doctrine of man, and partly in eschatology, the doctrine of the last times. Yet the two parts of this subject are closely related, since in order to know what will happen to us on Judgment Day, we shall have to know first of all how man is constituted. This will also help us to understand what happens to man when death sets in. As I understand my assignment you are interested in such questions as these. Is man's soul immortal? What happens to the soul when man dies? How do we know that our dead bodies will rise from the dead? How will our resurrection body differ from its present characteristics?

These matters and related subjects are difficult for man to investigate, because they lie in the realm of metaphysics, that is to say, they belong into the area of the supernatural. Here in this world, where we deal with natural forces, we have tested and tried methods of investigation. We observe all available phenomena as

carefully as possible, make accurate measurements and records of what we observe, compare the results of our observations, and attempt to account for them by some explanation that seems to be agreement with what we have observed. We can then use experiments, questions addressed to nature, to ascertain whether the explanation we have given is correct in every instance or not. In this manner we can test hypotheses or theories, and prove them either valid or wrong.

When we deal with such questions as our topic for this evening includes, these methods are not possible. The soul is invisible and escapes our observation entirely except for the results of its various functions, which we can observe. Death is an experience which every living creature and therefore also every human being is subject to, but no one has gone the way of, all flesh and then returned to give us a comprehensive account of the realm beyond the grave.

It is true, some have at times attempted some such procedure. The great thinkers of all ages have busied themselves with these questions and have propounded various theories, reached various so-called conclusions, largely by the process of contemplation and speculation, trying to imagine what might serve as somewhat plausible explanation for the theories they have devised. But all such procedure is pure conjecture, and can neither be proved nor disproved by compelling evidence.

When attempting to answer questions in this area, we shall therefore have to refrain from the usual methods of investigation and seek our information elsewhere. But where can we go for answers to these questions? Better yet, we might ask, where can we learn the truth concerning these matters? For in this area more theories and hypotheses will be of little value to us.

There is but one source of Information concerning these matters, that is God Himself. He alone knows the answers to those questions and can give us information concerning them. The information he gives us is truthful and reliable, for God's Word is truth, is THE truth. Thus God is described in both the Old and the New Testament Scriptures. David says of him (2 Sa 7:28) "O Lord God, thou art that God, and thy words be true." He "keepeth truth forever" (Ps 146:6). Isaiah says of him, "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth" (Isa 25:1). In his epistle to Titus (1-2) St. Paul speaks of the "hope of eternal life, which God, that cannot lie, promised before the world began." In his high priestly prayer our Lord Jesus asks His heavenly Father in behalf of his disciples, "Sanctify them through thy truth; thy word is truth" (Jn 17:17).

Let us then in seeking the answers to these questions go directly to the source of all truth, God's errorless Word, and learn what he himself has to say to us concerning the immortality of the soul and the resurrection of the body.

### **I. The Immortality of the Soul**

The Scriptures teach us that man differs from all other living creatures in this respect, that he consists of two distinct parts, a material, physical, mortal body, which is physiologically very similar to that of the higher animals, and a spiritual, immaterial, immortal soul, which is entirely unlike anything we find in other living creatures. Simply stated this is to say that man consists of body and soul. The body of man without the soul is unable to function. The soul of man functions only through the body and needs body in order to carry out its various functions. Only when the two parts are properly put together do they constitute a living functioning human being.

This is obvious from the manner in which man was created. When God created the other living creatures, he simply spoke the divine command, and they came into existence. He said :

"Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heavens.

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good" (Ge 1:20-21)

In a similar manner He said:

“Let the earth bring forth the living creature after his kind, cattle, and creeping and beast of the earth after his kind; and it was so.

“And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good” (Ge 1:24-25).

But when God created man, He proceeded in an entirely different manner, because he was creating a very special creature. We read:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in his own image, in the image of God created he him; male and female created he them” (Ge 1:26-27)

Man is the only creature mentioned in the creation account that was created in the image and likeness of God. This accounts for the special pains God took in the creation of man as we learn from chapter 2 of Genesis:

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Ge 2:7)

Although man’s body was taken from the dust of the ground just as the other living creatures were brought forth by the earth and the waters, man has an element which the other living creatures do not have. True, the mortal physical body of man is composed of the same chemical elements as are the bodies of the animals, and as are the fibers and tissues of plants for that matter. In this respect, and in this respect only, man does resemble some of the higher animals very closely, particularly the primates. But there is an important difference. Man was given

“dominion over the other creatures, over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Ge 1 :26). For this power and dominion man requires a superior intelligence, a God-like quality, the power to think and to plan, to carry out such thoughts and plans, to change his environment knowingly and purposefully, to adapt his environment to his needs, to utilize the other creatures and the resources of the earth for his comfort and convenience. This God made possible by giving man a divine component, a soul, imparted to him by a special act of God as he breathed the breath of life into man’s body, thus making him a living soul.

