

Condemned in Adam Reconciled in Christ

1 Corinthians 15:21, 22: -

21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

I have never seen the beauty in scripture than the two verses. What was set in place with Adam it is annulled by Christ. We can even close this point here but let us examine it further. Two ideas, vastly important in themselves, are here represented in the strongest light, by being placed in contrast to each other. Surely the most solemn, the most pathetic strains must be employed, if they accord with the awful words, By man came death, in Adam all die. Nor can even the highest efforts of the heavenly harpers, more than answer, to the joy, the triumph and the praise, which the other part of my text would excite in our hearts, if we are interested in it, provided we were capable of comprehending the full force and meaning of the expressions, By man came also the resurrection, In Christ shall all be made alive.

Romans 5:12: -

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Sin opened the door to death. The creation, at the beginning, was full of order and beauty. God saw every thing that he had made, and behold all was very good Genesis 1:31. Adam, happy in the image and favour of his Maker, breathed the air of immortality in paradise. While moral evil was unknown, natural evils, such as sickness, pain and death, had no place. How different has the state of things been since! Would you account for the change? Charge it upon man. He sinned against his Creator, Lawgiver and Benefactor, and thus, by him, came death. The fact is sure, and therefore, our reasonings upon it, in order to account for it, farther than we are enlightened and taught by scripture, are unnecessary and vain. God is infinitely wise, and therefore this change was foreseen by him. He doubtless could have prevented it, for to Omnipotence every thing that does not imply a contradiction, is possible, is easy. But he permitted it, and therefore it must have been agreeable to his wisdom, holiness and goodness, to permit it. He can overrule it to the purposes of his own glory, and to ends worthy of himself, and he has assured us, that he will do so. Thus far I can go, nor do I wish to go farther. An endeavour to vindicate the ways of God to man, to fallen man, upon the grounds of what he proudly calls his reason, would be an impracticable, and, in my view, a presumptuous attempt. In proportion as his grace enlightens our minds, convinces us of our ignorance, and humbles our pride, we shall be satisfied, that in whatever he appoints or permits, he acts in a manner becoming his own perfections. Nor can we be satisfied in any other way. We see, we feel, that evil is in the world, Death reigns. It has pleased God to afford us a revelation, to visit us with the light of his gospel. And this is the glimpse of what seems unrevealed: -

Deuteronomy 17:6: -

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Deuteronomy 19:15-20: -

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. 16: If a false witness rise up against any man to testify against him that which is wrong; 17: Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; 18: And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; 19: Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. 20: And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

From the texts, I can but conclude but this is God and His Son on trial. This is war that started in heaven and it has been extended to this planet as the ground for this theatre.

Revelation 12:7-9: -

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8: And prevailed not; neither was their place found any more in heaven. 9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

When the enemy of righteousness was cast here on earth, he beguiled our first parents and so here we are. If, instead of reasoning, we believe and obey, a way is set before us, by which we may finally overcome every evil, and obtain a happiness and honour, superior to what belonged to man, in his original state. They who refuse this gospel, must be left to their cavils and perplexities, until the day, in which, the great Judge and Governor of all, shall arise and plead his own cause, and to vindicate his proceedings, from their arrogant exceptions. Then every mouth will be stopped Job 35:5. Let us look to the heavens, which are higher than we; and attend to what we may learn from sure principles, that the earth, with all its inhabitants, is but as dust upon the balance, if compared with the immensity of God's creation. Unless we could know the whole, and the relation, which this very small part, bears to the rest of his government, we must be utterly incompetent to judge, how it becomes the great God to act. We are infected with

the sin, and we are subject to the death, with all its concomitant evils, which came into the world by the first man. But we are likewise invited to a participation of all the blessings, which the second Man has procured, by his atonement for sin, and by his victory over death. For as by man came death, so by man came also the resurrection from the dead.

