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### Loving Judgement:

#### The Nature of Final Judgement in Light of Christ's Atoning Death

The Final Judgement is the subject of much controversy and debate. Many people find it challenging to rationalize eternity and the end of the world as they know it. The concept of time ending and the world ending seem to be ignored in discussion of God's plan for mankind.

Atheists and non-Christians find the concept of Judgement Day a point of weakness in Christian doctrine and an event which reveals the malicious nature of God, an exception to his claim to be loving in all actions. Christopher Hitchens, a devout atheist, once said:

“With a necessary part of its collective mind, religion looks forward to the destruction of the world. By this I do not mean it ‘looks forward’ in the purely eschatological sense of anticipating the end. I mean, rather, that it openly or covertly wishes that end to occur.

Perhaps half aware that its unsupported arguments are not entirely persuasive, and perhaps un-easy about its own greedy accumulation of temporal power and wealth, religion has never ceased to proclaim the Apocalypse and the day of judgment.”

(Hitchens, 56)

The very word ‘judgement’ has come to have an almost entirely negative connotation in today's society. Judgement is viewed as discriminatory, unnecessary, and even malicious, and the mere fact that God employs judgment throughout Scripture can turn some away from the gospel or make them question the goodness and love of God. Misconceptions about Judgement Day are

not only present in the minds of non-Christians. Even many Christians seem to misunderstand the concept of 'Judgement Day', picturing punishment for sin and a seemingly confusing message laid out in the book of Revelation. This view of judgement is both insufficient and incorrect for understanding judgement in a Christian context. God's Final Judgement must be seen within a holistic biblical worldview in order for it to affirm God's love and justice. God's judgement, as presented consistently throughout Scripture, is in accordance with his love and justice, which will be revealed completely through the Final Judgement. This reality relates to the whole of faith and biblical doctrine in many crucial ways. God's employment of judgement upon humanity does not indicate a flaw or weakness in his loving character. In fact, without a right understanding of God as judge, we miss an essential part of his character and are unable to understand the entirety of his redemptive plan.

Since the Final Judgement is the subject of much controversy and debate, complex questions often arise in discussion of it. How is God going to deal with the problem of sin once and for all? Why is Jesus going to come back? If Christ's death was sufficient, why is it that there is a Final Judgement? Is there a way in which the death of Christ on the cross was insufficient in completing the victory over sin and death? How is it that a perfect God can use a Final Judgement in his plan for salvation through the Atonement? While these are all complex questions with many intricacies, there is a simple answer to all of them, namely, the love of God. The love of God is the motivation for all of his actions. In response to these concerns, this paper will argue that the Final Judgement is consistent with the character of God as a loving redeemer and righteous judge because it plays a key role in his work of salvation as the consummation of his victory over sin and death.

God's judgement, including the Final Judgement, highlights his love and reveals his plan for humanity. The scope of salvation history can be summarized as the events and actions by which God created mankind and the earth, sent his son to atone for the sin of mankind, and eventually will send Christ to return to complete his plan and create a new heaven and new earth (Erickson 120). Salvation history, in as far as it is revealed to mankind through Scripture, can remain constant without being placed onto a timeline. Thus, this paper will not attempt to outline an end times chronology, as the timing of the second coming and Final Judgement is beyond the scope of this paper and Scripture tells us we cannot know this. God tells us not to speculate on the day or hour of such events, but to prepare ourselves and be alert for this day (Matthew 24:36). Additionally, eschatological perspectives on the Millennium, the Rapture, and other topics of the sort do not need to be chronologically outlined particularly in order for their significance and impact to be discussed.

Likewise, this paper does not intend to argue for a particular view of the Atonement, as this debate can be answered with a "both/and" response rather than an "either/or" argument. Scripture gives many different interpretations and explanations for the Atonement, each of which illuminate different details of the Atonement for different people. The Atonement can be viewed like a diamond with many facets. It has many angles from which you can view it, none quite complete, and none quite the same. This does not mean that it is not all the same diamond, but rather that different angles highlight different facets. In this way, this paper will not hope to argue for a ransom theory, a substitutionary theory, or any other single theory, but rather accept that each theory can be helpful in the interpretation of the Atonement, while some may admittedly be more applicable to the present argument than others.

