

TOTAL SUCCESS! THE CROSS OF CHRIST IS NOT A FAILURE!

Introduction To The Restoration Of All Things

“The love of Christ resonates within us and leaves us with only one conclusion: *Jesus died mankind’s death*; therefore, in God’s logic every individual simultaneously died. Now *if all were included in his death they were equally included in his resurrection.*” (2Co 5:14, 15 MIRROR)

“The conclusion is clear: *if one offence condemns the entire human race*; then in principle, *the righteousness of one vindicates the entire human race.*” (Rom 5:18 MIRROR)

Now, if all mankind was included in Christ’s death and resurrection and was vindicated, then how does one harmonize the above statements with the understanding of “*eternal*” conscious torment?

This introductory presentation deconstructs one of the greatest lies ever perpetrated on all of mankind – the sacred cow of the teaching of “*eternal*” punishment/separation/torment. This booklet will either bless you or cause you consternation – depending on the condition of your heart. For those in whom Christ is being formed (Gal 4:19), it will enlarge your heart. For those who have fear, your fear will blind you to it’s message. So my prayer for you the reader, is along the same line as the Apostle Paul’s.

I pray that the *eyes of your heart* may be enlightened, so that you may be filled with the knowledge of His Will in all spiritual wisdom, spiritual understanding, and increasing in the knowledge of God in Light. (Eph 1: 18-21; Col 1: 9-12) So be it.

— Jerry Onyszczak

Do These Images Reflect Our Father's True Heartfelt Intention For His Offspring?



“Fear not . . . I have the keys of hell and of death.”

– Lord Jesus



What Happens To Those Ignorant Of Christ After They Die?

Three views for the destiny of the
ignorant — willfully ignorant or not:

➤ **Eternal Punishment/Torment**

➤ **Annihilation** [Non-being]

➤ **Restoration**

All three views can be supported by
Scripture.

All three views cannot be simultaneously
correct.

Which view comes closest to our Father's
heart and why?

What Spirit Are You Of?

“When the days were approaching for His ascension, He was determined to go to Jerusalem; and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. But *they did not receive Him*, because He was traveling toward Jerusalem. When His disciples James and John saw this, they said, “*Lord, do You want us to command fire to come down from heaven and consume them?*” But He turned and rebuked them, and said, “*You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men’s lives, but to save them.*” (Luk 9:51-56 NASB)

[The above disciple’s attitude is the same attitude manifested in many of today’s religious people. It’s an attitude of retaliation. Receive Jesus or go to “*eternal*” torment!?! Turn or burn forever!?

Will God, who instructs us to love our enemies, do a 180° flip by changing His mind, and remove His love and mercy (which Scripture says lasts throughout all the ages) toward them after they die? Is God schizoid? Does a person’s death change the nature and character of God? No? Oh.

What mysteriously happens at death making it impossible for God to bring someone to repentance after death? Has He been stripped of His power? Where does Scripture declare His impotence in the face of death?]

“You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ But I say to you, *love your enemies and pray for those who persecute you, so that you may be sons of your Father* who is in heaven; for *He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.* For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect.” (Mat 5:43-45 NASB)

God — The Great Iconoclast!

Iconoclast — A person who attacks or ignores beliefs, idols and long held traditions based on error or superstition.

God will not be confined to our limited static perceptions of Him. It is impossible to see Him as He is when our minds are muddled with our own distorted ideas about Him. He is bigger than our mental roadblocks and our opinions are irretrievably altered by His real holy presence.

C.S. Lewis wrote, “God must continually work as the iconoclast. Every idea of Him we form He must in mercy shatter. The most blessed result of prayer would be to rise thinking, ‘But I never knew before. I never dreamed . . .’” (Letters to Malcolm)

He also wrote in *The Great Divorce*, “There are three images in my mind which I must continually forsake and replace by better ones: the false image of God, the false image of my neighbors, and the false image of myself.”

“All reality is iconoclastic,” Lewis wrote, “The earthly beloved, even in this life, incessantly triumphs over your mere idea of her” referring to the tragic passing of his wife to cancer.

“I discovered somewhat painfully that to be able to truly know God who is Father, Son and Spirit, and to know our identity in sonship in Him, we need to have the existing wrong frameworks in our minds deconstructed. These are our belief systems which cause or contribute to our limitations and restrictions.”

— Mike Parsons
My Journey Beyond Beyond

[Doctrines and theological positions that diminish God as love are inherently and fundamentally flawed and as such are being exposed as the lies they are — exposed by the Light of Truth.]

Cognitive Dissonance

Cognitive Dissonance — The mental stress/discomfort experienced by a person who simultaneously holds contradictory beliefs, ideas, or values; or when confronted with new information that contradicts them.

The psychological tension that occurs when one holds mutually exclusive beliefs or attitudes and that often motivates people to modify their thoughts or behavior in order to reduce the tension.

Sometimes the core belief is very strong. When people are presented with evidence that works against their belief, the new evidence cannot be accepted. This creates a feeling that is very uncomfortable called cognitive dissonance. And because it is so important to them to protect their core belief, they will rationalize, ignore and even deny anything that does not fit in with that core belief.

