

Is God Glorified in the Doctrine of Endless Punishment?

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The subject of hell is a very sobering subject and has sparked much debate throughout church history, but does a person's view of hell affect his or her view of God? A.W. Tozer, in his book *Knowledge of the Holy*, writes, "the gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what in his deep heart conceives God to be like."¹ How one views hell reflects how one views God and how one views God will reflect one's perception of hell. Therefore, if God has created all things for His glory, is it possible that He created hell for that same purpose?

It seems that many in and outside the church, in this postmodern age, find the idea of a literal, eternal hell repulsive as Clark Pinnock suggests, "There is a powerful revulsion against the

¹ A.W. Tozer, *The Knowledge of the Holy* (New York: Harper & Row Publishers, 1961) 9.

traditional doctrine of the nature of hell. Everlasting torture is intolerable from a moral point of view because it pictures God acting like a bloodthirsty monster who maintains an everlasting Auschwitz for his enemies”² Is one to discount the orthodox view of hell, as Pinnock does,³ because it is found to be repulsive, or is it possible that God is not only justified in sending the unredeemed to an eternal, tormenting hell, but that he is also glorified in doing so? These are the questions this paper addresses.

To answer the above question, the author will address: 1. The chief end of God and His creation, 2. The purpose and condition of man, 3. Why God is justified in condemning sinners, and 4. The nature of hell. In considering these subjects, the author hopes that the plausibility of God being glorified in the doctrine of endless punishment emerges.

The chief end of God and His creation

Most know that the Westminster Confession states, “The chief end of man is to glorify God and enjoy Him forever,”⁴ but could it also be said that since man’s chief end is to glorify God and enjoy Him forever, that God’s chief end is to glorify God and enjoy Himself forever?⁵ Before any conclusions are made, an investigation of what the Bible says regarding this topic is appropriate.

² Clark Pinnock, “The Conditional View,” in *Four Views of Hell*, ed. William Crockett, (Grand Rapids, MI: Zondervan, 1996), 149.

³ Pinnock seems to suggest that if people do not enjoy the thought of eternal hell, they can dismiss it, and thus construct their own reality of what hell is since they do not find the orthodox view an enjoyable doctrine.

⁴ *The Westminster Shorter Catechism* (Answer one) A.D. 1647.

⁵ For an intriguing argument for the chief end of God, see John Piper’s books, *Let the Nations be Glad*, pp. 16-22, and *Desiring God*, pp. 255-66.

⁶ Chris Morgan, “The Doctrines of God and Sin in Jonathan Edward’s Defense of Endless Punishment,” *Evangelical Theological Society*, 15 November 2001, 11.

What is God's glory? Chris Morgan suggests that "God's glory signifies and comprehends all of God's natural and moral attributes."⁶ Likewise, William Farley in his article, "God's Highest Passion," defines God's "glory" as "His multifaceted perfection put on display. It is, among other things, His incomprehensible love, His infinite hatred of evil expressed in His wrath, His tender mercy, His amazing grace, His love of justice, His boundless wisdom, and His iridescent holiness." Farley further suggests that "God glorifies Himself by loving and exercising each of these traits."⁷

The first question that needs to be answered is whether God's pursuit in glorifying Himself is biblical. One passage that articulates the God centeredness of God is found in Isaiah 48:9-11. In this passage God declares the underlining motive for the exercise of His mercy with faithless Israel.

For the sake of My name I delay My wrath,
And *for* My praise I restrain *it* for you,
In order not to cut you off.
Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.
For My own sake, for My own sake, I will act;
For how can *My name* be profaned?
And My glory I will not give to another.⁸

In other words, the reason why God does what He does is for the exaltation of His name. John Piper has concluded from this passage that "this text hammers home to us is the centrality of God in his own affections. The most passionate heart for the glorification of God is God's heart. God's ultimate goal is to uphold and display the glory of his name."⁹ Daniel Fuller even suggests

⁷ William P. Farley, "God's Highest Passion," *Discipleship Journal*, May/June 2001, 24-25.

⁸ "God is jealous for the honor of his own name, and will not suffer the wrath of man to proceed any further than he will make it turn to his praise. And it is a matter of comfort to God's people that, whatever becomes of them, God will secure his own honor; and, as far as is necessary to that, God will work deliverance for them" (Matthew Henry, "Isaiah," *Matthew Henry's Commentary on the Old Testament*. Electronic Edition STEP Files, 2000. Findex.Com).

⁹ John Piper, *Let the Nations be Glad* (Grand Rapids: Baker Books, 1993) 17.

¹⁰ Daniel Fuller, *The Unity of the Bible* (Grand Rapids: Zondervan Publishing House, 1992) 188.

that “God’s righteousness consists in his fully delighting in his praiseworthiness, or glory,”¹⁰ which makes sense if Piper’s premise is true, for God has commanded man not to commit idolatry,¹¹ and is thus equally bound to His own commandment, for God to love any other thing or creature above Himself would make Him equally guilty of idolatry. The only being worthy of any glorification is God Himself, and that is why we read in Isaiah 48:11, “My glory I will not give to another.” In fact, God’s passion and pursuit for His glory seems thematic in all of scripture; Jonathan Edwards agreed on this point when he wrote, “we see that the great end of God’s works, which is so variously expressed in Scripture, is indeed but ONE; and this one end is most properly and comprehensively called, THE GLORY OF GOD.”¹²

There are many examples of how God pursues His own glory throughout scripture. In Isaiah, one discovers that God creates the redeemed for His glory.¹³ Paul, in the epistle to the Romans, even suggests that God creates some vessels for honorable use (the redeemed) and others for common use (the unredeemed).¹⁴

¹¹ “You shall have no other gods before Me. You shall not make for yourself any idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.” (Exod. 20:3-4).

¹² Jonathan Edwards, “The End for Which God Created the World,” in *God’s Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998) 246.

¹³ “I will say to the north, ‘Give them up!’ And to the south, ‘Do not hold them back. Bring My sons from afar and My daughters from the ends of the earth, everyone who is called by My name, and whom I have created for My glory, whom I have formed, even whom I have made’” (Isa. 43:6-7).

¹⁴ For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy. For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.” So then He has mercy on whom He desires, and He hardens whom He desires.

You will say to me then, “Why does He still find fault? For who resists His will?” On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, *even us*, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, ‘I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE’, AND HER WHO WAS NOT BELOVED, ‘BELOVED’” (Rom. 9:15-25; cf. Eph. 1:4-6).

¹⁵ “He said to Me, ‘You are My Servant, Israel, in Whom I will show My glory’” (Isa. 49:3).

In redemptive history, one becomes aware that God chose Israel for the purpose of showing His glory in her.¹⁵ When God delivered Israel from the hand of Pharaoh and his army, He glorified Himself by hardening Pharaoh's heart for the purpose of defeating him and his army.¹⁶

When Israel began her journey to the promised Canaan, it was not long before they began to complain and rebel against their Creator. God would have been justified in destroying Israel in the wilderness (see Exod. 32:9-14), but instead spared Israel¹⁷ and brought her into the land for the glory of His name.¹⁸

After bringing Israel into the promised land, God gave her victory over the inhabitants of Canaan, making Himself a name, and doing for them great and awesome things, by driving out before His nation and their gods (2 Sam. 7:23). But, after Israel adulterated herself with other gods, God delivered her into the hands of other nations (as promised in Deut. 28-29), but God, in His mercy restored Israel from exile for the glory of His name.¹⁹

¹⁶ “Thus I will harden Pharaoh's heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the LORD.’ And they did so.... As for Me, behold, I will harden the hearts of the Egyptians so that they will go in after them [the Red Sea]; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen” (Exod. 14:4, 17).

¹⁷ But I acted for the sake of My name, that it should not be profaned in the sight of the nations, before whose sight I had brought them out” (Ezek 20:14).

¹⁸ “Therefore say to the house of Israel, ‘Thus says the Lord GOD, It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,’” declares the Lord GOD, “when I prove Myself holy among you in their sight.... I am not doing *this* for your sake,” declares the Lord GOD, “let it be known to you. Be ashamed and confounded for your ways, O house of Israel” (Ezek. 36:22-23, 32)!

