CHAPTER IV
LIFE AFTER DEATH: ETERNAL GLORY AND ETERNAL SHAME

4.1.0. The Bible clearly teaches about the existence of life after death for all human beings. In fact, life on earth is just a mere fraction of time. When compared to eternity, a place which awaits everyone after their death. However, eternity is not a continuation of life on earth. Heaven and hell are the only two places that a person spends eternity after his life. Before that there is God's final judgment after the Second coming of Christ.

4.1.1. Death

Death is the termination of all biological functions that define living organisms. It refers both to a specific event and to a condition, the true nature of which it has for millennia been a central concern of the world's religious traditions and philosophers to penetrate.

Numerous factors can cause death such as disease, habitat destruction, senescence, suicide, conflict, malnutrition, for example, or mere accidents resulting in terminal physical injury. The principal cause of death in people in developed countries is disease precipitated by aging. The chief concern of medical science has been to postpone and avert death. Precise medical definition of death, however,
becomes more problematic, paradoxically, as scientific knowledge and technology advance.

Death is decisive for destiny. In Christian faith there is no possibility of salvation for the lost after death\textsuperscript{156}. From then on both the godly and the ungodly reap what they had sowed in this life\textsuperscript{157}. At death the souls of believers are made perfect in holiness and enter into the worshipping God in heaven\textsuperscript{158}. In other words, they are glorified. Scripture speaks of conscious relationship, involvements, and enjoyments\textsuperscript{159}.

Death means gain for believers because after death they are with Christ\textsuperscript{160}. To be resurrected for the life of heaven is the hope of Christians. As life in the intermediate or interim state between death and resurrection is better than the life in this world that preceded it, so the life of resurrection will be better still. It will, in fact, be best. And this is what God has in store for all his children\textsuperscript{161}.

The separation of body and soul through bodily death, which is both sin's fruit and God's judgment\textsuperscript{162}, is one of life's certainties. For Christians the terror of physical death is abolished though the unpleasantness of dying remains. Jesus Christ, their risen Savior, has himself passed through a more

\begin{footnotes}
\item[156] Luke 16:26
\item[157] Gal. 6:7-8
\item[158] Heb. 12:22-24
\item[159] Luke 16:22; 23:43; Phil. 1:23; 2 Cor. 5:8; Rev. 6:9-11; 14:13
\item[160] Phil. 1:21
\item[161] 2 Cor. 5:4-5; Phil. 3:20-21
\item[162] Gen. 2:17; 3:19, 22; Rom. 5:12; 8:10; 1 Cor. 15:21
\end{footnotes}
traumatic death than any Christian will ever have to face, through the Resurrection, a Christiana believes, Christ lives to support his servants as they move out of this world to the place which he has prepared for them in the next world 163. Christians view their own forthcoming death as an appointment in Christ's calendar which he will faithfully keep. Apostle Paul speaks clearly and boldly about death when he says, "For to me, to live is Christ and to die is gain... I desire to depart and be with Christ, which is better by far", since "away from the body" will mean "at home with the Lord" 164.

The poet W.R. Laitflang in his poem "Ka Jingiap U Tang-Nga" (The death of the self) summarises the terrible consequence of a selfish and proud life when he writes:

Mynsiem ba maian, jingim ba kordor  
Ka wai ia ka met ban basa tang shipor,  
Ka spah kam salia wei dei ba ka por kan ieh,  
Ka leit la jingleit, ba namar ka kyrkieh.  
(Mysterious spirit, precious life hire a body for temporary shelter  
It doesn't concern for wealth, when it times to leave, It goes its own, because it's in haste)

163 John 14:2-3  
164 Phil. 1:21, 23; 2 Cor. 5:8
The life man is composed of a body\textsuperscript{165} a soul\textsuperscript{166} and spirit\textsuperscript{167}. The spirit of man is mysterious. It is the vital principle in man\textsuperscript{168}. It also denotes the rational, immortal soul by which man is distinguished\textsuperscript{169}. The Bible designates the divine nature of man. After God breathed His spirit, man became a living soul\textsuperscript{170} or a living man, not only capable of performing the functions of the animal life, of eating, drinking, walking etc but of thinking, reasoning, and discoursing as a rational creature. The spirit will leave the body when man dies. The body will decay but the spirit will live forever\textsuperscript{171}.

In the last Stanza the poets warns the readers to live a life worthy of their conduct in this world. Otherwise their death will be shameful one.

Kiwei la phim niew, ia phi ruh ei ban niew,
Kum syiem la phi im, hei! Phin iap kum u ksew.
(If you don't value others, none will value you either,
As a king you may live, You'll die like a dog)

The Bible shows that the death of the wicked is in their sins\textsuperscript{172}. It is without hope\textsuperscript{173}. Death of such people is

\begin{itemize}
\item \textsuperscript{165} Mt 6:25
\item \textsuperscript{166} Luk 12:20 Ac 14:22 1Pet 4:19
\item \textsuperscript{167} Pro 18:14 20:17 1Cor 2:11
\item \textsuperscript{168} Eccl 8:8
\item \textsuperscript{169} Rom 1:4 Tit 3:16 2Cor 3:17 1Pet 3:18
\item \textsuperscript{170} Gen 2:7 1Cor 15:45
\item \textsuperscript{171} Ps 146:4
\item \textsuperscript{172} Eze 3:19, Joh 8:21;
\item \textsuperscript{173} Pro 11:7;
\end{itemize}
frequently sudden and unexpected\textsuperscript{174}. It is frequently marked by terror\textsuperscript{175} and it is like the death of beasts\textsuperscript{176}

The Scripture shows that the way man lives will decide the manner of his death. When the Bible talks about death, it says that there are two kinds of death. The first type of death is physical death, which happens to all people when they stop living. The second type of death the Bible talks about is spiritual death, when people go through life without having a relationship with God and Jesus Christ. It talks mostly about spiritual death. It tells the story of Jesus Christ's life on earth that included his death and his rising from the dead. It also tells us that because of Jesus' death, all people have the chance to live eternally in heaven with God. On the other hand, those who do not believe in Jesus Christ, their death means the beginning of eternal doom.

B.L. Swer in his "Riew Marwei" (A Loner) summarizes about a question on the mystery of life and death.

"Don shibun nga ong ha phi
hapdeng ka jingkha bad ka jingiap
kaba pynlong ia phi ia nga ki
jyrwit jabieng?
Kiba pynkylla ia phi ban ym pynsngewthuh
Ia nga ne nga ia phi."

\textsuperscript{174}Job 21:13; Job 21:25; Job 27:21; Pro 29:1;
\textsuperscript{175}Job 18:11-15; Job 27:19-21; Psa 73:19
\textsuperscript{176}Psa 49:14
(There is so much, I tell you.
Between birth and death,
Making you complex; things
That makes understanding short)

When man was created by God, man became a living soul; or a living man, not only capable of performing the functions of the animal life, of eating, drinking, walking, etc, but also of thinking, reasoning, and discoursing as a rational creature. However one thing that surprises the poet is mainly the mystery between life and death. In this connection, even the Bible has no specific answer concerning the mystery of life and death.