### *Part 1: Divine Judgement*

Throughout Scripture, we read that God employs judgement out of his love for mankind. What does it mean to say that something is loving? Love can be defined as closeness to God, therefore, in order for God's judgement to be loving, it must attempt to bring us closer to him, or in the negative, must attempt to bring us away from sin. God's love does not flow from our goodness, but rather from his goodness evident in us. God loves us as his creation and he desires to make us lovable reflections of his goodness (*The Problem of Pain*, 43) by bringing us away from sin. Aquinas argues that the nature of love requires "two interconnected desires: the desire for the good of the beloved, and the desire for union with the beloved" (Stump, 91). God's perfect love desires unity with him and our good. God is able to perfectly interconnect these desires unlike humans; God desires what is best for us, which is unity with him. All of God's actions, including his judgement upon mankind, stem from this conception of love. God's judgement, as presented consistently throughout Scripture, stems from God's loving desire that all men be saved and that his plan for humanity be fulfilled.

There is a distinction to be made about the types of judgement presented in Scripture. The first type of judgment is loving because it is aimed at provoking repentance in mankind. The second type of judgement is loving because it will ultimately bring the entire world away from sin and demonstrate God's holiness through victory over sin. While the first type of judgment does in many ways fit under the umbrella of the second type of judgement, the opposite is not the case. Judgement which provokes repentance does in fact also reveal God's salvific desire for humanity and demonstrate his holiness; however, not all judgement provokes repentance.

#### REPENTANCE-DRIVEN JUDGEMENT

Judgement which provokes repentance in mankind is loving because it is a demonstration of God's desire that all men be saved. He judges mankind to turn them away from sin and toward

Christ. Even in John's apocalyptic vision of the end times, God repeatedly shows his loving judgement, warning mankind of their sin as a means of provoking repentance and turning mankind away from sin. It is important to recognize that God warns us of the consequences of our sin not because he is malicious but because he desires that all mankind be saved. According to Donald Bloesch, "God's judgement falls on all humanity in its sin and obduracy, but only to reveal the truth that God in his essence is love, not wrath" (114). Through his judgement God reveals his wrath, and through his wrath he reveals his love. God shows his hatred of sin and its contrariness to his loving nature through judgement, as a loving father disciplines his son in order to guide him and promote right action (Proverbs 3:11-12). The judgement of God not only demonstrates his love, but it does so perfectly and powerfully. We are not to view the judgements of God as proof that he is cruel, hateful, or unjust. Quite on the contrary, it is through this judgement that we see a powerful God who loves us enough to desire our fellowship with him for eternity. God reveals our sin to us, not out of a vain desire for superiority or mocking boastfulness, but out of his mercy and hope that we will repent of our sin and turn toward him.

One effective way in which God turns mankind away from sin is through punishment. Imagine a small child reaching up to touch the hot stove when her mother slaps her hand. While this may seem harsh, the action actually proves the mother's love and the child effectively learns not to touch the stove. God's power in judgement is proof of his immense love for mankind. Punishment is not the only way in which God judges mankind; however, it is typically the most controversial. However, because Christ loves man, he will redeem those who put their faith in him through giving us his righteousness. God himself is perfectly just and desires justice. Deuteronomy 32:4 says, "The Rock! His work is perfect, for all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He." All his ways and all his actions

reflect his justice. He is just, unlike any man except Christ can be, and righteous, unlike any man besides Christ was. His discernment is perfect and his justice is in perfect accordance with his love.