¹⁹ “Yet for my own sake and for the honor of my name, I will hold back my anger and not wipe you out. ¹⁰I have refined you but not in the way silver is refined. Rather, I have refined you in the furnace of suffering. ¹¹I will rescue you for my sake—yes, for my own sake! That way, the pagan nations will not be able to claim that their gods have conquered me. I will not let them have my glory” (Isa. 48:9-11 NLT)!

²⁰ See John 15:1-11.

Israel proved unfruitful in her national existence, and while the Roman empire had its foot on the neck of God's chosen nation, the True Vine (Messiah)²⁰ entered into time and space for the purpose of glorifying Yahweh's name among all nations.²¹ Not only did Messiah (Jesus Christ) serve to glorify God's name among the nations, but He also laid down His life for the glory of the Father's name,²² which also served to vindicate the glory of God's righteousness.²³

Not only has God passionately pursued His glory throughout redemptive history, but He will also judge mankind for dishonoring His glory.²⁴ The concept of God judging mankind for dishonoring His glory is a truth to which most agree, but the nature of God's judgment has caused much debate throughout the ages. Regardless of one's theological position about hell, God has done and will do all that is necessary for the purpose of filling all of the earth with, not only the knowledge of His glory,²⁵ but the radiance of His glory as well, for "The nations will walk by its light, and the kings of the earth will bring their glory into it."²⁶

²¹ For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME" (Rom. 15:8-9; cf. Gen. 3:15; 12:1-3; 2 Sam. 7:16; Acts 2:14-35).

²² "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour?' But for this purpose I came to this hour. Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again" (John 12:27-28).

²³ "On the Cross on Calvary's hill God was giving a public explanation of what He had been doing throughout the centuries. By so doing, and at the same time, He vindicates His own eternal character of righteousness and of holiness" (D.M. Lloyd-Jones, *The Cross: The Vindication of God*, Carlisle: Banner of Truth, 1999. 13). Also See Romans 3:21-30.

²⁴ "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness... and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures" (Rom. 1:18, 23).

²⁵ "For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab. 2:14).

²⁶ Revelation 20:24 (in the context of the new Jerusalem).

²⁷ John Piper, "Is God For Us or For Himself?" (Wheaton College Chapel Address: October 23, 1984).

Throughout the Bible one can see that God is enamored with His glory. “From beginning to end, the driving impulse of God’s heart is to be praised for his glory. From creation to consummation his ultimate allegiance is to himself. His unwavering purpose in all he does is to exalt the honor of his name and to be marveled at for his grace and power. He is infinitely jealous for his reputation,”²⁷ and justifiably so. As stated earlier, for God to elevate anything other than His own self is to commit treason (idolatry) against His infinite worth,²⁸ the same crime Lucifer, that Morning Star, committed when he decided to elevate himself as God’s equal.²⁹ A.W. Tozer was right in writing, “Since He [God] is the Being supreme over all, it follows that God cannot be elevated. Nothing is above Him, nothing beyond Him. Any motion in His direction is elevation for the creature; away from Him, descent. He holds His position out of Himself and by leave of none. As no one can promote Him, so no one can degrade Him. It is written that He upholds all things by the word of His power. How can He be raised or supported by the things He upholds?”³⁰ On this point, John Piper explains,

²⁸ “God must love and honor that which has the greatest moral perfection and give less focus to that which lacks moral excellence. Since nothing deserves His love more than God Himself, He must esteem Himself before His creation. I would be sin for Him to do otherwise. That is why Paul unabashedly exulted ‘that in everything [Christ] might have the supremacy’” (William P. Farley, “God’s Highest Passion,” *Discipleship Journal*, May/June 2001, 24).

²⁹ “Son of man, weep for the king of Tyre. Give him this message from the Sovereign LORD: You were the perfection of wisdom and beauty. ¹³You were in Eden, the garden of God. Your clothing was adorned with every precious stone—red carnelian, chrysolite, white moonstone, beryl, onyx, jasper, sapphire, turquoise, and emerald—all beautifully crafted for you and set in the finest gold. They were given to you on the day you were created. ¹⁴I ordained and anointed you as the mighty angelic guardian. You had access to the holy mountain of God and walked among the stones of fire.”

“You were blameless in all you did from the day you were created until the day evil was found in you. Your great wealth filled you with violence, and you sinned. So I banished you from the mountain of God. I expelled you, O mighty guardian, from your place among the stones of fire. Your heart was filled with pride because of all your beauty. You corrupted your wisdom for the sake of your splendor. So I threw you to the earth and exposed you to the curious gaze of kings (Ezek. 28:12-13, NLT; cf. Isa. 14: 12-14).

³⁰ A.W. Tozer, *The Knowledge of the Holy* (New York: Harper & Row Publishers, 1961) 40.

God's ultimate goal therefore is to preserve and display his infinite and awesome greatness and worth, that is, his glory.

God has many other goals in what he does. But none of them is more ultimate than this. They are all subordinate. God's overwhelming passion is to exalt the value of his glory. To that end he seeks to display it, to oppose those who belittle it, and to vindicate it from all contempt. It is clearly the uppermost reality in his affections. He loves his glory infinitely.

This is the same as saying: he loves himself infinitely. Or: he himself is uppermost in his own affections. A moment's reflection reveals the inexorable justice of this fact. God would be unrighteous (just as we would) if he valued anything more than what is supremely valuable. But he himself is supremely valuable. If he did not take infinite delight in the worth of his own glory he would be unrighteous. For it is right to take delight in a person in proportion to the excellence of that person's glory.³¹

If the above is true, then it stands to reason that all of God's creation finds its purpose in bringing Him glory, for "When God was about to create the world, he had respect to that emanation of his glory, which is actually the consequence of the creation, both with regard to himself and the creature."³²

Not only has God created all things for the "emanation of his glory," but He purposes to fulfill that end and makes no apologies for doing so, "For from Him and through Him and to Him are all things. To Him be the glory forever."³³

If the chief end of God is to glorify God by enjoying Himself forever, then it stands to reason that man's chief end is to glorify God and enjoy Him forever. But what is to become of the individual who fails to meet that end? Does God just overlook a person's failure to meet his/her end with His undying love, or is God bound to His own character which requires some form of recompense? We now turn to the next section to investigate the purpose and condition of man.

The purpose and condition of man

³² Jonathan Edwards, "The End for Which God Created the World," in *God's Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998) 248.

³³ Romans 11:36

³⁴ William P. Farley, "God's Highest Passion," *Discipleship Journal*, May/June 2001, 24.

What is the purpose of man? Is man's purpose to exist for the enjoyment of his own self and nothing more, or does man's existence have a purpose that is far greater? As stated before, one reads in the Westminster Confession that "The chief end of man is to glorify God and enjoy Him forever." If this statement is true, then it stands to reason that man's sole purpose for existing is for the glory of God, which is "His multifaceted perfection put on display"³⁴ in the life of the individual, this is why men like Saint Augustine could pray,

Thou madest us for Thyself,
And our heart is restless,
Until it rest in Thee.³⁵

Perhaps the reason why God gets so riled when His people attempt to find their fulfillment in anything other than God Himself is because they have been created for Himself, and have given themselves to another being. Is it any wonder why the reader finds these words in Jeremiah 2:13, "For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew for themselves cisterns, broken cisterns that can hold no water."

Not only is man's chief end to glorify God, but it is also to enjoy Him forever. Man was created for worship and the enjoyment thereof; as Edwards once said, "God gave man a faculty of reason and understanding, which is a noble faculty. Therein he differs from all other creatures here below. He is exalted in his nature above them, and is, in this respect, like the angels. Man is made capable to know God, and to know spiritual and eternal things."³⁶ This glorifying and delight in God is not simply deeds done to appease the great God, but more like a divine romance between the finite and the infinite. The desire to glorify and delight in the Omnipotent Creator is the mark of the one who's heart is His; Henry Scougal once wrote to a friend that true religion is "a union of the

³⁵ John Piper, *Desiring God* (Sisters, OR: Multnomah Books, 1996) 241.

³⁶ Jonathan Edwards, "The Natural Man in a Dreadful Condition," in *The Wrath of God*, edited by Rev. Don Kistler (Morgan: Soli Deo Gloria Publications, 1996) 3.

