

The Second Coming and Judgment

Signs of the Second Coming

The nature of the bodies after the resurrection. happy life

**Presented by His Grace Bishop Moussa, Bishop of the General of
Youth**

composing

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Studies**

Coptic in Cairo

Translated by



True coptic orthodoxy

"the faith which was once for all delivered to the saints"

Jude 1:3

an introduction

There is a lot of talk these days about the second coming and the signs of the end of the world. Some talk about knowledge and know-how, while others talk about personal fantasies and interpretations, so I think that this book came in time, as it is issued by a professor of the New Testament at the seminary, Dr. Maurice Tawadros.

In the first chapter, the author talks about the “Second Coming and Judgment.” He cites the Bible verses that tell us about this important fateful event, the different names for the second coming, and the signs that precede it, such as: the preaching of the Gospel in all the world, the Jews’ collective belief in the Lord Christ, the coming of the two witnesses, and the Antichrist, And the many attempts to mislead by false prophets and teachers, with wars, famines and persecutions... However, the day of the Second Coming will be as sudden as a thief in the night, and like the labors of a pregnant woman. As for the second chapter, it talks about “the nature of bodies after the resurrection, explaining dimensions similar to the resurrection body, with the pill after it dies, and how it does not grow until after it dies, and that it appears after that in a different appearance, even if this new aspect carries the first bead in its necks. In the third chapter, the author moves us to “the blessed life that awaits the righteous, as they are saved from the coming oppression, and they become partakers of the divine nature, not as an essential union with Christ, but by taking from the glory of Christ and transforming into His image. They also attain the fullest knowledge of God, with continual praise that does not get bored due to the continuous deepening in our loving God. That is why the Church was called the Bride of Christ, in infinite union with the Lord of Glory. There is nothing deeper than the words of St. Macarius the Great as an expression of this blessed union and holy marriage, with which the writer concludes this interesting study. May the Lord make it a blessing for our lives, with the prayers of His Holiness Pope Shenouda III, and the grace of the Lord includes us all.

Then the writer presents us with different opinions on this secret subject, from the view of Origen to the opinion of St. Macarius the Egyptian, and he explains to us that the body of the resurrection will be the same body that was dissolved by death, but in a spiritual form and incorruption, and in a luminous situation that is not subject to the factors of sex, disease, sin and death. It also does not need food or material drink...etc.

Anba Moussa, the general bishop

Chapter One Second Coming and Judgment

According to the teaching of the Bible, the teachings of the Fathers, and the teaching of the Church, our Lord will come again to judge the living and the dead, and this glorious coming is

one of the basic Christian truths. There were several prophecies in the Old Testament announcing this glorious coming. The Jews misunderstood them, and for this they stumbled in his humble incarnation. Among these prophecies:

For, behold, the Lord will come with fire, and his chariots are like a whirlwind, to turn back with the fierceness of his anger, and rebuke him with flames of fire, because the Lord will punish with fire, and with his sword upon all flesh, and with many of the Lord's slain" (Isaiah 66:15, 16).

And upon the servants also, and upon the maidservants, I will pour out my spirit in those days, and will perform wonders in heaven and earth, blood and fire and pillars of smoke, the sun shall be turned into darkness, and the moon into blood, before the day of the mighty Lord comes." (Joel 2:29-31).

I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will judge them there over my people and the inheritance of Israel, who have scattered them among the nations, and divided my land, and cast lots for my people, and gave the boy an adulteress, and sold the girl for wine to drink (John 3:2).

For, behold, the day comes that burns like an oven, and all the arrogant and all those who do evil will be stubble, and the day to come will burn them up, says the Lord of hosts, and there will be no root or branch for them. The wrath of a dark day, because he makes "the great day of the Lord is near, near and swift. very. The voice of the day of the Lord... Then the mighty cry bitterly. That day is a day, a day of distress and hardship, a day of ruin and destruction, and of darkness. Cloudy and foggy day. A day of trumpeting and cheering on fortified cities and on lofty honors. I will afflict people, and they will walk like blindness, because they have sinned against the Lord, so that their blood will spread out like dust, and their flesh as scalding, (2) Neither their silver nor their gold can save them in the day of the Lord's wrath, but by the fire of his zeal the whole earth will be consumed, a sudden annihilation for all the inhabitants of the earth (Zephaniah 1:14-18).).

Then you will go out and grow up like calves. (1) And you shall trample the wicked, for they shall be ashes under the soles of your feet, on the day I do this, said the Lord of hosts... Behold, I will send the prophet to you before the great and fearful day of the Lord comes... (Malachi 4:1-5).

In the New Testament, the Lord Christ spoke clearly, and emphasized more than once the truth of His second coming in order to condemn the world, as appears from the following verses:

And when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. And all the peoples shall gather, and they will separate one from another, as a shepherd separates the sheep from the goats, and sets the sheep on his right and the goats on his left, and these go to eternal torment, and the righteous to eternal life (Matthew 25:31-46). in front of him

The signs are in the sun, moon and stars. And on earth the anguish of lake nations. The sea and the waves are roaring. People pass out from fear and waiting for what is to come upon the world, for the powers of the heavens are shaken. And then they will see the Son of Man coming

In a cloud with power and great glory (Mark 13:24-26). And the apostles expressed their belief in the Second Coming, as it appears from the following verses: He commanded us to preach to the people and to bear witness that He is the one appointed by God, judge of the living and the dead, (Acts 10:42).

For he has set a day in which he intends to judge the inhabited world in righteousness, by a man whom he has appointed, giving faith to all, having raised him from the dead, (Acts 17:31).

Do you think this, O man who condemns those who do such things, and you do them, that you will escape from the judgment of God? Or do you underestimate the richness of his kindness, forbearance, and longsuffering—not knowing that God’s kindness leads you to repentance, but because of your hardness and your unrepentant heart you store up for yourself wrath in the day of wrath, and the revelation of God’s just judgment, who will reward each one according to his deeds” (Romans 2:3-6).