It is true, animals are also called living creatures. They function in a manner similar to that of man up to a point. They eat food, digest it, convert it into energy, and are thus capable of growth, reproduction, and movement. They are adapted to live in the environment in which they are intended by the Creator to live. However, they are unable to change that environment to make it more favorable to themselves, nor are they able to adapt to an environment other than that for which they are designed. These features of living creatures are controlled by rigid laws of nature and the animals themselves are governed by blind instinct, which causes them always to react to a given stimulus in a given manner. The animals outwardly perform many functions that man also performs, such as movement, growth, reproduction, but they cannot change the pattern of these activities. They cannot change their environment from a natural one to an artificial one, construct shelters and buildings, devise mechanical contrivances for applying energy, transforming, raw materials into manufactured products, use these manufactured products in order to improve their living conditions, move about from place to place at great speeds, produce consumer goods, and distribute them for the greater comfort and convenience of all concerned. These are activities that only an intelligent creature such as man can perform, and he can perform them only because of the God-given soul that the Creator gave him.

Not only does Scripture describe the process of creation in this manner, but it consistently regards man as a dual creature, consisting of a material body and a spiritual soul. It sometimes mentions the two parts of the human being in the same verse:

“Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” (Micah 6:7).

“Fear not them which kill the body, but are not able to kill, the soul; but rather fear him which is able to destroy both soul and body in hell. (Mt 10:28).

“There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband” (1 Co 7:34).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th 5:23).

More frequently either the body or the soul is mentioned as representing the entire person. That is to say, the Scriptures sometimes refer specifically to the body of man (without mentioning the soul) but perhaps even more often mention the soul of man (without speaking of the body). Either soul or body can thus refer to man.

Examples of passages in which the body only is spoken of without mention of the soul are:

“Blessed shall be the fruit of thy body...” (Dt 28:4).

“And Gideon had threescore and ten sons of his body begotten; for he had many wives” (Jdg 8:30).

“The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles’ feathers, and his nails like birds’ claws” (Da 4:33)

“And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mt 5:29).

“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light” (Mt 6:22). “And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague” (Mark 9:20).

“But he spake of the temple of his body” (John 2:21).

Often too the soul is mentioned without reference to the body in which it dwells:

“The things that my soul refused to touch are as my sorrowful meat” (Job 6:7).

“My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul” (Job 10:1).

“Terrors are turned upon me; they pursue my soul as the wind; and my welfare passeth away as a cloud” (Job 30:15).

“Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, ( Ps 103:1-2) .

“Let my soul live, and it shall praise thee; and let thy judgments help me” (Ps 119:175).

“My soul waiteth for the Lord more than they that watch for the morning” (Ps 130:6).

“There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I say, that it was from the hand of God” (Ecc 2:124).

That the body and the soul constitute the whole man is evident from a peculiar expression which the prophet Isaiah uses, in which he employs the phrase “soul and body” in the sense of “in its entirety”:

“and the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when I standard-bearer fainteth” (Isa 10:18).

That man consists of a body and a soul is thus taught very clearly in the Scriptures, and is frequently referred to and taken for granted in both the Old and the New Testament.

Of the two parts of man the soul is the nobler, the more important, the spiritual, the immortal one. It animates the body, gives direction to the body, and makes possible all the nobler functions of the will, the intellect, and the emotions. It is the more God-like of the two.

It is impossible to put the soul to death. Indeed the body shall die, can be killed, is vulnerable, but not the soul. This is evident from the comforting words of the Savior:

“Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell” (Mt 10:28).

If in times of persecution the enemies of Christians kill them, they can only kill their mortal bodies, they cannot kill their immortal souls. These will continue to live in spite of what may happen to the body. True, both body and soul can be eternally punished in hell, as will be the case with the wicked, but even then the soul does not die, but lives on in eternal torment.

Near the end of his career as an Apostle of Christ St. Paul reflected on the relative advantage of continuing in his life on earth and departing out of this life to be with his Lord in glory. In that connection he said:

“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (For we walk by faith, not by sight;) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor that, whether present or absent, we may be accepted of him” (2 Co 5:6-8).