³⁷ Henry Scougal, *The Life of God in the Soul of Man* (Scotland: Christian Focus Publications, 2001) 41-42.

soul with God, a real participation of the Divine nature, the very image of God drawn upon the soul.... I know not how the nature of religion can be more fully expressed, than by calling it a Divine life.”³⁷

Where did the likes of men such as Augustine, Edwards, and Scougal get their understanding of man and his relationship to God? Of course the Bible, but perhaps passages like Genesis 1:27, 31, which reads, “God created man in His own image, in the image of God He created him; male and female He created them.... God saw all that He had made, and behold, it was very good.” A more helpful commentary of Genesis 1:27 might be Psalm 8, which may have awed the minds of these great theologians,

O LORD, our Lord,
 How majestic is Your name in all the earth,
 Who have displayed Your splendor above the heavens!
 From the mouth of infants and nursing babes You have established strength
 Because of Your adversaries,
 To make the enemy and the revengeful cease.
 When I consider Your heavens, the work of Your fingers,
 The moon and the stars, which You have ordained;
 What is man that You take thought of him,
 And the son of man that You care for him?
 Yet You have made him a little lower than God,
 And You crown him with glory and majesty!
 You make him to rule over the works of Your hands;
 You have put all things under his feet,
 All sheep and oxen,
 And also the beasts of the field,
 The birds of the heavens and the fish of the sea,
 Whatever passes through the paths of the seas.
 O LORD, our Lord,
 How majestic is Your name in all the earth!³⁸

³⁸ Some have suggested that no motive or desired goal played any role in God’s creation (see Karl Barth, *Church Dogmatics*, trans. Geoffery W. Bromiley. Edinburgh: T. & T. Clark, 1936-75, II2:121, II/1:499.), but it seems the contrary, for “Many have wrong notions of God’s happiness, as resulting from his absolute self-sufficiency, independence, and immutability. Though it be true that God’s glory and happiness are in and of himself, are infinite and cannot be added to, and unchangeable, for the whole and every part of which he is perfectly independent of the creature; yet it does not hence follow, nor is it true, that God has no real and proper delight, pleasure, or happiness in any of his acts or communications relative to the creature or effects he produces in them, or in any thing he sees in the creature’s qualifications, dispositions, actions and state.” (Jonathan Edwards, “The End for Which God Created the World,” in *God’s Passion for His Glory*, by John Piper, Wheaton: Crossway Books, 1998. 163).

It seems apparent that God did indeed create man for the purpose of His glory, but how does the finite glorify the infinite? Jonathan Edwards is helpful on this point, for he offers two suggestions in how God is glorified in the creature. First, God is glorified through the honor accorded to Him by man in that God is honored through man's knowledge of the "dignity and excellency of him who hath the honor; and this is often more especially signified by the word glory, when applied to God.... And it is manifest in many places, where we read of God glorifying himself, or of his being glorified, that one thing, directly intended, is making known his divine greatness and excellency"³⁹

Secondly, God is glorified in the praise he receives from His creation. How is God glorified in the praise he receives from the finite? He is glorified, according to Edwards, by the "high esteem and love of the heart, exalting thoughts of God, and complacency [i.e., satisfaction, delight] in his excellence and perfection." Edwards further suggests that this praise by which God is glorified "also implies joy in God, or rejoicing in his perfections, as is manifest by Psalm 33:2. 'Rejoice in the Lord, O ye righteous, for praise is comely for the upright.' How often do we read of singing praise! But singing is commonly an expression of joy. It is called, making a joyful noise. And as it is often used, it implies gratitude or love to God for his benefits to us."⁴⁰

³⁹ Jonathan Edwards, "The End for Which God Created the World," in *God's Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998) 237-38. Note also the following verse "...but indeed, as I live, all the earth will be filled with the glory of the LORD. Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it." (Num. 14:21-23; Cf. Ezek. 39:21-23).

⁴⁰ Jonathan Edwards, "The End for Which God Created the World," in *God's Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998) 239. Also see Psalm 30:12; 35:18; 63:3-4; 66:1-2, 8-9; 71:6-8; 79:13; 96:4-5; 98:4-5; 100:4; 107:21-22; 138:2.

⁴¹ Daniel Fuller, *The Unity of the Bible* (Grand Rapids: Zondervan Publishing House, 1992) 132.

So, man was created for the purpose of bringing glory to God through the honor accorded to Him and the praise He receives from him. But the question begs to be answered as to why God created man in the first place; did God create man not out of motive or goal but only out of mercy and grace, or did God create man, and all that exists, out of His benevolent love which results in God diffusing His glory and goodness in creation for His own end.

It seems probable that the motivation and goal behind creation is “God’s having a strong desire to exercise benevolent love by diffusing and extending his glory outward toward his creation,”⁴¹ for one reads in Genesis 1:31 that God was VERY pleased after creating man, and the Psalmist explains that “You [God] have made him a little lower than God, and You [God] crown him with glory and majesty!”⁴² Isaiah 43:7 even goes as far to refer to His people as being created for His glory.⁴³ The following suggestion by Edwards is helpful,

This propensity in God to diffuse himself may be considered as a propensity to himself diffused, or to his own glory existing in its emanation. A respect to himself, or an infinite propensity to and delight in his own glory, is that which causes him to incline to its being abundantly diffused, and to delight in the emanation of it.... God looks on the communication of himself and the emanation of his infinite glory to belong to the fullness and completeness of himself, as though he were not in his most glorious state without it.

After the creatures are intended to be created, God may be conceived of as being moved by benevolence to them.... His exercising his goodness and gratifying his benevolence to them in particular, may be the spring of all God’s proceedings through the universe; as being now the determined way of gratifying his general inclination to defuse himself. Here God acting for himself, or making himself his last end, and his acting for their sake, are not to be set in opposition; they are rather to be considered as coinciding one with the other, and implied on in the other.⁴⁴

⁴² Psalm 8:5.

⁴³ “Everyone who is called by My name, and whom I have created for My glory, whom I have formed, even whom I have made” (Isa. 43:7).

⁴⁴ Jonathan Edwards, “The End for Which God Created the World,” in *God’s Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998) 155-56.

⁴⁵ The implications of this concept as it relates to the fall of man and redemption are breathtaking, John Piper draws out some of the implications in the following statement: “The exaltation of his [God’s] glory is the driving force of the gospel. The gospel is a gospel of grace! And grace is the pleasure of God to magnify the worth of God by giving sinners the right and power to delight in God without obscuring the glory of God.” (John Piper, *The Pleasures of God*, Sisters, OR: Multnomah Publishers, 2000. 197).

The idea that behind the creation of all that exists lays the motivation and desired goal of God to extend the joy and blessing that was enjoyed in the fellowship of the trinity to the finite for the purpose of making His glory known is staggering.⁴⁵ Thus it stands to reason that the chief end of man is to glorify God and enjoy Him forever because this is the purpose for which he was created, and since man was created for the glory and enjoyment of God, then it seems reasonable to conclude that glorifying and enjoying God is what brings man true contentment in living, or as Edwards described it,

The happiness of the creature consists in rejoicing in God, by which also God is magnified and exalted. Joy, or the exulting of the heart in God's glory, is one thing that belongs to praise. So that God is all in all with respect to each part of that communication of the divine fullness which is made to the creature. What is communicated is divine or something of God, and each communication is of that nature, that the creature to whom it is made is thereby conformed to God and united to him, and that in proportion as the communication is greater or less. And the communication itself is no other, in the very nature of it, than that wherein the very honor, exaltation, and praise of God consists.⁴⁶

The purpose of man is to glorify God and enjoy Him forever, but the condition of man is an entirely different story. As stated above, man was created by God as His image bearer to reflect His glory while he exercising dominion over the earth; God's purpose in doing this is to fill the whole earth with His glory.⁴⁷ But the infallible testimony of God's Word informs its readers that Adam and Eve, like Satan, believed that they too could be God's equal, and all of mankind was represented by the first Adam of the human race. But how heinous of a crime did Adam commit that all of mankind would be condemned to damnation? Adam's sin was "the first act in which man placed before a moral alternative, actualized his freedom of choice. And this first act was a fully conscious transgression of the well-known will of God, proceeding from unbelief in the truth of the

⁴⁶ Jonathan Edwards, "The End for Which God Created the World," in *God's Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998), 158-59.

⁴⁷ "...indeed, as I live, all the earth will be filled with the glory of the LORD" (Num. 14:21).