Then we ask you, brothers, regarding the coming of our Lord Jesus Christ and our assembly to Him, not to be quickly shaken out of your mind, and not to be terrified, neither by spirit, nor by word, nor by message, as though it were from us, that is, the day of Christ has come. Let no one deceive you in any way, for it will not come unless the apostasy comes first, and the man of sin is revealed, the son of perdition... (2 Thessalonians 2:1-11).

There are many other places where the New Testament talks about the second coming. has. This advent in the New Testament has several names as follows:

1. Parousia (Matthew 24:3).

2. Appearance (epiphaneia) (1 Timothy 6:4) (phanerwsis) (Colossians 3:4)

3- Kingdom (Basileia) (14)

4- The emergence of his kingdom (epiphaneia tys Basileia).

5- The appearance of the glory of God (epiphaneia tys doxis tou theou) (2 Timothy 2:8).

6- The appearance of his coming (epiphaneia tys parousias autou) (2 Timothy 2:8)

7 - Apocalypse (2 Timothy 1:7)

8 The revelation of his glory (Apokalypsis tys doxis autou) (1 Peter 4:13).

9- The Day of the Son of Man (hymera to huiou tou anthrwpu) (Luke 17:24). The date of the Lord's coming was not announced. The Lord Christ referred more than once to not specifying the Lord's Day, so that we would always be in a state of readiness, because the Lord's Day would surprise us:

And while he was sitting on the Mount of Olives, the disciples came to him privately, saying: Tell us, when will this happen, and what will be the sign of your coming and the end of the age. And Jesus answered and said to them: See that no one deceives you. Watch therefore, for you do not know at what hour your Lord will come. And know that if the master of the house knew in what watch the thief would come, he would have stayed awake and would not let his house be excavated. Therefore, you also be ready, for at an hour when you do not think, the Son of Man will come. Who is the faithful and wise servant whom his master has set over his servants, to give them food in due time? Blessed is that servant who, when his master comes, finds him doing so... But if that wicked servant says in his heart, my lord slows his coming... The master of that servant comes on a day when he does not wait for him, and at an hour he does not know, and cuts him off... (Matthew 24:3-51).

Here I have already told you. If they tell you, here he is in the wilderness, do not go out. Here he is in the deception, do not believe. For as lightning comes from the east and appears to the west, so will also the coming of the Son of Man" (Matthew 24:25-27). The apostles used expressions indicating that they did not know the exact day in which the Lord Jesus would come, and they spoke of it as imminent, as appears from the following verses:

It is "but the end of everything is at hand." (1 Peter 4:17). Boys, the last hour. And as you have heard that the Lord Christ is coming, now many anti-Christ's have become. From here we know that it is the last hour (1 John 2:18).

H: As for the times and seasons, you, brothers, have no need for me to write to you about them, because you know with truth that the day of the Lord is like a thief in the night, so is the advent, because when they say peace and safety, when sudden destruction comes upon them, like labor pains for a pregnant woman, they will not escape. Are you not in darkness until that day overtakes you like a thief? (1 Thessalonians 5:1-4). But do not be afraid of this one thing, beloved, that with the Lord one day is like a thousand years, and a thousand years is like one day. The Lord is not slow about his promise, as some reckon slowness. But He is patient with us, and He is not willing for people to perish, but for all to come to repentance. But he will come like a thief in the night, the day of the Lord, in which the heavens will pass away with a tumult, and the elements will dissolve with fire, and the earth and the things that are therein will be burned up (2 Peter 3:8-10).

Then we ask you, brethren, regarding the coming of our Lord Jesus and our assembly to Him, not to be quickly shaken in your mind, and not to be terrified, neither by spirit, nor by word, nor by letter. As if from us, that is, the day of Christ has arrived. Let no one deceive you by the way of water (2 Thessalonians 2:1-3),

For now, I am pouring out a libation, and the time of my dissolution has come, I have fought the good fight, I have finished the course... Finally, there is laid up for me the crown of righteousness, which the righteous Lord will give me on that day, and not only to me, but also to all who love His appearance (2 Timothy 4:6-8).

This mystery surrounding the Second Coming, that is, the Day of Judgment, will not, in any way, be revealed by the signs preceding this coming, which the Lord Christ spoke about. As the pure messengers spoke of. As for these signs, they are:

1- Preaching the Gospel to all nations:

And this good news of the kingdom is preached in all the inhabited earth, as a testimony to all nations, then the end will come (Matthew 24:14).

The gospel should first be preached to all nations (Mark 10:13).

2. The belief of the Jews in a collective form in the Lord Christ:

After that the children of Israel return and seek the Lord their God and David their king, and they fear the Lord and His goodness in the last days (Hos 3:5). I do not want you, brothers, to be

ignorant of this secret, lest you be wise to yourselves. The cruelty has partially occurred to Israel until the fullness of the nation's enters, and thus Israel. As written. The Savior will come out of Zion and return, and all will be saved

As previously announced by the prophets, and also confirmed by the Apostle Paul:

After that the children of Israel return and seek the Lord their God and David their king, and they fear the Lord and His goodness in the last days (Hosea 3:5).

I do not want you, brothers, to be ignorant of this secret, lest you be wise to yourselves. That the cruelty was partly caused to Israel until he enters the kingdom of the nations, and thus all Israel will be saved, as it is written, the savior will come out of Zion and restore and immortality is given for Jacob. And this is the covenant from me to them, when their sins are taken away. As for the Gospel, they are enemies for your sake, but as for the election, they are friends for the sake of the fathers, because the gifts and calling of God are without repentance. You, as you once did not obey God, but now you have mercy on the disobedience of these. So, these also, now they did not obey, that they also might have mercy on you. Because God closed everyone together in disobedience, in order to have mercy on everyone, (Romans 11:25-32).

