

XXXVI. — Men Shall Be Actually Raised: The World Shall Not Be Annihilated; but There Shall Be Various Mansions for the Saints, According to the Rank Allotted to Each Individual. All Things Shall Be Subject to God the Father, and so Shall He Be All in All

1. For since there are real men, so must there also be a real establishment (*plantationem*), **that they vanish not away among non-existent things**, but progress among those which have an actual existence. **For neither is the substance nor the essence of the creation annihilated (for faithful and true is He who has established it)**, but “the *fashion* of the world passeth away;” ([1Co 7:31](#)) that is, those things among which transgression has occurred, since man has grown old in them. And therefore **this [present] fashion has been formed temporary**, God foreknowing all things; as I have pointed out in the preceding book, and have also shown, as far as was possible, the cause of the creation of this world of temporal things. **But when this [present] fashion [of things] passes away, and man has been renewed, and flourishes in an incorruptible state, so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth, in which the new man shall remain [continually], always holding fresh converse with God.** And since (*or, that*) these things shall ever continue without end, **Isaiah declares, “For as the new heavens and the new earth which I do make, continue in my sight, saith the Lord, so shall your seed and your name remain.”** ([Isa 66:22](#)) And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendor of the city; for everywhere the Savior shall be seen according as they who see Him shall be worthy.

2. [They say, moreover], that **there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, “In My Father’s house are many mansions.”** ([Joh 14:2](#)) For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding. ([Mat 22:10](#)) **The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; also that they ascend through the Spirit to the Son, and through the Son to the Father, and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, “For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”** ([1Co 15:25-26](#)) **For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die.** “But when He saith, All things shall be subdued unto Him, it is manifest that He is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all.” ([1Co 15:27-28](#))

3. John, therefore, did distinctly foresee the first “resurrection of the just,” ([Luk 14:14](#)) and the **inheritance in the kingdom of the earth**; and what **the prophets have prophesied** concerning it **harmonize [with his vision]**. For the Lord also taught these things, when He promised that He would have the **mixed cup new with His disciples** in the kingdom. **The apostle, too, has confessed**

that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of God. (Rom 8:21) And in all these things, and by them all, the same God the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man, (1Co 2:9; Isa 64:4) For there is the one Son, who accomplished His Father's will; and one human race also in which the mysteries of God are wrought, "which the angels desire to look into;" (1Pe 1:12) and they are not able to search out the wisdom of God, by means of Which His handiwork, confirmed and incorporated with His Son, is brought to perfection; that His offspring, the First-begotten Word, should descend to the creature (*facturam*), that is, to what had been molded (*plasma*), and that it should be contained by Him; and, on the other hand, the creature should contain the Word, and ascend to Him, passing beyond the angels, and be made after the image and likeness of God.

~Irenaeus- Against Heresies Book V Vol. 1