⁴⁸ Franz Delitzsch, *Old Testament History of Redemption*, (Peabody, MA: Hendrickson Publishers, 1995) 22.

divine threatening, and from distrust of the divine love which surrounded man with paradisaal abundance.”⁴⁸ Adam’s sin was no different than the sin Lucifer committed in glory, and like Lucifer, Adam’s intention seemed to have been to defane the glory of God by glorifying himself.

Thomas Watson, a seventeenth century puritan, writes that the sinner, “eclipses the glory of the Godhead and labors to bring God low in the thoughts of others.... He wishes there were no God. He says, ‘Cause the holy One of Israel to cease,’ Isaiah 30:11. A wicked man would not only unthroned God, but ‘unbe’ God. If he could help it, God would no longer be God.”⁴⁹ Cornelius Plantinga suggests that “sin is a plague that spreads by contagion or even by quasigenetic reproduction. It’s a polluted river that keeps branching and rebranching into tributaries. It’s a whole family of fertile and contentious parents, children, and grandchildren.”⁵⁰ Sin, like a terminal disease, finds its way into the womb of every woman (Ps. 51:5).

It is no mystery that these authors got their understanding of sin partly from Romans 5, that “through one man [Adam] sin entered into the world, and death through sin, and so death spread to all men, because all sinned.... Death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam” (12, 14). The tragedy of Adam’s race is that through his sin, “there resulted condemnation to all men” (v. 18). Paul even goes as far to inform his readers that they were, in their unregenerate state, enemies of God.⁵¹

In 1 Timothy 2:14, one learns that Eve was deceived, but Adam audaciously ate the fruit Eve offered him. In his commentary on Romans, Donald Grey Barnhouse suggests that Adam’s choice “was an act of rebellion, the equivalent of a declaration of independence.... Adam, in effect,

⁴⁹ Thomas Watson, *The Mischief of Sin*, (Morgan, PA: Soli Deo Gloria Publications, 1998)17.

⁵⁰ Cornelius Plantinga, Jr., *Not the Way it’s Supposed to Be: A Breviary of Sin*, (Grand Rapids, MI: Eerdmans Publishing, 1995) 53.

⁵¹ “If, while we were his enemies, Christ reconciled us to God by dying for us, surely now that we are reconciled we may be perfectly certain of our salvation through his living in us” (Romans 5:10, J.B. Philips).

⁵² Donald Grey Barnhouse, “God’s River,” *Romans vol. II*, (Grand Rapids, MI: 1982) 192.

said, ‘I am tired of having everything north, south, east, and west of this tree. I will be independent. I will run my own affairs.’ It was not a request that God share the throne of government with man; it was an ultimatum to Him to abdicate and leave full control to man.”⁵² Indeed, it seems as if Adam’s motive was to “bring God low” and glorify himself above his creator—this was Adam’s tragic sin.⁵³

This sin Adam committed has resulted in the whole human race being contaminated with the desire to be independent of God; indeed all of humanity has declared war on God, for the Psalmist, representing all mankind, declares, “I was brought forth in iniquity, and in sin my mother conceived me.”⁵⁴ Thus A.W. Tozer writes, “‘The essence of sin is to will one thing,’ for to set our will against the will of God is to dethrone God and make ourselves supreme in the little kingdom of Mansoul. This is sin at its evil root. Sins may multiply like the sands by the seashore, but they are yet one. Sins are because sin is.”⁵⁵

The Apostle Paul gives the reader a snapshot into the heart of man. The picture is grim and the list is ugly, but the following passage is helpful in portraying the obstinate heart of man towards the glory of God.

...as it is written,

“THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
 THERE IS NONE WHO UNDERSTANDS,
 THERE IS NONE WHO SEEKS FOR GOD;
 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;
 THERE IS NONE WHO DOES GOOD,
 THERE IS NOT EVEN ONE.”
 “THEIR THROAT IS AN OPEN GRAVE,
 WITH THEIR TONGUES THEY KEEP DECEIVING,”
 “THE POISON OF ASPS IS UNDER THEIR LIPS;”
 “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS;”
 “THEIR FEET ARE SWIFT TO SHED BLOOD,
 DESTRUCTION AND MISERY ARE IN THEIR PATHS,

⁵⁴ Psalm 51:5

⁵⁵ A.W. Tozer, *The Knowledge of the Holy* (New York: Harper & Row Publishers, 1961) 37.

⁵⁶ Romans 3:10-18.

AND THE PATH OF PEACE THEY HAVE NOT KNOWN.”
 “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”⁵⁶

There it is, man’s heart, pictured crystal clear in the witness of God’s own Word. “There is none righteous, not even one.” According to the above passage, not even one person in all of humanity is righteous. Not only is mankind unrighteous, but not one human being seeks for God. Why, because man has declared his own independence from God (v. 12). Not only has man declared war on the infinite and perfect triune God, but sin has made him everything that God is not. God is good, man is inherently wicked; God is the embodiment of all that is true, man is inherently deceitful; God’s words are eternal and bring life, man’s mouth only brings destruction and death; God is shalom, man knows no such thing. And to top it all off, man is characterized by having no fear of the Trisagion⁵⁷ Yahweh (see Isa. 6:3). In light of Paul’s explanation of man’s heart, Edwards writes,

The hearts of natural men are exceedingly full of sin. If they had but one sin in their hearts, it would be sufficient to render their condition very dreadful. But they have not only one sin, but all manner of sin. There is every kind of lust. The heart is a mere sink of sin, a fountain of corruption whence issue all manner of filthy streams.... Men have not only every kind of lust, and wicked and perverse dispositions in their hearts, but they have them to a dreadful degree. There is not only pride, but an amazing degree of it—pride whereby a man is disposed to set himself even above the throne of God itself.⁵⁸

Not only is man’s heart utterly wicked, but Ephesians 2 informs the reader that he is dead, but dead from what? Dead from the spiritual life that was intended for Adam, dead from being able to please God, dead from being able to live for the glory of God. Paul’s epistle to the Ephesians has this to say about the condition of man: “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of

⁵⁷ Meaning “three times holy.”

⁵⁸ Jonathan Edwards, “Natural Men in a Dreadful Condition,” *The Wrath of Almighty God*, edited by Rev. Don Kistler (Morgan: Soli Deo Gloria Publications, 1996) 8-9.

⁵⁹ Ephesians 2:1-3.

the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”⁵⁹

Not only is man’s heart wicked through and through, but he is dead. Not only is he dead spiritually, but his life is patterned with Satan’s. Not only is man patterning his life with Satan’s, but he seeks to do that which God hates, thus he is called a child of wrath. Michael Horton’s words are helpful on this point,

When we are born, then, we are born at odds with a God for whose pleasure we were created... ‘Sin entered the world through one man,’ said Paul, and ‘the result of one trespass was condemnation for all men’ (Rom. 5:12-18)... We are sinners not only by choice, but also by birth. We are not born in a neutral zone but as enemies of God, ‘by nature children of wrath’ (Eph. 2:3 NASB). We do not merely do evil; we are evil. ‘The heart is deceitful above all things and beyond cure. Who can understand it?’ (Jer. 17:9). We not only fall, we are fallen. We not only get lost, we are lost. We sin because it is our nature to sin; we are most comfortable when we are committing sin in some form or another.⁶⁰

How God glorifies Himself in the condemnation of man

As explained in the previous section, man is incapable of bringing God glory in his present condition, indeed—man has no desire to bring God glory in his present condition, so what is God to do?

According to Ephesians 2:3, the Christian was once a child of wrath because he was a son of disobedience and followed the drumbeat of the one who the prophet Isaiah calls “Morning Star.” In Colossians 3:6, Paul writes, “For it is because of these things that the wrath of God will come upon the sons of disobedience.” What is this “wrath of God” that Paul writes of? The wrath of God is God’s just retribution on the sinner for falling short of the glory of God⁶¹ due to having a Romans 3:10-18 heart.⁶²

⁶¹ “...for all have sinned and fall short of the glory of God” (Romans 3:23).

⁶² See Deut. 29:22-28; Ps. 79:1-7; Jer. 4:4; John 3:36; Rom. 3:4-6; Rev. 6:15-16.