3- The coming of Elijah and Enoch (or Moses) in the last days:

And I will give to my two witnesses, and they will prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands standing before the Lord of the earth. And if anyone wants to harm them, fire comes out of their mouths and devours their enemies. And if anyone wants to harm them, this is how he must be killed. These two have the power to shut up the sky so that it does not rain during the days of their prophecy, and they have power over the waters to turn them into blood, and to strike the earth with every plague whenever they want. And when they have completed their testimony, the beast that rises out of the abyss will make war with them. He beats them and kills them. And we came to them on the street of the great city which is spiritually called Sodom and Egypt, where our Lord was also crucified. And people from peoples, tribes, tongues, and nations look at their dead bodies for three and a half days and do not let their bodies be placed in graves. Those who dwell on the earth rejoice over them, and rejoice and send gifts to each other, because these two prophets had tormented the dwellers on the earth. Then, after three and a half days, a spirit of life from God entered them, and they stood on their feet, and great fear fell on those who were watching them. And they heard a loud voice from heaven saying to them, Go up here. They ascended to heaven in the cloud, and their enemies saw them. At that hour there was a great earthquake, and a tenth of the city fell, and seven thousand names of the people were killed in the earthquake, and the rest became frightened, and gave glory to the God of heaven. The second woe is gone. And behold, the third woe is coming quickly (Revelation 11:3-14).

4. Coming of the Antichrist:

The talk about “the Antichrist, as a person, came in two places:

(a) (1 John 2:18) “Children, it is the last hour, and as you have heard that the repulsion of Christ is coming, it has now become, there are many antichrists. Hence, we know that it is the last hour.

B. (2 Thessalonians 2:3-13) Let no one deceive you in any way, for it will not come unless the apostasy comes first, and the man of sin is revealed to be the son of perdition. He who opposes and exalts himself above all that is called a god or an object of worship, so that he sits in the temple of God as his God, showing himself that he is God.” Now you know what He withholds until it is revealed in its time, because the mystery of iniquity now works only until it is lifted from the midst which is now confined. And then the wicked one will be revealed, whom the Lord will destroy with the breath of his mouth, and will destroy him with the appearance of his coming. whose glory is the work of Satan with all might and false signs and wonders. And with all the deception of unrighteousness among those who perish, because they did not accept the love of the truth until they were saved, and for this reason God will send to them the work of error so that they would believe the lie, so that all those who did not believe the truth but took pleasure in iniquity would be judged.

There are undoubtedly many difficulties in interpreting this text, and some commentators try to define “the man of sin, in a particular person. Some Protestants even came to define him in one of the Popes of Rome, as some Catholics identified him in the person of Luther, and there are those who link the Antichrist with the A certain historical figure may have persecuted Christians or resisted Christianity. All these determinations, in this categorical way, are not from the spirit of the Bible or from its characteristics. Perhaps it can be said that the mystery of iniquity is now at work in the world, and from it emerges the one who is against Christ, who comes at the appointed time, as is clear from the eighth verse, and then the sinner will be revealed.” Or it can be said that since now there have been many opposites working in the world within the antichrist movement, but later this counter movement is represented by a person in particular, who pushes the movement to the most violent degrees... There is undoubtedly a specific person to whom the apostle John refers in his vision when He says, here is wisdom. He who has understanding, let him count the number of the beast, for it is the number of a human being, and its number is six hundred and sixty-six (Rev. 18:13), although this number can apply to more than one name and more than one person. There are many who can take an anti-Christ and anti-Christian position. History has so far contained many who fought and resisted Christianity. They were, then, like a beast to the Church. that Nero and others could play the role of the beast among the many beasts that resisted the church. But there must be a certain beast that has not yet appeared, in which savagery and ferocity are represented to the highest possible degree, and the other descriptions referred to in the Book of Revelation in the thirteenth chapter and in other places apply to it. Just as we talk about the era of martyrdom, we associate it with Diocletian. But this does not mean that no one was martyred before Diocletian, or that the Church did not offer many of its children

before this age. He found martyrdom before the era of Diocletian, but it reached in his time a terrifying degree, and therefore his era was associated with the era of martyrdom.

What we want to emphasize here, is that we should avoid, in the Book of Revelation, trying to identify persons or times. The Lord Christ did not specify for us the time of his coming, and if he wanted, he would have specified for us the time in which he would come. Rather, he would have set for us the day and the hour, but he did not, so that we would always be in a state of readiness and vigilance. The attempts that are made in interpreting the Book of Revelation, to specify the divine revelations, in a temporal manner, have failed, because they do not agree with the spirit of the Gospel and the spirit of the divine revelation.

5. Many are tricked and deceived by false prophets and teachers. Great destruction is taking place in the external nature... Wars, famines and persecutions:

To these events the Bible refers as follows:

“Many will come in my name, saying, I am the Christ, and will deceive many, and you will hear of wars and rumors of wars. Behold, and do not be alarmed, for all these must be, but the end is not yet, for nation will rise against nation, and kingdom against kingdom, and there will be famines and ravages and earthquakes in places. But all these are the beginning of pains. Then they will deliver you up to tribulation, and they will kill you, and you will be hated by all nations for my name's sake. And then many will stumble, and betray one another, and hate one another, and many false prophets will arise, and many will pray. And because of the multitude of sin, the love of many cools. But he who endures to the end will be saved, and this good news of the kingdom will be preached in all the inhabited earth, as a testimony to all nations. Then the end will come... And immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven” (Matthew 24:3-41).

If you hear of wars and rumors of wars, do not be alarmed, because they must be, but the end is not yet... For nation will rise against nation and kingdom against kingdom, and earthquakes will be in places, and there will be famines and disturbances. This is the beginning of the pain. So, look at your souls. For they will hand you over to councils, and scourge in synagogues, and stand before his governors and kings, for my sake, as a testimony to them. The gospel must first be preached to all nations. So, when they drive you to deliver you, do not stumble before in what you are talking and do not be anxious. But whatever you are given at that hour, speak of that. Because it is not you who speak, but the Holy Spirit. And the brother will deliver his brother to death, and the father will deliver his son. Boys attack their parents and kill them. And you will be hated by all for my name's sake. But he who endures to the end will be saved (Mark 13:7-13).

