

Dr. Robert A. Peterson, Church and Last Things, Session 18, The Resurrection of the Body, The Last Judgment Timing

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This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 18, The Resurrection of the Body, The Last Judgment Timing.

We continue our study of eschatology, or last things, with the resurrection of the body.

We have said the timing of the resurrection is at the end of the age after the second coming of Christ. We said good people disagree as to how many stages are involved. And post-millennialism holds to one resurrection.

Historic pre-millennialism holds to two. Dispensational pre-millennialism holds to three resurrections. We said the scope of the resurrection is universal and cited Daniel 12:2, John 5:28-29, Acts 2:4-15, and Revelation 20:11-15.

A fascinating and important study is the nature of the resurrection body. And the most important thing to say is there is both continuity and discontinuity between our present bodies and our resurrection bodies. Continuity.

Maybe the most important verse is Romans 8:11. Here's my teaching. Our bodies are a microcosm of the universe, which is the macrocosm.

The first and most important thing to say about the resurrection is it is these bodies that will be raised. Oh, they're going to be transformed. They're going to be made amazingly new in ways we can't even fully comprehend now.

But the main thing to say is there's continuity between our present bodies and our resurrection body. Similarly, the new heavens and new earth are going to be astonishingly new, but Romans 8 combines this microcosm and macrocosm. Resurrection of individual believer's bodies.

Resurrection, so to speak, or redemption is the language there of the cosmos. It is the present earth that will be renewed. The present earth is not totally annihilated, and a new earth is created.

Some have held that, and we respect them, but there's a real consensus among, even a unanimity among reformed evangelicals and a real consensus among evangelical Christians on that point. But we're talking about not the cosmos but the

resurrection of the body. Romans 8:10 says, if Christ is in you, although the body is dead because of sin, the spirit is life because of righteousness.

Here's the key verse Romans 8:11. If the spirit of him who raised Jesus from the dead, that would be the father. So the Holy Spirit is called the spirit of the Father, and you have all three Trinitarian persons here.

This is vintage Paul. If the spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Holy Spirit who dwells in you. The Father who raised Jesus from the dead will give life, resurrection life, to our mortal bodies, and he'll do it by the spirit.

Usually, scripture attributes Jesus' resurrection to the Father either directly or by the use of the so-called divine passive. Twice in John's Gospel, chapter 2, destroy this temple. I'll raise it again. Chapter 10, I lay down my life, I take it up again.

Jesus raises himself uniquely there—a number of times, 1 Timothy, 1 Peter among them. I'm just so afraid of teaching long stuff.

1 Peter 3, the Spirit raised and Romans 1 early on, the Spirit is involved in Jesus' resurrection. Our point here is there's continuity between these bodies and our resurrection body, between our current body. I keep using my plural and singular.

My body is going to be raised, and so is yours if you're a believer in Christ. Everybody's going to be raised, but for believers, there's more continuity than discontinuity between the present body and the resurrection body. There you go.

The Father will give life to our mortal bodies. Now, 1 Corinthians 15 says the mortal body is going to become an immortal body, a huge transformation. But it's the mortal body that becomes the immortal body.

As a matter of fact, Jesus is the firstfruits of those who slept. So, I speak reverently, Jesus is the prototype, if you will, of the resurrection of the dead. 1 Corinthians 15, for Paul's gospel, says Christ was crucified, buried, and raised according to the scriptures.

Verses 20 and 21 tell us, comparing the two Adams, 1 Corinthians 15:20 and 21, that Christ has been raised from the dead. It follows a passage in which Paul, honestly, this is one of the two things that led me to Christ as a 21-year-old. I read especially, I read the New Testament, especially Paul.

Good grief, the Trinity is everywhere. I said nobody would make this one up. It would be a stumbling block to faith.

I had heard of the Trinity before, of course, but now I was confronted with the Trinity, especially in Christ and the gospel, and I believed. The other thing was 1 Corinthians 15:12 through 19, the honesty of God in contemplating what would be obtained if Christ were not raised. It just blew me away.

If Christ isn't raised, your faith is futile. 1 Corinthians 15:17, you are still in your sins. Wow, we'd be false witnesses of God.

Our hope would be a bunch of fools and hopelessness and so forth, and wow. Verse 20, but in fact, Christ has been raised from the dead. The first fruits of those who have fallen asleep.

The first fruits were the first vegetables and fruits, literally, from the crops dedicated to God, giving him thanks, and they represent the rest of the harvest. In a similar way, Christ is the first fruits. There are more to come.