The Malady and The Remedy

Romans 6:23: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord

The malady, the effect and wages of sin, is death. Many ideas are included in this word, taken in the scriptural sense. The sentence annexed to the transgression of that commandment, which was given as an especial test of Adam's obedience, and which affects all his posterity, is thus expressed, In the day that thou eatest—thou shalt surely die Genesis 2:17.

What a love that God has bestowed upon such creatures. With death looming upon the offenders, the blood of Christ which speaks of better things interposed and man got surety of second probation. Hallelujah. And so, man was not, ordinarily, die by a stroke of apoplexy, or by a flash of lightning. The sentence for the sake of our salvation was extended to natural evils, all the variety of woe, which sin has brought into the world.

Genesis 3:16-19: -

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17: And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

The rebellious tempers and appetites which so often cut short the life of man, together with the sufferings and troubles which, sooner or later, bring him down with sorrow to the grave, being the consequences of sin, may be properly considered, as belonging to that death, in which they terminate but temporal to those who accept Christ. Even the earth and the elements partook in the effects of man's disobedience. Thorns and thistles Genesis 3:8 were not the produce of the ground, till after he had sinned. Nor can I suppose that hurricanes, floods and earthquakes, were known in a state of innocence. But had the whole earth been a paradise, man, having sinned, must have been miserable.

Romans 8:19-23: -

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20: For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22: For we know that the whole creation groaneth and travaileth in pain together until now. 23: And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

It is not in situation to make that heart happy, which is the seat of inordinate passions, rage, envy, malice, lust and avarice. And were the earth a paradise now, it would be stained with blood, and filled with violence, cruelty and misery, while it is inhabited by sinners. Many persons at present, who dwell in stately houses, and have every thing around them that is suited to gratify and please their senses, know by painful experience, how little happiness these external advantages afford, while their minds are tortured with disappointments and anxiety. Thus the outward afflictions, which, every where, surround and assail the sinner, and the malignant passions, which, like vultures, continually gnaw his heart, all combine to accelerate the execution of the sentence of death.

Many may not see death as entering immediately Adam and Eve sinned. Death, in a very important sense, entered immediately with sin. Besides the rational life, which still distinguishes man from the brute creation, he originally possessed a spiritual and divine life, for he was created in the image of God, in righteousness and true holiness. He was capable of communion with God, or rejoicing in his favour, and of proposing his will and glory as the great end of his actions. In a word, the presence and life of God dwelt in him, as in a temple. As the soul is the life of the body, which becomes a carcass, a prey to worms and putrefaction, when the souls has forsaken it; so God is the life of the soul. Sin defaced his temple, and he forsook it.

Genesis 3:6-10: -

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7: And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8: And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9: And the LORD God called unto Adam, and said unto him, Where art thou? 10: And he said, I heard

thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Genesis 3:22-24: -

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

In this sense, when Adam had transgressed the law, he died instantly, in that very day, in that very moment. He lost his spiritual life, he lost all desire for communion with God, he no longer retained any love for his Benefactor. He dreaded his presence, he sought to hide himself from him, and, when obliged to appear and answer, stood self-condemned before him, till revived and restored by the promise of grace. And thus his posterity derive from him, what may be called, a living death. They are dead while they live, dead in trespasses and sins Eph 2:1, till they are again quickened by his Holy Spirit.

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. It is well that he was born. {Ellen White: Christ Object Lesson pg. 342 par 3}

This is not a subject of common place declamation; it is to be proved by the tenor of scripture, the nature of redemption, and the very reason of things. Unless we allow that man, in his present state, is thus fallen, depraved and dead; we must be reduced to the absurdity of supposing, that God made him such a creature as he now is. That when he formed him for himself, and endued him with a capacity and desires, which nothing short of his own infinite goodness can satisfy, he should at the same time create him with a disposition to hate his Maker, to seek his satisfaction in sensuality upon a level with the brutes, and to confine his views and pursuits within the limits of this precarious life, while he feels, in defiance of himself, an instinctive thirst for immortality.