Because there will be in those days a tribulation that has not been the like since the beginning of the creation that God created until now, and it will not be. And if the Lord had not shortened those days, nobody would be saved. But for the sake of the elect, whom he has chosen, the shortness of days. Then if someone says to you, Behold, the Christ is here, or, Behold, there is, do not believe it. For false Christs will arise, and will give signs and wonders, in order that they

may, if possible, deceive the elect also. So, look you. Here I have already told you everything. As for those days after that tribulation, the sun is darkened and the moon is not given its light. And the stars of heaven are falling, and the powers in heaven are shaken. And then they will see the Son of Man coming in the clouds with great power and glory, and then will he send his elect from the four winds from one end of the earth to the end of heaven. From the fig tree, learn the parable. When its branch becomes soft and it produces leaves, you know that summer is near. So, you also, when you see these things happening, know that it is near at the doors (Mark 13:19-29).

And if you hear of wars and disturbances, do not be alarmed, because this must be first. Then he said to them, "For nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes in places, and there will be famines and pestilences, and there will be fears and signs from heaven. In front of kings and governors for the sake of my name. This will be a testimony to you... So put in your hearts not to be anxious before in order that you may be reprimanded, because I give you mouth and wisdom that all your opponent's cannot resist or contradict. And you will be delivered from parents, brothers, relatives, and friends, and they will be killed among you, and you will be hated by all for my name's sake. But not a hair of your head will perish. Gain yourselves with your patience (Luke 21: 9-19).

I suppose that this is good because of the present distress, that it is good for a man to be like this, (1 Corinthians 7:26).

See also: (2 Thess. 2:4-12, 1 Timothy 3:1) and beyond.

Chapter II

The nature of the bodies after the resurrection

Regarding the nature of the resurrected body, we can say with St. Chrysostom, that the resurrected body will be: the same body and also not the same, compared to the body that dissolved in the tomb. To this some add this analogy:

Just as the glass is made of sand, but it is not yet sand, rather it is something other than that from which it was taken, and just as the spike is not after the bean, but rather it is something other than the seed from which it grew, so also in the Resurrection, the resurrected body changes and takes shape. to the best. The new body, the body of the resurrection, is not a new creature that does not have any organic relationship with the previous body after the separation of the soul from the body and the dissolution of this body in the grave. There is unity between these two bodies, but there is also a difference, it is the same unity and difference between the seed and the spike from which it sprouts. This is what the Apostle Paul expressed, when he spoke of the resurrected body, saying:

But someone says, how are the dead raised, and with what body do they come, you fool. What you sow does not live if it does not die, and what you sow does not sow the body that will become, but rather a bare grain, perhaps from wheat or one of the rests, but God gives it a body as He wills, each of the seeds is his body (1 Corinthians 15:35-38).

It is noticeable here that there is no difference between the serpent and the plant from which it emerged, in terms of essence, but without a doubt, the bean is one thing and the plant is another thing. This is the case with the resurrected body, as it does not differ in essence from the body that died and dissolved, but without a doubt, the resurrected body is better and bestead (1).

If we return to the words of the Apostle Paul, to which we referred earlier (1 Corinthians 15:35-38), we notice the following.

The apostle refers to the change that occurs to the grain when it is planted, so we do not plant the plant that we are waiting for, but we plant the grain that becomes this plant, whether the grain is wheat, or from another plant. It refers to the pill here to the body. As for the similarities between the pill and the body, they appear in the following notes:

1. Just as the bean does not grow until it is buried and dies, so the human body will rise after being subjected to death and disintegration.
- 2- The snake appears after germination, with a different appearance than it was first. This also refers to the changes that will occur in the body upon its resurrection from the dead.
- 3- The plant does not differ in its gender from the type of the bean, no matter how different it is in its appearance and in what it has become. This is the case for the resurrected body. It will not be different in essence from the mortal body, although some new possibilities that it did not have first will enter upon it.

4- When germination, the grain takes a body that it did not have first, because God gives to each grain that body that He arranged for it since the beginning of creation, and thus every grain takes the body that God designated for it. The phrase “God gives” means that the grain does not take this body from itself, nor does it take it from man, nor from nature, nor from the earth, nor from any other source except God. It is God who gives the seed its body by means of these various factors that are required for the process of germination. If this is the case, then it is not permissible for us to ask about the power that will resurrect our bodies, and we must not find anything surprising in the Resurrection, because God, who gives the grain its body, is also able to raise the body, and give it life after death. And the phrase, “Each of the seeds has his own body, confirms that we will have the same bodies with which we lived before death.

However, there are many opinions that have been said in the interpretation of the unity and difference between the resurrected body and the body that was dissolved by death:

1- There are those who go to say, that the same first elements that made up the dissolved body, which may have been scattered here and there, and also can be They may have overlapped in other bodies, such as a person falling prey to an animal, these elements will return again to form the body that was decomposed.

Among those who hold this view are:

1- Tatian: Address to the Greeks 6 (M. 6,817-820).

2- Athenagoras: De Resurrectione Ch. 2.3.

3- Tertullian: Apologeticum (M.L. 1.525).

4- Cyril of Jerusalem: Catechism 18, 1-2. (M.23,1020-1021).

2- There are those who refer to the change that affects the bodies without changing the essence.

Origen tried to answer the questions of Christians that were directed to him about the resurrection body: Is the sent body the same as the previous body with all its substance, or another body, and how is this other body, and what is the relationship between it and the soul. Origen first noticed that every living body, whether plant or animal, is constantly renewed by representation and secretion, and it resembles a river, so its substance does not remain the same for two days... It is not necessary, nor possible, for all the atoms that enter into the composition of our present body to return to us, and they are so many that make up many bodies. Rather, it is sufficient for the soul to dissolve in a substance that has its own physical form.