The Bible compares life to a pilgrimage, a tale told, a swift post, a swift ship, a hand-breath, a shepherd tent removed, a dream, a sleep, a vapour, a shadow, a thread cut by the weaver, a flower, a grass, water split on the ground. Moreover life is described as vain limited short, uncertain and full of trouble.

P. Malngiang in his “Ki Sonnet” chapter IX speaks about the nature of death, the poet, as a Christian doesn’t fear death. Instead he writes –

“Jingiap hangno kein ka jingjop jong pha?
Shano ka sngi lyngien ba triem, ba pha

177 Gen 47:9; Ps 90:9; Job 9:25, 26; Ps 39:5; Isa 38:12; Ps 73:20; Ps 90:5; Jas 4:14; Eccl 6:12; Isa 38:12; Job 14:2; 1Pet 1:24; 2 Sam 14:14
178 Eccl 6:12; Job 7:1 14:5; Job 14:1 Ps 89:47, Jas 13-15; Job 14:1
(Death where is your victory? Where is your fearful sting that you
envy human kind around the world).

Christian believes that God has prepared a perfect place for them. When they come to the end of life they need not fear. Death is a vehicle God will use to lift his people out of their earthly troubles and give them mansions beyond the clouds. Therefore the poet feels that he has no reason to fear death instead he insults death cruel works. He uses the words which were taken from 1 Corinthians and Hosea of the Bible.179

E W Dkhar in the Sonnet on “Baje Kynjah” (Solemn Bell) summarizes a biblical thoughts and experience in time of the death of his fellow believer. The poet expresses his shock and condolence when he heard the sound of a Chapel Bell ringing a funeral tone.

“Baje kynjah kam shlan ban tied khlem daw,
Bikur Angel, ia syiem mariang ban shaw,”
(Solemn bell dare not to ring without a cause
Angel’s trumpet to welcome the nature’s king)

In the above lines, the poet uses metaphor, a figure of speech in which a word or phrase is used in place of another to suggest a likeness or analogy between them when

179 1 Cor 15:55; Hos 153:14
he uses the term Baje Kynjah (solemn bell) and “syiem mariang” (king of nature). The terms speaks about death and man.

For determining such things, one is really involving oneself in biblical interpretation. Death happens as a consequence of sin.\textsuperscript{180} It is described as a sleep, the dissolve of the earthly house, God requiring the soul. It is also described as going the way whence there is no return and returning to dust from where man was taken.\textsuperscript{181}

Death is not merely a sudden accident, thought it may be occur. It is here in the appointment of God since the fall of man, for “the wages of sin is death”\textsuperscript{182} and that “it is a appointed unto man once to die.”\textsuperscript{183}

In his elegy for “Premkar”, H.W. Sten speaks about death’s icy hand, which makes no discrimination between rich and poor or young and old. It keeps vigilance day and night. For Premkar it was at his 77\textsuperscript{th} year that death came to him. Sten writes –

\begin{quote}
U phuh hynniew phew hynniew tam ki snem
U sieng ha kam minot bym kut ha tdem
\end{quote}
(He blooms seventy seven years plus. His fragrance and diligent work never end in smoke)

\textsuperscript{180} Gen 2:17 Rom 5:12
\textsuperscript{181} Deut 31:16 John 11:11 ; 2Cor 5:1 ; Luk 12:20 ; Job 16:22 ; Gen 3:19 Ps 104:29
\textsuperscript{182} Rom 6:23
\textsuperscript{183} Heb 9:27
The moment cruel death took Premkar's life reflects the limitation of man's life in this world. The Bible clearly indicates the average age of man's life is "threescore years and ten; and if by strength they are fourscore years."

Moreover the poets shows that Premkar's work will not end in smoke. There is a message in the Bible showing that all the works of man will be tested by fire. If it is a genuine it will remain. Others will be burned out.

S.S. Majaw in his "Ka Shnong Jingthala" (City of Vanity) expresses that a life well spent will be worthy of keeping in remembrance.

La ki lap, pynban dang im,
Ha sur ka rai parom
(Though they died, yet live
In the sound of folksong)

To Christian, the death of godly people is not the end. Their good works will still speak and be remembered by the coming generations.

---

184 Ps 90:10; Heb 9:27
185 1Cor 3:3;13; 15.
186 Heb 11:4; Rev 14:13
4.1.2. JUDGMENT

The judgment day is one of the most common biblical teaching which has the great deal of currently unfulfilled eschatology (i.e., prophetic information about the end times) into a single whole under the name "The Day of the Lord" paradigm.

The judgment day of reckoning, when God settles all accounts, judging evil and rewarding faith; also called the Day of the Lord. There are vivid descriptions of the final judgment in the Bible. Each person will stand before God, the books will be opened, and the individual will be judged according to his deeds recorded in the books. Anyone whose name is not recorded in the Book of Life will be thrown into the lake of fire. Some theologians see separate judgments for believers and unbelievers187.

The rule of judgment is the standard of God's law as revealed to men. The heathen by the law as written on their hearts188, the Jew who "sinned in the law shall be judged by the law"189 and persons enjoying the light of revelation, by the will of God as made known to them190.

187 2 Cor 5:10; Rev 20:11-15.
188 Luk 12:47,48; Rom 2:12-16 2.
189 Rom 2:12
190 Math 11:20-24 John 3:19
Then the secrets of all hearts will be brought to light\textsuperscript{191} to vindicate the justice of the sentence pronounced. The time of the judgment will be after the resurrection\textsuperscript{192}.

As the Scriptures represent the final judgment will be certain universal, righteous and decisive\textsuperscript{193}.

Eternal as to its consequences\textsuperscript{194}, Christians should be concerned for the welfare of their immortal interests, flee to the refuge set before them, improve their precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word that they may be found of him in peace.

Expressing his hope for the restoration of the glory of his nation, B.R.Kharlukhi in U Lum Diengiei (Diengiei Peak) of his Na ki Dewlang ka Ri Kynjah expresses his hopes to experience it only after the end of life in this world. The poet believes that all the word of the Lord i.e. the promises of God in the Bible would be fulfilled\textsuperscript{195} after that day.

"Lada ka sngi khatduh kan wai
Ban pyndep khoit ka ktien U Trai"
(If the final day will end
To fulfill all the word of the Lord)

\textsuperscript{191} ICor 4:5 Luk 8:17; Luk 12:2,3
\textsuperscript{192} Heb 9:27 Act 17:31
\textsuperscript{193} Eccl 11:9; 2Cor 5:10; Rom 2:5; 1Cor 15:52
\textsuperscript{194} Heb 6:2
\textsuperscript{195} PS 33:4; Matt 24:34; Rev 17:17
In the above lines the poet brings a biblical aspects concerning the end of the world and the fulfilling of the word of the Lord. The word “Lord” refers to God and Jesus Christ. The word “final day” in the above lines signifies the great day of the final judgment. The final day refers to the judgment day where the sentence will be passed on all actions of man. It pertains to Jesus Christ as mediator to complete and publicly manifest the salvation of his people and the overthrow of his enemies, together with the glorious righteousness of his work in both respects. The persons to be judged are the whole race of Adam without a single exception and even the fallen angels.