God must deal with sin, His character demands it. If sin is a walking contrariness⁶³ to all that God is then God cannot ignore those who are going in their opposite direction of His holiness, or as Daniel Fuller explains it, “God cannot remain indifferent to those who are going in this opposite direction. Indeed, since he loves his glory with all his power, he cannot but oppose with all his power those scorning and thus opposing his glory. To do so only halfheartedly would imply that his glory was not sufficient to satisfy his need-love [God’s satisfying love of Himself].”⁶⁴

It is unreasonable to be student of the Bible and not arrive at the conclusion that God will judge man; on this point, Scripture is emphatically clear.⁶⁵ It is equally true that God will judge man according to his deeds,⁶⁶ and thus judgment will either come after death⁶⁷ or after a resurrection⁶⁸ (whichever comes first), but all will, one day in eternity, stand before the great white throne of God for a final judgment, of which the Apostle John writes,

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of *them* according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

⁶³ Thomas Watson, *The Mischief of Sin*, (Morgan, PA: Soli Deo Gloria Publications, 1998) 21.

⁶⁴ Daniel Fuller, *The Unity of the Bible* (Grand Rapids: Zondervan Publishing House, 1992), 190.

⁶⁵ For examples of God’s judgment, see: Deut. 28-30; Ps. 7:6; 9:7-8, 16; 119:84; 149:9; Eccl. 11:9, 14; Isa. 3:14; 5:16; 13; 24; 33; Matt. 16:24-27; 25:31-46; John 5:28-29; Rom. 2:5-16; 1 Tim. 5:24; Heb. 9:27; 10; Jas. 2:8-13; 1 Pet. 1:16-19; 4:17; 2 Pet. 2:4-10; 3:7; 1 John 4:17; Jude 1:6, 15; Rev. 14:7; 20:11-15; 22:12.

⁶⁶ *Ibid.*

⁶⁷ “And inasmuch as it is appointed for men to die once and after this *comes* judgment...” (Heb. 9:27).

⁶⁸ “For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord” (1 Thess. 4:16-17).

And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.⁶⁹

Ultimately, God will judge sinners by sending them to hell;⁷⁰ it is here that God glorifies Himself through the culmination of His holiness, justice, love, and wrath—equally working together in the condemnation of sinners. One might ask how this is possible. The following is a brief example of how God is glorified (e.g. God's multifaceted perfection put on display is His glory) in judging the sinner.

God's holiness demands it.

God is separate from all that is unclean and evil, and He is wholly pure through and through; God's character and person is devoid of sin. Scripture indicates that holiness is that attribute which God wants to be known (Lev. 11:44; Rev. 4:8).⁷¹ What is intriguing is that holiness is an attribute that is assigned with his name, "For thus says the high and exalted One who lives forever, whose name is Holy..."⁷² Not only is God's name Holy, but the Psalmist writes, "Holiness befits Your house, O LORD, forevermore;"⁷³ sin has no place in the presence of the LORD.⁷⁴

God must judge sin because He is holy (Isa. 6:3; Rev. 4:8); "In His holiness God is the moral and ethical standard,"⁷⁵ He is the law. He sets the standard. Paul exclaims that "the wages of sin is death;"⁷⁶ this death that Paul speaks of is the second death spoken of in Revelation 20:6.⁷⁷

⁷⁰ Cf. Rom. 3:23; 6:23; Rev. 20:11-15.

⁷¹ Also see: Exod. 15:11; Josh. 24:19; Ps. 99:3-9; Isa. 40:25; Hab. 1:12; John 17:11; 1 Pet. 1:15; 1 John 1:5.

⁷² Isaiah 57:15.

⁷³ Psalm 93:5b.

⁷⁴ Even the sinner recognizes that his/her sin has no place before a holy God (see Exod. 3:6; 19; 34:29-35; Isa. 6:3; Luke 5:8).

⁷⁵ W.G.T. Shedd, *Dogmatic Theology*, 3 vols. (Reprint. Nashville: Nelson, 1980) 1:362-63.

⁷⁶ Romans 6:23.

⁷⁷ "Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years" (Rev. 20:6).

⁷⁸ Arthur W. Pink, *Eternal Punishment*, (Swengel, [Union Co.] PA: Bible Truth Depot) 9.

God's holiness requires Him to judge sin; "Because God is infinitely holy, He regards sin with infinite abhorrence.... His triumph will be manifested by incarcerating every one of His foes in a place where they can do no more damage, and where in their torments His holy hatred of sin will shine for ever and ever."⁷⁸

God's justice requires it.

God's justice functions on two levels. On one level is the *rectoral justice* of God; this is God's justice regarding His moral law (laws based on the God's character and nature).⁷⁹ God imposes His moral law in the universe and holds man accountable to it.⁸⁰ The other level of God's justice is His *distributive justice*, which is the execution of His law on both positive and negative levels; the positive (*remunerative justice*): God rewards those who obey His law,⁸¹ and the negative (*retributive justice*): God metes out His divine wrath by punishing the wicked.⁸² Thus the Psalmist writes, "Good and upright is the Lord; therefore He instructs sinners in the way. He leads the humble in justice, and He teaches the humble His way. All the paths of the Lord are lovingkindness and truth to those who keep His covenant and His testimonies."⁸³

⁷⁹ "Laws based on the character and nature of God we call 'moral laws.' Their permanence is set by the immutability or unchangeableness of the character of God." (Walter C. Kaiser, Jr., *Toward Old Testament Ethics*, [Grand Rapids, MI: Academic Books, 1983] 30.

⁸⁰ See Ps. 99:4; Rom. 1:28-32.

⁸¹ See Deut. 7:9; Ps. 58:11; Rom. 2:7.

⁸² See Gen. 2:17; Deut. 27:26; Gal. 3:10; Rom. 6:23.

⁸³ Psalm 25:8-10.

⁸⁴ "It is no solid objection against God aiming at an infinitely perfect union of the creature with himself, that the particular time will never come when it can be said, the union is now infinitely perfect. God aims at satisfying justice in the eternal damnation of sinners; which will be satisfied by their damnation, considered no otherwise than with regard to its eternal duration. But yet there never will come that particular moment, when it can be said, that now justice is satisfied. But if this does not satisfy our modern free thinkers who do not like to talk about satisfying justice with an infinite punishment; I suppose it will not be denied by any, that God, in glorifying the saints in heaven with eternal felicity, aims to satisfy his infinite grace or benevolence, by the bestowment of a good infinitely valuable, because eternal: and yet there never will come the moment, when it can be said, that now this infinitely valuable good has been actually bestowed." (Jonathan Edwards, "The End for Which God Created the World," in *God's Passion for His Glory*, by John Piper [Wheaton: Crossway Books, 1998], 251).

The justice of God requires God to vindicate His glory through the damnation of sinners;⁸⁴ man has sought his own glory and has attempted to rob God of His (Rom. 1:18-23) through the disregard of His moral character.⁸⁵ Larry Dixon writes, “Because there are no small sins against a great God, sin involves infinite demerit. David’s confession of his sin against Bathsheba emphasizes that the eternal God must deal with sin: ‘Against you, You only, have I sinned and done what is evil in Your sight, so that You are proved right when You speak and justified when You judge.’ (Ps. 41:4) Jonathan Edwards was right when he said that the reason we find hell so offensive is because of our insensitivity to sin.”⁸⁶ God’s justice requires Him to deal with sin.

God’s love embraces it.

God has the deepest and most infinite love for Himself and out of that love, flows his love for the creature. God’s love for Himself manifests itself in His love for His glory, “For My own sake, for My own sake, I will act; for how can My name be profaned? And My glory I will not give to another.”⁸⁷ And as already explained, God’s chief end is to glorify God and enjoy Himself forever, which is not much different from the words, “You shall love the Lord you God with all your heart and with all your soul and with all your might,” found in Deuteronomy 6:5, for even God is bound to the highest command. God is the only being for whom the love of the entire being is necessary. Or as John Piper explains it, “God is the one Being in the entire universe for whom self-centeredness, or the pursuit of his own glory, is the ultimately loving act. For him, self-exaltation is

⁸⁵ God’s justice will result in vindication of His glory, but it is also a source of hope for the Christian; Paul captures both these truths in one statement for the hope the persecuted Christians, “*This is a plain indication of God’s righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. For after all it is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed*” (2 Thess. 1:5-10).

⁸⁶ Larry Dixon, *The Other Side of the Good News*, (Weaton, IL: Victor Books, 1992) 84.

⁸⁷ Isaiah 48:11.