But how to achieve in the material that physical image? Origen answers and says: It is realized by a principle similar to the principle that revives wheat | Wheat is rotten in the ground, and a spike grows in it in particular and a special size. The spike is not the grain, in it. Likewise in man is a natural force or an original seed, which gives the body its image and preserves it for it despite the change of matter, and it remains after death and overcomes death by forming a new body from the available atoms. The body will be suitable for the new life, and it will be a spiritual body, i.e., luminous, far from the density and deficiency we know of in matter. There is no difficulty in that, for matter is flexible and moves from one state to another, so wood turns into fire, and fire becomes smoke and air. The substance of the human body is subordinate to the state of the soul, and the soul can adjust the body and its functions. Every progression in the spiritual life tames the body and makes it a more obedient machine. Organs are the machines of the soul that are subordinate to its need, and if the soul's need is emptied of it, it disappears or develops according to the new environment. In the spiritual world, the body beats and softens, so that it becomes accustomed to seeing and hearing things that were superior to it in earthly life. The dense state that is the state of our body now is the result of a diminishing spiritual power in the soul, but if the soul returns to its first union with God, the whole body sees God, hears Him and perceives Him (Youssef Karam: History of Greek Philosophy - Dar Al-Qalam - Beirut, p. 282-283). -

As for St. Macarius the Egyptian, when he was asked: Do all the members of the body rise in the resurrection? replied:

Everything is easy for God, and He has promised the resurrection, although this is impossible in relation to human weakness and human thought, because just as God took from the dust and from the earth and created the body with another nature that is completely different and not similar to the earth, and made in it many types of organs and elements such as Hair, skin, and bones, or just as the needle, if thrown into the fire, changes its color and becomes that the nature of iron (which the needle is made of) is not removed, but rather remains standing, so also the members stand, and even a single hair does not perish as it is written (Luke 18:21) and all the members become Like the light, and all of it is immersed in light and fire and changes in a real way, but it does not dissolve and becomes pure fire, as some say, so nothing remains of its natural form at all, according to that opinion (And Origen said that the body will lose all its known parts and rise in a spherical shape because it is the best of forms On the other hand, the organs no longer have any need, for there is no work so that man needs hands, nor movement in order to need legs, and since the human soul will then perceive everything clearly, so it no longer needs ears and eyes...etc. (See The book "The Resurrection" General, by the Syriac Metropolitan Swerios Isaac - I 1981 p. 46), rather that Peter remains Peter, and Paul remains Paul, and Philip is Philip, and each one appears in his own nature and personality, but he is filled with the Spirit (See the book: Sermons of St. Macarius the Great - No. 4 - Arabization of the House of Consecration for the Evangelization Service - 1979, p. 19).

See also:

1- M. Basil. Psalms 41.1 and 114.5 (M. 29, 388 and 492).

2- Origen, Pslam 1.5 (M. 12. 1093 - 1096).

Against Celsus 5. 23.

3- Gregory of Nyssa: Construction of man 27 (M. 44, 225 228).

Whatever the case, it is clear that the resurrected body (the body of the resurrection) will be the same body that was dissolved by death, but because of the new characteristics that will enter it, it will not be the body that was dissolved, according to the expression of St. John Chrysostom. The apostle Paul referred to these new characteristics when he said so also the resurrection of the dead. It is sown in corruption and raised in incorruption, it is sown in dishonor and raised in glory. It is sown in weakness and raised in strength. An animal body is planted and a spiritual body is raised. There is an animal body and there is a spiritual body. Thus, it is also written that the first man Adam became a living soul, and the last Adam became a life-giving spirit. But not the spiritual first, but the animal, and then the spiritual. The second man is the Lord from heaven. As is al-Turabi, so is al-Turabi. As is the heavenly, so are the heavenly ones. And just as we have put on the image of al-Turabi, so He will also wear the image of the Heavenly One. So, I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor can corruption inherit corruption. Behold, I am telling you a secret. We do not all sleep, but we are all changed, in a moment, in the twinkling of an eye, at the last trumpet, for it will sound, and the dead will be raised incorruptible, and we will be changed, because this corruptible must put on incorruption, and this mortal must put on immortality, and when this corruptible will put on incorruption and not this the mortal is immortality, for then becomes the written word. Death swallowed up in victory. Where is your sting, O death? Where is your victory, O Hades? (Colossians 15:42-55)

The change that occurs to the resurrected body is necessary, because the new environment, and the new state that man will move to after the resurrection, is different from the state of corruption and density in this present world in which we live... It is necessary for the resurrected bodies to fit perfectly with this medium. This is a new case. And Origen was right in his observation when he said: If we lived in water, we would need what aquatic animals need. Thus, in order to inherit the kingdom of heaven and to live in a place different from this earth and this material world, we must have bodies that have characteristics that are different from those in this world. Flesh and blood (that is, until the human body is flesh and blood, meaning that it is watery and corrupt) will not be able to inherit the kingdom of heaven. For this reason, it was necessary for those who are alive at the second coming to change, because this corruptible must put on immortality, and this mortal must put on immortality. How this is done will remain a secret to us.

And the Lord Christ himself referred to this change that the bodies will undergo in the resurrection, saying, “Because in the Resurrection they neither marry nor marry, but are like the angels of God in heaven” (Matthew 22:30) “Since they cannot die also because they are like angels and they are children of God They are the children of the resurrection (Luke 20:36). Thus, the gender distinction between male and ethnic is later invalidated, because this does not exist between

Angels and humans will live in the resurrection like angels are unaffected by sex, non-erotic, luminous, and there is no longer a need for the reproductive system nor the sexual drive. According to the words of the Apostle Paul, God destroys the stomach and foods, and foods for the stomach, and the stomach for foods, and God will destroy this and that, (1 Corinthians 6:13), meaning that the digestive system is no longer needed. There in heaven people live as angels live, they do not give birth or are not born and their number does not exceed what they are, and they do not suffer hunger or thirst or pain or death and do not eat... And if the Lord Christ ate after the resurrection, this was not for the need to eat, but rather to establish Faith among the disciples so that they believe in His resurrection. Human nature was created by God in such a way that it can easily acquire the characteristics required by the environment in which we live or imposed on it. However, the apostle Paul describes the body of the resurrection as “spiritual. Undoubtedly, this word indicates that the resurrection body will be a gentle, not dense body, similar to the body that was Christ in the resurrection, so it entered the disciples and the doors were closed. The word “spiritual” also refers to the complete submission of the body to the Holy Spirit, who grants man a life of perfection. There will be no obstacles to the spiritual life, but the body will move freely according to the rule and control of the Holy Spirit.