To those immersed in the teaching of “*eternal*” torment, having it deconstructed will produce cognitive dissonance within them. Their whole understanding will have to be re-evaluated and their thoughts will be modified if they are truly seekers of Truth.

A person has a choice, to fight the “new” understanding and hold onto what was thought to be true, or to allow the Truth — as it is found in Jesus — to renew the mind.

“Now the God of all grace, Who calls you into His eonian glory in Christ, while briefly suffering, ***He will be adjusting, establishing, firming, founding you.***” (1Pe 5:10 CLV)

The restoration of all is not simply a doctrine, but the very heart desire of the Father to bring all of His creation into the consummation of the ages in Christ. (Eph 1:10; Col 1:20)

“Live consistent with who you really are, inspired by the loving kindness of God . . . Do not allow current religious tradition to mold you into its pattern of reasoning.” (Rom 12: 1-2 MIRROR)

Fruit Of The Doctrine Of Eternal Punishment

- ◆ **Queen Mary of England** (1516-58) *“As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth.”* [This legitimate and logical reasoning exhibits the natural fruit of the doctrine of “eternal” punishment. It is recorded Queen Mary burned alive 300 Protestants for heresy.]



- ◆ **Polybius** (200 BC-118 BC) – the ancient historian, says: *“Since the multitude is ever fickle, full of lawless desires, irrational passions and violence, there is no other way to keep them in order but by the fear and terror of the invisible world; on which account our ancestors seem to me to have acted judiciously, when they contrived to bring into the popular belief these notions of the gods, and of the infernal regions.”*
- ◆ **Jonathan Edwards** (1703-58) – *“Reprobate infants are vipers of vengeance, which Jehovah will hold over hell, in the tongs of his wrath, till they turn and spit venom in his face! The view of the misery of the damned will double the ardour of the love and gratitude of the saints of heaven.”*



Sight Of Hell Torments Increases Happiness!

- ◆ **Jonathan Edwards** (1703-58) – *“The sight of hell torments will exalt the happiness of the saints forever . . . Can the believing father in Heaven be happy with his unbelieving children in Hell . . . I tell you, yea! Such will be his sense of justice that it will increase rather than diminish his bliss.”*
- ◆ **Thomas Aquinas** (1224-74) – *“That the saints may enjoy their beatitude more thoroughly, and give more abundant thanks for it to God, a perfect sight of the punishment of the damned is granted them . . . In order that the happiness of the saints may be more delightful to them and that they may render more copious thanks to God for it, they are allowed to see perfectly the sufferings of the damned . . . So that they may be urged the more to praise God . . . The saints in heaven know distinctly all that happens . . . to the damned.”*
- ◆ **Jeremy Taylor** (1613-67) – *“Husbands shall see their wives, parents shall see their children tormented before their eyes . . . the bodies of the damned shall be crowded together in hell like grapes in a wine-press, which press on another till they burst . . .”*



Saints Will Be Acquainted With The Eternal Sufferings Of The Lost

◆ **Augustine** (354-430) – *“They who shall enter into [the] joy [of the Lord] shall know what is going on outside in the outer darkness . . . The saints’ . . . knowledge, which shall be great, shall keep them acquainted . . . with the eternal sufferings of the lost.”*

◆ **John Calvin** (1509-64) – [Who had some of his theological enemies burned to death in green, slow-burning wood.]

“Forever harassed with a dreadful tempest, they shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God, and broken by the weight of his hand, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors.”



◆ **Reverend J. Furniss** – *“The fifth dungeon is the red hot oven. The little child is in the red hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor.”*



No Compassion For One After Their Heart Stops Beating

- ◆ **Gerhard** – “. . . *the Blessed will see their friends and relations among the damned as often as they like but without the least of compassion.*”
- ◆ **Tertullian** (155-220) – “*How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquefying in fiercer flames than they ever kindled against the Christians; so many sages philosophers blushing in red-hot fires with their deluded pupils; so many tragedians more tuneful in the expression of their own sufferings; so many dancers tripping more nimbly from anguish than ever before from applause.*”
- ◆ **Samuel Hopkins** (1721-1803) – “*This display of the divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed.*”

How do all the above attitudes square with the Scripture verse below?

“For the sons of Judah have done that which is evil in My sight, . . . to burn their sons and their daughters in the fire, **which I did not command, and it did not come into My mind.**” (Jer 7:30-31 NASB)

[If it's not in the Father's mind to have people burn in the fire, then how can His loving heart allow people to be in “*eternal*” conscious torment?]

Poem To Get Christian's Feet To Dancin'

- ◆ Isaac Watts (1674-1748) – America's "Great Awakening" popular hymn writer, even set Christian's feet to dancing with this crisp little verse. [I present this sarcastically.]