Man considered in this view, would be a solecism in the creation; and they who do not acquiesce, in the cause which the scripture assigns, for the inconsistencies and contradictions, which are found in his character, will never be able to assign any other cause, which will bear the trial of sober and rational examination. What the poet says of Beelzebub, Majestic though in ruins, **may be truly affirmed of man.** His faculties and powers are proofs of his original greatness; his awful

misapplication of them equally prove, that he is a fallen and ruined creature. He has lost his true life, he is dead in sin. Talking about how Lucifer was before becoming Satan:

The Aforetime Beauty

Ezekiel 28:12-15: -

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13: Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14: Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15: Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. {PP 35.1}

The Extent of the Fall

Here is the description after he became Satan

Ezekiel 28:16-19: -

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17: Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18: Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19: All they that know thee

among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Isaiah 14:12-20: -

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13: For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14: I will ascend above the heights of the clouds; I will be like the most High. 15: Yet thou shalt be brought down to hell, to the sides of the pit. 16: They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17: That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? 18: All the kings of the nations, even all of them, lie in glory, every one in his own house. 19: But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. 20: Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

Isaiah 14:4-11: -

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! 5: The LORD hath broken the staff of the wicked, and the sceptre of the rulers. 6: He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. 7: The whole earth is at rest, and is quiet: they break forth into singing. 8: Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. 9: Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. 10: All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? 11: Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity should

exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power. {GC88 505.3}

I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. I saw that he had so long bent himself to evil that every good quality was debased, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil and satanic slyness. This smile is the one he wears just before he makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible. {EW 152.3}

This is said of the state of Lucifer and Satan. When he fell, all the negative that is said of him he infects his subjects. Man was created in the image of God but sinned has disposed man of the image of God

Death, as the wages of sin, extends still farther. There is the second death, the final and eternal misery of soul and body in hell. This we know is the dreadful lot of the impenitent. We need no other proof that this was included in the sentence; for, certainly, the righteous Judge, would not inflict a greater punishment than he had denounced. Indeed, it follows of course, in the very nature of things, if we admit the soul to be mortal, and a resurrection both of the just and the unjust, would need but Jesus Christ to be possible. And to be disowned of God in the great day, to be separated from his favourable presence, and conscious of his endless displeasure; to be abandoned to the unrestrained rage of sinful dispositions, and hopeless despair; to be incessantly tormented by the stings of a remorseful conscience must be, upon the principles of scripture, the unavoidable consequences of being cut off by death, in an unhumbled, unpardoned, unsanctified state, this was and is the end of everyone if Christ had not interposed and if we remain un-receptive of the free gift of life in Jesus.

Gospel Blessings

But, blessed be God, the gospel reveals a relief and remedy, fully adapted to the complicated misery in which sin has involved us. As by man came death, by man also came the resurrection from the dead. MESSIAH has made an end of sin, and destroyed the power of death. They who believe in him, though they were dead

shall live John 11:25. For he is the Resurrection of the dead, and the life of the living.

He raises the soul from the death of sin, unto a life of righteousness. By his blood he procures a right and liberty, and by his Spirit he communicates a power, that those who were afar off, may draw nigh to God. Thus, even at present, believers are said to be risen with him Colossians 3:1. Their spiritual life is renewed, and their happiness is already commenced, though it be as yet subject to abatements.

Though when they are made partakers of his grace, and thereby delivered from the condemning power of the law, sin has no longer dominion over them, as formerly; yet it still wars and strives within them, and their life is a state of continual warfare. They now approve the law of God, as holy, just and good, and delight in it after the inward man Romans 7:12-19. In Christ they are made whole again.

Romans 8:1-4: -

4 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Death where is thy Sting!

The curse and sting is taken out of their afflictions, and they are so moderated and sanctified, by the wisdom and grace of him whom they serve, that in the event, they work for their good. But though they yield the peaceful fruit of righteousness Hebrews 12:11, in themselves, and at the time, they are not joyous but grievous.