After all, this is the resurrection chapter. It's grounded in his resurrection, but it is about our resurrection. For as by a man came death, the very next verse, by a man has come also the resurrection of the dead.

For as in Adam all die, so also in Christ shall all, it means his people, be made alive. Christ the first fruits is raised. According to John 2:19, destroy this temple, and in three days, I will raise it up.

He was speaking of the temple of his body. It is Jesus' human body that is raised in newness of life. There's a transformation.

There's a transformation. He eats to demonstrate he is raised. Luke 23, is it? Give me some fish.

I'm not. We're not sure he needs to eat. It is, look, look here, Thomas, put your hand in the marks in my hands on my side. It's his, it's his body.

It has been made new. It has been equipped for the age to come. He is no longer in a state of humiliation but now in a state of exaltation, but it is the same Christ.

Having said that, if we study the different passages that teach the resurrection of the body, we see Philippians 3:20 and 21, a very neglected text. After I studied 1 Corinthians 15 extensively for a writing project, a book called The Glory of God and Paul, which I co-authored with Christopher Morgan, I said the most extensive passages are two sets of verses in 1 Corinthians 15, verses 42 and 43, 53 and 54. But the most, the pithiest, most powerful, short presentation of the resurrection of the body is Philippians 3:20, to get the context, and 21.

From heaven, we await a savior, the Lord Jesus Christ. Christ, who will transform, that is the operative word. That word summarizes so much in 1 Corinthians 15: who will transform our lowly body to be like his glorious body.

Lowliness, glory. By the power that enables him even to subject all things to himself. Here, it's Christ who raises the dead and transforms our bodies.

Now, again, it is our bodies. Continuity is basic, but my friends, on top of that, there is amazing discontinuity or newness. So, there's both continuity and discontinuity.

I'm just saying the underline. The base is continuity. That's not somebody else's body you're going to get. You're a female now, and you'll be a female then.

Apparently, our needs and so forth and desires will be different, but we'll be gendered for all eternity. Present body, lowly. Resurrection body, glorious.

How is it lowly? Is God disparaging the human body? No. It is lowly in that it is subject to illness, weakness, and death. It is lowly in that it is put in a grave, and that's a travesty.

That is a travesty to God's beautiful creation. 1 Corinthians 15:42 and 43. I'm building on where that 1 Corinthians went. There it is.

I'm building on Philippians 3:20 and 21. There's no more concise summary of what the resurrection body is like than that. My goodness.

But 1 Corinthians 15 goes into beautiful detail. 42 and 43, talking about the planting of seeds in the earth. By the way, this is a good picture of continuity and discontinuity.

You plant a sunflower seed. Oh, I loved that when our boys were little because in a reasonably short time, sunflowers grow, and from a little seed, you get a plant that grows up, and now it's as tall in a few months or so as the little one, your smallest child. Then it keeps going.

Now it's taller than he or she is. Now it's as tall as mommy. Now it's as tall as Daddy.

Then, it towers over everybody. What a beautiful picture. Paul uses not sunflowers but the planting of seeds, plants, and their growth.

That's a beautiful picture of basic continuity. You get sunflowers, in his case. You get wheat when you plant wheat.

You don't get barley when you plant wheat. You get barley when you plant barley. There's continuity between what is sown and what comes up.

Oh, but my word, there's discontinuity. My favorite is orchids. They're actually orchid seeds, but usually, we think of orchid slips, and from them come orchid flowers.

Oh, I remember a Longwood Gardens in Pennsylvania, I believe, or New Jersey. I think Pennsylvania, yes. I used to go with my mother, who's now with the Lord.

There was an orchid room. I was in heaven. It was so amazing.

It's so beautiful, and those beautiful flowers come from orchids, ultimately, seeds. Later on, slips. Wow, it's staggering.

You don't get orchids from rose bushes. You don't get roses from orchid plants. There's continuity, but having said that, the discontinuity is awe-inspiring and jaw-dropping.

Wow. So, it is here, continuing with the horticultural image of plants, of sowing and reaping. So, it is with the resurrection of the dead.

He actually has two ideas in mind. There are differences in the glory of bodies, which he has just illustrated. By bodies, he means physical entities, and you reap what you sow, but having assumed continuity, the discontinuity is astonishing.

So, it is with the resurrection of the dead. What is sown is perishable. What is raised, let me do the imagery a little bit more.