What bliss will fill the ransomed souls,

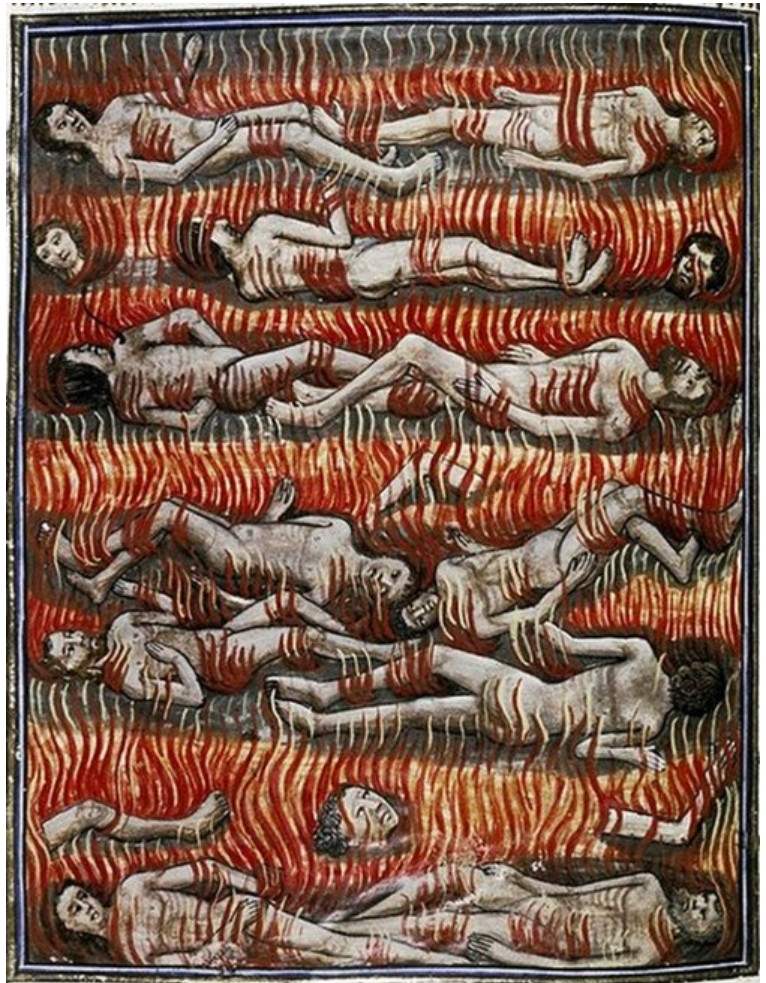
When they in glory dwell,

To see the sinner as he rolls,

In quenchless flames of hell.

≈

Scriptures have been used to justify some of the greatest atrocities in human history. People were tortured, burned at the stake and multitudes murdered based on somebody's understanding of the Scriptures! Jesus, Paul and believers throughout the ages faced their greatest opposition from those who knew the Scriptures.



THE RENEWING OF OUR MIND WILL TAKE AS LONG
AS IT IS NECESSARY UNTIL OUR MIND AND
UNDERSTANDING CONFORM TO
THE HEART OF OUR FATHER

Current Modern Day Fruit

Andrea Yates — 2003

“Media outlets alleged that Michael Woroniecki, an itinerant preacher whom Rusty [Andrea’s husband] had met while attending Auburn University, *bears some responsibility for the deaths due to his “fire and brimstone” message* and certain teachings found in his newsletter *The Perilous Times* that they had received on occasion and which was entered into evidence at the trial.

While in prison, Yates stated she had considered killing the children for two years, adding that they thought she was not a good mother and claimed her sons were developing improperly. She told her jail psychiatrist: *“It was the seventh deadly sin. My children weren’t righteous. They stumbled because I was evil. The way I was raising them, they could never be saved. They were doomed to perish in the fires of hell.”* She told her jail psychiatrist that Satan influenced her children and made them more disobedient.” [Regardless of Andrea’s mental state, where did she get her understanding about perishing “in the fires of hell?” Obviously, someone had taught her.]

“But *love your enemies*, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for *He Himself is kind to ungrateful and evil men.* [Kind to evil men? How so? How far does His mercy go? Can you be kind and merciful to ungrateful and evil men?]. *Be merciful, just as your Father is merciful.*” (Luk 6:35-36 NASB)

. . . *mercy triumphs over judgment.* (Jas 2:13 NASB)

[Imagine, we will be like sons of the Most High when we love our enemies. Not just tolerate them, actually love them.]

Teaching Of Eternal Torment . . .