#### JUDGEMENT WITHOUT PROVOKING REPENTANCE

As previously established, repentance-provoking judgement is not the only type of judgement employed by God. Indeed, the first example of God judging human sin does not provoke repentance in the same sense that others do. When Adam and Eve sinned in Genesis, they ate of the tree of the knowledge of good and evil; this is the first sin. They lived in sin from this point on, and the punishment for sin is death (Romans 3:23). In judgement for their sin, God cast them out of the Garden of Eden because the tree of life still remained there. If Adam and Eve had remained in the garden, they could have eaten from this tree and lived forever in a state of sin. Adam and Eve had no chance for repentance or a continuation of life in the garden, but this judgement was done out of love. God did not desire man to live forever in sin, and he guarded the garden so that they would not. God wanted to give mankind the opportunity to live eternally with him instead of eternally in sin. With the Final Judgement, salvation history will be brought 'full circle' from the garden, not only in the sense that it is the end of the world, but also in the sense that it completes God's plan which he laid out starting in Genesis 3.

The Final Judgement is the primary example of judgement which does not provoke repentance. Just as the Fall introduced sin into the world, Judgement Day will accomplish the removal of sin from the world. Revelation 20 provides one of the most comprehensive accounts of the Final Judgement and what is to happen on this day:

“Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small,

standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire” (Revelation 20:11-15).

On this day, all the dead will be judged according to their life on earth. This Final Judgement will be decisive and final. All people who are not listed in the book of life will be thrown into the lake of fire, forever. There are no more chances and no more repentance.

One of the most remarkable and incomprehensible characteristics of God is his immutability. He is consistent and he holds true to what he says. He redeems us and condemns us because he claims he will do as he says, and because it is consistent with the perfect justice and love that he embodies. According to Matthew 7:21-23,

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

They will be condemned because they claim to know God but do not act according to their claimed belief. If they love God, they should make an effort to obey his commands and glorify him. God judges his people because he loves them. Psalm 9:7-8 says “But the LORD abides forever; He has established His throne for judgement, And He will judge the world in

righteousness; He will execute judgement for the peoples with equity.” When Judgement Day comes, God will judge all, and he will do so in accordance with every promise he has made, and in accordance with his character as it has been revealed to us.

*Part 2: The Problem of Sin*

God, as perfectly loving and holy, will not ignore the problem of sin, nor will he let sin reign forever. Romans 8:1 claims that “there will be no condemnation for those that are in Christ Jesus”; however, not everyone is in Christ. God must finally address sin, and even in this he is loving. First and foremost, God is loving, and his love is perfect, free from the distortion of sin. All of God’s actions are in accordance with his loving character. As 1 John 4:8-10 says,

“Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.”

God himself is repeatedly identified with the attribute of love throughout Scripture; we are told that this love is the cause and reason for all of his actions. The greatest demonstration of God’s immeasurable love is the death of Christ on the cross as a sacrifice and a payment for our sins.

God loves mankind, but He is also holy, and he cannot simply ignore the problem of sin; his holiness cannot and will not allow sin to reign forever. This is not to say that God is not all-powerful. Rather, God is powerful enough to be perfect and always good in a way that sinful man can never comprehend. A god who did not address the problem of sin would not be truly, wholly, loving. God hates sin because it is contrary to his nature and it is not glorifying to him. Therefore, He will not let it reign forever over humanity. As C.S. Lewis argues



“To ask that God’s love should be content with us as we are is to ask that God should cease to be God: because He is what He is, His love must, in the nature of things, be impeded and repelled by certain stains in our present character, and because He already loves us He must labour to make us loveable” (*The Problem of Pain*, 41).

God created the earth and he created Adam, but Adam sinned and humanity followed behind him. So God sent Jesus as the new Adam, perfect and without sin; when his work is consummated, so also will the fallen earth be recreated. He will perfect a new heaven and a new earth for his glory and our good.

Because the world is fallen and man is sinful, in order for us to recognize what good is, we also have to recognize sin. Redemption and condemnation are the two means by which God can address the problem of sin. They are, in a sense, two sides of the same coin. In this fallen world, God will not redeem without also condemning; in a world where sin exists, you cannot have redemption as a whole without condemnation. This is not to say that good cannot exist without evil, but rather that evil helps humans understand the concept of good more fully.