You plant a seed in the ground, he says. You bury it. It's out of sight. It dies.

It's gone. Okay? He's not talking as a botanist. He's talking in the language of appearance, which the Bible often uses.

It comes up, it grows. He says it's raised. He's, of course, thinking in terms of the death and resurrection of Christ.

Here, 1 Corinthians 15:42, what is sown is perishable, our present bodies. What is raised is imperishable. What is sown in dishonor, it is sown in dishonor.

It is raised in glory. It is sown in weakness, and it is raised in power. It is sown a natural body, and it is raised a spiritual body.

Let me do the same for 1 Corinthians 15:53, 54, before I summarize as if it were a chart and then systematize. 1 Corinthians 15:53 and 54, for this, at the return of

Christ, the dead will be raised imperishable, and we shall be changed—the same idea as in Philippians 3:21.

Christ will transform. Transformation is the key between the present body and the resurrection body. It's the same body, but man, the transformation is marvelous.

This perishable body, 1 Corinthians 15:53, must be put on the imperishable, and this mortal body must be put on immortality. And when that happens, he breaks into the language of Hosea, mocking death and the grave. From Philippians 3:20 and 21, we draw this up.

Present body, lowly. Resurrection body, glorious. 1 Corinthians 15, 1 Corinthians 15:42, 43, present body, perishable.

Resurrection body, imperishable. Our bodies literally perish. We lose; I think I'm shorter now, at almost 75, than I was at 25, sadly.

In the grave, my body will decay, will become dust. From dust, you were taken, and you will end up being dust as well. God tells Adam in Genesis 3. Our present body is dishonored.

I'm summarizing 1 Corinthians 15:42, 43. It is sown in dishonor. It's dishonored.

It is raised gloriously. It's dishonored, glorious. I'm making that parallel to lowly and glorious because glorious is the second member of both.

Lowly body, glorious body. Dishonored body, what does that mean? Abusing people? No, no. It means you put a beautiful human being's body made in the image of God in the ground.

That is a sick puppy. That is not the way it's supposed to be. Ah, we weren't made to die.

Death is the last enemy. 1 Corinthians 15:26. This is, this is, this is, death is the enemy.

This is terrible. It is sown in weakness. It is raised in power.

Description: weak, powerful. That's a third type of description. I taught my boys how to play sports.

They're all grown men. I'll never forget. The youngest was 15 when he could beat me in basketball. He was the youngest.

There are a lot of years between them. But he could beat me. He rebounded over my head.

Man, he had a smile on his face from ear to ear. We kept playing, and I still beat him, maybe more than he beat me. But in time, he beat me as much as I beat him.

And then, in time, he beat me most of the time. And then, finally, I retired. Guess what? I got weaker.

Even now. I can hand a jar I can't open to any son. Ah, what's the matter with you, dad? Pop.

I walk. I'm not as weak as I can be. My wife and I rejoice.

We have pretty good health compared to dear friends and loved ones who are even dying on us. But you get old, you get weak. Ultimately, you know, here's the world champion, a woman in France was 120 years old.

Really? Do you want to live to be 120? I'm not so sure. I don't want to know any details about that. Are you kidding me? Wow.

Our resurrected bodies will be powerful. What does that mean? They won't get weak. We won't get worn out.

We will be contrary to the end of Isaiah 40. Even young men are weak and weary. Oh, yeah.

Old men are really weak and weary. Our resurrection bodies will be these bodies. They will be powerful.

Lastly, oh, by the way, I'm going to jump to 15:53-54 because there's no new teaching here. It's a repeat perishable puts on the imperishable. That's the same language as the first 15:42.

The mortal puts on immortality. The dying puts on that which cannot die. I take that to be the same.

So, I have three different comparisons. I'm adding a fourth, and I'll summarize all four. The natural body puts on the spiritual body.

Oh, some liberals actually teach. They deny the resurrection of the body from 1 Corinthians 15 based upon this word spiritual. Are you serious? I suggest you don't interpret the Bible.

Give it up. 1 Corinthians 15 is about the bodily resurrection of Jesus Christ and of believers. Spiritual is opposed to natural, more opposed to natural.

It means natural after the fall. It means pertaining to this fallen life and world. God chased Adam and Eve out of the Garden of Eden after they sinned.

That was kind of God. That was gracious of God and merciful. Were they really equipped to live forever in mortal bodies, being forgiven and not totally sanctified and glorified? I don't think so.