In “U Pilgrim” (The Pilgrim), J Tham speaks about the characteristic of a Pilgrim, who always looked for an eternal city. He acknowledged his faith and never turned back. He longed for a better land and died in the faith. The reason that the poet has for his strong determination to remain steadfast in his faith is the hope for a future reward that he will receive from God. He put that in the following lines:

“U tip bha ba lawei
Un pdiang ka nong ba im”
(He clearly knows that one day

\(^{196}\) Rom 1:3
\(^{197}\) Isa 2:12 Act 17:31 2Tim 1:18
\(^{198}\) Isa 2:12 Rom 14:10,11 2Cor 5:10 2Thes 1:7-10
\(^{199}\) Math 25:31-46; 1Cor 15:51,52; Rev 20:11-15
\(^{200}\) 2Pet 2:4; Jude 1:6
\(^{201}\) Heb 11:8, 9, 10,13, 15 & 16
Hell received his reward]

The Bible shows that in the Day of Judgment there will be time for rewarding. There is a reward of debt, or a due reward, a reward of punishment, which is the just recompense of reward, which, shall be righteously given to wicked men for their sin\textsuperscript{202} and there is a reward of grace, which is also called the recompense of reward, the reward of the inheritance, which is no other than the gift of eternal life, which God of his free grace bestows upon his people\textsuperscript{203} and both these are with Christ; they are in his hands, he has authority from God, as Mediator, to inflict vengeance on the wicked, and to give eternal life to his people; both he will do, for this is with him.

The reward that the pilgrim expects is not a reward of debt, but of grace; not the recompense of reward or the reward of the inheritance in heaven; but some marks of honour and respects; some measure of happiness, peace, joy, which Christ of his rich grace will give to his ministers and churches, and all that love him in this glorious period of time.

In lines 10-11 of "Ka Tiewlasubon Bad L'u Shylluid", Nobait Swer speaks about the Righteous Judge, a term taken from the Bible\textsuperscript{204} when he writes-

"I'u rit I'u ria um ju thom bor-leh bymdei

\textsuperscript{202}Heb 2:2 Isa 3:11
\textsuperscript{203}Heb 11:26 Col 3:24
\textsuperscript{204}II Timothy 4:8
Da jingsheptieng ia u Nongbishar ba hok*  
(He never dominate the poor people  
Being afraid of the Righteous Judge)

By 'righteous judge' it means the Lord Jesus Christ; as is evident from his character, as a Judge, for the Father judge no man; and from mentioned being made hereafter of his appearing: Christ is ordained Judge of quick and dead, for which he is abundantly qualified, and a "righteous" one he will be; he is righteous as God, and as man, and as Mediator, in the discharges of all his offices, and so he will be as a Judge in the administration of that office; righteousness will be the girdle of his loins, and faithfulness the girdle of his reins; and from Christ, under this character, the apostle expected to receive all his future glory and happiness.

W.R. Laitflang in his "Ka Jingsaham" shows that the after death man will one day stand before the judgment seat of God when he writes:-

La bha la sniew, u briew un paw-  
Shisien ka sni ha I'u nongthaw.  
(Whether good or bad, man will face  
One day before his Creator).

Man will one day stand before the judgment seat of Christ, so that each one may receive the things done in his
body, according to that which he has done, whether good or bad.

This is a reason why the saints are so diligent and laborious, so earnest and intent upon it, to be accepted of the Lord, because they must stand before the judgement seat of Christ; who is appointed Judge of the whole earth, who is every way qualified for it, being God omnipotent and omniscient; and when he comes a second time will sit upon his great white throne, a symbol of purity and integrity, and will enter on this work, and finish it with the strictest justice and equity: and before him “must all appear”; all the saint as well as others, ministers and people, persons of all ranks and conditions, of every nation, age, and sex; this will be no avoiding this judgment, all must appear, or be made manifest; they will be set in upon view, before angels and men; their persons, characters, and actions, even the most secret will be: that everyone may receive the things done in his body; which he has performed by the member of the body as instruments thereof, or whatsoever he has done whilst in the body; and so this not only reaches towards an action, but includes all the secret thought of the mind, and counsels of the heart, which will be made manifest: and when it is said, that everyone shall receive these; the meaning is, that he shall receive the reward of them, according to that he hath done, whether it be good or bad; the reward of good works will be considered at the last judgment, not as causes of eternal life and happiness, to which the saints will be adjudged; but

II Cor 5:10
will be produced in open courts as fruits of grace, an as evidences of the truth of faith. The reward of bad works will be in strict and just proportion, according to the nature and demerit of them.

Another poet who speaks about the aspect of life after death is P. Malngiang. In his Sonnet he expresses the hope of the poet for the crowning day when he writes –

"Hynrei nga tip U Trai jongka, U Blei
Ka marhe thong ynda kut ngan ym duh
Ka pansngiat ksiar ngan phong, ngan iai pyrto"
(But I know Its Lord, God
After finishing the race, I'll not missed
The golden crown to wear, I'll praise forever)


S.S. Majaw in his “Oh! Great Shemaiah” speaks about a severe judgment to proud, pretended and hypocrite people when he writes -

---

206 Phil 1:23; John 14:3
207 1Cor 9:25
208 1 Thes 2:19
209 1 Tim 4:8
210 James 1:12
211 1Pet 5:4
212 Rev 4:4
Over it. Remember
The price of Lord's Doomsday,
Oh! Great Shemaiahs,
Players with Religion,
But not with Omnipotent God
Who ever sentenced;
"Woe unto you, Pharisees,
Verily, I say unto You
I know you not”.

The poet alludes the word ‘Shemaiah’ ‘Pharisees’, quotations from the Bible.

In the context, the term ‘Shemaiah’ refers to a false prophet who hindered the rebuilding of Jerusalem by Nehemaiah and his men. He was the son of Delaiah the son of Mehetabeel. He was the prophet and priest. At first he was a person whom Nehemiah had a good opinion of, and came to him, to consult with him, and the rest, since they had suggested that he had appointed to speaks of him as a King: Yet later on Nehemiah learnt the hypocrisy and pretence of Shemaiah, because he advice to that which has against the cause of God and his religion. Shemaiah was also found that he pronounced the prophecy against Nehemiah, for by fleeing, as he advised, it would seem that he was guilty of the crimes of rebellion and treason he was charge with; and leaving the people, as they would in course break up, he himself could

11"Neh 6:12
not be long in safety. It was found that Tobiah and Sanballat had hired him; this he found out afterwards, on purpose to intermediate him, and take such measure as that thereby he would lose his character and his influence. Nehemiah told that Shemaiah was hired, that Nehemiah should be afraid and do so, and sin. By distrusting the power and providence of God to protect him and that they might have matter for an evil report, that they might reproach Nehemiah: as a rebel and traitor against the king, which had been reported of him, and which would be strengthened by such a step.

