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<b>Title:</b>	<i>"MARAN ATHA" AND THE SOTERIOLOGICAL CONSEQUENCE OF THE ESHATON</i>
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## "MARAN ATHA" AND THE SOTERIOLOGICAL CONSEQUENCE OF THE ESHATON

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### ABSTRACT:

ESCHATOLOGY IS A THEOLOGICAL WORD THAT REFERS TO "THE THINGS TO COME" OR "THE LAST." OF COURSE, THOSE THAT WILL SUCCEED THEIR EARTHLY LIFE. IT DOES NOT MEAN THE FINALITY OF CREATION AND EXISTENCE, BUT ONLY THE SEGMENT OF EARTHLY LIFE, WHICH IS READY, BEGINNING NOW THE ETERNAL ONES. IT WILL BE AN ENDLESS STAGE. IT IS THE STAGE THAT CROWNS THE WHOLE HISTORY OF CREATION. NOTHING WILL FOLLOW ESCHATOLOGY AFTER ETERNITY. WHAT WILL FOLLOW LIFE ON EARTH CAN BE HAPPY OR UNHAPPY, DEPENDING ON HOW ONE HAD LIVED. HAPPINESS WILL BE UPON THOSE WHO HAVE LIVED IN CHRIST AND DESIRED TO FORM THE CLOSEST POSSIBLE COMMUNION WITH HIM, HAPPINESS BEING GIVEN BY THE CULMINATION OF COMMUNION. UNHAPPINESS WILL BE UPON THOSE WHO HAD NOT LIVED IN COMMUNION WITH GOD AND DID NOT DESIRE TO HAVE A RELATIONSHIP WITH LIFE IN CHRIST AND IN THE CHURCH, EVEN THOUGH THEY WERE BAPTIZED. THE REASON FOR CHRIST'S INCARNATION IS ETERNAL EXISTENCE. HE BECAME MAN TO DIE FOR OUR SINS AND TO GIVE US ETERNAL LIFE. SO, TRUE LIFE BEGINS THE MOMENT WE PASS INTO ETERNITY. ALL GOD'S ICONOMY IS FOCUSED ON ETERNAL LIFE. IF IT WERE NOT FOR THE FALL OF THE PROTOPARIANS, THEN ETERNAL LIFE WAS STILL AT CREATION. GOD BRINGS EVERYTHING INTO EXISTENCE SO THAT THEY CAN ENTER ETERNAL LIFE. WITHOUT THIS ENTRANCE INTO ETERNITY EARTHLY LIFE WOULD BE MEANINGLESS, EVEN IF WE LIVED IT WITH CHRIST. BUT BECAUSE IT DOES EXIST, COMMUNION WITH CHRIST IS THEREFORE ENRICHED. MEANING IS GIVEN BY ETERNITY WITH GOD, NOT JUST A CERTAIN TIME LIVED WITH GOD IN THIS LIFE, THIS WAS FULFILLED THROUGH CHRIST. THE PRESENT WORK, THEREFORE, CAPTURES THE TREATMENT OF THESE ISSUES FROM THE PERSPECTIVE OF SEVERAL VISIONS, AUTHORS, WHO COMPLEMENT EACH OTHER IN IDEAS AND CLARIFICATIONS. CERTAINLY, THIS THEME IS NOT EXHAUSTIVELY DEBATED, AND PERHAPS THE HOLY FATHERS HAVE TREATED THIS THEME LESS THAN CONTEMPORARY THEOLOGICAL AUTHORS. SURELY, IN ANCIENT TIMES, MORE EMPHASIS WAS PLACED ON LIVING IN A WAY THAT WAS PLEASING TO GOD, SO THAT THE RESPONSE GIVEN BEFORE GOD WOULD BE TOWARDS ETERNAL LIFE. THE ROLE OF THE AUTHOR IN DEALING WITH THIS THEME WAS TO GIVE SUFFICIENT DETAILS ABOUT UNIVERSAL ESCHATOLOGY IN GENERAL, UNIVERSAL JUDGEMENT AND ETERNAL LIFE, SO THAT PEOPLE MIGHT ACQUIRE MORE FAITH THROUGH KNOWLEDGE, AND MIGHT BE STRENGTHENED TO WORK VIRTUE IN LIFE, AND FINALLY ACQUIRE ETERNAL LIFE.