Would you really like to live forever in your current body? I wouldn't. I take a nap every afternoon. Oh, my goodness.

I walk, but I don't do ten laps. One of my brothers in the church does about four or five laps. I do, too, and I'm happy about it, and I feel better.

Yikes. No, spiritual means, if natural means fit this fallen world, spiritual means are dominated by the spirit and controlled by the spirit. Not only our spirits but our bodies will be dominated by the spirit to equip us for eternal life on the new earth.

We're not presently equipped because our present bodies are lowly, dishonored in burial, perishable, mortal, weak, and natural. Having drawn the stuff and the teaching out of the text, I summarize. Having emphasized the most important point, the microcosm, human bodies, over against the macrocosm of the cosmos, should be taught like this: resurrection.

Continuity predominates. But having said that, there's astonishing discontinuity. These present bodies will be made amazingly new.

Our new bodies will be imperishable. They will not grow old and weak and die. Glorious, filled with the glory of God, reflecting his glory, emanating his glory.

Having been glorified pertains to the whole human being, including the body. What does a glorified body look like? I don't know. Maybe Daniel's right, chapter 12, one and two.

We're going to shine like the stars of heaven. I don't know. I don't pretend to know.

Powerful bodies. Man, you can play tennis all day long. Or a hundred holes of golf if you want.

And you can serve the Lord with gusto. I mean, I hope we'll still sleep. I love to sleep.

Immortal. Rather than perishable, dishonored, weak, and mortal. I'll say it again.

The body will be spiritual. First Corinthians 15. 1 Corinthians 15:42, 43.

This means the Holy Spirit will transform the resurrection body, making it appropriate and fitting for the age to come. It does not mean our bodies will be immaterial. They will be physically/spiritual.

Spiritual, capital S. Utterly governed by the Holy Spirit. We move to the last judgment. Overview.

In case you haven't figured it out yet, systematic theologians like overviews and summaries. And we repeat ourselves too much. It's the way our minds work.

And we want you to remember stuff. We want to talk about the timing of the last judgment. The purposes of the last judgment.

Almost every student I ever taught was somewhat confused as to the major purpose of the last judgment. Circumstances of the last judgment. Who's going to be the judge? Who's going to be judged? What's the basis of judgment? Last Judgment.

The timing of the last judgment is at the end of the age. Matthew 13:40 to 43. These are the parables of the kingdom.

I haven't done enough with them. I will when we get to hell. When we get to the subject of hell, I should say.

13:40 to 43. Parable of the weeds. The son of man planted good seed in the field.

The field was the world. Good seed is the son of the kingdom. When his men were sleeping, the farmer, the enemy, came and sowed weeds among them.

When the plants came up and bore grain, the weeds appeared, too. And the kind of weeds that are pictured here, usually they're called dornel, mimic the plants so much that the master says, no, don't harvest them all. You're going to get the good along with the bad, along with the good, the wheat along with the weeds.

Let both go together until the harvest. At harvest time, I'll tell the reapers, gather the weeds first and bind them in bundles to be burned, but then gather the wheat into my barn. That's a summary of Matthew 13:24 through 30.

The telling of the parable of the weeds. Jesus says the son of man is the sower. The field is the world.

Good seed is the sons of the kingdom. The enemy is the devil: weeds, his sons.

Harvest is the end of the age. This is beautiful. Jesus does not always do this.

Here, he identifies all the features of the parable. It's beautiful. The harvest is the end of the age and the reapers are angels.

Just as the weeds are gathered and burned with fire, so it will be at the end of the age. Son of man will send his angels. They'll gather out of his kingdom all causes of sin and all lawbreakers and throw them into the fiery furnace.

In that place, they'll be weeping and gnashing of teeth. Then the righteous, here it is, here it is. This is from Daniel 12, will shine like the sun in the kingdom of the father.

Daniel 12:3. He who has ears, let him hear. It's at the end of the age, literally. So will it be at the end of the age.

Matthew 13 and verse 40. More specifically, the last judgment will occur after Christ's second coming. Back to Matthew 25.

Son of man comes in glory and sits on his glorious throne. It's the sheep and the goats. Divides the nations the way a shepherd divides the sheep and the goats.

It's after the son of man comes in his glory that he divides, and he assigns the righteous to the kingdom prepared for them before the creation of the world. He assigns the goats, the unrighteous, to the eternal fire prepared for the devil and his angels. Last judgment, end of the age, after Christ's second coming, after the resurrection, Revelation 20:12 and 13.