God’s holiness is the motivation for his hatred of sin. To be holy means to be set apart; God must be set apart from sin. God is angered by sin. If God did not demonstrate his hatred of sin and his anger toward it, we would have no basis to feel the same way. It not only demonstrates how we should feel about sin, but also shows consistency in the character of God. “A god who is never angered at sin and who lets evil go by unpunished is not worthy of worship. The problem is not that the judgement-less god is too loving; it’s that he is not loving enough” (Wax, 51). The way in which the Lord disciplines us throughout our lives is the same way in which he will judge us in the end. He has warned us and he must eventually right all wrongs because he loves us and will redeem all righteousness.

Since God is loving and just, his actions must be in accordance with his love. Judgement Day manifests “not the punitive powers of God but His all-conquering goodness” (Gleason, *World to Come*, 83: *QTD in Bloesch* 66). Judgement Day allows God to deal with the problem of sin once and for all. “It will be a day that sees the final vindication of goodness, a time when God will establish his righteousness on earth” (Bloesch 69). Judgement Day is a day of both redemption and condemnation. It is a part of God’s creation of the new heaven and the new earth. Since you cannot have redemption without condemnation, the Final Judgement will be a day in which redemption and condemnation are confirmed and made perfect through both the glorification of believers and the damnation of unbelievers, revealing God’s glory even further. This allows all rights and wrongs to be separated once and for all. As Wax argues, “You cannot have perfect justice without judgement. God cannot make things right without declaring certain things wrong” (Wax 50). God’s admonitions and condemnations of certain abominations allow us to see good with greater clarity. God will also not ignore our faith or our hope in him. Hebrews 6:10 says, “For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.” God will honor and redeem our love for him and faith in him because he is loving and just.

*Part 3: The Consummation of the Atonement*

THE DEBT

Our love for God and faith in him is the only way in which man can receive righteousness. Christ is perfectly righteous and his death on the cross allowed him to take on our sin and impute to us his righteousness. The Atonement has an undeniable connection to the Final Judgement. They are both a part of God’s plan for the salvation of man, and their relationship is one of necessary completion, as “the universal triumph of Christ over the powers of darkness and

evil has its basis in the universal Atonement of Christ on the cross of Calvary” (Bloesch 216). Christ’s sacrifice, forgiveness, and the victory evident in the Atonement provide the basis and reason for the Final Judgement. The atoning sacrifice and righteous judge are two inseparable parts of Jesus’ nature. Christ is both the lion and the lamb in the same way that he is both the judge and the sacrifice. He provided a way to God through his death, and he is also the judge of those who do, or do not, accept this gift. You cannot take away one part of his nature and still have Jesus. He can be the gift as well as the judge because he was fully man and at the same time fully divine. In order to be a sacrifice for the sins of all men, he must have the divine ability and the human capacity. Jesus’ divinity allowed him to be able to be holy and sinless which made him a perfect sacrifice, but his humanity allowed him to take away human sin, meaning that we are no longer eternally bound to our sin. Hebrews 10:4-7 says, “For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, ‘Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’” His sacrifice alone was sufficient for the debt of man’s sin; there is nothing besides the blood of Christ which can satisfy this debt.

#### THE SECOND COMING

Christ’s victory on the cross implies a second coming. The first and second comings of Christ are like thunder and lightning. When you see lightning, you know you will hear thunder because it is a guaranteed effect of lighting, even if there is a delay between the two. Likewise, the delay as in the first and second coming does not mean that we can have any less confidence in the fact that a second coming will in fact happen (Heim, QTD in Bloesch 76). One should not

confuse the second coming and the Final Judgement. The second coming is not the same as the Final Judgement; however, the second coming of Christ marks the beginning of the end times events of which the Final Judgement is an important part. Because Christ came to save fallen mankind from sin, he will someday, somehow, consummate that victory. Matthew 16:27 says, "For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done." Bert Dominy asserts that

"Christ is coming to complete what He began. This does not mean that His first coming was inadequate and that He must return to make up for deficiencies. Rather, the two comings are distinguishable parts of one great work of salvation. Because of the nature and purpose of the first coming, the second was implicit in it from the beginning" (Dominy 154).