Accordingly, it can be said that “the resurrected bodies will be spiritual, not in the sense that they lack the material element, otherwise there would have been a contradiction in the teaching of St. Paul the Apostle, but rather in the sense that the matter that composes these bodies is liberated from the natural demands that it needed in earthly life, and is not bound by the factor of place and time. They are bodies of a new nature similar to the bodies of angels, not based on material food or material drink. Likewise, the word “spiritual” means the body filled with the Holy Spirit and subject to his influence and action, as it is called a cup filled with water that it is a cup of water, and it is not intended by that | It is made of water. And if the Apostle Paul spoke in his epistle to the Galatians of the bitter conflict that arises between what the soul desires and what the body desires, and if it is also possible for the soul to slacken before the demands of the body, as he indicated in his letter to the Romans , For when we put on the spiritual body later on, this conflict ends and disappears, and our will is always directed towards good, and the body is subject to the authority of the Spirit, and with the demise of this conflict, all that was associated with it of humiliation, weakness, pain, evil, evil desires, and all the effects left by sin. .

He described the resurrection body as a glorified body. The Lord Christ has already said about this glory, and then the righteous will shine like the sun in the kingdom of their Father (Matthew 13:43). It could also be the image of this glory in which the Lord Christ appeared on the Mount of Transfiguration, or the glory in which Christ appeared to the Apostle Paul on his way to Damascus. As for the glory of the Transfiguration, it was said about the Lord Christ, and His appearance changed before them, and His face shone like the sun, and His clothes became like

light... As He was speaking, behold, a bright cloud overshadowed them... (Matthew 17:1-8). As for the glory in which Jesus Christ appeared

Concerning the glory with which the Lord Christ appeared to the Apostle Paul, it was said that around him a light shone from heaven... (Acts 3:9) and the Apostle Paul says about the glorified body that will change the shape of the body of our humility to be in the image of the body of His glory, (Phil 3:21). The image of this glory was reflected on the face of the martyr Stephen "So all those sitting in the synagogue looked at him and saw his face as the face of an angel" (Acts 5:16). "And we, in this glory, will see Christ, according to the words of St. John, as he is, (John 3:2). This is similar to what Saint Paul said in the first letter to the Corinthians: "For now we look in a mirror in a dilemma. But then face to face (1 Corinthians 13:12). This means that we will see Christ as he is in his theological glory and directly and without detraction, and in this the highest cases of happiness and bliss that the believer enjoys. In this glory also, our knowledge of many things is complemented, as the apostle says: "Now I know some knowledge, but then I will know as I am known (1 Cor 13:12).

Opinions of some Syriac theologians about the body of the resurrection:

We refer here to a summary of what was reported by the two great theologians, Maraiwais Al-Dari and Mar Musa bin Kiva, as well as to the opinion of the scholar Ibn Al-Abri, according to what Bishop Soirius Isaac Saka reported in his book The General Resurrection.

1- The body of the resurrection does not need physical eating and drinking, because that is used for growth and compensation for the lost energies of the body as a result of the two internal and external heat temperatures. As for the next world, where the body becomes spiritual, it neither increases nor decreases. Therefore, he does not need to eat and drink, and he is satisfied with the vision of God, as the Apostle says... "For the kingdom of God is neither food nor evil, but righteousness, peace, and joy in the Holy Spirit, (Romans 14:17).

2- He does not practice his previous desires, such as marriage, for example.

3- He is not subject to sad emotions such as crying a lot.

4. Some psychological forces are getting stronger, more active and effective, such as pronounciation, for example. As for the forces of anger and lust, they vanish permanently in the righteous soul. Their fading will lead to an increase in meekness and meekness. As for the evil selves, they become increasingly mad and wild, and yearning for the bodily lusts that they have lost.

(5) Some bodily organs are becoming more active, energetic and influential, for example, the eye will not be limited to seeing what is in front of it, but rather see everything in different directions

at the same time, such as inhaling the smell from all sides, and hearing the sound from every side.

(6) It is certain that the soul will retain the power of its knowledge, just as the body does not lack the perceptive powers in it.

(7) Bodies after the resurrection will have age, stature, and form. As for the age, the theologians estimated it to be 30 years. This age is the complete age of man in this world, and it is the age of Adam on the day God created him, and the age at which the Lord Jesus began his public service. So, there is no old age or childhood... the things that are considered a deficiency. As for stature and stature, there will be equality between all: one of moderate stature and a very beautiful figure, the shortcomings of the body are eliminated, and its flaws disappear, it is neither tall nor short, nor cut, nor wrinkled, nor blind...etc., because the difference in appearance and ages is caused by Man's submission to sin and his enslavement to it. As for the spiritual world, it will be freed from it and its symptoms.

(8) Belief in a spiritual or antenna body and the like, or another appeal to it, is a denial of the resurrection, because the resurrection of a spiritual or antenna body, or otherwise, instead of a physical body, is not considered a resurrection, but rather a creation or a new creation. That the body cannot be spiritual in the exclusive sense, but rather by way of metaphor and metaphor, as the logical proof requires, because the body is composed of material elements, while the soul is free from all semi-material

Chapter III

The blessed life that awaits the righteous

we say again:

1- Without a doubt, the righteous will be saved from the coming wrath, and from the consequences attached to it. This fills their hearts with joy and joy that cannot be expressed. However, this represents the negative aspect of the expected and expected blissful life, and there is, besides that, another positive aspect represented in the eternal bliss that these righteous people enjoy. And the New Testament paints a picture of this eternal bliss as follows:

“To him who overcomes, I will give to eat of the tree of life, which is in the midst of the paradise of God” (Revelation 2:7).