⁸⁸ John Piper, “Is God For Us or For Himself?” (Wheaton College Chapel Address: October 23, 1984).

the highest virtue. When he does all things ‘for the praise of his glory,’ He preserves for us and offers to us, the only thing in the entire world, which can satisfy our longings. God is for us, and therefore has been, is now and always will be, first, for himself.”⁸⁸

God’s love for Himself, by delighting in his own glory, delights in those who hope in Him and embraces the eternal retribution of those who reject Him. The sinner has violated the glory of God with the idea that he too can be like God (Gen. 3:4-5). Out of God’s infinite love of Himself, He delights in all those who fear Him (Ps. 147:10-11), but for the one who has no fear of Him⁸⁹—retribution.⁹⁰ Edwards shows the unity of God’s love of himself and His relationship with the creature by writing, “God’s respect to the creature’s good, and his respect to himself, is not a divided respect; but both are united in one, as the happiness of the creature aimed at is happiness in union with himself. The Creature is no further happy with this happiness which God makes his ultimate end, than he becomes one with God. The more happiness the greater union: when the happiness is perfect, the union is perfect.”⁹¹

God’s wrath merits it.

God is not only a God that is holy, just, and loving, but He is also a God of wrath. The idea that God exercises wrath is naturally unappealing; the majority of people might accept that God is holy, just, and loving, but few find the idea of wrath, as one of God’s character traits, acceptable. Perhaps the reason why God’s wrath is found to be difficult is because many perceive the idea of

⁸⁹ “There is no fear of God before their eyes” (Rom. 3:18).

⁹⁰ It might seem to the reader that this statement paints God to be some kind of being who bullies His way into the life of a person, but in light of the argument “The purpose and nature of man,” it seems that man is the one who bullies God out of his life, and even attempts to bully God out of His glory. Paul Helm writes that sin is, “in its essence, rebellion against God... it is the deliberate, intentional attempt to subvert or to overthrow the rule of God. By disobeying God the sinner attempts to rob God of His glory, to de-throne him” (Paul Helm, *The Last Things*, [Carlisle, PA: Banner of Truth Trust, 1989] 63-63).

⁹¹ Jonathan Edwards, “The End for Which God Created the World,” in *God’s Passion for His Glory*, by John Piper (Wheaton: Crossway Books, 1998), 249.

⁹² J.I. Packer, *Knowing God* (Downers Grove, IL: Intervarsity Press, 1973), 136.

wrath as capricious, self-indulgent, and imitable. J.I. Packer offers a helpful explanation by defining God's wrath as "never the capricious, self-indulgent, imitable, morally ignorable thing that human anger so often is. It is, instead, a right and necessary reaction to objective moral evil. God is only angry where anger is called for."⁹²

Because natural man is set on bringing the glory of God low, God must execute His wrath on man.⁹³ Why must God execute his wrath on sinful man? Because man's heart is utterly dark with sin (Rom. 3:10-18), and according to Romans 1:18, "The wrath of God is revealed from heaven against all ungodliness of men who suppress the truth in unrighteousness."

The orthodox view of God's wrath culminates in an eternal hell; an increasing amount of evangelicals have a problem with God's wrath resulting in eternal damnation of the sinner; one such evangelical states that, "eternal torment serves no purpose at all and exhibits a vindictiveness totally out of keeping with the love of God revealed in the gospel."⁹⁴ But is it really true that eternal torment serves no purpose as an instrument of God's wrath? It seems that the biblical evidence points to the contrary.

God's wrath functions on two levels. First, God's wrath operates judicially. God's justice requires Him to mete out punishment in the form of His wrath (Romans 2:5f.); Edwards explains that "God vindicates His injured majesty. Wherein sinners cast contempt upon it and trample it in the dust, God vindicates and honors it, and makes it appear, as it is indeed, infinite, by showing that it is infinitely dreadful to condemn or offend it."⁹⁵ It also seems that God will judge according to

⁹³ On God's retributive wrath see Deut. 29:28; 32:41; Ps. 79:6; Jer. 4:4; Ezek. 5:13; Matt. 3:7; Luke 21:22-24; Rom. 1:18; 2:5; 5:9, 12:19, 13; Eph. 2:3; Col. 3:6; 1 Thess. 1:10; 2:16; 5:9; Rev. 6:16f.; 16:19; Cf. Rom. 1:18-2:5; 3:10-18.

⁹⁴ Clark Pinnock, "The Conditional View," in *Four Views of Hell*, ed. William Crockett, (Grand Rapids, MI: Zondervan, 1996), 153.

⁹⁵ Jonathan Edwards, "The Eternity of Hell Torments," in *The Wrath of God*, ed. by Rev. Don Kistler (Morgan: Soli Deo Gloria Publications, 1996), 356.

⁹⁶ On passages dealing with a judgment according to one's deeds, see Matt. 16:24-27; 25:31-46; John 5:28-29; Rom. 2:5-16; 1 Cor. 3:11-15; 2 Cor. 5:10; Jas. 2:8-13; 1 Pet. 1:16-19; Rev. 2:23-26; 20:11-13; 22:12.

one's deeds,⁹⁶ for Luke 12:47 addresses this issue, "And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more."

Secondly, God's wrath is something which man chooses for themselves. Because there "is none who seeks for God" (Rom. 3:11b) and there "is none who does good" (Rom. 3:12b), man chooses darkness, this is the condition of his heart (Rom. 3:10-18), and as Packer so adequately put it, "In the last analysis, all that God does subsequently in judicial action towards the unbeliever, whether in this life or beyond it, is to show him, and lead him into the full implications of the choice he has made."⁹⁷ The One in whom hell has its origin⁹⁸ testifies that man is responsible for receiving God's wrath,

He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.... He who believes in the Son has eternal life; but he who does not obey the Son will no see life, but the wrath of God abides on him.⁹⁹

God's wrath is birthed by both His judicial responsibility to vindicate His glory and man's decision to reject Him.¹⁰⁰ God does not exercise His wrath because He is some kind of

⁹⁷ J.I. Packer, *Knowing God* (Downers Grove, IL: Intervarsity Press, 1973), 138.

⁹⁸ See Colossians 1:15-16.

⁹⁹ John 3:18-21, 36.

¹⁰⁰ "Sin is the violation of a holy and righteous law, an offense of an infinite Majesty, whose justice requires satisfaction." (Thomas Vincent, *Fire and Brimstone* [Morgan, PA: Soli Deo Gloria Publications, 1999], 121).

¹⁰¹ Clark Pinnock, "The Conditional View," in *Four Views of Hell*, ed. William Crockett, (Grand Rapids, MI: Zondervan, 1996), 149.

“bloodthirsty monster who maintains an everlasting Auschwitz for his enemies,”¹⁰¹ but simply because His justice requires it and man chooses it. Man, in his depravity, insults God by refusing to attribute worth-ship to the only being worthy of it; God is not the One who is the bloodthirsty monster, but it is man. Given the right opportunity, man would place God in his Auschwitz,¹⁰² indeed man has—in the form of a cross. Is it any wonder that the Psalmist cries out, “Who considers the power of your anger? Your wrath is as great as the fear that is due you.”¹⁰³ The wrath of God will result in the eternal damnation¹⁰⁴ of the unregenerate, for He will punish “those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the

¹⁰² Frederick Nietzsche’s “The Madman” articulates well, in parable form, the deepest motive of the unregenerate heart:

Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the marketplace and cried incessantly, “I’m looking for God, I’m looking for God!” As many of those who did not believe in God were standing together there, he excited considerable laughter. “Why, did he get lost?” said one. “Did he lose his way like a child?” said another. “Or is he hiding? Is he afraid of us? Has he gone on a voyage? Or emigrated?” Thus they yelled and laughed. The madman sprang into their midst and pierced them with his glances.

Whither is God?” he cried. “I shall tell you. We have killed him—you and I. All of us are his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained this earth from its sun? Whither is it moving now? Whither are we moving now? Away from all suns? Are we not plunging continually backward, sideward, forward, in all directions? Is there any up or down left? Are we not straying as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night and more night coming on all the time? Must not lanterns be lit in the morning? Do we not hear anything yet of the noise of the grave-diggers who are burying God? Do we not smell anything yet of God’s decomposition? Gods, too, decompose. God is dead, and we have killed him.