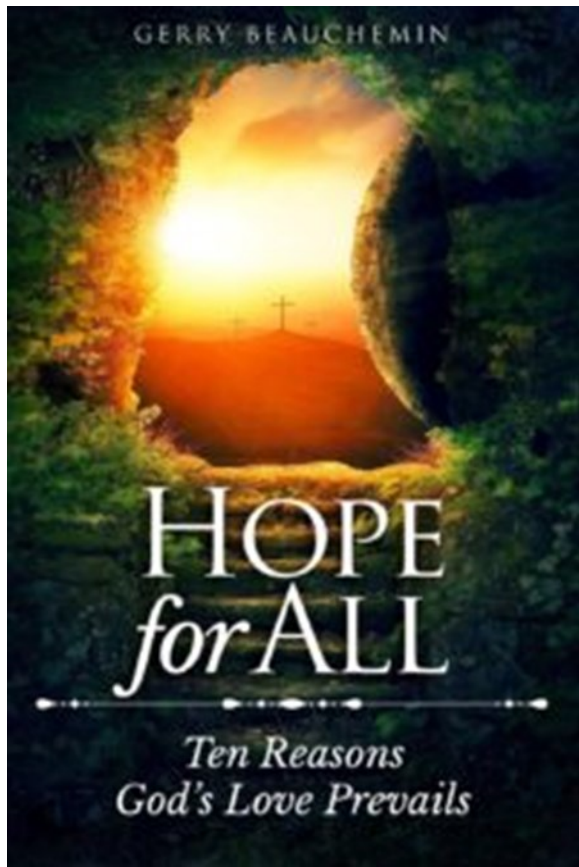
God Is Love (1Jn 4:8)
Love Is God

- ◆ Assassinate God's character before the world
- ◆ Distorts and creates a false image of God
- ◆ Is not compatible with Love's infinite mercy
- ◆ Contradicts God's unending/unfailing love for all people and dishonors Him
- ◆ Mocks the work of Christ and the love of God
- ◆ Makes God a hideous fiend worse than Hitler, Stalin, Mao Zedong, or Pol Pot of Cambodia
- ◆ Makes our worship stem from fear instead of love
- ◆ Corrupts the soul and one's perception of Love
- ◆ Affects what we become [e.g., Queen Mary of England - we become like the God we worship]
- ◆ Denies God's unlimited power to accomplish His will
- ◆ Infinitely minimizes Christ's triumph over the Adversary
- ◆ Denies Christ fully accomplished His mission on earth
- ◆ Violates the Divine witness in every conscience
- ◆ Negates the most glorious promises in the Scriptures
- ◆ Is not compatible with justice
- ◆ Ignores the testimony of the 1st 500 years of the early Church

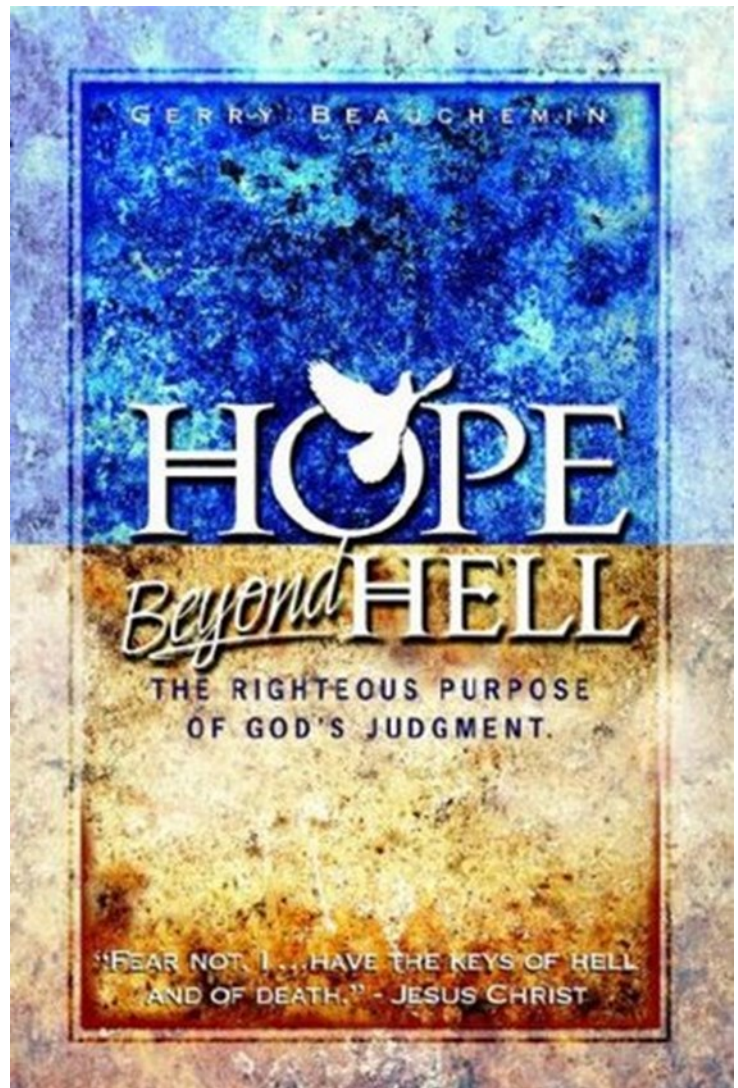


[Exposing the lie of “*eternal*” conscious torment restores and reveals the true essence of the nature of God our Father as Love.]

Is There Hope Beyond Hell?



“Fear not . . . I have the keys of death and of hell.” — Jesus
(Rev 1: 18)



The righteous purpose of God’s judgments is correction! Would a natural father punish his child without purpose? No. Punishment without purpose is child abuse! God’s judgements are not vindictive but restorative — not just punitive but transformational! **Judgment is God’s pathway to victory where mercy triumphs over judgement!**

“For when the earth experiences Your judgments The inhabitants of the world learn righteousness.” (Isa 26:9 NASB)

Our Father is the Perfect Father who’s love will not tolerate any one of His children to be “*eternally*” tormented.