The fact that Christ will come again does not imply any insufficiency in his first coming. He is not coming because he was previously unable to finish what he began, but rather because he desired to give men the opportunity to be saved; this is why he gave the Holy Spirit to teach and guide our hearts and minds (John 14:26). The time between the first and second comings of Christ allowed for continued salvation of men. The exact timing of the second coming is mysterious, but it will not be arbitrary; He is waiting purposefully. "The future coming is His visible, personal, and triumphant manifestation at the end of the age to consummate God's work of salvation" (Dominy 151). In the fullness of time, when everything that God desires on earth has happened, Christ will return and the Final Judgement will occur.

#### THE DEATH OF SIN

Through his death Christ defeated sin, he has not yet destroyed it; however, the Atonement was sufficient for the conquering of sin. Christ has won, yet the full realization of this

victory has not been demonstrated. “The decisive battle has already taken place in Christ’s cross and resurrection victory. The outcome of the spiritual war has been decided, yet the warfare continues because the devil persists in fighting on. The day of total victory is still ahead of us and will not take place until Christ comes again in glory in order to consummate his kingdom” (Bloesch 54). God is still working on this earth right now; the time has not yet come. However, we look forward to the final separation of sin and demonstration of Christ’s victory on Judgement Day. We know that God desires for all to come to know him (1 Tim 2:3-4), which is why he allowed the world to go on after Jesus’s death, allowing more men the opportunity to come to him. Matthew 24:14 tells us that God is “giving all a chance to believe”.

Judgement Day is the consummation and culmination of Christ’s victory on the cross. It is the complete realization of his forgiving sacrifice and a demonstration of his decisive victory over death. He has won the battle over sin, and he will consummate this victory. “The last judgement is not a new judgement but the confirmation and ratification of the grace and judgement of Jesus Christ in his cross and resurrection” (Bloesch 69). This is not a new idea that Christ is introducing, but rather a full recognition of his previous work. Christ’s victory at the cross will be finalized in the future (Hebrews 2:8); it is certain but remains in the future (Dominy 87). In order for something to be true, it does not have to be present or past; it must be certain. Since the Bible is true, and its words are credible, we can be certain that a Final Judgement will come. This is true regardless of when it is going to occur.

#### *Part 4: How is the Final Judgement Loving?*

The Final Judgement will be the last of God’s judgements upon mankind, but how is this loving? There are two ways to view the lovingness of the Final Judgement – macroscopically or microscopically, or in other words, with regard to humanity as a whole, or to individuals. For

present purposes, this paper will focus on how the final judgement reorders chaos (Packer 63) and is loving toward humanity as a whole, not individually. However, the way the way in which the Final Judgement is loving toward individuals will be briefly discussed.

First, how is the Final Judgement loving toward humanity and the order of creation as a whole? It is loving because it allows God to deal with the problem of sin once and for all, and it is a consummation of Christ's victory on the cross. The Final Judgement, as previously stated, has come to have a largely negative connotation. Many Christians believe that it is a day in which unbelievers will be sent to Hell for eternity, but these same Christians ignore the fact that they also will be judged. Judgement Day is a day in which believers and unbelievers alike will be held accountable before God and Christ. Romans 14:10 says that "we shall all stand before the judgement seat of God". While the results of Judgement Day differ for Christians and non-Christians, they will nevertheless both be judged. The new heaven and new earth will not be created until the Final Judgement has happened. It is necessary, in order for God to deal with sin, that the Final Judgement occurs so that God can create the New Heavens and the New Earth for his people. The New Heavens and the New Earth will be a recreation of Eden, a restoration of God's original intended design. The events that take place in Revelation 21-22 are a reversal of the fall, thus making the New Heavens and the New Earth a return to the order of creation. For example, in Genesis 3:6-7 humans are capable of sin whereas in Revelation 21:7; 27, the new creation is sinless. In Genesis 3:24, man is driven from God's presence while in Revelation 22:4, the face of God is visible (Waltke 169).