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**KEY WORDS:** ESHATOLOGY, ETERNAL LIFE, FINAL JUDGMENT, SALVATION, ETERNAL JOY.

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## INTRODUCTION

Eternity is a Hebrew word and is translated by the verb 'to hide'. What exactly is hidden? What eternity provides is hidden. Thus, God had ordained that the world should not know this mystery prepared for the whole cosmos. By entering eternity, one reaches the world that will have no end.

Moreover, the life of the age to come is known only to God Himself, making it a mystery. Therefore, it cannot be elucidated in any way, even if we find some details outlined in the Holy Scriptures. That state which will be given after the Christian Judgment will be eternal either for better or for worse. But at the same time, the glory of Christ's humanity will be revealed. So, the life of the age that will be with Christ and the saints, where the maximum potential of those who have ever lived on earth will be shown, full potential shown in faith, love, and communion. Everything will also be shown more and more for ever and ever, in the sense that the finality of the state does not exist, but continues eternally, given the fact that God is infinite and not contained by the building. Because there is an uninterrupted continuity between God and people, Saint Gregory of Nyssa called this state, or ascendancy, 'epectasis', meaning an ever-increasing ascent to God and an ever-increasing communion with Him. What is attained for ever and ever seems to be laid aside and the growth towards God continued.

However, this information arises several questions from which we can ask: what testimonies do the Holy Scriptures provide us regarding universal eschatology, respectively universal judgment and eternal life? What is the role of the present life and why is it considered to be a preparation for the future life? What is the resurrection of the dead and how does it manifest? Is this resurrection such an essential event? When will the second coming of the Savior Jesus Christ take place and how will it unfold? Will the universal judgment have a decisive verdict? What will eternal life be like and what will it consist of? All these questions are often asked by laypeople, who nevertheless realize that the life now is not the only and the last, but life on earth is rather known to be only a preparation for something much higher and significant, this is eternity in the Christian-Orthodox conception. Therefore, there are many questions to which many answers are given. In the present work, we will try to combine as many positions as possible of the great professors of theology, as well as of the Holy Fathers, those who formed the basis of the formation of the ideas of those who followed them. Therefore, the present paper proposes as a working method the parallel and synthetic, analytical, and critical study, after which we will try to argue the answers to the above questions.

## NEW HEAVEN AND NEW EARTH

Graves are not spatial landmarks per se, but states of the soul. By not being able to manifest love, the soul is hell, and by the springing of love from the soul's preaplin, it is heaven, where it is also light. If the person has been united with Christ, then he is a being of heaven, for there Christ Himself is.

In Greek, the word "*paradeisos*" refers both to Eden, the place where man was placed by his Creator, but also to the end times, when eternal happiness will be poured out from Christ on those who have been saved. The happiness that will be poured out on the righteous will make God, "all in all." Father Stăniloae sees this location as, "the kingdom of perfect love"[1] where love is the power that makes the whole of humanity sensitive to Christ's love. So, whether we call the place of happiness, "Paradise," "the Kingdom of God," "the life of the age to come," "the new heaven," "the heavenly Jerusalem," "the eighth day," we are referring to the same thing: to the place where people will be with God, participating in His

eternity [2]. Participating in the brotherhood of man and the perfect sonship of the Father [3]. The Apocalypse of Saint John has in view both the "fiery yolk" and the "second death", but also the "new heaven" and the "new earth." It by no means cancels out the former to support apocatastasis [4].