Pharisees' is another term that Majaw alludes from the Bible. They were probably the successors of the Antiochus Epiphanes in revolt against his heathenizing policy. The first mention of them is in a description by Josephus of the three sects or schools into which the Jews were divided. The other two sects were the Essenes and the Sadducees. In the time of Jesus they were the popular party. They were extremely accurate and minute in all matters appertaining to the law of Moses. There was much that was sound in their creed, yet their system of religion was a form and nothing more. Theirs was a very lax morality. On the first notice of them in the New Testament they are ranked by Jesus with the Sadducees as a “generation of vipers.” They were noted for

\[\text{\textsuperscript{214} Neh 6:13}\]
\[\text{\textsuperscript{215} Mat 9:14 23:15 Luk 11:39 Luk 18:12}\]
\[\text{\textsuperscript{216} Mat 5:20 15:4,8 Mat 23:3,14,25 John 8:7}\]
\[\text{\textsuperscript{217} Mat 3:7}\]
their self-righteousness and their pride\textsuperscript{218}. They were frequently rebuked by Jesus\textsuperscript{219}. From the very beginning of his ministry the Pharisees showed themselves bitter and persistent enemies of Jesus. They could not bear his doctrines, and they sought be every means to destroy his influence among the people. Jesus always rebuked them openly.

To such kind of people, the final judgment will be terrible. Jesus explains clearly that they will be cast out from the presence of God\textsuperscript{220}. The poet quotes the saying of Jesus from the Bible- "I know you not"\textsuperscript{221}

Majaw also speak about the omnipotent God who will judge those players with religion. Some of the names of God, in the Hebrew language, are thought to be derived form words which signify firmness and stability, strength and power; as Adonai, El, El-Shaddai, which later is always rendered almighty\textsuperscript{222}.

The Omnipotent power of God is seen in creation of the heaven, earth, sea and all that in them. These visible works of creation are proofs of the invisible attributes of God and particularly, of his "eternal power"\textsuperscript{223}. Creation is making something out of nothing, which none but omnipotence can

\begin{thebibliography}{9}
\bibitem{218} Mt 9:11 Lu 7:39 18:11,12
\bibitem{219} Mat 12:39 16:1-4
\bibitem{220} Math 7:23; Luk 13:25
\bibitem{221} Luke 13:27
\bibitem{222} Gen 17:1 Ex 6:3
\bibitem{223} Act 4:24 Rom 1:20
\end{thebibliography}
effect. It appears in the sustaining and support of all creatures, in the provision made for them, with other wonderful works done in providence: all creatures live, move, and have their being in God; as they are made by him, they consist by him; "he upholds all things by the word of his power" the heavens, the earth, and the pillars thereof. The omnipotence of God may be seen in the redemption of it: in the incarnation of Christ, and his birth of a virgin, which an angel ascribes to "the power of the Highest", the most high God, with whom "nothing is impossible". Almighty power may be discerned in the conversion of sinners; that is a creation, which is an act of omnipotence, as has been proved.

4.1.3. HEAVEN

Heaven, which in both Hebrew and Greek is a word meaning "sky," is the Bible term for God's home where his throne is; the place of his presence to which the glorified Christ has returned; where the church militant and triumphant now unites for worship; and where one day Christ's people will be with their Savior forever. It is pictured as a place of rest, a city, and a country. At some future point, at the time of Christ's return for judgment, it will take the form of a reconstructed cosmos.

---

224 Heb 11:3
225 Act 17:28 Col 1:16,17 Heb 1:3 Ps 75:3
226 Luk 1:35,37
227 Ps. 33:13-14; Matt. 6:9; Ps.2:4; Acts 1:11Heb.12:22-25; John 17:5, 24; IThes 4:16-17
228 John 14:2; Heb. 11:10; Heb. 11:16
229 2 Pet. 3:13; Rev. 21:1
Heaven appears in Scripture as a spatial reality that touches and interpenetrates all created space. In the Book of Ephesians, Paul locates in heaven both the throne of Christ at the Father's right hand and the spiritual blessings and risen life in Christ of Christians. Paul alludes to an experience in the "third heaven" or "paradise". No doubt the heaven of God's throne is to be distinguished from the heavenly realms occupied by hostile spiritual powers.

In the last stanza of "Ka iam Briew Ki Por Basniew" (Baffling Lamentation), J Tham challenges the readers to keep on struggling as Christian in order to earn the ultimate reward, which is nothing but heaven when he writes—

"lai khieh man ki kynta
Ban pdiang la ka bynta
Ka bneng ka nong jong ngi"
(Be ready in each hour
To receive your own share
Heaven our Reward)

One of the rewards of saints is described as being with Christ and reigning forever and ever with Him. The biblical meaning of heaven is that it is the place of the everlasting blessedness of the righteous; the abode of departed spirits.

118 Eph. 1:20; Eph. 1:3; 2:6
119 2 Cor. 12:2, 4
120 Eph. 6:12
121 John 12:26 14:3 Phil 1:23 1Thes 4:17 & Rev 22:5
Jesus calls it his "Father's house"\textsuperscript{234}. It is called "paradise"\textsuperscript{235}.

It is also called the "kingdom of heaven"\textsuperscript{236} which is the "eternal inheritance"\textsuperscript{237}.

In heaven the blessedness of the righteous consists in the possession of "life everlasting," "an eternal weight of glory"\textsuperscript{238}. It will be a place with an exemption from all sufferings forever, deliverance from all evils and from the society of the wicked\textsuperscript{239}. The believer's heaven is not only a state of everlasting blessedness, but also a place "prepared" for them\textsuperscript{240}.

So the life of heavenly glory is a compound of seeing God in and through Christ and being loved by the Father and the Son, of rest and work, of praise and worship and of fellowship with the Lamb and the saints\textsuperscript{241}. Nor will it end\textsuperscript{242}. Its eternity is part of its glory; endlessness, one might say, is the glory of glory.

In his "Khristan ka Nam" (Christian in name), E.W. Dkhar describes about the remarkable characteristic of Christians in his time. He saw in them purity, accountability and speaking truth which are the marks of normal

\textsuperscript{234} John 14:2
\textsuperscript{235} Luk 23:43 2Cor 12:4 Rev 2:7
\textsuperscript{236} Mt 25:1 Jas 2:5
\textsuperscript{237} 1Pet 1:4 Heb 9:15
\textsuperscript{238} 2Cor 4:17
\textsuperscript{239} 2Cor 5:1,2 ; 2Tim 4:18
\textsuperscript{240} John 14:2
\textsuperscript{241} Rev. 14:13; Rev. 7:15; Rev. 7:9-10; 19:1-5; Rev. 19:6-9
\textsuperscript{242} Rev. 22:5
Christians. The reason for living such life is because of the desire to obtain heaven.

