

JUDGMENT DAY (PARTICULAR) COMING

Lk 16:22, 23:43; Mt 16:26; 2 Cor 5:8; Phil 1:23; Heb 9:27; Heb 12:23; Acts 7:29

I. DEFINING TERMS (NB: God-given, natural “rights,” are prior to justice, which should secure them)

- A. Just (L. *justus*): having a basis in a or conforming to fact or reason
- B. Justice (L. *justicia*): what is just, merited, fair
- C. Judge, v. (L. *judicare*): form authoritative opinion after inquiry & deliberation
- D. Judge, n. (L. *judex*): authorized arbitrator, umpire (cf. OT Judges)
- E. Judgment (L. *judicium*): formal utterance of authoritative opinion

II. INNATE AWARENESS (via NATURAL LAW) of JUSTICE

- A. Negative: not fair!
 - 1. Children re rules, dividing pie, punishments
 - 2. Adults re laws, abuses, mistreatments
 - 3. Injustices abound: Bethlehem slaughter of innocents; Holocaust & Gulag; recent miscarriages of justice in U.S.—Conrad Black; Anderson Accounting; Gen Michael Flynn
- B. Positive: ought be! Plato *et al.*: giving everyone what due him—*suum cuique*
 - 1. Children: satisfied when scales balanced, even re punishments (at times!)
 - 2. Adults: approve proper settlements (capital punishment; monetary awards; political repercussions)
- C. Authorities Essential: parents; teachers; judges;

III. ANCIENT/ESSENTIAL QUESTION PERDURES: what constitutes justice?

- A. Antinomian: might makes right! Thrasymachus in *The Republic*; Machiavelli; Henry VIII; Stalin
- B. Natural Law tradition insists right makes might! Socrates in *The Republic*; Thomas More; Lincoln
 - 1. Aristotle: justice (giving what due) virtuous
 - 2. Stoics: *ruat caelum, fiat justitia*
- C. Christian blending of Natural and Divine Law
 - 1. Augustine: God the Source of Justice—and He prescribes (via law) right behavior
 - 2. Aquinas: justice one of cardinal virtues (elevated by Holy Spirit’s involvement)
- C. Nominalism reduces justice to personal or social construction—nothing permanent to Ockham or Rawls
- D. Realism insists justice metaphysically Real, ever the same to Augustine & Aquinas & Jefferson in the Declaration of Independence

IV. INNATE AWARENESS/INTIMATIONS of IMMORTALITY (and, necessarily, judgment)

- A. Socrates confident—final “Dialogues”
- B. Pascal’s *Pensees*: “what is more difficult, to be born or to rise again; that what has never been should be, that what has been should be again” (#222); “In a Mother’s Womb”
- B. Michael Augros: *The Immortal in You: How Human Nature Is More than Science Can Say*—persuasive, recent work

IV. PARTICULAR JUDGMENT

- A. Moment of death: either heaven or hell determined—e.g. thief on cross & Lazarus; redeemed enjoy beatific vision; damned (Dives) immediately in Hades (perhaps a temporary antechamber to eternal Hell)
- B. Minority view: immediate resurrection, thus no final judgment
- C. Intermediate state?
 - 1. Soul sleep (some: Nestorians; Copts; Anabaptists; Seventh Day Adventists; various liberal theologians)
 - 2. Purgatory: purifying realm—2 Maccabees 12:43-45 & Catholic tradition
 - 3. Limbo (*Limbus patrum* & *Limbus infantium*)
 - 4. Antechambers (Paradise) of Heaven & (Hades) Hell—most prevalent Christian tradition
- D. Theological divide
 - 1. Liberals often say soul/spirit intrinsically immortal, thus no bodily resurrection
 - 2. Neo-Orthodox & process theologians say body dies and then miraculously resurrected
 - 3. Ancient/Orthodox/Consensual position: body/soul split at death, reunited subsequently at final Resurrection

IN A MOTHER'S WOMB

In a mother's womb were two babies. One asked the other . . . "Do you believe in life after delivery?" The other replied, "Why, of course! There has to be something after delivery. Maybe we are here to prepare ourselves for what we will be later."

"Nonsense," said the first baby. "There is no life after delivery. What kind of life would that be?"

The second baby said, "I don't know, but there will be more light than here. Maybe we will walk with our legs and eat from our mouths. Maybe we will have other senses that we can't understand now."

The first baby replied, "That is absurd. Walking is impossible. And, eating with our mouths? Ridiculous! The umbilical cord supplies nutrition and everything we need. Life after delivery is to be logically excluded."

The second baby insisted, "Well, I think there is something and maybe it's different than it is here. Maybe we won't need this physical cord anymore."

The first baby replied, "Nonsense. And, moreover, if there is life, then why has no one ever come back from there? Delivery is the end of life, and in the after-delivery there is nothing but darkness and silence and oblivion. It takes us nowhere."

"Well, I don't know," said the second baby . . . but, certainly we will meet Mother and she will take care of us."

The first baby replied, "Mother?" "You actually believe 'Mother'?" "That's laughable. If 'Mother' exists, then where is she now?"

The second baby said, "She is all around. We are surrounded by 'her.' We are of 'her.' It is in 'her' that we live. Without 'her' this world would not and could not exist."

Said the first baby . . . "Well, I don't see 'her,' so it is only logical that SHE does not exist."

To which the second baby replied, "Sometimes, when you're in silence and you focus and listen, you can perceive 'her' presence, and you can hear 'her' loving voice, calling down from above . . ."

* * * * *

"*Atheists*.—What reason have they for saying that we cannot rise from the dead? What is more difficult, to be born or to rise again; that what has never been should be, or that what has been should be again? Is it more difficult to come into existence than to return to it? Habit makes the one appear easy to us; want of habit makes the other impossible. A popular way of thinking!" —Pascal, *Pensees* #222