



ALL SAINTS

REFORMED PRESBYTERIAN CHURCH

The State of Man After Death: Truth Explained and Heresy Exposed

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Overview

- Our goal for this two-part class is to rightly understand our eschatological hope as Christians.
- We will explore what our hope is and look at the WCF and the scriptures on the subject.
- We will also explore the history and development of certain false doctrines such as purgatory and understand why they are error.

Adam's Hope

- Our first point is to understand that man has always had an eschatological hope.
- This includes prior to the fall.
- Adam was under the covenant of works.
- But his end goal was not to merely remain in the Garden of Eden forever.

Adam's Hope

- Genesis 1-3:5 Primeval Special Revelation
- The revelation is sparse and mostly in symbols.
- The tree of life symbolizes life in its highest degree. This has a sacramental cast.
- The tree of the knowledge of good and evil symbolizes Adam's probationary state.
- The serpent symbolizes temptation and sin.
- God's covering Adam and Eve with animal skins anticipates the Gospel.

Adam's Hope

Note: The fact that these things have symbolic significance does not mean that they are not true. We absolutely affirm that the events related in Genesis 1-3 are literal and historical.

Adam's Hope

- As a creature, Adam had a natural inclination toward God, but God owed him nothing.
- God condescended, out of his own good pleasure and for his own glory, to make a covenant with Adam—offering him the hope of ultimate fulfillment by fulfilling his priestly office in a higher state of life.
- This was Adam's (first) eschatological hope.

WCF 7:1

“The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet **they could never have any fruition of him as their blessedness and reward**, but by some voluntary condescension on God’s part, which he hath been pleased to express by way of covenant.”

WCF 7:2

“The first covenant made with man was a covenant of works, wherein **life was promised to Adam** and in him to his posterity, upon condition of perfect and personal obedience.”
WCF 7:2.

Genesis 2:5-9

⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground— ⁷ then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Genesis 2:5-9

⁸ And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. **⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.**

Genesis 2:15-17

¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Genesis 3:1-5

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

The Tree of Life

- The Garden has the character of a temple.
 - Man is made to worship God. Adam was a priest-king, and the Garden was his temple.
- There is no indication Adam (or Eve) ate from the tree of life.
- It symbolized the hope of the future state to come.
- It has a sacramental character.

The Tree of Life

- After the fall, the Garden is guarded because fallen Adam might try eat the fruit when he had no right to do so.
- It is implied that only the newly fallen Adam had this propensity to eat of the fruit of the tree life inappropriately.

Gen. 3:22-24

“²² Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, **lest he reach out his hand and take also of the tree of life and eat**, and live forever—” ²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.”

The Tree of Life

- The Tree of Life comes back around in Revelation.
- “ He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.” Rev. 2:7.
- It also comes back again in Rev. 22. More on that later.

The Tree of Life

“From the significance of the tree in general its specific use may be distinguished. It appears from Gen 3:22, that man before his fall had not eaten of it, while yet nothing is recorded of any prohibition which seems to point to the understanding that the use of the tree was reserved for the future, quite in agreement with the eschatological significance attributed to it later. **The tree was associated with the higher, the unchangeable, the eternal life to be secured by obedience throughout his probation.**”
Geerhardus Vos, Biblical Theology 28.

The Probation Tree

- The tree of the knowledge of good and evil symbolized Adam's probationary test.
- It was also the means by which Adam was to reach a state of maturity—either by obeying or by disobeying.
 - If he obeyed, he would have an enhanced sense of good and evil from having obeyed.
 - If he failed, he would have any even greater sense of the same.

The Probation Tree

“Therefore, the covenant of works puts man to the test at this tree. He has two options: (1) eat and die; (2) don’t eat and live. Either way Adam will put that word to the test and see the truth of God’s word is inescapable. He will learn good and evil, but he will learn it either in submission to and worship of God or in rebellion against and in opposition to God.” Lane G. Tipton, *Foundations of Covenant Theology*, Session 8.