And he heard unutterable words, which no man is permitted to speak (2 Corinthians 12:4).

Remember me, O Lord, when you come into your kingdom” (Luke 23:42). Whoever overcomes, I will make him a pillar in the temple of my God, and he will not go out again, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from heaven.

From my God, and my new name (Rev 3:12). Rather, you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, and to the church of the firstborn, who are written in the heavens, and to God the Judge of all, and to the spirits of the righteous perfected (Heb 12:22, 23). The inheritance is incorruptible, undefiled, and does not wither away, preserved in the heavens for your sake. You who by the power of God are guarded by faith for a salvation ready to be revealed in the time in which you will rejoice (1 Peter 1:4-6).

In my Father’s house are many mansions; otherwise, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and take you, so that where I am you may be also” (John 14:2-3).

Now we have no lasting city here, but we seek the one to come” (Hebrews 13:14).

Then the king will say to those on his right, “Come, you who are blessed by my Father, see the kingdom prepared for you from the foundation of the world” (Matthew 25:34).

And I say to you that from now on I will not drink of this fruit of the vine until that day as I drink it new with you in my Father's kingdom (Matthew 26:29).

If we are patient, we will also deliver the kingdom with him (2 Timothy 2:12).

And I John saw the holy city, New Jerusalem, coming down from heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying: Behold, God is the dwelling place of people, and he will dwell with them, and they will be his people, and God himself is with them, and he will be with them as their God. and will wipe | God every tear from their eyes. And death shall be no more, nor shall there be mourning, nor crying, nor pain anymore, because the first things have passed away, (Revelation 21:2-4).

(Read the twenty-first and twenty-second chapters of the Book of Revelation).

2- The most important realization of this bliss is the “spiritual transcendence of man. If the incarnation aims to return man to the inheritance of the kingdom of God and to eternal rest and bliss, then the direct goal of this incarnation, as confirmed by the Fathers, is:

The rich Lord, who means everything to everyone, became poor and took the poor and weak human nature, in order for man to be enriched and enriched with spiritual transcendence. Look:

Athanasius: On the incarnation of the Divine Word, 54 (M. 25, 192).

The Son of God became man in order that we might become children of the Father, and that people might be in the highest states of exaltation and exaltation. Look:

Gregory, Nazianzyn: Logos, 11 (M. 36, 325).

Athanasius: Against the Arians A 38, (M. 36, 92).

The Son of God has tasted death so that the children of man may participate in the life of God. This true Son, who is by nature the Son of God, clothed us, so that we all may clothe the one God. Look:

Athanasius: On the Incarnation of the Divine Word, 8 (M. 26, 996-997).

Gregory Nazianzen: Logos 40, the Holy Baptism 45 (M. 36, 424).

: Logos A The Holy Pascha. 5 (M. 35, 400)

. : Logos 38, The Epiphany, 18 (M. 36, 333).

Gregory of Nyssa: Contra Apolinarius (M. 45, 1152).

The transcendence of human nature (Theosis of the Anthropos) and transcendence of the righteous mean that the righteous are partakers of the divine nature. But we must not neglect, but rather we must emphasize that human nature does not vanish or be swallowed up in the unlimited divine nature, but according to the limited potential of human nature, it participates in the divine glory that cannot be approached. Each human being retains his individuality by which he rises sublimely to draw near to God, but always remains limited. It does not happen at all for a person to unite in an essential and hypostatic union with any of the three persons. Man participates in divine life and divine glory, not by substance but by grace.

In this sense of sharing in the divine glory, the book says: He has granted us great and precious promises, that by them you may become partakers of the divine nature, fleeing from the corruption that is in the world through lust (2 Peter 1:4).

3- Accordingly, he did, even though Christ is “the incarnate God, in whom the divine nature and the human nature were united into one nature, yet we humans are not fundamentally united with Christ. Our union with Christ as members of the Church which is His body (Eph 1:22, 23) begins from now in the present life and is integrated in the next life of bliss in which we will live.

In the present life Christ is to us the source of spiritual life, and from him his mystical body, which is the Church, draws his life and growth “in whom the whole body is joined together and coupled with the support of every joint, according to the work of measuring every part, the growth of the body for its edification in love” (Ephesians 4:16). The future, in the life of His Beatitude, the Church is integrated to take the glory of the bride, the wife of the Lamb (Revelation 21:9), the Exalted God, (Revelation 21:11).

4- As for the picture that you can paint for the church in its integrity - according to the teachings of the Bible - we can say:

The Church is not limited to only looking at the glory of Christ, but she takes this glory and turns into that same image. Our knowledge will be achieved in a deeper and more complete way, and we will steadily grow in knowledge to a deeper and more complete one. Jesus said to Thomas: No one comes to the Father except through me. If you had known me, you would have known my father as well. And from now on you know him, and he has seen him finish him, and Philip said to him: Lord, show us the father, and it is enough for us. Jesus told him. I have been with you for such a long time, and you have not known me, Philip. He who has seen me has seen the Father, so how do you say, Show us the Father? Do you not believe that I am in the father and the father is in me (John 5:14-10). Likewise, the Lord Christ says, "Everything has been given to me by my father, and no one knows the son except the father, and no one knows the father except the son, and whoever the son wants to reveal to him" (Matthew 11:27). Deeper knowledge "We see Him as He is: so, we also have the possibility through Christ, to know God more deeply. And the Lord Christ says: Eternal life is to know you, the only true God, and Jesus Christ, whom you sent; (John 17:3). Of course, what is meant here is not pure theoretical knowledge, but rather knowledge of experience that is the product of participation in the divine life and deepening in the divine perfections. The deeper we delve into these unlimited divine perfections. The deeper things unfold to us, and the more we discover new things that have no end.