"Ki khuid sotti, ki lah ban shaniah,
Na jingshisha kim lah kynriah;
La palong shiah ki dei ban thiah,
Ka jubanlak horkit kim kdiah;
Lynter ka khmat ka um ka tngen
Namar ka bneng pyrthei ki len.'
(They are pure, be counted for,
Never forsake from truth;
They rather sleep in thorny bed,
And never break the promise.
Their faces are always happy
Because of heaven, they deny the world)

Walking in purity and truth is the call of Christians. Truth is used in various senses in Scripture. It denotes that which is opposed to falsehood.243

According to Scripture, the constant joy of heaven's life for the redeemed will stem from their vision of God in the face of Jesus Christ; and their fellowship with loved ones and the whole body of the redeemed; the continued growth, maturing, learning, enrichment of abilities, and enlargement of powers that God has in store for them. The redeemed desire all these things, and without them their happiness

240 Pro 12:17,19
243 Rev. 22:4
could not be complete. But in heaven there will be no unfulfilled desires. There will be different degrees of blessedness and reward in heaven. All will be blessed up to the limit of what they can receive, but capacities will vary just as they do in this world.

In the last stanza of "Longbriew III", J. Tham, having hope after afflictions in this life, alludes the word 'promised land' from the Bible. He speaks about a place of final destination that God has promised His people. To him, Promised Land is a place of eternal beauty where there are no more trials and temptation. In other words this Promised Land means heaven itself. Tham sees this earthly life as one saturated with pain, suffering and afflictions. Thus he expresses his yearning for the Promised Land, the place of eternal rest. The poet expresses this in the following lines –

"Ynda lyngba jingeh ngan ioh ia ka thong,
Bad u Blei ban shong ha ka ri jingkular."
(When through afflictions I'll reach the goal
To live with God in that Promised Land).

Actually, Promised Land refers to the Land of Canaan, which God promised to Abraham. It is a land of great expectation for the people of Israel because it is a land "floweth with milk and honey". But in this context, the poet refers Promised Land to the perfect eternal place of rest.

---

which is heaven itself. The Bible explained that Jesus Christ has prepared a place for his people\textsuperscript{246}. The prepared place is said to have glorious state, the saints, being raised from the dead, will in person possess the promised land; or else the ultimate glory of the saints in heaven, where God dwells, and keep his place; and which will be the dwelling place of the saints, and will have it in many habitations, and which will be both peaceable and safe, and full of glory, riches, joy, and pleasure; and into which none but holy and righteous persons will enter.

4.1.4. HELL

The word 'Hell' is derived from the Saxon 'helan', to cover; hence the covered or the invisible place. In Scripture there are three words so rendered: Sheol, hades and Gehenna.

The word 'Sheol' is derived from a root-word meaning "to ask," "demand;" hence insatiableness\textsuperscript{247}. It is rendered "grave" thirty-one times\textsuperscript{248}. The Revisers have retained this rendering in the historical books with the original word in the margin, while in the poetical books they have reversed this rule. Sheol is described as deep, dark, with bars. The dead "go down" to it\textsuperscript{249}.

\textsuperscript{246} Heb 11:16
\textsuperscript{247} Pro 30:15,16
\textsuperscript{248} Gen 37:35; 42:38; 44:29,31; 1Sam 2:6
\textsuperscript{249} Job 11:8; Job 10:21,22; Job 17:16; Num 16:30,33; Eze 31:15,16,17
The Greek word 'hades' of the New Testament has the same scope of signification as sheol of the Old Testament. It is a prison, with gates and bars and locks and it is downward. The righteous and the wicked are separated. The blessed dead are in that part of 'hades' called paradise. They are also said to be in Abraham's bosom.

Gehenna, in most of its occurrences in the Greek New Testament, designates the place of the lost. The fearful nature of their condition there is described in various figurative expressions.

Hell is described as the final destiny of those who do not put their faith in Jesus Christ and his grace. Hell is described by images such as a furnace of fire, eternal fire, eternal punishment; outer darkness, the place of weeping and torment; the lake of fire, the second death; a place for the devil and his demons. Evidently, those in hell experience everlasting separation from God, never to see the glory of his power.

A summary of all Scripture that speaks of hell indicates that there is the loss and absence of all good, and the misery and torment of an evil conscience. The most terrifying aspect is the complete and deserved separation from God and from

---

250 1Pet 3:19; Mat 16:18; Rev 1:18, Mat 11:23; Luk 10:15
251 Luk 23:43; Luk 16:22
252 Mat 23:33; 8:12; 13:42; 22:13; 25:30; Luk 16:24
253 Mat 13:42, 50; 25:41, 46; 8:12; Rev 21:8; Mat 25:41 2 Thes 1:9
all that is pure, holy, and beautiful. In addition, there is the awareness of being under the wrath of God and of enduring the curse of a righteous sentence because of one’s sins that were consciously and voluntarily committed.

Although the biblical descriptions of hell are stated in very physical and literal terms, the essential character of hell should not be conceived in or limited to designations such as the worm that devours, the stripes that are inflicted, the burning or being consumed by fire. This affirmation does not detract from the horror or the gravity of the situation in hell, because nothing could possibly be worse than separation from God and the torment of an evil conscience. Hell is hell for those who are there essentially because they are completely alienated from God, and wherever there is alienation from God, there is always estrangement from one’s fellows. This is the worst possible punishment to which anyone could be subject: to be totally and irrevocably cut off from God and to be at enmity with all those who are around oneself. Another painful consequence of such a condition is to be at odds with oneself-torn apart from within by an accusing sense of guilt and shame.

J. Diengdoh in “Harud Duriaw” (On the Seashore), while standing on the seashore, the poet ponders upon the reality of life and life after death. He speaks about ‘hell’ an eternal place of punishment for the sinners.

254 J. Diengdoh, Syjjaw Ummat, Shillong, 1987
"Shiliang duriaw ka don jingim bapher?
Kin shah bishar hakhmat U Blei hajrong?
Ka don ka paradise ba kmen lynter?
Ne dujok ding sngewtriem kumba ki ong"
(Is there a different across the sea?
Will they be judged before God above?
There will be an eternal happy paradise?
Or fiery hell as someone says?)

The poet brings a biblical teaching about the final place of punishment for those who did not believe God while living on the earth. The final state of the wicked will be Hell. When the judgment is finished, and the sentence pronounced, the wicked will go into "everlasting punishment". There is a punishment of the wicked in their souls, which takes place at death; as appears from the parable of the rich man, and there is a punishment of them in soul and body, after the resurrection, and the last judgment, see which latter is the continuation and perfection of the former255.

This may be argued from the justice of God. If there is a God, he must believed to be just; and if there is just God, there must be a future state of punishment; and, indeed, the disbelief of these commonly go together. It is certain there is a God; and it is ascertain that God is righteous in all his ways, and holy in all his works; and will render to every man

255 Math 25:46; Luk 16:23; Rev 20:12,15
according to his works. Now it is certain, that justice does not take place, or is not so manifestly displayed in this world; it seems, therefore, but just and reasonable, that there should be a change of things in future state, when the saints will be comforted, and the wicked tormented: it is but a righteous thing with God to render tribulation to wicked men hereafter, who have had their flow of worldly happiness and abused it. God is a God of vengeance, and he will show it, and it is proper he should.

This is abundantly evident from divine revelation, from the books both of the old and the New Testament. David says, “The wicked shall be turned into hell”. And Jesus Christ speaks of some sins, which make men in danger of hell fire, and of the whole body being cast into hell for them; and of both body and soul being destroyed in hell.