Mercy Triumphs Over Judgement

“For judgment will be merciless to one who has shown no mercy; *mercy triumphs over judgment.*” (Jas 2:13 NASB)

There is truth — and then, there is higher truth [**Both are true.**]
Mercy — the higher truth [e.g., Law of Aerodynamics]
Judgement — truth [e.g., Law of Gravity]



Law of Aerodynamics “Triumphs” Over The Law of Gravity

“. . . *he [Christ] went and made a proclamation to the imprisoned spirits*, to those who were disobedient long ago, in the days of Noah,” (1Pe 3:18-20 CJB)

“This is why *he [Christ] was proclaimed to those who have died*; it was so that, although physically they would receive the judgment common to all humanity, they might live by the Spirit in the way that God has provided.” (1Pe 4:6 CJB)

“. . . you are to hand this man over to Satan for his body to be destroyed, *so that his spirit may be saved* in the Day of the Lord.” (1Co 5:3-5 GNB, see also 1Ti 1:19-205 NASB)

“If anyone’s work will be burned down, he will incur a loss (sustain the damage; forfeit [it]), yet he, himself, will be saved (rescued and delivered; healed and restored to health; returned to his original state and condition), and as in this way – through Fire!” (1Co 3:10-15 JM-NT)

Tradition

“He answered and said to them, “Why do you also transgress the commandment of God on account of your tradition?” (Mat 15:3 EMTV)

“And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and **they have feared me with the commandment and doctrines of men:**” (Isa 29:13 DRB)

“And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written: ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. ‘BUT IN VAIN DO THEY WORSHIP ME, **TEACHING AS DOCTRINES THE PRECEPTS OF MEN.**’” (Mar 7:6, 7 NASB)

“Beware lest anyone captures you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.” (Col 2:8 EMTV)

“[*Inasmuch as we*] refute arguments *and* theories *and* reasonings and every proud *and* lofty thing that sets itself up against the [*true*] knowledge of God; and we lead every thought *and* purpose away captive into the obedience of Christ (the Messiah, the Anointed One),” (2Co 10:5 AMPC)

“Every word of God is tested; He is a shield to those who take refuge in Him. Do not add to His words Or He will reprove you, and you will be proved a liar.” (Pro 30:5-6 NASB)

“That a certain thing has been taught by the Church in all ages does not guarantee its freedom from error. Repetition, though obstinate and clamorous, cannot turn falsehood into truth . . .”

— Marion Shutter

Traditions Endure For Generations

A tradition begins when someone's interpretation is accepted by others and passed down through the generations. [In this case, “*eternal*” torment is based on a few guys interpretation, Tertullian's, Jerome's and Augustine's between the years 200 — 415 A.D., neither of which were well educated in the Greek language.]

Only in 1995 (after 174 years since 1845) did the Southern Baptist Convention finally submit an official apology on slavery. [The tradition of slavery perpetuated slavery — “Slaves, be obedient to those who are your masters . . .” (Eph 6:5; 1Pe 2:18) Shall we slavishly continue to adhere to the above verse because it's still in the Bible? Image on the right is of Wilson — Branded Slave from New Orleans.]



The Ku Klux Klan based their actions on the dead letter of Scripture.

The Apostle Paul was stoned, scourged with a whip five times, and beaten with rods several times to near death for extending God's mercy to the Gentiles. [All because he dared to preach his radical message of grace & love that went way beyond the Pharisee's & Jewish traditions of their day.]

After 1,700 years of erroneous teaching, deconstructing “*eternal*” torment today is just as radical if not more so. After 1,500 some years since the birth of the Church, how radical was Martin Luther's “new” revelation that justification was by faith alone? It took courage to bring restoration of an understanding that was lost for centuries. It'll take the same kind of courage today to restore the understanding of the restoration of all mankind through Jesus Christ.

Mistranslation Of The Hebrew Word “*olam*”

“*olam*” means an indefinite period of time — an age

H5769

עולם *olam* or עולם

from an unused word; *long duration, antiquity, futurity*:

[i.e., Dark Ages: 5th – 10th Century – lasted 500 years
Industrial Age: 18th – 19th Century – lasted 100 years
Information Age: 21st Century – ???]

Jonah prayed while being in the belly of the whale, “I descended to the roots of the mountains. The earth with its bars was around me **forever** (*olam*),” (Jon 2:6 NASB)

When a Hebrew slave loved his master and did not wish to go free at the end of the seventh year, we read, “. . . His master shall bore his ear through with an awl; and he shall serve him **forever** (*olam*)” (Exo 21:6 JPS)

When Solomon built the temple unto the Lord, he began his prayer of dedication with the statement, “Now I have been constructing a magnificent Temple dedicated to you that will serve as a place for you to inhabit **forever** (*olam*)” (1Ki 8:13 ISV)

Which “*forever*” is the correct forever?

- A) 1st “*forever*” which lasted 3 days and nights for Jonah
- B) 2nd “*forever*” of approx. 70 years — the life span of a person
- C) 3rd “*forever*” of 400 years — until the temple’s destruction
- D) All of the above
- E) None of the above

Mistranslation Of The Greek Word “*aion*”

“*aion*” means an indefinite period of time — an age

G165

αἰών *aiōn ahee-ohn'*

From the same as G104 (*duration*); properly an age

Where is the consistency in translation? Especially when the Greek word “*aion*” [the equivalent to the Hebrew “*olam*”] has also been translated as; ever, never [never???], course, world, evermore, and eternal. No wonder there is confusion!