It's good to read this passage. It's very important for the last judgment, of course. Then I saw a great white throne, Revelation 20, 11, and him who was seated on it, that would be God.

From his presence, earth and sky fled away, and no place was found for them. We'll see later on a man as godly and studious as J. Oliver Buswell Jr. took this literally to speak of the actual destruction of the present heavens and earth. I take it rather as figurative language saying, the one on the throne is totally awesome.

He is awe-inspiring. He is to be feared. Get down on your knees, like something like that.

And I saw the dead, great and small, and the great don't feel the heart so great anymore, 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.

Judgment is based upon deeds. I say deeds because works is an alarmist word. It's the same word, erga, deeds or works.

And the sea gave up the dead that were in them. 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.

By the way, this verse contains the question. The meaning is that all the dead who died anywhere are going to be raised. But this is the question to the little demonic junior high student who wants to skewer his Sunday school teacher and says, Mrs. Johnson, what happens if somebody's eaten by a fish, eaten by a whale? Somebody who drowns, how's God going to raise him? Well, when John says, when John says the sea gave up the dead, it's like saying every imaginable place where the dead are is going to be the scene of the resurrection.

So the Lord answers that little rascal's question. He's the creator. Good grief.

If our bodies have totally decomposed, do you think the creator who made us in the beginning from the dust of the ground is able to reconstitute our bodies? I think maybe he can do that. Yes, he can do that. It is after the resurrection that the last judgment occurs.

They were judged, each one of them. Verse 13. Again, it says it according to what they had done.

Judgment according to works may not fit your theology, but if it's the Bible, you need to adjust your theology. Yeah, but it sounds like salvation by works. It is not salvation by works.

Salvation is never by works in either testament. It is by grace alone through faith alone in God, more specifically in Christ. Judgment discerns faith or lack of faith in the only way it can, by what is judgeable or tangible.

And that is what people have done. More to come, but for now, the last judgment is at the end of the age, after Christ's second coming, after the resurrection, 2 Peter 3, before the new heavens and the new earth. So, if we really root around here in scripture and ferret things out, it gets pretty specific sometimes.

3:7. But by the same word of God, the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and the destruction of the ungodly. Verse 13, according to his promise, we're waiting for new heavens and a new earth in which righteousness dwells. The last judgment occurs at the end of the age, after Christ's return, after the resurrection, before the new heavens and new earth.

Purposes of the last judgment. Obviously, the purpose of the last judgment is to send people to heaven or hell, right? Not exactly. Well, what do you mean? According to the scriptures, our fates are determined, well, actually, you could say, in God's plan before the creation of the world.

But here we're dealing with the economy. So, our fates are determined by our response to Jesus Christ in this life. The last judgment doesn't determine destinies.

It assigns destinies. Well, then that's the major purpose, right? No. Doesn't the last judgment also have to do with rewards and punishments? Yes.

Although there's some debate on the reward side. Is that the major purpose? No. What is the major purpose of the last judgment if it's not assigning people to heaven or hell? Like every other major purpose in Holy Scripture, the major purpose of the last judgment concerns the Lord God Almighty.

Yes, a secondary purpose is to assign eternal destinies. And yes, there are definitely degrees of punishment. And it looks to me like, although good people disagree, there are degrees of reward.

Some are afraid that that damages grace. I'm an exegetical theologian. At the end of the day, I'd rather be biblical than theological.

I'd rather have holes or discontinuities in my theology and be biblical. It looks to me like rewards are taught, and I don't think it damages grace. But for now, none of that's most important.

That is important, and it's biblical. Good grief. The last judgment does assign destinies.

The most important purpose of the last judgment is to glorify God. The most important purpose of everything is to glorify God. We give it lip service.

We end our prayers. To your honor and glory. Amen.

And I think we mean it. Although we could mean it better. We could mean it more wholeheartedly and not just say those words.

The last judgment is to display the glory of God, specifically His sovereignty, righteousness, power, truth, and holiness. It is a hard saying, my friends. And if abused, it could cut the nerve cord of evangelism, which is mega important.

God will be glorified in the fate of every human being. God does not lose. Whoa, whoa, whoa, whoa, whoa.

Time out. I understand God is glorified in the salvation of His people. And you're right, He's glorified.

It shows His glory, His power, His grace, His sovereignty, His mercy, His truth, and His holiness. All those things. Do you mean to tell me you are saying the Bible teaches God is glorified in the damnation of human beings? Humbly, with tears, my answer is yes.