The Probation Tree

- Adam had to choose rather to worship and obey God for God's own sake or to raise himself and his own will over the Creator.
- The seemingly arbitrary nature of the test emphasizes this.
- There was no ethical judgment required other than to obey God—or not.

The Probation Tree

“If the inherent nature of good and evil had been drawn into the scope of the test, then it would have resulted in a choice from instinct alone rather than in a choice of a deliberate character. But it was precisely the purpose of the probation to raise man for a moment from the influence of his own ethical inclination to the point of choosing for the sake of personal attachment to God alone.” Geerhardus Vos, Biblical Theology 32.

Nakedness

- “Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.” Gen 3:7.
- Adam and Eve are literally naked in a physical sense, but their nakedness also symbolizes a moral and ethical nakedness.

Nakedness

- They try to fix this themselves, and their efforts are inadequate: loin cloths made of fig leaves.
- But God, after he curses them, clothes them in the skins of animals.
- “And the LORD God made for Adam and for his wife garments of skins and clothed them.”
Gen. 3:21.

Nakedness

- The animals had to die to make the garments.
- Picture Adam and Eve covered in bloody skins.
- Their sin is covered by means of blood.
- This seems to prefigure the Sinaictic covenantal sacrifice system and ultimately Christ's sacrifice on the Cross.
- Does it also make them less truly human to be covered in the skins of animals?

Adam's Hope

- So what exactly did Adam's eschatological hope look like?
- We do not have a lot of detail from the scriptures or the WCF.
- We are limited to what God has revealed to us.

Van Dixhorn

“In considering the life that Adam could have lived, Romans 5 seems to provide an important pointer. There Paul talks of two Adams and tells us that those united to the second Adam have a new abundance of grace that the first Adam did not know (Rom. 5:12-20), but perhaps would have known if he had obeyed God in the Garden. A second clue to the character of this promised life is found in 1 Corinthians 15:44-49 which speaks of the character of the resurrection body that we have through the second Adam.”

Van Dixhorn

“There we read of a body that is real, but is called a ‘spiritual body’. It is this spiritual body that fallen Adam and his posterity lost title to in the garden, and can now regain only through Christ at the resurrection. It should be noted that even if the the garden offered a probationary period, the obedience Adam was to offer needed to be a perpetual obedience (see WCF 19.1).” Chad Van Dixhorn, Confessing the Faith: A Reader’s Guide to the Westminster Confession of Faith 98 n.2.

WCF 19:1

“God gave to Adam a law, as a covenant of works, but which he bound him and all his posterity to a personal, entire, exact, and **perpetual obedience**, promised **life upon the fulfilling**, and threatened death upon the breach of it, and endued him with power and the ability to keep it.” WCF 19:1.

Adam's Hope

- Consistent with WCF 19:1, Adam's obedience under the covenant of works had to be perpetual.
- But that does not preclude the possibility that Adam would have passed the probationary test and would have received his eschatological hope and lost the capacity to sin.
- This is consistent with the hope we have in under the Gospel.

Romans 5:17-20

¹⁷ For if, because of one man's trespass, death reigned through that one man, **much more will those who receive the abundance of grace and the free gift of righteousness reign in life** through the one man Jesus Christ. ¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ **so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life** through Jesus Christ our Lord.

1 Corinthians 15:44-49

⁴⁴ It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵ Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. ⁴⁶ **But it is not the spiritual that is first but the natural, and then the spiritual.** ⁴⁷ The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹ **Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.**

Adam's Hope--Summary

- Adam was in a probationary state in the garden.
- He had an eschatological hope that likely included a glorified body and future state of bliss worshipping God.
- The details are sparse, but can say this much.

Our Hope

- If you only remember one thing from this series, let it be this: our hope is Christians is not to spend eternity as disembodied spirits in heaven.
- That is a temporary state.
- Our eschatological hope is for our souls to be rejoined with our glorified bodies and to dwell with God forever in the new heaven and the new Earth.
- This looks a lot like Adam's hope.