This may be further confirmed, from the examples of persons that already endure this punishment, at least in part; as the fallen angels, who, when they had sinned, were cast down from heaven, where was the first abode of them, to Tartarus, or hell, a place of darkness, where they are delivered into chains of darkness, and held by them; and though they may not be in full torments, yet they are not without them, and are reserved unto judgment, which, when over, they will be cast into the lake of fire and brimstone.

— 256 Ps 9:17; Math 5:22,29,30 10:28
— 257 2 Pet 2:4; Rev 20:10
Another instance, is the men of the old world, who, by their sins, brought a flood upon it; and not only their bodies were destroyed by the flood, but the spirits, or souls of these men, who were disobedient in the times of Noah, were laid up “in prison”, that is the prison of hell, where they were when the apostle Peter wrote his epistle.\textsuperscript{258}

4.1.5. PARADISE

The word came from a Persian word ‘pardes’ properly meaning a “pleasure-ground” or “park” or “king’s garden.”. It came in course of time to be used as a name for the world of happiness and rest hereafter.\textsuperscript{259}

The original Persian word described a walled garden, especially the royal parks of the Persian kings, and this was how the Greeks came to know the word. Both ideas fit well with the Hebrews’ picture of a prehistoric garden where the Lord God walked.\textsuperscript{260} Further important features of the Genesis paradise were its fruit trees and its rivers.

By New Testament times, this picture of God’s garden had developed in various ways. Just as the ancient Greeks and Romans imagined a long-past Golden Age, paradise was, to the Jews, something from the distant past. But the Jews came to believe that it still existed in some undiscoverable

\textsuperscript{258} 1Pet 3:19,20
\textsuperscript{259} Luk 23:43; 2Cor 12:4; Rev 2:7
\textsuperscript{260} Gen 3:8
place, inhabited by the most deserving of the dead—a belief which also resembles a Greek idea, that of the Elysian Fields where the great humans lived happily forever, a type of heaven. Some Jews also believed that Paradise would reappear at the end of this age.

Thus, the ancient myths of many cultures come together in the Jewish idea of paradise: another world, separate from this one, with a past, present, and future, where death and evil have no place. The New Testament shows us the truth that is at the core of these beliefs. Paradise is the place where Paul was once mysteriously "caught up" during his lifetime. It is also the place where the repentant thief on the cross was promised he would be, with Christ, immediately after his death. The third and last New Testament reference, a similar promise, brings the idea of paradise full circle. It tells us that paradise is where the tree of life grows, suggesting that paradise is, or is related to, the original world of Genesis 2. Thus the beginning and end of biblical time—Genesis 2 and Revelation 22—are brought together, complete with the life-giving tree and river, the encircling wall, and the presence of the king.

J. Diengdoh in “Harud Duriau” (On the Seashore), while standing on the seashore, the poet ponders upon the

---

261 2 Cor 12:4
262 Luke 23:43
263 Rev 2:7
264 J.Diengdoh, Synjaw Ummat, Shillong, 1987
reality of life and life after death. He alludes the word “paradise” from the Bible when he writes-

“Shiliang duriaw ka don jingim bapher?
Kin shah bishar hakhmat U Blei hajrong?
Ka don ka paradise ba kmen lynter?
Ne dujok ding sngewtriem kumba ki ong”
(Is there a different across the sea?
Will they be judged before God above?
There will be an eternal happy paradise?
Or fiery hell as someone says?)

In the above lines, the poet alludes the word “paradise” from the Bible. The Bible shows that before the resurrection of Jesus Christ, all righteous souls went to Hades where they were held captive by the devil against their will. This place is located in the lower part of the earth. When Christ died, His body went to the grave, but He also went to Hades and liberated those righteous captives taking them to heaven with Him, when He ascended on high. Now there is a paradise in third heaven.\(^{265}\)

In the last stanza of “Longbriew III”, J. Tham, having hope after afflictions in this life, alludes the word ‘promised land’ from the Bible. He speaks about a place of final destination that God has promised His people. To him, Promised Land is a place of eternal beauty where there are no more trials and temptation. In other words this Promised

\(^{265}\) Heb 2:14-15; Math 12:40 Eph 4:9-10; 2 Cor 12:1-4; Rev 2:7
Land means heaven itself. Tham sees this earthly life as one saturated with pain, suffering and afflictions. Thus he expresses his yearning for the Promised Land, the place of eternal rest. The poet expresses this in the following lines –

“Ynda lyngba jingeh ngan ioh ia ka thong,
Bad u Blei ban shong ha ka ri jingkular.”
(When through afflictions I’ll reach the goal
To live with God in that Promised Land).

Actually, Promised Land refers to the Land of Canaan, which God promised to Abraham\(^\text{266}\). It is a land of great expectation for the people of Israel because it is a land “floweth with milk and honey”. But in this context, the poet refers Promised Land to the perfect eternal place of rest, which is heaven itself. The Bible explained that Jesus Christ has prepared a place for his people\(^\text{267}\). The prepared place is said to have glorious state, the saints, being raised from the dead, will in person possess the promised land; or else the ultimate glory of the saints in heaven, where God dwells, and keep his place; and which will be the dwelling place of the saints, and will have it in many habitations, and which will be both peaceable and safe, and full of glory, riches, joy, and pleasure; and into which none but holy and righteous persons will enter.

\(^{266}\) Gen 12:7 13:15 15:7, 17:8 50:24; Exo 6:8 Lev 20:24; Num 14:8; Deut 6:10 31:20; Josh 5:5; Jud 2:1

\(^{267}\) Heb 11:16
4.1.6. SECOND COMING

In Christianity, the Second Coming is the anticipated return of Jesus Christ from heaven to earth, an event that will fulfill aspects of Messianic prophecy, such as the general resurrection of the dead, the last judgment of the dead and the living and the full establishment of the Kingdom of God on earth.

The New Testament repeatedly announces that Jesus Christ will one day be back. This will be his "royal visit," his "appearing" and "coming". Christ will return to this world in glory. The Savior's Second Advent will be personal and physical, visible and triumphant. Jesus comes to end history, to raise the dead and judge the world, to impart to God's children their final glory, and to usher in a reconstructed universe. His execution of this agenda will be the last phase and final triumph of his mediatorial kingdom. Once these things are done, the applying of redemption against satanic opposition, which was the specific work of the kingdom, will be over.

Paul teaches that Christ's coming will take the form of a descent from the sky, heralded by a trumpet fanfare, a shout, and the voice of the archangel. Those who died in Christ will already have been raised and will be with him, and all Christians on earth will be "raptured" (i.e.,

---

244 Matt. 24:44; Acts 1:11; Col. 3:4; 2 Tim. 4:8; Heb. 9:28
245 John 5:28-29; Rom. 8:17-18; Col. 3:4; Rom. 8:19-21; 2 Pet. 3:10-13
caught up among the clouds to meet Christ in the air) so that they may at once return to earth with him as part of his triumphant escort. The idea that the rapture takes them out of this world for a period before Christ appears a third time for a second “second coming” has been widely held but lacks scriptural support.