Moreover, there are certain patristic landmarks which lead us to believe that heaven would be a place that includes certain features of the earthly environment, including trees, fruit, birds, villages, and so on and so forth. However, to express what is in heaven is impossible in human words. Everything that can be fitted into human expression is only a part of the divine experience [5]. Both notions of heaven and hell should be free of human, earthly, or materialistic images, ideas, and characterizations. What the Evangelist John affirms by, "there are many places" (John 14:2), should be understood not as literal places, but as different stages of man's approach to God: "He will honor some with higher honors, and others with [some] more modest, since one star differs from [another] star in glory. And because there are many mansions with the Father, He will rest some in higher and loftier states, and others in [some] lower" [6].

Furthermore, heaven is understood by Orthodox theology not only as the place where the primordial man is in communion with his Creator, but also as the participation in this communion which will take place at the end of time. Heaven can be equated with the Parousia because both terms refer to the real and personal presence of the Lord, and at the same time, "It is a state of victory" [7], where divine glory does not diminish and does not disappear, being characteristic of heaven. Here, man is delighted with fearless, peace, and righteous beauty [8], and where "Tranquility reigns in their minds, truth in their knowledge, fear in their searching, and love in their praise" [9]. It can be said that there is a certain "spiritual air" in heaven which is meant to sustain the transfigured existence of all who have inherited heaven.

On the other hand, hell is understood as the place where the soul is dead, where there is suffering, torment, punishment of the wicked, as well as a dwelling place of demons, being a place of great suffering both for the resurrected body and for the rational soul. In other words, "Hell is the confinement to a state of separation and hatred of God" [10]. Hell, or Gehenna, is a reality only in one's own consciousness, not in that of the righteous. It is an eternal agony for the unsaved [11]. The theologian by the name of Alexandros Kalomiros believes that man generally fears hell precisely because God does not intervene and respects the freedom of man. If it were up to the decision of God alone, then there would be no reason for fear because the one who intervenes is love [12].

Saint Simeon the New Theologian has a different view from the plastic images associated with heaven, and the places, forests, plains, rivers, birds, flowers are symbols of happiness at the center of which is Christ:

*"You, O Christ, are the kingdom of heaven, You are the land of the meek, You are the greenery of heaven, You are the divine wedding chamber, You are the marriage bed of the unholy, You are the table of all, You are the bread of life, You are the new drink, You are the waterpot, You and the water of life, You and the unquenchable candle for every saint. [...] All that is to be enjoyed has been, is and will be to see You and You alone." [13]*

St. Gregory of Nyssa also has an image of the full God in the Kingdom of Heaven. To give credence to what he says, he evokes that absolutely nothing of earthly things can

compare with heavenly delight: "God will then be for us of all things and will keep us from all things, for He will divide to us according to the needs of that future life."

In conclusion, glory and greatness will overwhelm the end of humanity. After the universal judgment has taken place, God will be the center of the whole and all will share in His centrality: "Christ will reign in the souls of the people whom He has redeemed" [14]. In other words, good will reign supremely over evil and Christ over Antichrist.

### **THE KINGDOM OF GOD**

In eternal life, the Kingdom of God is not only a seat of souls, but a place of divine grace: "The kingdom of heaven is spiritual energy, fulfillment, perfection [...] it embraces the sensibility of the faithful man, it is peace, justice, joy in the Holy Spirit" [15]. The life to come is a continuation of the life on earth. Therefore, the fact that in the conscience of man there is faith in eternal life makes him prudent and to act in thought, word, and deed better, so that he may answer well before the Judge. Moreover, people also think in this way in terms of the consequences of their actions, not only in terms of the utility of the moment, so that there is a greater responsibility towards their own person, towards their fellow men, and above all towards God. In the eternal life, the values and beauties will be different from those of the present world, but at the same time there will be an inner world, being part of the souls of the inhabitants here. The whole kingdom will harmonize perfectly with the saints and the righteous ones here, consequentially resulting in an organic unity [16].