Our Hope

- So what happens when we die?
- Our body dies, and our immortal soul is severed from it.
- Our souls do not die or sleep.
- This applies to the reprobate (un-believers) as well.

WCF 32:1

“The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.”

Ecclesiastes 12:7-8

⁷ and the **dust returns to the earth** as it was,
and the **spirit returns to God** who gave
it. ⁸ Vanity of vanities, says the Preacher; all is
vanity.

Our Hope

- The souls of believers are glorified.
- This means the process of sanctification is completed.
- Remaining sin is gone, and we are conformed to the image of Christ.
- Our souls then go immediately to heaven to await the resurrection.

2 Cor. 5:1-10

¹ For we know that if **the tent that is our earthly home** is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For **in this tent we groan, longing to put on our heavenly dwelling**, ³ if indeed by putting it on we may not be found naked. ⁴ For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. ⁵ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

2 Cor. 5:1-10

⁶ So we are always of good courage. **We know that while we are at home in the body we are away from the Lord,** ⁷ for we walk by faith, not by sight. ⁸ Yes, we are of good courage, and **we would rather be away from the body and at home with the Lord.** ⁹ So whether we are at home or away, we make it our aim to please him. ¹⁰ For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

Phil. 1:21-23

²¹ For to me to live is Christ, and to die is gain. ²² If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. ²³ I am hard pressed between the two. **My desire is to depart and be with Christ, for that is far better.** ²⁴ **But to remain in the flesh is more necessary on your account.** ²⁵ Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, ²⁶ so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

Hebrews 12:22-24

²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to **the assembly of the firstborn who are enrolled in heaven**, and to God, the judge of all, and to **the spirits of the righteous made perfect**, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

The Reprobate

- The souls of the reprobate (non-believers) are cast into hell to await the final judgment.
- These souls are in torment and utter darkness.

Jude 5-7

⁵ Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. ⁶ And the angels who did not stay within their own position of authority, but left their proper dwelling, **he has kept in eternal chains under gloomy darkness until the judgment of the great day—** ⁷ just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example **by undergoing a punishment of eternal fire.**

Luke 16:19-31

¹⁹ “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate was laid a poor man named Lazarus, covered with sores, ²¹ who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. ²² The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. ²⁴ And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’

Luke 16:19-31

²⁵ But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶ And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' ²⁷ And he said, 'Then I beg you, father, to send him to my father's house—

Luke 16:19-31

²⁸ for I have five brothers—so that he may warn them, lest they also come into this place of torment.’ ²⁹ But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ ³⁰ And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ ³¹ He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’”

Lazarus and the Rich Man

- This is a parable told by Jesus.
- It clearly illustrates for us that there are two intermediate states after death—one for those who are obedient to the Gospel, and one for those who are not.

Luke 23:39-43

³⁹ One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” ⁴⁰ But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? ⁴¹ And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” ⁴² And he said, “Jesus, remember me when you come into your kingdom.” ⁴³ And he said to him, “Truly, I say to you, today you will be with me in paradise.”

The Two Thieves

- This account illustrates how the elect and the reprobate respond differently to the Gospel.
- We know from Jesus response to the second thief that his soul went to heaven.
- The other thief's soul, as far as we know from the Bible, did not.

The Two Thieves

- It is noteworthy that despite the separation of his soul from his body, the soul alone is sufficiently identified with who the thief was, that Jesus was able to say to him: “today **you** will be with me in paradise.”
- The soul alone was sufficient to be described as “**you.**”

WCF 32:2

“At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.”

Those Found Alive

- We don't know when the last day will be. Acts 1:6-7; 1 Thess. 5:1.
- But we do have descriptions of it in 1 Thessalonians 4 and 1 Corinthians 15.

1 Thessalonians 4:13-18

¹³ But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. ¹⁴ For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. ¹⁵ For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

1 Thessalonians 4:13-18

¹⁶ For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. ¹⁸ Therefore encourage one another with these words.

