

INVESTIGATION:

Is
there
a hell?

(Part 3)

Summary so Far

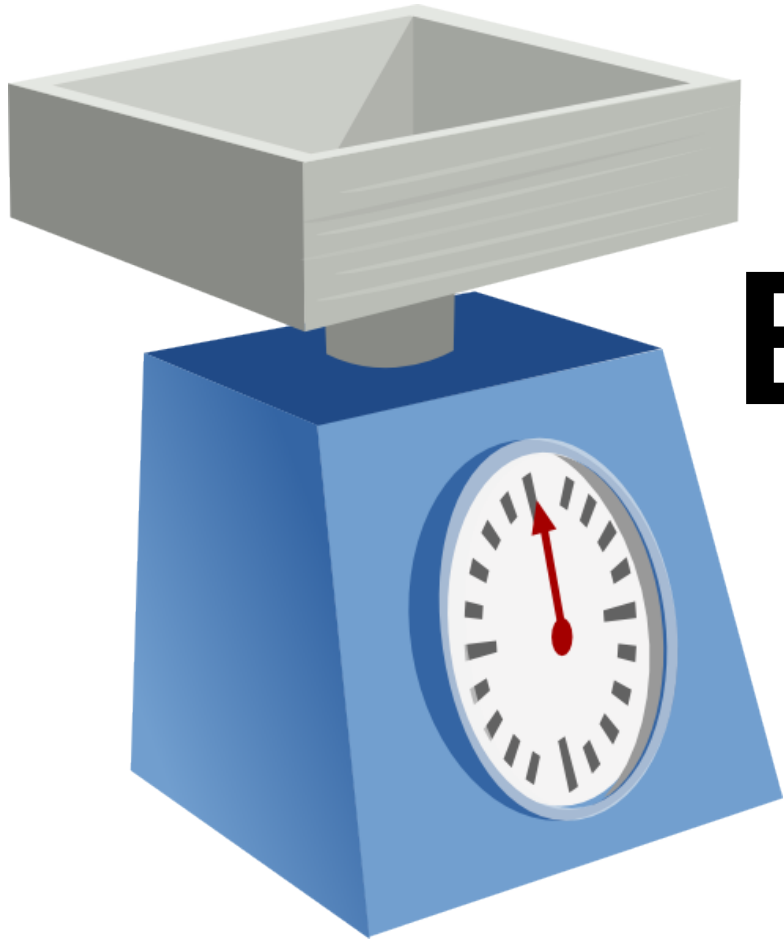
- 1) The OT makes no Reference to 'hell'
- 2) The OT only refers to Sheol, the 'grave'
- 3) The OT makes no reference to eternal punishment
- 4) The NT makes no reference to 'hell'
- 5) The NT Greek uses 'Tartarus', 'Gehenna' and 'Hades' which are not equivalent to hell for humans

Summary so Far

- 6) The concept of eternal punishment for the wicked was developed during the inter-testamental period
- 7) 'Gnashing of teeth' was an ancient expression of rage
- 8) 'Weeping and gnashing of teeth' has nothing to do with eternal punishment
- 9) Jesus' use of the expression related to the destruction of Jerusalem with the end of the OC



**Don't Jump
to any
conclusions
yet**



We must
weigh up
EVERYTHING

Part 3

Eternal Punishment

The Sheep & Goats

“Did he say *eternal punishment*?”



www.freedomarc.blog

Everlasting Punishment?

And these will go away into everlasting punishment, but the righteous into eternal life

Matthew 25:46 (NKJV)

Do we need any more proof?



Punishment

Kolasis (Gk) is the word used here. It means 'correction', not 'retribution'.

The Greek word for retributive punishment is *timoria*.

Timoria is never used of God in the NT.

Eternal

The Greek language had no word for 'eternal'.

They could have invented one if they needed to as the language was well suited to building new words by joining other words together.

But they didn't need a word for it because they didn't have the concept.

Aeons

The word used here is *aiōnios*, meaning ‘age’.

For the Greeks, an aeon could mean a life time, a generation, or a longer period of time – but **always of finite length**.

So, not ‘never-ending’, not ‘forever and ever’, not ‘eternal’.

Aeon and the OT

Aiōnios (Gk) is used to replace *olam* (Hb) in the Septuagint (A Greek version of the OT).

Aaron's priesthood was described as *olam* (1 Chronicles 23:13). However, it ended with the OC when Jesus became our High Priest (Hebrews 5:9; 7:24).

So, *Aiōnios* doesn't necessarily mean 'forever' (or 'eternal').



Literal Translation of Aeon


Young's Literal Translation of the word *aiōnios* is 'age-enduring'. This is because it has time limitations, depending on what it qualifies.

When it qualifies God, it means what we think of as eternal. But when qualifying anything else it is of a limited duration.

Two Uses of 'Eternal'

Aiōnios is used in the Matthew 25:46 for both “punishment” and “life”.

If there is no ~~Greek~~ word for ‘eternity’, what does *aiōnios-life* refer to?



God-life

Aiōnios in essence means “without beginning and end”.

This phrase also defines God.

Could the “punishment” and “life” be the God kind of these?

Meaning: Quality, not quantity (length)?

God's life
is always
wonderful

God's discipline
is always
restorative



**Hold
Everything**

Context

Context

Context

Context

Scripture must be interpreted in
context – it's place within the text
plus the cultural understanding of
the recipients

Yes, context!