The return of Christ will have the same significance for Christians who will be alive when it happens as death has for Christians who die before it happens: it will be the end of life in this world and the start of life in what has been described as “an unknown environment with a well-known inhabitant”. Christ teaches that it will be a tragic disaster if the second coming finds anyone in an unprepared state. Rather, the thought of what is to come should be constantly in our minds, encouraging us in our present Christian service and teaching us to live as it were on call, ready to go to meet Christ at any time.

H.W Sten in “U Premkar” of Ka Burom Ba la Jah (Lost Glory), brings one of the most important doctrine of Christian faith, Christ’s Second Coming, a millennium reign of Christ, Rapture and the future condition of Christian life when he writes –

Ki thiah shipor haduh turoi kan riew
Lu syiem kin pdiang ha suin kin kiew

270 1 Thes 4:16-17
271 1 Cor. 15:58; Matt. 25:1-13
Bad U kin wan ha ri bun seng thymmai
Ki syiem lyngdoh kin long ha ri jingshai
Shihajar snem, ki angel kin synshar
Kat kum bu syiem u la ai ia ki kular
(They sleep for a while till the trumpet sounds
Their king to receive in the sky they'll be caught up
With him they'll return to the new kingdom
A thousands years to reign with angels
According to the promises given by the King

There are lots of promises for Christians in the Bible. They are called “precious promises”\textsuperscript{272}. One of the promises was that the redeemed people will be raised from death and grave when the trumpet of the second coming Christ will blow and when “the sign of the Son of man shall appear in the heavens\textsuperscript{273}.

It is also written that Christian should not be ignorant concerning those who were dead, that they should not be grieved, even as others who have no hope. For the Bible says that those who believe that Jesus died and rose again, even after death, God will also bring back to life. That will happen in the Second coming of Jesus Christ where even those who would be alive by that time shall be caught up together to meet Jesus and the saints in the air, and after that they shall ever be with the Him\textsuperscript{274}.

\textsuperscript{272} 2 Pet 1:4
\textsuperscript{273} 2 Pet 1:4
\textsuperscript{274} 1 Thes 4:13-17
The Bible teaches that when man believes in Christ Jesus in this world, his spirit only got redeemed. The body is still not redeemed up to that time when Christ will come back again. Full redemption of man is one of the expectations that Christian longs for in his life. The Christian knows "that the whole creation groans and travails in pains together until now. And not only so, but ourselves also, who have the first fruit of the spirit, even we ourselves groan within ourselves, awaiting adoption, the redemption of our body\textsuperscript{275}. Apostle Paul exhorted the believers at Thessalonica concerning that final redemption by saying, "Behold, I speak a mystery to you; we shall not all fall asleep, but we shall all be changed; in a moment, in a glance of an eye, at the last trumpet. For a trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality\textsuperscript{276}.

The manner of Jesus coming describes in the Bible will be suddenly in the clouds, in the Glory of His Father and in his own Glory. He will appear in flaming fire with power and great Glory. That appearance will be as he ascended in body form with a shout and the voice of the archangel, with his saints accompanied by angels\textsuperscript{277}.

\textsuperscript{275} Rom 8:22-23
\textsuperscript{276} 1 Thes 15:51-53
\textsuperscript{277} Mark 13:36; Mt 24:30; 16:27; 25:31; II Thes 1:8; Math 24:36; Act 1:9-11; I Thes 4:16; 3:13; Math 16:27
Consequently the raptured people will meet Jesus Christ in the air. They will go with him to the marriage ceremony of the Lamb and the Church, which is the final union of Jesus Christ with his people. After the marriage ceremony Christ will come back along with his saints to fight the battle against Anti Christ.

The purpose of his second coming will be to establish a millennium reign on the earth. It will be a blessed time for those who has part in that first resurrection. The second death has no authority over these, but they will be priests of God and of Christ, and will reign with him a thousands years. During the millennium reign, Satan will be bound and kept in the bottomless pit for one thousand years.

In “Harud Duriaw” (On the Seashore) of Synjau Ummat, while reading the epitaph, an inscription written from a portion of the Bible, J Diengdoh reminds the readers about one of the hope of the Christians, waiting the Second coming of Jesus Christ to this world. He writes-

“Ki snem kha bad jingiap, ki kyntien Blei....
Iano da ki spah snem kumne ki ap?
(Years of birth and death, divine words...
Who for hundred years are they waiting for?)

---

278 Rev 19:7,8
279 Rev 19:19
280 Rev 20:6
281 Rev 20:6
The Christian believes that Jesus Christ, who is the natural essential, and eternal Son of God; and whoever is truly converted, is not only turned to God the Father, and believes in him; but also believes in, receives, embraces, and professes his Son Jesus Christ; who became incarnate, and, in the human nature he assumed, obeyed, suffered, and died and rose again, and ascended into heaven, where he now is, and will be till the time of the restitution of all things; when he will descend from thence, and come and judge the world in righteousness; and from thence the saints expect him, and look and wait by faith for eternal glory and happiness by him, and with him at his appearance and kingdom; so that many articles of faith are contained in this expression, which these Christians were acquainted with, believed, and acted upon: and Christ the Son of God is further described as that person²⁸².

4.1.6 : RESURRECTION OF THE SAINTS

It is the peculiar glory of the New Testament that it makes a full revelation of this great doctrine, which was questioned or derided by the wisest of the heathen²⁸³. In the Old Testament also we find, though less frequently, the doctrine asserted; as for example, Isa 26:19; Dan 12:2. When Jesus appeared in Judea, the doctrine of the resurrection of the dead was received as a principal article of religion by the

²⁸² Phil 3:20 ; 1Thes 1:10; Heb 9:28
²⁸³ Act 17:32
whole Jewish nation except the Sadducees. Their denial of it rested on the assumption that at death the whole man, soul and body, perishes. "The Sadducees say that there is no resurrection, neither angel, nor spirit,"284 Hence the refutation of this unscriptural assumption was a complete overthrow of the ground on which their denial of a future resurrection rested; for if the soul can survive the body, it is plain that God can give it another body. In this way our Jesus met and effectually refuted them285.

The resurrection of Christ is everywhere represented in the New Testament as a pledge and an earnest of the resurrection of all the just, who are united to him by faith286, in virtue of their union with him as their Head. He is "the resurrection and the life," and they that "sleep in Jesus," and shall be brought to glory "with him," since their "life is hid with Christ in God," and because he lives, they shall live also287.

The Scriptures also teach that there will be a resurrection of the unjust. But they shall be raised, not to be glorified with Christ, but to be judged by him, and sentenced to eternal punishment.288.

To cavilers against this doctrine in his own day, Christ replied, "Ye do err, not knowing the Scriptures, nor the power

---

284 Act 23:8
285 Mat 22:31,32; Mar 12:26,27
286 1Cor 15:49; 1Thes 3:13
287 John 11:25; 1Thes 4:13-17; 5:10; Col 3:3; John 14:19
288 Dan 12:2; Job 5:28,29; Mat 28:20; Act 24:15.
of God." The work is miraculous; and He who is omniscient and omnipotent will permit nothing to frustrate his designs. He has not revealed to men the precise nature of the spiritual body, nor in what its identity with the earthly body consists; but it will be incorruptible, fashioned like Christ's glorious body289 and a meet companion of the soul made perfect in his likeness290.