How shall we, the murderers of all murderers, comfort ourselves? What was holiest and most powerful of all that the world has yet owned has bled to death under our knives. Who will wipe this blood off us? What water is there for us to clean ourselves? “What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must not we ourselves become gods simply to seem worthy of it? There has never been a greater deed; and whoever will be born after us—for the sake of this deed, he will be part of a higher history than all history hitherto.”

Here the madman fell silent and looked again at his listeners; and they too were silent and stared at him in astonishment. At last he threw his lantern on the ground, and it broke and went out. ...

It has been related further that on the same day the madman entered divers churches and there sang his *requiem aeternam deo*. Led out and called to account, he is said to have replied each time, “What are these churches now if they are not the tombs and sepulchers of God?” (Ravi Zacharias, *Can Man Live Without God* [Dallas, TX: Word Publishing, 1994], 18-19).

¹⁰³ Psalm 90:11 (NRSV).

¹⁰⁴ “Then they will go away to eternal punishment, but the righteous to eternal life (Matt. 25:46).

¹⁰⁵ Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1985), 1240.

penalty of eternal destruction” (1 Thess. 1:8-9); on this point, Millard Erickson’s words are well received,

We should also observe that God does not send anyone to hell. He desires that none should perish (2 Peter 3:9). God created man to have fellowship with him and provided the means by which man can have that fellowship. It is man’s choice to experience the agony of hell. His sin sends him there, and his rejection of the benefits of Christ’s death prevents his escaping. As C.S. Lewis has put it, sin is man’s saying to God throughout life, “Go away and leave me alone.” Hell is God’s finally saying to man, “You have your wish.” It is God’s leaving man to himself, as man has chosen.¹⁰⁵

The nature of hell

As expressed in this paper, it seems undeniable that there will be a future judgment for both the regenerate and unregenerate. But for the unregenerate, “a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES” (Heb. 10:27), which is hell. But the question still remains, what is the nature of hell.

The most obvious characteristic of hell is that it will be a place that is “away from the presence of the Lord and from the glory of His power” (2 Thess. 1:9). Hell will not be a place of God’s blessing and grace,¹⁰⁶ but will only be a place where God’s holiness and wrath will be experienced.¹⁰⁷ The very thing unregenerate, finite man wants most deeply, he will get in eternity—life without God.

Another characteristic of hell is that it is a place of eternal destruction. Matthew informs the reader that one should not fear “those who kill the body but are unable to kill the soul; but rather

¹⁰⁶ Even the unregenerate, while living, experience the grace and blessing of God, “for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous” (Matt. 5:45), but hell will be a place that nothing will be provided for the sinner’s comfort.

¹⁰⁷ The wicked will “drink the wine of God’s wrath. It is poured out undiluted into God’s cup of wrath. And they will be tormented with fire and burning sulfur in the presence of the holy angels and the Lamb” (Rev. 14:10).

¹⁰⁸ Some would suggest that Paul and Jesus’ description of hell being a place of destruction is not a place of eternal torment but a place where the wicked will be annihilated, or as Fudge describes it, “They will perish, be destroyed, be burned up, be gone forever” (Edward William Fudge, *The Fire That Consumes* [Lincoln, NE: iUniverse.com, Inc., 2001], 250). The major problem with this view is that Scripture seems more in favor of eternal punishment rather than annihilation of the wicked (see Dan. 12:1-2; Matt. 25:46; 2 Thess. 1:7-9; Rev. 14:9-12).

fear Him who is able to destroy both soul and body in hell” (Matt. 10:28). Jesus testifies that not only is hell a place of destruction, but many choose it (7:13). This destruction is an eternal penalty according to 2 Thessalonians 1:9, and is a phenomena that continues without end for all of eternity.¹⁰⁸

This “eternal destruction” takes its form in a third characteristic of hell—eternal punishment. This punishment is described as a place of torture (Matt. 18:34),¹⁰⁹ a place where the wicked will be cut in pieces (Matt. 24:51),¹¹⁰ and a place of scourging (Luke 12:47-48).¹¹¹ The point that Jesus is making in these passages is that the punishment of hell will be extremely severe, and He uses the most horrific language possible to make his point, for “Jesus often and undeniably depicted hell as involving terrible pain and suffering.”¹¹²

A fourth characteristic of hell is that it is a place of weeping and gnashing of teeth. Interestingly, Jesus’ own recorded words within the gospels illumine the nature of hell with this attribute. Jesus warns his hearers that those who reject Him will be “cast out into the outer darkness; in that place there will be weeping and gnashing of teeth” (Matt. 8:12). In Matthew 13:42, Jesus testifies that the place of weeping and gnashing of teeth is also a furnace of fire.

¹⁰⁹ “And his lord, moved with anger, handed him over to the torturers until his should repay all that was owed him” (Matt. 18:34).

¹¹⁰ “...the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth” (Matt. 24:50-51; see also Matt. 25:46; cf. Luke 12:46).

¹¹¹ “And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. For everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more” (Luke 12:47-48).

¹¹² Robert A. Peterson, *Hell On Trial: The Case for Eternal Punishment*, (Phillipsburg, NJ: P&R Publishing, 1995), 54.

¹¹³ *Ibid*, 49.

Indeed, the reason Jesus describes hell to be a place of weeping and gnashing of teeth is because “he is describing hell as a place of terrible sorrow, extreme suffering and remorse.”¹¹³

Hell is also described as a place of outer darkness. “Outer darkness is a common New Testament description of hell. ‘God is light,’ John declared, ‘and in Him there is no darkness at all’ (1 John 1:5). Light signifies God’s presence, and darkness signifies his absence.”¹¹⁴ Matthew 8:12, 22:13, and 25:30 describe the wicked being cast out into outer darkness with force (e.g. thrown). Hell being a place of “outer darkness” seems to indicate that it will be a place where the sinner will be aware of only himself and the terrible agony that he is in.

Lastly, hell is described as a place of fire.¹¹⁵ The reference to hell being a place of fire is the most common characteristic attributed to hell. Jesus proclaimed that “The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.”¹¹⁶ In the book of Matthew, Jesus warns of a day coming when the wicked will be condemned into, not just a fiery furnace, but an “eternal fire” (Matt. 25:41); not only is hell a place of eternal fire, but it is a place “where their worm does not die, and the fire is not quenched” (Isa. 66:24b; Mark 9:48).

So, what does one make of the above characteristics of hell? For one, hell is the worst place anyone could spend all of eternity,¹¹⁷ but what does one do with hell being a place of darkness and

¹¹⁴ John MacArthur Jr., *MacArthur’s New Testament Commentary: Matthew 24-28* (Chicago, IL: Moody Press, 1989), 108.

¹¹⁵ See Isa. 33:14; 66:22-24; Mal. 4:1; Matt. 3:12; 13:30, 40, 42; 18:8-9; 25:41; Mark 9:43, 48; Luke 3:17; 16:19-31; John 15:6; Jude 7; Rev. 9:1-2; 11:7; 14:10-11; 19:20; 20:10, 14, 15, 21:8.

¹¹⁶ Matthew 13:41-42.

¹¹⁷ On eternity of hell, see Dan. 12:1-2; Matt. 25:46; Rev. 14:9-12.

¹¹⁸ William V. Crockett, “The Metaphorical View,” in *Four Views of Hell*, ed. William Crockett, (Grand Rapids, MI: Zondervan, 1996), 76.

fire? Should one agree with William Crockett's suggestion that, "The images of... hell are not to be taken literally, as if there were real... material smoke and flames,"¹¹⁸ or can one believe the images of hell to be both metaphorical and literal.

It is plausible that all of the characteristics of hell can be metaphorical language describing a terrible place. Even many who hold an orthodox view of hell agree that the torturing and cutting in pieces imagery of hell (Luke 12:46-48) is a metaphorical description of the gruesome existence in hell, but perhaps the description of hell being a place of weeping and gnashing of teeth is more literal. Maybe a more faithful hermeneutic of the Scriptures concerning the nature of hell is both a literal and metaphorical view.