“Eternal punishment” in Matthew 25 is part of
the ‘Olivet Discourse’,

not

a teaching from a separate occasion

The Olivet Context

Matthew 23 – Jesus scolds the religious leaders and laments for Jerusalem.

Matthew 24 – Jesus outlines his return in judgement to destroy Jerusalem and the temple (*which he did using the Romans*).

Matthew 25 – Parables about the end of the OC and the start of the NC.



WARNING

Matthew 23-25

must be read in conjunction with
Mark 13 & Luke 21

The 1st Century AD Relevance

All these things will come upon this generation.

(Matthew 23:36)

Your house is left to you desolate. (Matthew 23:38)

On you will come all the righteous blood shed on the earth. (Matthew 23:35)

This generation will by no means pass away till all these things take place. (Matthew 24:34)

You also be ready. (Matthew 24:44)



More 1st Century AD Relevance

For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Assuredly, I say to you, there are **some standing here** who shall not taste death till they see the Son of Man coming in His kingdom.

(Matthew 16:27-28 NKJV)

Isn't this the same event here?

When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

(Matthew 25:31 NKJV)

The Same Servants

The servants who were given Kingdom responsibility in the Matthew 25 parable were the same ones the King came back and judged.

So, the **Jewish leaders** who were given charge of the nation were judged when Jesus returned after his resurrection and were destroyed by the Roman army.

The Sheep and Goat parable is about the same event as chapters 23 & 24 – the judgement on the unrighteous Jews who persecuted the Christian Jews (“my brethren”)

Covenant Eschatology

The judgement in Matthew 25 is about the end of the Old Covenant with the judgement of Judah.

Check out Judah's prophecy →

Judah's Prophecy

And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days...The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people. Genesis 49:1, 10 (NKJV)

Shiloh = Jesus



Peter's Eschatology

This is why Peter wrote before the fall of Jerusalem “for the time has come for judgement” & “but the end of all things is at hand”.

1 Peter 4:7, 17



Judgement = Separation

We really don't understand the meaning of the word 'judgement'. We think it means punishment.

BUT...the word *krinō* (Gk) means 'to separate'.

What Separation?

The metaphors of the 10 virgins, the wheat and the tares, the sheep and the goats, were all about separation to show who were the true Jews – those of faith (Galatians 3:7) and those who were the apostate murderers of Jesus and the saints.

Evil Apostates

Jesus described those apostates as a generation worse than Sodom (Matthew 10:15), or Nineveh (Matthew 12:41).

Evil Apostates

These apostate Jews completely broke the covenant and were no different to the pagan nations.

They were called Egypt (Galatians 4, Revelation 11:8), Babylon (1 Peter 5:13), Sodom (Revelation 11:8), & Nineveh (Matthew 12:41).



**Your
eschatology
directly
impacts
your
theology**



**What you believe about the Law, the
New Covenant, Israel, end times, the
Bride of Christ, & even eternity**

To be continued

Resources on the Topic of 'Hell'

The following publications and websites raise issues that God is drawing our attention to today.

DISCLAIMER: The fact that they are listed here should not be taken to imply that I agree with all the doctrinal positions, conclusions or opinions of the authors.

- “Her Gates Will Never Be Shut: Hope, Hell, and the New Jerusalem” – Bradley Jersak
<https://www.amazon.com.au/Her-Gates-Will-Never-Shut-ebook/dp/B00IGGZRJY>
- “An Exegesis of 1 Thessalonians 3: 7b-10” – Matthew DiStefano (‘All Set Free’ blog)
<http://www.allsetfree.com/exegesis-2-thessalonians-17b-10>
- “Hell in a hand basket” – Brazen Church <http://brazenchurch.com/hell-in-the-bible>
- “Why The Lake of Fire, Tormented Lazarus & Gnashing Teeth Can’t Conjure Up Eternal Torture” – Brad Jersak
<https://medium.com/@BrazenChurch/why-the-lake-of-fire-tormented-lazarus-gnashing-teeth-can-t-conjure-up-eternal-torture-648a7c86aca>
- “Raising Hell” – Julie Ferwerda (PDF) <http://www.raisinghellbook.com/files/2014/04/Raising-Hell-Complimentary.pdf>
<http://www.raisinghellbook.com/files/2016/06/Raising-Hell-ShortAndSweet-Complimentary.pdf> (*Abridged version*)
- “A New Day Dawning” blog – Chuck Crisco
<https://www.anewdaydawning.com/blog-1/2015/7/13/the-sheep-and-goats-judgment>
- Tentmaker website: <http://www.tentmaker.org/articles/ifthellisreal.htm> <http://www.tentmaker.org/ScholarsCorner.html>
- “Lazarus and The Rich Man” – David Johnson:
<http://rejoicinglifeministries.com/Lazarus%20and%20The%20Rich%20Man.htm>
- “The Rich Man, Lazarus, & the Afterlife” – Samuel G. Dawson:
<https://www.truthaccordingtoscripture.com/documents/death/the-rich-man-and-lazarus-dawson.php#.WpfdNei5vcs>
- ‘The Biblical Doctrine of Hell’ in “The Origin and History of the Doctrine of Endless Punishment” – Thomas B. Thayer (1855): <http://www.auburn.edu/~allenkc/tbhell.html>
- “Hell, Hades and the Afterlife” – Dirk Waren: <http://www.hellhadesafterlife.com>

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