The Hebrew word “*olam*” and the Greek “*aion*” are words that do not have a set value. It is a relative term and depends upon that with which it is associated. It is similar to what “tall” is to height. A tall building can be 600 feet, a tall man six feet, and a tall dog three feet.

An “*aion*” can be 3 days and nights, 70 years, or 400 years or more. According to some, we are coming out of the age of Pisces (the Fish), which lasted approx. 2,000 years and are entering the current age of Aquarius (the Water Bearer – the pouring out of the Spirit), which will last as long also. The range of dates for the beginning of the Aquarian Age goes from 1994 to 2062. (Other interpreters give it an even wider spread.) (Wikipedia)

[The Apostle Paul spoke about a minimum of five ages:

AGES PAST — plural – at least 2

“the mystery which has been kept secret for long *ages past*” (Rom 16:25; Eph 3:9; Col 1:26; Tit 1:2 NASB)

THE PRESENT AGE — the age Paul was living in.

“live sensibly, righteously and godly in the *present age*” (Tit 2:12; 1Cor 2:8 NASB)

AGES TO COME — plural – at least 2 – future from Paul’s day.

“so that in the *ages to come* He might show . . .” (Eph 1:21: 2:7 NASB)]

Let Us Press On To Maturity

Therefore let us *get past the elementary stage* in the teachings about the Christ, advancing on to maturity and perfection and spiritual completeness, without laying again a foundation of:

- ◆ Repentance from dead works
- ◆ Faith toward God
- ◆ Teachings about washings
- ◆ The laying on of hands
- ◆ Resurrection from the dead and
- ◆ Eternal (*aionios*) judgment

And this we will do *if* God permits. (Heb 6:1-3 AMP)

If one has 5 of the 6 of these foundations correctly laid in their life, could misunderstanding the last foundation of “*eternal*” judgement prevent that person from going on to maturity?

“Concerning him [*Melchizedek*] we have much to say, and it is hard to explain, since *you have become dull of hearing*. For though *by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God*, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” (Heb 5:11-14 NASB)

[Notice, it is possible to become dull of hearing. How does that happen? Remember, these six foundation stones are but the elementary stages that need to be left behind in order to go on to maturity. Leaving them behind does not mean denying them.]

Everlasting Is Cancelled!

Aaron and his sons were anointed as priests “forever.” It says, “Their anointing shall surely be an “*everlasting*” priesthood throughout their generations” (Exo 40:15 KJV)

“Now if perfection had been attainable by the Levitical priesthood, for under it the people were given the Law, why was it further necessary that there should arise another and different kind of Priest one after the order of Melchizedek, rather than one appointed after the order of Aaron? For *when there is a CHANGE IN THE PRIESTHOOD, there is of necessity an alteration of the law concerning the priesthood as well.* For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. So, a previous physical regulation and command *is cancelled* because of its weakness and ineffectiveness and uselessness.” (Heb 7:11-18 AMP)

[Amazing, the priesthood which was ordained to be “*everlasting*” has been CANCELLED!]

There would be no contradiction if the statement in Exodus were translated as it should be, “to the age throughout their generations.” That is, throughout their generations AS LONG AS THAT AGE LASTED.

“and shalt anoint them as thou didst anoint their father, and they shall minister as priests unto me, — so shall their anointing remain to them *for an age-abiding priesthood, to their generations.*” (Exo 40:15 ROTHERHAM)

“and anointed them as thou hast anointed their father, and they have acted as priests to Me, and their anointing hath been to be to them *for a priesthood age-during, to their generations.*’ (Exo 40:15 YLT)

Old Testament Usage Of The Word “*olam*”

- The Septuagint is the Greek translation of the Hebrew Scriptures (285 B.C.)
- The Septuagint uses the Greek word “*aion*” in place of the Hebrew word “*olam*”
- The definition for “*olam*” is *the same* as for “*aion*” – an *indefinite* period of time — an age

Jonah was in the fish **forever** (*olam*) (Jon 2:6)

A slave serves his master **forever** (*olam*) (Exo 21:6)

Solomon’s temple is built to last **forever** (*olam*) (1Kg 8:13)

Sodom’s fiery judgement is **perpetual/forever** (*olam*) (Zep 2:9

Jud 1:7 [*aionois*])

The Mosiac covenant is **everlasting** (*olam*) (Lev 24:3, 8)

The Aaronic priesthood is **everlasting** (*olam*) (Exo 40:15)

Circumcision was an **everlasting** (*olam*) covenant (Gen 17:9-13)

Animal sacrifices are to be offered **forever** (*olam*) (2Ch 2:4)

The teaching of “*eternal*” torment is a veil, a covering over the mind which prevents one from seeing and knowing the depth of our Father’s infinite mercy and grace. It is a darkness that blinds and perverts our Father’s heart, but is now being dispelled by the Light of Day.

— Jerry Onyszczak

New Testament Usage Of The Word “*aion*”

If “*aion*” really means “*eternity*” instead of “*age*,” then which of the following Scriptures makes sense?