Though we are still subject to the stroke of death; but this death has lost its sting. And therefore if it happens, we are said, not to die, but to sleep in Jesus. Death is not our enemy but our friend. To us, instead of being an evil, it proves a deliverance from all evil, and a repose as we wait everlasting life.

Psalms 116:5: -

Gracious is the LORD, and righteous; yea, our God is merciful.

The life which the righteous dead shall be raised, is surely connected with life eternal, the life of grace, with the life of glory. For Christ liveth in them, and being united to him by faith, they shall live while he liveth. They only shut their eyes upon the pains and sorrows of this world, to open them immediately in his presence, and so they shall be for ever with the Lord. How wonderful and happy is

the transition! From disease and anguish, from weeping friends, and often from a state of indigence and obscurity, in which they have no friends to compassionate them, they remove to a state of glory, honour and immortality, to a mansion in the realms of light, to a seat near the throne of God. In the language of mortals, this ineffable honour and happiness is shadowed out to us, by the emblems of a white robe, a golden harp, a palm-branch, (the token of victory) and a crown, not of oak or laurel, of gold or diamonds, but a crown of life. Such honour have all the saints. However afflicted or neglected, despised or oppressed while upon earth, soon as their willing spirits take their flight from hence, they shine, like the sun, in the kingdom of their Father.

Their dead bodies shall be raise, at the great day, not in their former state of weakness and corruption, but that which was sown in weakness shall be raised in power, and the mortal shall put on immortality. He shall change our vile body, that it may be fashioned according to the likeness of his own glorious body. So that his own resurrection is both the pledge, and the pattern of their's. I have only farther to observe upon this subject at present, that as Adam is the root and head of all mankind, from whence they all derive a sinful and mortal nature; so Jesus, the second Adam, is the root of a people who are united to him, planted and engrafted in him by faith. To these the resurrection, considered as a blessing, is to be restrained.

May we be happily prepared for this great event, that when he shall appear we may have confidence in him, and not be ashamed before him 1John 2:28. Happy they who shall then be able to welcome him in the language of the prophet, Lo, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation Isaiah 25:9. But how awful the contrast of those (many of them once the great, mighty and honourable of the earth) who shall behold him with horror, and in the anguish of their souls, shall call (in vain) to the rocks and mountains, to fall on them and hide them from his presence, saying, The great day of his wrath is come, and who shall be able to stand Revelation 6:16-17. In all this as the saints we can rejoice in this:

Job 19:25-27: -

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26: And though after my skin worms destroy this body, yet in my flesh shall I see God: 27: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

1Corinthians 15:40-58: -

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41: There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in

glory. 42: So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45: And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46: Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47: The first man is of the earth, earthy: the second man is the Lord from heaven. 48: As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49: And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50: Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51: Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52: In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53: For this corruptible must put on incorruption, and this mortal must put on immortality. 54: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55: O death, where is thy sting? O grave, where is thy victory? 56: The sting of death is sin; and the strength of sin is the law. 57: But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58: Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Romans 8:31-39: -

31 What shall we then say to these things? If God be for us, who can be against us? 32: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33: Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35: Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36: As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37: Nay, in all these things we are more than conquerors through him that loved us. 38: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39: Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Conclusion

Not only humanity awaiteth redemption but everything even the animals and plants:

Revelation 11:18: -

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Isaiah 11:6-9: -

9 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7: And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8: And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9: They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isaiah 65:17:-25 -

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18: But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19: And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20: There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. 21: And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22: They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23: They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. 24: And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25: The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

For all those who are mourning for the loved one just remember:

1. *Asleep in Jesus! Blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.*
2. *Asleep in Jesus! Oh, how sweet,
To be for such a slumber meet,
With holy confidence to sing
That death has lost his venomed sting!*
3. *Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Savior's pow'r.*
4. *Asleep in Jesus! Oh, for me
May such a blessed refuge be!
Securely shall my ashes lie,
And wait the summons from on high.*
5. *Asleep in Jesus! Far from thee
Thy kindred and their graves may be;
But there is still a blessed sleep,
From which none ever wakes to weep.*

Blessings