1 Cor. 15:51-53

⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality.

Resurrection of the Dead

- We confess the resurrection of the body in the Apostles Creed.
- It is an ancient doctrine, but there are many believers who have not thought it through.
- Our bodies return to dust (i.e. dirt, worm food), but God will raise them up anyway and reunite them with our souls.
- Bodies and souls will be reunited forever.

John 5:25-29

²⁵ “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ For as the Father has life in himself, so he has granted the Son also to have life in himself. ²⁷ And he has given him authority to execute judgment, because he is the Son of Man. ²⁸ Do not marvel at this, for **an hour is coming when all who are in the tombs will hear his voice** ²⁹ **and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.**

Acts 24:14-15

¹⁴ But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets, ¹⁵ having a hope in God, which these men themselves accept, that **there will be a resurrection of both the just and the unjust.**

WCF 32:3

“The bodies of the unjust shall, by the power of Christ, be raised to dishonor: the bodies of the just, by his Spirit, unto honor and be made conformable to his own glorious body.”

Phil. 3:20-21

²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who **will transform our lowly body to be like his glorious body**, by the power that enables him even to subject all things to himself.

Glorious Bodies

- There is mystery here.
- We do not know exactly what qualities our resurrected bodies will have.
- Our bodies will be “like” Christ’s glorious body, but are not given the details.
- We do not know exactly how the bodies of the reprobate will be raised to dishonor.

Van Dixhorn

“We do not know what imperishable bodies will be like: how are bodies will be the same, yet different; what stage of development our bodies will be in or whether there will be such a thing. But we do know that at the last day perfected souls will be given perfect and honourable bodies, and wicked persons be clothed with imperishably dishonourable bodies. Given what we do not know, and especially what we do, let us seek first the kingdom of God, and everything else will fall into place.” Chad Van Dixhorn, Confessing the Faith: A Reader’s Guide to the Westminster Confession of Faith 433.

WCF 33:1

“God hath appointed a day, wherein he will judge the world, in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.”

Acts 17:30-31

³⁰ "The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ **because he has fixed a day on which he will judge the world in righteousness** by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

2 Cor. 5:10

For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

WCF 33:2

“The end of God’s appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. **For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord:** but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”

Revelation 20:11-15

¹¹ 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. ¹² 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. ¹³ 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. ¹⁴ Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ **And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

WCF 33:3

“As Christ would have us to be certainly persuaded that there shall be a day of judgment, both **to deter all men from sin; and for the greater consolation of the godly in their adversity:** so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, **Come Lord Jesus, come quickly, Amen.**”

Matthew 24:36-39

³⁶ “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of Noah, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.

End Game

- So what does our hope look like?
- Once we are resurrected and reunited with our glorified bodies and judged righteous by the imputed righteousness of Christ, what then?
- The answer is the new heaven and the new Earth.

Rev. 21:1-4

Then I saw **a new heaven and a new earth**, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ **He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”**

Rev. 22:1-5

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ² through the middle of the street of the city; **also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month.**

The leaves of the tree were for the healing of the nations. ³ No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. ⁴ They will see his face, and his name will be on their foreheads. ⁵ And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Poythress

“The tree of life is present, renewing the blessing of Eden in Genesis 2:9. Access to God’s life-giving blessings, barred after the Fall, is here renewed . . . The point is that Eden is back, with its fullness of blessing multiplied many times.”

Vern Poythress, The Returning King: A Guide to the Book of Revelation 193.

Summary

- Adam was in a probationary state before the fall. He had an eschatological hope which he failed to attain because he sinned.
- Under the Gospel, when we die our souls go to heaven and our bodies see corruption.
- At the last day our bodies will be resurrected and glorified and reunited with our souls.
- We will face judgment

Summary

- Believers will be judged righteous based on the imputed righteousness of Christ.
- The reprobate will be cast into utter darkness and suffer eternal torment.
- The elect will dwell forever with God in the new heaven and the new Earth.