Yes, the cutting in pieces and scourging imagery of hell metaphorically describes one's gruesome existence in hell, but it seems the weeping and gnashing of teeth imagery is a literal expression of one's existence in hell. And, Can't hell be both a furnace and a place of darkness at the same time? William Hendriksen explains that it is quite possible, "I happen to know someone who at one time by a certain form of radiation was seriously burned, though when this took place the person was in a dark room. And do we not also speak about burning thirst, burning fever, ect.? It is therefore entirely possible that in some literal or, if you prefer, semi-literal but nonetheless physical sense hell is the place of the flame; that is, of burning, even though it is also the abode of darkness."¹¹⁹ Even the seventeenth century puritan, Thomas Vincent agrees, "that the fire of hell will be partly metaphorical, and that this also will be the most grievous and tormenting—though not to the sense, yet to the soul, and to the devils who can be tormented by no other fire,"¹²⁰ and

¹¹⁹ William Hendrikson, *The Bible on the Life Hereafter*,

¹²⁰ Thomas Vincent, *Fire and Brimstone* (Morgan, PA: Soli Deo Gloria Publications, 1999), 110.

¹²¹ *Ibid.*, 114.

suggests seven properties of hell fire, “it will be (1) a great fire, (2) a dark fire, (3) a fierce fire, (4) an irresistible fire, (5) a continual fire, (6) an unquenchable fire, and (7) an everlasting fire.”¹²¹

One thing is sure; hell is both real and eternal. It is a place that the wicked will spend all of eternity in the most horrible pain and anguish possible. Hell is a place where “evil will be disposed of authoritatively, decisively, finally... in the end God’s will be perfectly done.”¹²² The wicked will find themselves in this horrible place because God’s holiness demands it, His justice requires it, His love embraces it, His wrath merits it, and man chooses it, but also, “Hell is not revealed so that perverted people can gloat over the thought of suffering. Hell is revealed in order to warn men and women... of an impending fate so that, being warned, they will flee from it to Christ who is the only and all sufficient conqueror of sin and death and hell.”¹²³ But for the reality and purpose of hell, it “is a horrible reality. It is fearful beyond expression or imagination.... The Bible assumes that it is a just and righteous recompense to all who sin. And for that to be true how infinitely valuable and worthy must be the glory of the infinite worth of God’s glory.”¹²⁴

Conclusion

If God has created all things for His glory then it seems logical that God also created hell for His glory. It is hoped that the author of this paper adequately painted a picture of the condition of man that not only justifies God in sending the sinner to hell, but glorifies Him as well, but this paper would be incomplete without addressing the mercy of God as it is expressed in the life of the both condemned and forgiven sinners.

First, it must be mentioned, that even though hell is a terrible, eternal reality, God even exercises His mercy on those condemned to suffer its torments. In Luke 12:47-48, one reads, “And

¹²² Leon Morris, *The Biblical Doctrine of Judgment* (Grand Rapids, MI: Eerdmans Publishing, 1960), 72.

¹²³ Paul Helm, *The Last Things* (Carlisle, PA: The Banner of Truth Trust, 1989), 127-28.

¹²⁴ John Piper, *Behold the Kindness and the Severity of God* (Sermon: June 21, 1992).

that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know *it*, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more." This passage gives some indication that God will exercise restraint in pouring out His full wrath on certain damned sinners. It seems that the one who never heard of Jesus will still spend eternity in hell, but will "receive but few" lashes; his condemnation in hell will be less severe than the one who knowingly rejects Christ, for "from everyone who has been given much, much will be required." So, it seems that not every damned sinner will receive the same level of wrath in hell, but all will receive eternal punishment to one degree or another.

Second, God's mercy is exercised on those who deserve his full wrath by keeping them from experiencing His wrath. Earlier in this paper it was suggested that given the right opportunity, man would place God in his Auschwitz, and did so in the form of a cross, but what the individual failed to recognize was that God was using man's Auschwitz to rescue man from an eternal, justified "Auschwitz," for Peter, in his sermon, testifies, "this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed... and put *Him* to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power" (Acts 2:23-24).

God used an instrument men created for cruel death, as an instrument for eternal life; the only begotten suffered God's wrath for the purpose of rescuing some from eternal condemnation; Paul makes this emphatically clear in Ephesians,

And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead

in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.¹²⁵

But how does God rescuing sinners from hell fit with God's chief end? God glorifies Himself by making dead men alive for His name sake (Acts 15:14).¹²⁶ He takes Romans 3:10-18 hearts that beat for the "prince of the power of the air" (Eph. 2:2) and performs supernatural heart surgery to make hearts beat for Him (Rom. 2:29). God takes people who are unable to love Him (Rom. 5:5-6) and who have vehemently declared war on Him (Rom. 5:10a; 8:7), and makes them His children, by which they cry Daddy (Rom. 8:15); this is the heart of the gospel message!

Even from the fall, God made His plan clear: "In the end, I will win" (1 Cor. 15:20-28).¹²⁷ Adam aggressively opposed God's glory, but even still, God covered his nakedness and sin with a sacrifice and even promised to destroy evil (Gen. 3). And all throughout redemptive history, one can see that God repeatedly exercised His mercy on the likes of sinful man. But what is even more startling is the language one sees in relation to new covenant of heart circumcision. Notice the language of Deuteronomy 10:12-16,

Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, *and* to keep the LORD'S commandments and His statutes which I am commanding you today for your good? Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it. Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, *even* you above all peoples, as *it is* this day. So circumcise your heart, and stiffen your neck no longer.

The LORD requires Israel to fear Him, to walk in all His ways, to love Him, and to serve Him with all of their heart and soul, but this is only possible through the circumcision of the heart. God draws on the physical circumcision imagery for a reason; just like it is impossible for an eight day old

¹²⁶ "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name" (Acts 15:14).

¹²⁷ See also Phil. 2:9-10.

baby to take a flint and circumcises the foreskin of his flesh, it is equally impossible for Israel to circumcise their hearts.

Man is incapable of circumcising his heart, and that is why one can read in Deuteronomy 30:6, “the Lord your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.” God will be the one doing the circumcising of the heart not man; this is the new covenant that Christ spoke of in Matthew 26:26-19.¹²⁸ Paul exclaims to the Church, “in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ” (Col. 2:11).

Indeed all mankind deserves hell, but God has chosen to save some through the circumcising of the heart, and has done this for His name sake. To take a heart that is passionately wicked and make it passionately in love with God is glorious; to take hearts captive that once beat for the prince of the power of the air and make those hearts beat for the King of glory is glorious, and perhaps no passage better illustrates this point than Ephesians 1:3-14,

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. In all wisdom and insight He made known to us the mystery of His will, according to His kind intention which He purposed in Him with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ would be to the praise of His glory. In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of *God’s own* possession, to the praise of His glory.

Not only does God vindicate His glory by sending sinful man to an eternal hell, but He vindicates His glory through the work of His Son Christ, and makes children of wrath (Eph. 2:3) into children of God; His “workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we [the Christian] would walk in them” (Eph. 2:10).

In light of all that this paper has addressed let it be known that God does glorify Himself through the display of His multifaceted perfections. Thus He glorifies Himself, at least through four of His perfections in both the condemnation of the wicked and the salvation of the elect (His holiness, justice, love, and wrath). The Chief end of God is to glorify God and enjoy Himself forever; John Owen expresses this idea well with the following words,

But if any one, though endowed with the tongues of angels and of men, should attempt to describe this mystery of divine wisdom, whereby it is evident that God exalts his own name, and not only recovers his former honor, but even raises it, manifests his justice, preserves in violable his right and dominion in pardoning sin, wherewith he is highly pleased and incredibly delighted (and unless this heavenly discovery, a truly God-like invention, had intervened, he could not have pardoned even the least sin), he must feel his language not only deficient, but the eye of the mind, overpowered with light, will fill him with awe and astonishment. That which is the greatest, yea, the only disgrace and affront to God, should turn out to his highest honor and glory; that that which could not be permitted to triumph without the greatest injury to the justice, right, holiness, and truth of God, should find grace and pardon, to the eternal and glorious display of justice, right, holiness, and truth, – was a work that required infinite wisdom, an arduous task, and every way worthy of God.¹²⁹

Thus the great God, Yahweh, declares,

**For the sake of My name I delay My wrath,
And for My praise I restrain *it* for you,
In order not to cut you off.
Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.
For My own sake, for My own sake, I will act;
For how can *My name* be profaned?
And My glory I will not give to another.¹³⁰**

¹²⁹ John Owen, “A Dissertation on Divine Justice,” *The Works of John Owen, Vol. 10* (Carlisle, PA: The Banner of Truth Trust, 1993), 624.

¹³⁰ Isaiah 48:9-11.

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