St. Paul contemplating his impending death thinks of it as merely occurring to his body. He himself, that is, his soul, will continue to be with the Lord. It does not die with the body. He speaks of it as being absent from the body, but present with the Lord.

This is also the manner in which our Lord Jesus Himself spoke of the subject of death and the status of the soul after the death of the body. Jesus told the Jews:

“Verily, verily, I say unto you, If a man keep my saying, he shall I never see death.”

“Then said the Jews unto him, Now we know that thou hast a devil, Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.”

“Art thou greater than our father Abraham, which is dead? Find the prophets are dead; whom makest thou thyself?”

“Jesus answered, If I honor myself, my honor is nothing; it is my Father that honoreth me; of whom ye say, that he is your God.”

“Yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying.”

“Your father Abraham rejoiced to see my day; and he saw it, and was glad” (John 8:51-56)

Jesus speaks of Abraham as still living, as rejoicing to see the Lord’s day, as having seen it and being glad to see it. Yet the Jews emphasized that Abraham was dead. His body indeed was dead, but his soul was with his Maker and was enjoying life, eternal life. Jesus used a similar line of reasoning against the Sadducees when he proved to them that there is a resurrection. They told Him of a case where woman had had seven husbands in succession. After each had died she had married another. Their question (which was intended to prove the utter impossibility of a resurrection from the dead because of the problems it would create) was:

“In the resurrection whose wife of them is she? for seven had her to wife (Lk 20:33).

Jesus first explained to them that their objection to the resurrection had nothing to do with the subject. Marriage is an institution for life on this earth. Then he continued:

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but, of the living; for all live unto him” (Luke 20:35-38).

Thus we are to understand that those who have departed out of this life as far as their bodies are concerned, are still alive as to their souls. Their souls continue to live on and in the case of believers are with their Lord in glory, in the case of unbelievers are experiencing eternal torment.

## **II. The Resurrection of the Body**

This brings us to the second part of our subject, the resurrection of the body. Resurrection, of course, can be predicated only of a body that has died. Thus we should first inquire into the process of death. What happens when a person dies? At the death of an individual the body and the soul rare separated. Or, to put it another way, the soul leaves the body. This is the way in which the Bible often speaks of death:

“It came to pass, as her (Rachel’s) soul was in departing (for she died) that she called his name Ben-oni; but his father called him Benjamin” (Ge 35:18).

“What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?” (Job 27:8).

“Jesus when he land cried again with a loud voice, yielded up the ghost” (Mt 27:50).

“But God said unto him, Thou fool, this night thy soul shall be required of thee” (Lk 12:20).

“And Ananias hearing these words fell down, and gave up the ghost” (Acts 5-5).

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost” (Lk 23:46).

“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit” (Acts 7:59).

Thus when the soul or spirit leaves the body, death sets in. The dead body no longer functions as it did when the soul animated it. It is lifeless, incapable of movement. The blood no longer circulates, the lungs no longer inhale and exhale air, eye no longer see, the brain no longer functions; perception, speech, hearing, touch, taste, smell, and sight are no longer possible. The body cools off, becomes rigid, and this condition remains permanent. More than that. Since the body is material, is taken from the dust of the earth, it returns to the dust. Originally this was not God’s intention when he created man. But after sin had entered into the world, death came upon the human race also.

“Wherefore, as by one man sins entered into the world, and death by sin; and so death, passed upon al men, for that all have sinned...” (Ro 5:12)

After his fall into sin God told Adam:

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return” (Ge 3:10).

Gradually the dead body decays and disintegrates, and is converted back into those basic elements of the soil from which it was originally fashioned.

Were we to glean our knowledge concerning the state of death from experience or observation, we would be forced to conclude that the dead remain dead, that they do not rise from the dead, that their existence has come to an end. That the dead should rise and be revived to live again is contrary to all human experience. For thousands of years the dead have remained dead. Thousands of cemeteries the world over furnish mute evidence of the permanency of death.

But such evidence is misleading. It is not complete. Not enough evidence has been gathered, and the condition of death has not yet reached the end of its course. Thank God, we have information concerning death that we would not possess unless by divine revelation. But in the Scriptures we are told that the dead will not remain in their respective graves. We learn from Holy Writ that the dead can and do rise, that all the dead will one day rise again from their graves. This is plainly taught in the Old and in the New Testament. Perhaps the best known Old Testament reference to the resurrection is that in the Book of Job:

“Oh that my words were now written! Oh that they were printed in a book!”