Bodies will not be resurrected until the Creator commands it so. The resurrection will take place under the same conditions in which the Lord Himself rose. If He had not shown this, then perhaps this creed was not to be believed. The resurrected body will not be an illusion but will be the whole man himself reconstituted with the consequences of his deeds [17]. The resurrection will not be a timeless state, since only God is above time and unbounded by it. Instead, people will share in the eternity of God. As for the place of resurrection, it will be our planet, the place that was destined for man from the beginning. Also, there will be no favor, no cataloguing, no more resurrections, but the common resurrection will be for everyone. At the trumpet of the archangel there will be resurrection (I Thessalonians 4:16), for the archangel was also present when man was thrown out of Eden, and the archangel also brought the good news of Christ's coming into the world (Luke 1:26-38).

When we refer to the kingdom of God, we not only consider a certain space, where man is placed, "In the ever-flowing valleys of heaven" [18], but above all a spiritual reality. Saint Mark Eugenics considers these to be places to be reached only by contemplation of the mind because they are meant for high and spiritual experiences and states. However, the Holy Fathers depict the place of the Kingdom of God in certain plastic images in order to illustrate this reality to others and to encourage them to desire to go there. The Kingdom of God, "Appears as a garden full of greenery or as a feast of many and varied delicacies" [19]. But these images are only symbols or analogies; they do not mean that everything is literally followed. In this sense, St. Gregory of Nyssa says: "The goodness promised to those who will live properly is not such as can be expressed in words. For how can one describe what the eye has not seen, the ear has not heard, and the human heart has not heard?" [20]. The saints and the righteous have been given by God the opportunity to foretaste the kingdom of heaven from their earthly life, either through visions or spiritual raptures.

First, this place contains the sum of the goodness prepared by God for those who are worthy. Then the King will say to those at his right hand, come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

The notion of good is presented on countless occasions through the process of negation, that is, the end of the evils in the world that weigh man down. Saint John Chrysostom reinforces this conviction in his homilies:

*"I am rid at last of pains, of anguish, of groaning; [...] there is no more suffering, sorrow, or weeping; [...] there are no more oppositions and hindrances; trouble and anxiety are gone. [...] There is true life up there, without death and full of goodness unmixed with evil [...] There is nothing to trouble us, no cares, no temptations, only joy, love, gladness; all is perfect, all is imperishable."*[21]

The kingdom of heaven can be defined as the place where man meets God, the Christ whom they have loved and waited for. For this, the Apostle Paul uses the phrase "all in all" (I Corinthians 15:28). This means that the Holy Spirit will dwell within all the righteous, and through this Spirit, in Christ, they will be united with the Father; in these conditions, the Holy Trinity will dwell in men forever after grace, as the Savior Himself said in the prayer of Gethsemane: "As You, Father, are in Me and I in You, so may they also be in Us. And the glory which you have given me I have given them, that they may be one, even as we are one; I in them and you in me" (John 17:21-23). The righteous dwelling in divine glory means that they will dwell in divine light, glorifying Christ, in perfect freedom, in full joy, in divine happiness, always seeing the face of the Son of God, always praising the Holy Trinity with praise, honor and worship, being like the Creator, but not according to the being: "What we shall be has not yet been revealed. But we know that when He is revealed, we shall be like Him, for we shall see Him as He is" (I John 3:2).

In heaven will take place the deification of the already transfigured world as much as it can receive. "The future life consists precisely in this increasing presence of Christ in each one and the presence of each in the other, thanks to this familiarity which comes from seeing him directly 'face to face' (I Corinthians 13:12). The beauty of heaven is given by the successive, permanent and ever-increasing character from glory to glory (II Corinthians 3:18). The living example already existing is that of the saints, who are deified and share in the glory of God. Even if holiness already exists, it grows more and more. On the one hand there is the reflection of the saints in God, but also the reflection of God in the saints. Saint Simeon the New Theologian has a somewhat unique image of heaven: in the new creation will stand the King Christ doing justice, giving to each his due share of inheritance. The due share is given by works and virtues worked during life. Heaven will therefore be a unique center, in which the King Christ will be present in all. But the most important aspect towards the attainment of the inheritance of heaven is given by the love of fellow men, for there too there will be a strong love that will permeate all: Christ's towards men, men towards God and men towards one another.