- A. What will be the sign of the end of **eternity** (*aion*) (Mat 24:3)
- B. I am with you . . . to the end of **eternity** (*aion*) (Mat 28:20) [How can eternity have an end?]
- C. The sons of this **eternity** (*aion*) marry (Luk 20:34)
- D. Since the **eternity** (*aion*) began (Joh 9:32) [How can eternity have a beginning?]
- E. Be not conformed to this **eternity** (*aion*) (Rom 12:2)
- F. Where is the disputer of this **eternity** (*aion*) (1Co 1:20)
- G. Deliver us from this present evil **eternity** (*aion*) (Gal 1:4)
- H. Not only in this **eternity** (*aion*) but also in the one which is to come (Eph 1:21) [How can there be two eternities?]
- I. In the **eternities** (*aion – plural*) to come (Eph 2:7)
- J. Loved this present **eternity** (*aion*) (2Ti 4:10)
- K. At the end of the **eternities** (*aion – plural*) (Heb 9:26)

How can you have a “*before* eternity,” “*present* eternity,” “eternity *to come*,” the “*end* of eternity,” “*this* eternity,” “*that* eternity,” and “*many* eternities,” when there is only one eternity which transcends time?

Some concede that the noun “*aion*” has to do with time and means an age, but they want to say that the adjective “*aionios*” means eternal or timelessness. This is foolishness — the adjective derives its meaning from the noun [e.g., Day cannot become yearly – only daily]

<u>Noun</u>	<u>Adjective</u>	
Day	Daily	A <i>daily</i> paper comes once every <i>day</i>
Week	Weekly	A <i>weekly</i> paper comes once every <i>week</i>
Month	Monthly	A <i>monthly</i> paper comes once every <i>month</i>
Year	Yearly	A <i>yearly</i> paper comes once every <i>year</i>
Aion	Aionios	An <i>aionios</i> paper comes once every <i>aion</i>

Does receiving a *daily* paper that comes once every *week* make sense?

How about a *weekly* paper that comes once every *year*?

Or a *yearly* paper that comes once every *day*?

Then neither does it make sense to talk about an *aionios* paper that would come once every “*eternity*” instead of every *aion*.

If “*aion/aionios*” does not strictly mean “*eternal*,” then what word does? There are a number of Greek words that imply eternal. Those words have been translated as “**indestructible**” – *akatalutos* (Heb 7:16), “**imperishable**” – *aphtharsia* (1Co 15:53), “**unfading**” – *amarantos* (1Pe 1:4), “**immortality**” – *athanasia* (1Co 15:53), and “**incorruptible**” – *aphtharsia* (Eph 6:24).”

Because “*aion*” Is Not Eternal, Does That Mean God Is Not Eternal?

“God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, ***through whom also He made the world*** (the Greek word is *aion* – age, not the earth [*epigeios*] or the cosmos [*kosmos*]).” (Heb 1:1-2 NASB)

Another Greek word – “*aidios*” – is used only twice in Scripture:

- ◆ “. . . His **eternal** (*aidios*) power and divine nature have been clearly seen . . .” (Rom 1:20 NASB)
- ◆ “And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in **eternal** (*aidios*) chains under gloomy darkness **until** the judgment of the great day (Jud 1:6 ESV)

Notice that these chains are “*eternal*” **until** (Strong’s #1519 eis – unto, toward) the judgement.

How can anything be “*eternal*” if it lasts only “**until**?”

**God existed before the ages
in order to be able to create the ages!**



Eternal Is Forever Until . . .

- ◆ Jonah was in the fish **forever** (*olam*) **until** he left three days later. (Jon 1:17; 2:6)
- ◆ Sodom's fiery judgement is **eternal** (*olam*) **until** God restores them to their former state. (Jud 1:7; Eze 1:53-55)
- ◆ A slave serves his master **forever** (*olam*) **until** death ends his servitude. (Exo 21:6)
- ◆ The Mosaic covenant is **everlasting** (*olam*) **until** the likeness of Melchizedek arises. (Exo 4:15; Num 25:13; Heb 7: 14-22)
- ◆ The leprosy of Naaman shall cling to him **forever** (*olam*) **until** his death. (2Ki 5: 27)
- ◆ God dwells in Solomon's temple **forever** (*olam*) **until** it is destroyed. (1K 8:13; 9:3; 2Ki 25: 8-9)

≈

Even passages that don't use "olam" but signify unchangingness is not so with God:

- ◆ Israel's affliction is **incurable** **until** the Lord restores her health & wounds. (Jer 30:12, 17)
- ◆ Samaria's wounds are **incurable** **until** the Lord brings them back & restores. (Mic 1:6-9)
- ◆ Egypt and Elam **will rise no more** **until** the Lord brings back their captives. (Jer 25: 25-27; 49:39; Eze 29:14)
- ◆ Moab is **destroyed** **until** the Lord brings back the captives of Moab. (Jer 48:4; 42, 47)