“That they were graven with an iron pen and lead in the rock forever!”

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; it And though after my skin worms destroy this body, yet in my flesh shall I see God;

“Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me” (Job 19:23-27).

David is confident of his own resurrection:

“As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness” (Ps 17:15).

Isaiah prophesies the resurrection:

“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead” (Isa 26:19).

Daniel speaks of the resurrection:

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

“But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days” (Da 12:2, 13).

Hosea says:

I will ransom them from the power of the grave; I will redeem them from death, O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes” (Hosea 13:14).

Ezekiel was shown a vision of a valley full of bones and was asked,

“Can these bones live?”

He answered

“O Lord, God, thou knowest.”

Then he was told to prophesy over these dry bones:

“O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live;

“And I will lay sinews upon you and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know: that I am the Lord” (Eze 37:4-6).

The New Testament, too abounds with promises of the resurrection:

“Marvel not at this; for the ‘hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn 5:28-29).

“Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die” (Jn 11:24-26).

“And as they spake unto the people, the priests, and the Captain of the temple, and the Saducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:1-2).

“Then certain philosophers of the Epicureans and of the Stoicks, encountered him, And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection” (Acts 17 :18).

“But when Paul perceived that the one part were Saducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question” (Acts 23:6).

“...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).

Perhaps the most elaborate testimony to the resurrection of the dead in the New Testament is the well-known 115th chapter of 1 Corinthians:

“Now if Christ be preached that he rose from the dead, how say any some among you that there is no resurrection of the dead?

“But if there be no resurrection of the dead, then is Christ not risen;”

“and if Christ be not risen, then is our preaching vain, and your faith is also vain.”

“Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.”

“For if the dead rise not, then is not Christ raised;

“ And if Christ be not raised, your faith is vain; ye are yet in your sins.”

“Then they also which are fallen asleep in Christ are perished.

“If in this life only we have hope in Christ, we are of all men most miserable.

“But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Co 15:12-20).

Those who maintain that there is no evidence that the dead can and do rise, ignore the instances where this is known to have happened. In Old Testament times we know of several instances where the prophets raised the dead. Elijah raised the son of widow of Zarephath from the dead (1 Ki 17:17-24). Elisha raised the son of the Shunamite (2 Ki 4:18-37). Our Lord Jesus Christ raised the widow’s son at Nain, the daughter of Jairus, and his friend Lazarus at Bethany from the dead. The Apostle Paul raised Eutychus from the dead at Troas (Ac 20:7-10).

The most significant victory over death is the resurrection of our Lord Jesus Christ on the third day as he had foretold. Thereby he once and for all broke the power of death over mankind, and has assured us that as he rose victorious from the grave, he will also raise all the dead on Judgement Day.

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day” ( Jn 6:39-40).

“No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day” ( John 6:44).

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (Jn 6:54).

When the dead are raised at the last day, they will be made alive again, that is, the soul which left the body at death will be united with the body again, so that it becomes a functioning living human being once again. This is the way in which the resurrection is pictured to us in Scripture.

“As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will’ (Jn 5:21).

The resurrection scene is described by St. Paul in 1 Thessalonians:

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first;

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

“Wherefore comfort one another with these words.” (1 Th. 4:14-18).

The purpose of the resurrection will be the final judgment of all man.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

“And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”

“And he shall set the sheep on his right hand, but the goats on the left.”



“Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...

“And these shall go away into everlasting punishment; but the righteous into life eternal”(Mt 25:31-34,41,46)

Jesus told His disciples:

“Let not your heart be troubled; ye believe in God, believe also in me.

“In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

“And if I go to and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

“And whither I go you know, and the way you know” (John 14:1-4).

This suggests the practical value of this doctrine for us. How important it is that we stand at the Lord’s right hand, and not at the left, in the final judgment! Furthermore, knowing that we are but sojourners here in this world, where we have an opportunity to prepare ourselves for entrance into life eternal, we ought to improve every opportunity to become ever better acquainted with our Lord and Savior through study and meditation of his Word, so that we may not only grow in Christian knowledge and love toward our Lord and Redeemer, but that our faith and trust and confidence in him as our only Mediator and Savior may become so firm that it will sustain us in every trial and temptation and will guide us safely into the heavenly mansions.