However, the kingdom of God is not shared by everyone in the same measure, but differently, according to the degree of their piety. The Savior himself says: "In my Father's house are many mansions" (John 14:2), by which he means that there is a divine justice. The resurrection is the same for all, but not the glory, but among all there will be a difference of glory, as Saint Gregory of Nazianz also says: "Not all will be endowed with the same rank, nor with the same station, but one with the one, and another with the other, each, I think, according to his own purity" [22]. This distinction may also be based on the criterion of virtue, as St. Nicholas Cabasila says: "There are many and various places in heaven, so that every rank of virtue may be honoured" [23].

If in the earthly life the spiritual state may be annulled, may decrease, in the life of the age to come the spiritual state will be perfected. But this does not mean that there is any blockage, but that the process of deification - though real - can continually increase, since God is characterized by infinity in terms of His Being and attributes. Man will want to drink from this eternal and infinite Spring forever. Regarding this relentless process of man towards God, Saint Gregory of Nyssa points out that:

*"The love of the soul for the good by nature [...] draws it ever onward from the good attained, to the good seen above, kindling in it, by what it has acquired, the desire for what is hidden [...] the great generosity of God has been pleased to fulfill its desire, but has not promised it any cessation and satiation of desire. [...] For to see God truly lies in the fact that he who looks to Him never reaches the end of the desire to see Him. [...] In this lies the true seeing of God: in never finding an end to the desire to know him "[24].*

St. Simeon the New Theologian gives us a beautiful picture of this process of continuous deification, portraying the fact that man in the kingdom of heaven is endlessly running towards God, every beginning being an end and every end a beginning. Moreover, each advance is an ever-deeper penetration into the infinity of the Trinity [25].

The teaching of eschatology is also so pronounced in worship, through liturgical texts and the ordinances of the services. This is most pronounced in the funeral service, where participants hear the truths about eschatology.

### **"THE LAST ADAM"**

For Saint Gregory of Nyssa, the making and salvation of the world are part of an act by which the Creator ordains that the world be perfect again, even though it was initially affected by man. If in this world time is a gradual unfolding of the plan for the salvation of the world, then in eternity the most obvious goal reached by humanity will be observed. Thus, this eternal kingdom is a later creation, the last creation, which seems to have preceded creation itself and guided it. Man in his final stage will be full of the virtues that the Creator had potentially implemented in him from the beginning: love, purity, impassibility, wisdom, happiness, freedom, immortality. God created man in such a way as to mirror in him the whole of humanity that was to follow him. Humanity mirrors the divine, and in the afterlife humans will be in a continuous process of drawing closer to God. Although perfection has existed in man since the building, it is only in the next life that it will occur in a fuller and deeper sense. In eschatology, truth and the shattering of history coincide, innocence and violence coincide, good creation and creation subject to evil coincide, only separately, not together. Each moment of history could be positive or negative, depending on the choice of the man of his time. Humanity, at the end of the ages, will be ceded by the Incarnate Logos to His Father, because in Christ humanity has been gathered together as a fullness. This power of eternity was inaugurated by the Risen Christ at the Resurrection, when the kingdom of heaven was opened, and at the end of the ages humanity will be recognized as the body of the divine Logos, but not according to being, but according to grace [26].

In the Kingdom of God "every shadow, chaos, hiddenness and violence have been overcome by the infinity of the splendor of God, beauty, brilliance and delight, [...] and every soul - born in the freedom of God's image - will turn from itself to the love of the Trinity" [27]. Here, in this choral eternity, the whole of humanity will give voice to the hymn of the Church which has its origin in God and its purpose in God. In the eschaton, all humanity will

be so beautiful that it will resemble divine beauty. The distinction between the perfect, ideal human being and the whole of all 'imperfect' human personalities will be cancelled because only the harmony between people and the interweaving of the whole with the Good par excellence will matter, so that there will be a peri-historical similarity or following the peri-historical-treimic model, but the expectation of humanity towards the Infinite will never fully know the final appropriation of the beauty of the Eternal God because in the eschaton there is an eternal adventure into the Infinite. By eschatology, then, is meant the placing of God and humanity in even sharper relief. God gives to the particular the whole and the whole to the, though the differences are visible and existent, each receiving a continuous blessing of infinite and varied value.