It has been established that the Final Judgement is loving toward the whole of humanity, but how is it also loving toward each individual being judged? Surely a loving God is loving to all people in all actions. To answer this question, the individuals should be divided into

categories of those being redeemed and those being condemned. The Final Judgement is loving because God does in fact redeem some.

The Final Judgement, as well as salvation in general, is often thought of as something all people deserve; however, it is quite the opposite. Romans 3:23 says that “the wages of sin is death”; all who are in sin deserve death, meaning Hell. If all men are sinful (Romans 6:23), and Hell is what all sinful individuals deserve, then God’s grace is the only reason some are redeemed. God is loving toward all in giving them the opportunity for redemption. All men are given the gift of grace, yet not all will accept. Humans want God to show mercy on those who are not saved, yet they fail to acknowledge that God has given grace to all. Not only is God not giving us what we deserve, namely death and hell, he is also giving us something we don’t deserve, namely salvation.

The Final Judgement is loving toward those being redeemed because they are receiving salvation and eternity in fellowship with God. The question can be raised of how the Final Judgement is loving toward those being condemned. It seems that a reasonable argument can be made that it is just for unbelievers to be sent to Hell, but is everything that is just naturally loving as well? Condemnation of unbelievers is just because it is the penalty of sin. They were given a chance to accept the gift of grace from God but they rejected the gift; therefore, it is entirely just that they are condemned. Is justice always loving? Love and Justice are two inseparable parts of the character of God, so it seems that what is just is also loving. As C. S. Lewis argues, many criticisms about God’s love stem from a misconception of love and kindness. Love can be harsh but is far more glorious while kindness is merely a desire for lack of suffering. (*The Problem of Pain*, 32) In the same way, the Final Judgement is extreme and condemnation is harsh, but the glorification of believers is far greater because such a thing as condemnation exists.

If we accept the definition of love as closeness to God, we can argue that unredeemed individuals in Hell are closer to God than they are on earth. In Hell, individuals are being punished for their sin and they have knowledge of God, whereas it is better to know God and know your sin than to live on earth in sin unaware of the one true God. Reconciling eternal suffering, a result of Judgement Day, is challenging for man because we believe mankind to be the center of all things and have a less-than-divine view of love. (*The Problem of Pain* 40) While eternal suffering is difficult to understand and rationalize, it is a direct result of free will. God created man to have free will, to make choices, good or bad. This end result is that some will not choose salvation, and thus will not be redeemed (*The Problem of Pain* 119). It is important to note that humans effectively cast themselves into Hell. Hell or Heaven was a choice given to them (*The Problem of Pain* 129). All who wish to enter heaven may, but as C.S. Lewis repeats, “the doors of hell are locked from the inside” (*The Problem of Pain* 130) (*The Great Divorce*, vii), meaning individuals enslave themselves in Hell.

### *Conclusion*

Judgement Day is a culmination of all of God’s judgements upon mankind. God’s past judgement upon man provokes repentance so that when Judgement Day comes, the kingdom of God may be revealed and the new heavens and the new earth may be celebrated and enjoyed by humanity. God provokes repentance in man because he desires that all be saved, but he also desires that man *choose* to be saved. The Atonement was for all, yet not all will accept. Just because not all receive the gift does not mean that he has not given it. Acceptance is not a necessary part of giving.

Judgement Day is the destruction of sin once and for all and the consummation of Christ’s victory. At the Final Judgement, sin will reign no more, and everyone will know the true



God. Romans 14:10-12 says “we will all stand before the judgment seat of God; for it is written, ‘As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.’ So then each of us will give an account of himself to God.” The new heavens and the new earth allow God to rid sin from his people. In this new creation sinful mankind will be excluded; only those redeemed by his sacrifice will be allowed to enter. “The Final Judgement marks the final separation between believers and unbelievers” (Dominy 161). Those who refuse to accept the gift of salvation will pay the penalty of eternal destruction, forever separated from the glory of God (2 Thess 1:8-9). Every man has an eternal choice to make – to trust in the Atonement offered by Christ’s sacrifice, or not – and it is a polarizing, separating, and final choice.

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