I don't make up my theology. And I'm not saying it's perfect. I admit, the guy who gives the degrees of error chart admits he has errors.

But the Bible teaches Romans 2:5, concerning hypocrites, hypocrites, people who condemn people and do the same stuff, Paul says. Because of your hard and impenitent heart, it's different even if somebody struggles with repeated sin. If they repeatedly repent, that is different than a hard and impenitent heart.

I'm not recommending struggling with regular sins, although we all do. But because of your hard and impenitent heart, you hypocrites, in context, are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. At the last judgment, the glory of God will be manifest to the universe in His righteous condemnation of the lost.

We will praise God on that day. Jim Packer has helped me in so many ways, with exegesis, with theology, and with attitudes. The same man who said, if you want to see people go to hell, something is wrong with you, said, my understanding and appreciation for the justice of God will be much better on that day.

You're not kidding. Because our nonsense and our silliness and our lack of reverence for God and for who He is will be a thing of the past. Revelation is downright scary in this regard.

Revelation 11, listen to the praises of God for His judgment. I really think it is true. We have too high a view of human beings and too low a view of God.

I believe in evangelism. After writing a book on hell, I begged my way onto a mission board. I was going to implode.

And I served joyfully for years, praying for and helping to guide those dear missionaries. After writing a book defending exclusivism, you must believe in the gospel of Jesus in this life to be saved. Opposing inclusivism, you can be saved by

Jesus without believing the gospel in this life. I'm sorry, that is not what the Bible teaches.

I studied, evaluated, and started my paltry symbolic support of Transwell Radio, which preaches the true gospel. Oh, are they rip-roaring reformed? Not especially. But unsaved people need the gospel, and they're giving it to them in the languages of the world, special ministries for women and children, and so forth.

Praise the Lord. I wholeheartedly got behind it because I had to do something. If I believe you need to hear the gospel to be saved, what about those who aren't hearing? Well, Transwell Radio sends radios and groups of people in unbelievable places gather around the radio to hear the words of God.

Praise the Lord. The most important purpose of the Last Judgment is not our salvation, although hallelujah for that. It is not giving out rewards, although that's cool. It is glorifying God's character.

Revelation 11:17, and 18. At the seventh trumpet, the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. And the 24 elders who sit on their thrones, believe it represents the people of God of Old and New Testaments, the 12 tribes, leaders of the 12 tribes and the 12 apostles, the whole family of God of all ages, represented by their leaders, fell on their faces and worshiped God.

Saying, we give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. The nations raged, but your wrath came, and the time for the dead to be judged and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth. The Lord God's temple in heaven was opened, and the Ark of the Covenant was seen within his temple.

There were flashes of lightning, rumblings, peals of thunder and earthquake, and heavy hail. This is serious business. The Last Judgment, like everything else, primarily concerns God himself.

Revelation 15:3 and 4. Then I saw another sign in heaven, seven angels with seven plagues, which are the last, for with them the wrath of God is finished. I saw what appeared to be a sea of glass, mingled with fire, and also those numbers who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God. Here's where that notion comes from, in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb.

Once again, 24 elders, tribes, and apostles. Song of Moses, Old Testament, Song of the Lamb, New Testament. The book of Revelation says the Bible is one book with one purpose.

Oh, administered in different ways, to be sure. The Old Testament is not the New Testament, but it's all part of one holy word. Great and amazing are your deeds, O Lord God Almighty.

Just and true are your ways, O King of the nations. Who will not fear the Lord and glorify your name? That's the purpose of the Last Judgment, for you alone are holy.

All nations will come and worship you, for your righteous acts have been revealed. One more place. 16:5, and 6. The seven bowls of God's wrath.

Very serious business. As the angels poured out the bowls of God's wrath on unbelieving humanity, I heard the angel in charge of the waters; the third bowl was poured out on the waters, say, cry, say, I heard the angel in charge of the waters say, Revelation 16, 5 and 6. Just are you, O holy one, who is and who was, for you brought these judgments. For they have shed the blood of saints and prophets, and you have given them blood to drink.

It is what they deserve. And I heard the altar saying, Yes, Lord God, the Almighty, true and just are your judgments. In our next lecture, we'll continue with the purposes of the Last Judgment, but we have made the point that the most important purpose concerns God himself and his glory.

This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 18, The Resurrection of the Body, The Last Judgment Timing.