### HELL

Hell is portrayed as a place of darkness (Matthew 22:13), with a character of violence and horror. According to the statement in Matthew 25:30, one would think that there are even bodily torments given by demons. Sinners have a destiny full of hell and terror, horror, and torment. Hell can be categorized as, "The second death", or "The soul's tipping over into an abstract, indifferent and unknown world, the consequence of a perverted freedom." For this, the soul suffocates, individualism, self-denial of God, lack of love.

Author Ion Bria believes that Christ will turn once more upon those in hell to look upon them, after which He will return to the elect. There seems to be a state of inflexibility on Christ's part for sinners. This explains why He identified Himself with the suffering, and will now overlook those who lacked empathy and love. In the same situation will be those who have rejected justice: "Do you not know that the unjust will not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor malefactors, nor sodomites, nor revilers, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God" (I Corinthians 6:9-10).

Hell is also called Gehenna, and is depicted by both Scripture and the Holy Fathers as a place where eternal torment and suffering take place, with no possibility of ending. The first part of suffering is the unquenchable and eternal fire: "Depart from me, you cursed, into the eternal fire which is devoured by the devil and his angels" (Matthew 25:41). But besides this fire there is also the worm that does not die, as well as the cohabitation of unrighteous men with the devils. Suffering in hell is so terrible that the Savior shows its level: "Weeping and gnashing of teeth" (Matthew 13:42; Matthew 25:30). The second part of the ugliness of hell is its darkness. Job reminds us that hell is "The land of darkness and the shadow of death. A land of darkness and gloom, where light is one with darkness" (Job 10:21, 22), and the Lord Christ "The outermost darkness" (Matthew 25:30).

The energies of God permeate every place, every person, every being and existence, so based on the words "Where shall I go from Your Spirit and from Your face where shall I flee? If I go up to heaven, You are there. If I go down to hell, You are there. Darkness is not darkness with you, and night as day will give light" (Psalm 137:7-8, 12), the question has been raised that hell will also share in God's presence, but to what extent is unknown; "The love of God, as divine energy, envelops all alike, both those in hell and the sons of the kingdom" [28]. So, the Supreme Love is also present in hell, only those in this place of torment do not receive the divine love and light, so that "It flows down to hell and to those imprisoned there; helpless are those in hell to receive it, because they have shut their being from the ray of grace by their staunchly evil will" [29]. As to the duration of eternal torments, some opinions hold that they will have a period of existence, after which they will cease, but the more rigorous side maintains that they will be eternal, definitive and inexhaustible [30].



In order to better understand this subject, the nature of judgment also needs to be addressed. Christ's judgment is characterized by justice (John 8:15-16). Christ is able to be the Judge. The truth of judgment can be understood as a non-arbitrary matter, each individual case being different and unrepeatable.

The moment that follows the judgment is given by the sight of divine love and glory. Those who have desired with all their being to see God will now have the opportunity. It will be a happiness taken to the absolute. But for those who have not desired God, those who have turned evil into good, those who have opposed God, the reward is in measure. It will be eternalized misery, living in eternal torment. In this regard, St. John Damascene states:

*"For what is punishment if not deprivation of the object of our desires? Thus, according to the analogy of desire, those who long for God rejoice, and those who long for sin are punished. And those who obtain what they covet rejoice according to the measure of their covetousness, while those who fall suffer according to the measure of their covetousness "[31].*

It is understood from this that after death, the soul is given a state that it cannot change according to its own desires, which during its earthly life has been tried. The orientation of the wish will be considered, and the verdict will be given. It will be the result of what each has wished: good or evil. Freedom and the result of that freedom will be wrapped up. Eternal damnation lies precisely in the fact that we experience unparalleled regret because we have received love from God and have not been able to respond to that love. You will still receive love, but you are unable to receive it and respond to it.