In his “U Lum Kynsha”, W.R. Laitflang summarises the horrible thought that comes to the mind of the poet about a graveyard. In stanza 5 he brings a biblical teaching about resurrection of the dead and life after death.

Hangne ki thiah, kin khie shawei
Kum jingiothiah, phin phylla lei*
(Here they sleep, then awake somewhere like a sleep, don't be surprise)

In the above lines, Laitflang speaks about Eschatology (Death, and the state of the soul after death). The characteristic testimony of the human conscience has always been in accordance with the word of God, that, after death, man will rise again to live with God forever. The Bible speaks about everlasting life and everlasting contempt291. This has been the universal faith of all men, of all nations, and in all ages. Universal consent, like every universal effect, must be referred to an equally universal cause, and this consent,
uniform among men differing in every other possible respect, can be referred to no common origin other than the constitutions of man's common nature, which is the testimony of his Maker.

As Jesus Christ was crucified, died, buried and rose again on the third day, this same vital union causes the resurrection of the believer to be similar to, as well as consequent upon, that of Christ 292.

H.W.Sten concludes the elegy of "U Premkar" by an epitaph, an inscription on a tomb. In the epitaph he again reminds the hope of Christian about the resurrection of the saints and the sound of Jesus Christ's returning to this world. He writes-

U ap kyrmen haduh turoi kan riew
Un khie ha ket bym pyut shaneng u kiew
Khlem thait khlem lwait un her ha thapniang sim
Lu syiem ban tan, junom bad u un im.
(Waiting hopefully till the trumpet sounds to awake in an incorruptible body and to go up in bird's wings without tiredness or faint welcoming the King and live forever.)

In that resurrection day, when the trumpet shall sound, Christian will rise again from the grave and receive an incorruptible body by supernatural power of God. He will be

292 1Cor 15:49 Phil 3:21 1John 3:2
able to fly up to meet Jesus in the air. Finally he will live with the king forever. This is the hope of all Christian and the desire of God to give to His children – life forever. The Bible tells that “the Lord Himself shall descend from heaven with a shout with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first”293. In that wonderful redemption, when the “trumpet shall sound and the dead shall be raised incorruptible and we shall all be changed. For this corruptible must put on incorruption and this mortal must put on immortality”294.

4.1.7: MILLENIUM REIGN

Millennium reign refers to a thousand years' reign of Christ on earth; the name given to the era mentioned in the Book of Revelation 20:1-7. Some maintain that Christ will personally appear on earth for the purpose of establishing his kingdom at the beginning of this millennium. On the other hand, it is maintained, more in accordance with the teaching of Scripture, we think, that Christ’s second advent will not be premillennial, and that the right conception of the prospects and destiny of his kingdom is that which is taught, e.g., in the parables of the leaven and the mustard-seed. The triumph of the gospel, it is held, must be looked for by the wider and more efficient operation of the very forces that are now at work in extending the gospel; and that Christ will only come

293 Thes 4:16
294 1 Cor 15:51-53
again at the close of this dispensation to judge the world at the 'last day.' The millennium will thus precede his coming.

In "U Premkar" H.W. Sten deals with lots of biblical elements in Christian teaching including temporary staying in the grave, Christ's Second Coming, a millennium reign of Christ, Rapture and the future condition of Christian life when he writes –

Ki thiah shipor haduh turoi kan riew  
Lu syiem kin pdiang ha suin kin kiew  
Bad U kin wan ha ri bun seng thymmai  
Ki syiem lyngdoh kin long ha ri jingshai  
Shihajar snem, ki angel kin synshar  
Kat kum bu syiem u la ai ia ki kular  
(They sleep for a while till the trumpet sounds. They would be caught up in the sky to meet the King. Later to return with Him to the new kingdom and reign for a thousands years with angels according to the promises given by the King)

According to Christian teaching, after death, the body is buried in the earth in order to fulfilled what is written that "dust you are, and to dust shall return". But grave is not a permanent for man. On the day of resurrection, the body will

\[\text{Gen 3:19}\]
be made alive by the power of God and the dead shall rise again. That's why the Bible calls death as sleep.

There are lots of promises for Christians in the Bible. They are called “precious promises”. One of the promises was that the redeemed people will be raised from death and grave when the trumpet of the second coming Christ will blow and when “the sign of the Son of man shall appear in the heavens.

It is also written that Christian should not be ignorant concerning those who were dead, that they should not be grieved, even as others who have no hope. For the Bible says that those who believe that Jesus died and rose again, even after death, God will also bring back to life. That will happen in the Second coming of Jesus Christ where even those who would be alive by that time shall be caught up together to meet Jesus and the saints in the air, and after that they shall ever be with the Him.

The Bible teaches that when man believes in Christ Jesus in this world, his spirit only got redeemed. The body is still not redeemed upto that time when Christ will come back again. Full redemption of man is one of the expectations that Christian longs for in his life. The Christian knows “that the whole creation groans and travails in pains together until

296 John 11:11,13; 1 Thes 4:13-14
297 2 Pet 1:4
298 2 Pet 1:4
299 1 Thes 4:13-17
now. And not only so, but ourselves also, who have the first fruit of the spirit, even we ourselves groan within ourselves, awaiting adoption, the redemption of our body. Apostle Paul exhorted the believers at Thessalonica concerning that final redemption by saying, "Behold, I speak a mystery to you; we shall not all fall asleep, but we shall all be changed; in a moment, in a glance of an eye, at the last trumpet. For a trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

The manner of Jesus coming describes in the Bible will be suddenly in the clouds, in the Glory of His Father and in his own Glory. He will appear in flaming fire with power and great Glory. That appearance will be as he ascended in body form with a shout and the voice of the archangel, with his saints accompanied by angels.

Consequently the raptured people will meet Jesus Christ in the air. They will go with him to the marriage ceremony of the Lamb and the Church, which is the final unity of Jesus Christ with his people. After the marriage

---

168 Rom 8:22-23
169 1 Thes 15:51-53
170 Mark 13:36; Mt 24:30; 16:27; 25:31; II Thes 1:8; Math 24:36; Act 1:9-11; 1 Thes 4:16; 1:13; Math 16:27
171 Rev 19:7,8
ceremony Christ will come back along with his saints to fight
the battle against Anti Christ\textsuperscript{304}.

The purpose of his second coming will be to establish a
millennium reign on the earth. It will be a blessed time for
those who has part in that first resurrection. The second
death has no authority over these, but they will be priests of
God and of Christ, and will reign with him a thousands
years\textsuperscript{305}. During the millennium reign, Satan will be bound
and kept in the bottomless pit for one thousand years\textsuperscript{306}.

\textsuperscript{304} Rev 19:19
\textsuperscript{305} Rev 20:6
\textsuperscript{306} Rev 20:6