And if we take into consideration what is said about the angels, that they always praise God, saying, "Holy, Holy, Lord of hosts, his glory is the fullness of the whole earth" (Isaiah 6:3), and if we imagine that the angels repeat this praise at the same frequency, this may lead to boredom but the angels do not get tired of this glorification because they are constantly and non-stop deepening the knowledge of God and revealing new things to them that they were ignorant of before.

He named Christ, the Bridegroom of the Church. The church was called the bride of Christ.

We can imagine that the relationship between the Church and her bride is getting stronger and stronger through the infinite of eternity. We find in the following verses an expression of the deepening of this relationship between the bridegroom and her bride, and the connection between believers must be deepened with each other. And the Lord Jesus Christ, in his prayers to the Father, asked:

That all may be one, as you, Father, are in me, and I am in you, so that they also may be sanctified in truth. And I do not ask for the sake of these only, but also for those who believe in me through their words... so that they may all be one, as you, Father, are in me, and I am in you, so that they also may be one, so that the world may believe that you sent me. And I have given

them the glory that you have given me, that they may be one as we are one, I in them and you in me, that they may be perfected into one, and that the world may know that you sent me and loved them as you loved me. Father, I want those you have given me to be with me where I am so that they may see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, the world did not know you, but I knew you, and they knew you that you sent me. And I made your name known to them, and I will make it known, so that the love with which you loved me may be in them, and I in you (John 17:21-26).

It remains for us to ask: If human beings will know each other, is this not something of pain and sorrow for someone who is close to him who suffers from the pain of eternal torment, and thus diminishes the sense of eternal bliss?

And what would it be like for those who were suffering from some impairment in present life, such as blindness?

We say first: that these impairments will no longer exist. In terms of knowledge, it undoubtedly exists, as the rich knew Lazarus and Abraham “that is, we will know who we used to know here on earth, but as happens on earth, a person is alienated from the bad behavior of the people closest to him, as if the father is alienated from the behavior of his son, i.e. That bodily relationships can be affected by misbehavior or as such, so in the afterlife, bodily relationships will not have a profound resonance for those who misbehaved and insulted the glory of God and deserved eternal torment. bad behavior,

The sayings of Saint Macarius the Egyptian

In the blessed life:

The resurrection of mortal souls is now taking place in this life. As for the resurrection of the bodies, it will occur on that last day. Just as all the stars are fixed in the sky, but not all of them are equal, but one differs from the other in luminosity and size (1 Corinthians 15:14). In such spiritual matters, there are degrees of progress “according to the degree of faith in the same Spirit” (Romans 12:3; 1 Cor 12:9), as one is richer than the other. (1 Corinthians 2:14), he is a spiritual man who speaks to God, but he who prophesies builds up the church, (1 Corinthians 14:4), and the latter has a greater amount of grace, for the first builds himself only, while the second builds up the church also. This is similar to a grain of wheat that is sown in the ground, for the same grain in the same land produces many different grains, and also ears of wheat, some large and others small, but they are all gathered together into one threshing floor and one storeroom. Although the grains are different, one bread is made from them. Just as there are multitudes of people in the city, some of them are children, some are men, and some are young men, but they all drink from one fountain, eat from one bread and breathe the same air, or in the

case of lamps, there is a lamp with two wicks and another with seven, but where the wicks are more numerous there the light will be more, so all who are in the light cannot be in the darkness, but there are different degrees of light among them. If a father has two sons, one of whom is a child and the other is a young man, he sends the young man to foreign cities and countries, but the child always keeps him under his care because he cannot do anything about the light.

Each type of tree emits what is covered from the outside, which is what the eye sees, i.e., leaves, flowers and fruits. Likewise, the seeds that come out from the inside are what we see with our eyes. Likewise, lilies also produce from within their garments that adorn the earth, so also Christians who considered worthy from now in this life to obtain the heavenly garment, they carry that garment immovable within their souls. And when this present creation dissolves by His predestination and knowledge, and the heavens and the earth pass away, that heavenly garment which from now on and glorifies their souls, and which they possess within their hearts, this same garment will also cover and glorify their naked bodies that rise from the graves, the bodies that rise on that day. A broom with the invisible heavenly gift and that heavenly garment that Christians receive in this life from now on. Just as sheep and camels, when they find weed, secretly run to it: gluttony and eat it and store food from it inside them, and at the time of hunger they retrieve the stock from their stomach, chew and chew it, and thus feed from the food that they have previously stored. So also, those who usurp the kingdom of heaven and have tasted heavenly food and live in the spirit, at the time of the resurrection they will receive that same food, to cover and warm all their members.

When the soul of a person is removed from the body, a great mystery is fulfilled. If the transmigrated person is under the guilt of sin, then groups of demons, fallen angels, and forces of darkness come and capture him and take that soul to their place. No one should be aware of this fact, because if this person during his life in this world is subject to them and an obedient slave to them, how much more when he leaves this world, he becomes their captive in their kingdom.

And you can understand this, what happens to those on the other side. The side of goodness and bliss. The holy servants of God are constantly guarded by angels, surrounded by holy spirits and protecting them, and when they come out of the body, the groups of angels receive their souls and carry them with them to their dwellings in the pure world of eternity, and thus they bring them to the Lord, who deserves glory and power forever.

(See: the sermons of St. Macarius the Great. The Arabization of the House of Consecration for the Preaching Service No. 6 in 1980 p. 27, 28, 22, 23, No. 5 in 1979, p. 8).

Contents

an introduction

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Second Coming and Judgment.

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The blessed life that awaits the righteous

The Second Coming is one of the basic Christian truths which are confirmed by the Christian Creed, which all the churches of the world believe in. Recently, there has been a lot of talk about this glorious coming and about the signs of the end of the world, some of them with fantasies that have no basis in reality.

In this book, which we publish at the appropriate time, the honorable doctor presents with knowledge, knowledge, and distinction from all researchers of the signs that precede the advent, the different opinions, the nature of the bodies after the resurrection, and the blessed life that awaits the righteous in a happy eternity.

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