Saint Maximus the Confessor believes that the fire which consumed Sodom will also be present in hell. It is the fire that torments those who have transgressed the commandments of the Lord, not of a material but of an immaterial nature, which is identified with conscience. At the same time, the fire before the Lord represents divine energies, among which are: goodness, gentleness, love. While these energies enlighten the good, they burn the bad. With regard to the image of the worm that does not sleep, Saint Maxim interprets it as the conscience that continually recapitulates sin, the fall into sin and the absence of good [32]. Then, in hell there is absolute evil, personified by Satan and his angels, which, moreover, is autonomous [33].

### **ETERNAL DEATH**

Saint Gregory Palamas is of the opinion that in the next life the bodies of sinners will be resurrected in the same way as those of the righteous, except that they will have the subjection of the second death, among which are: eternal torment, the unadorned worm, the gnashing of teeth, the impenetrable darkness, the dark Gehenna of fire.

Saint Ignatius Brycianinov also reminds us of the Apostle Paul who emphasizes that those who kill the deeds of the flesh are alive. The Russian theologian believes that the Apostle Paul is referring to the future life. The present life anticipates what will happen in the future life, and those who do not live according to the will of God will suffer eternal torment: "Breaking the commandment of God is the cause of all death, both spiritual and bodily, and of that to which we will be subject in the next age, eternal torment" [34].

Therefore, it is eternal death that permanently and irrevocably separates you from God and His grace. If the life of the soul is union with the Creator, then the life of the body is union with the soul. The soul that separates itself from God is subject to death, and the soul that separates itself from God acquires immortality along with the body. This means that in

the next life they will escape eternal torment. Thus, if one dies of the soul, first the body is united with the clay of which it was made, after which follows bodily death, that is, the soul's placement in hell. And if the soul returns to God, then it has resurrection, union with the body, immortality and eternal resting close to God.

Saint Ignatius Brynaninov compares man to the Christ-man. Thus, Jesus Christ, although He died with the body, did not die with the soul; He did not separate Himself from the Godhead in any way, but, rising, He ascended to the right hand of the Father. The same is true of those who live a pure life: though they separate themselves from the body, they do not separate themselves from God, but enter "with unutterable joy into the place where Jesus ascended as our forerunner, to rejoice with him in the glory that will then come"[35]. Just as the righteous will share in joy, the unrighteous will receive it all in antithesis to the righteous. Each will be in his own circle: "He who has slain his spirit here with lusts and passions - alas! Shall be damned with the cofactor and the executioner of wickedness and shall be delivered from the torment of unrelenting and unceasing - the second and endless death" [36].

### **THE VIEW OF THOSE IN HEAVEN ON THOSE IN HELL**

Swiss author Hans Urs von Balthasar asks whether man can look at eternal love. If he were able to see it, then he owes it to himself to investigate, for he would realize that he is at a great distance from this divine love. First, each person would have to transpose himself with his whole being into hell. A simple question arises: Why? The author answers by stating that those in hell have in fact rejected the love of God, and we are obliged in a certain way to share in the sufferings of others, because only thanks to God, some of the people end up inheriting heaven. But the author believes that the majority of mankind would somehow deserve hell because they are unworthy of God. Another problem that arises is that hell is considered a place only for others, when in fact we also need to examine ourselves and realize our deeds that are not worthy of God, but of hell. Hell is a place that first causes fear, but not a humanly understood one, but spiritually: Separation from God for eternity. This fact could also be understood because of the weak faith of the people. Another question arises: What is the feeling that those in heaven experience when they see those in hell suffering? Hans Urs von Balthasar, following the line of Saint Gregory the Great, offers an answer: In heaven, mercy will no longer exist. The joy of heaven will not diminish, and the glory of the saved will not diminish when they see those in hell. So those in heaven can see the damned [37].

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