How Hell Became Eternal

- The Greeks understood the meaning of “*aion*” as being an indefinite period of time — an age.
- Tertullian, the Latin North African who was considered the Father of the Latin Church, was the first person to write about hell being “*eternal*.” (200 – 220 A.D.)
- In 384 A.D. Jerome at Bethlehem completed the translation of the entire Greek text of the Scripture into Latin.
- Jerome translated “*aion*” with the Latin word “*aeternum*” which *in Latin* means “*eternal*” – however, *not in the Greek!*
- For the next 1,000 years the Latin Vulgate was the standard Bible in the Roman Catholic Church and that translation was instrumental in slowly replacing the original meaning of the word “*aion*” as age. [It should be noted the Roman Catholic Church for centuries prohibited people to possess a non-Latin Bible by penalty of death.]
- The mistranslation of the Greek word “*aion*” up to this present time has had over 1,635 years to take on the meaning of “*eternal*” and to form and crystalize into the hideous tradition it has become. [Why are we still holding on to this excess baggage from the Dark Ages? Read, “Pagan Christianity?” by Frank Viola & George Barna to see how past traditions that are still part of today’s religious traditions are hindering spiritual growth and maturity.]
- Augustine was the main person responsible for making hell “*eternal*” in the Western Church. (354 – 430 A.D.)
- Eventually the doctrine of “*eternal*” punishment became a control mechanism of the populace, to keep the people in subjection to the power structure and leadership of that day with the threat of excommunication and hell.

Augustine — The Father Of The Western Church

Was the 1st to argue “*aionios*” signified strictly endlessness. [“*aionios*” - is the adjective derived from the noun “*aion*” see pg. 24]

Was the first to use Mat 25:46 as a proof text that if “everlasting punishment” was not endless, then neither was “eternal life.”

“And, these, shall go away, into, *age-abiding*, correction, but, the righteous, into, *age-abiding*, life.” (Mat 25:46 ROTHERHAM)

Realizing his blunder he was compelled to abandon his reasoning and admitted it did not always mean endless, but sometimes.

Augustine himself wrote:

“Some, nay rather, *multitudes, do not believe in the eternal punishment of the condemned*” . . . Deoderlein says, ‘*In proportion as any one was eminent in learning in Christian antiquity, the more did he cherish and defend the hope of the termination of future torments.*’”

The modern orthodox view of the doctrine of “*eternal*” punishment, as opposed to final restoration, *was not fully developed and established until the middle of the sixth century.*

For the 1st 500 years, of the six theological schools in early Christianity, one taught “eternal” punishment, one “annihilation” and the remaining four taught restoration. Restoration was the prevailing teaching until it was condemned in 553 in the Fifth General Council when the Church was already degenerating and well on its way into apostasy & decline into the Dark Ages. (Note: the Greek Church made no attempt at the time to refute universal restoration.)

Apostle's Creed 250 – 350 A.D.

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead and buried; He descended into Hell; The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the living and the dead. I believe in the Holy Spirit; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen

Nicean Creed 325 – 389 A.D.

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only Son of God, begotten from the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made; of the same essence as the Father. Through him all things were made. For us and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made human. He was crucified for us under Pontius Pilate; he suffered and was buried. The third day he rose again, according to the Scriptures. He ascended to heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end. And we believe in the Holy Spirit, the Lord, the giver of life. He proceeds from the Father and the Son, and with the Father and the Son is worshiped and glorified. He spoke through the prophets. We believe in one holy catholic and apostolic church. We affirm one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the world to come. Amen.

Not a word is here uttered of “eternal” punishment! Why? It is incredible that these declarations of faith, made at a time when the world was ignorant of what constituted the Christian faith, and which was made for the purpose of informing the world, *should not convey a hint of so vital a doctrine as that of endless punishment, if at that time that dogma was truly a tenet of the Church.*

Our Father's Purpose To Perform His Word

- The LORD All-Powerful has made this promise: *Everything I have planned will happen just as I said.* (Isa 14:24 CEV)
- “. . . I the Lord will speak, and whatever word I speak will be performed . . . I will speak the word and perform it” declares the Lord GOD.” (Eze 12:25 NASB)
- “So will My word be which goes forth from My mouth; *It will not return to Me empty; Without accomplishing what I desire, And without succeeding in the matter for which I sent it.*” (Isa 55:11 NASB)
- His Word was sent into the world to become flesh 2,000 years ago to accomplish what?
- To become the Savior of the whole world or just a tiny portion of it? (See: 1 Jn 4: 14)
- In the light of the above verses, is the Father capable of succeeding in accomplishing His own desire, or can any adversary's will, truly thwart it, – even man's?
- How could the Father have said concerning Jesus, “This is my beloved Son in whom I am well pleased” if His Son fails in His mission to restore all, without accomplishing what the Father sent Him to do?

“Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that *in the name of Jesus every knee should be bowing*, celestial and terrestrial and subterranean, and *every tongue should be acclaiming that Jesus Christ is Lord, . . .*” (PHP 2: 9-11 CLV; ISA 45: 23 NASB)

[Remember, no one can say Jesus is Lord except by the Holy Spirit. These are not people coerced to bow (1Co 12:3)]

What To Do With Vessels Of Dishonor?

- ◆ For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” So then *it does not depend on the man who wills or the man who runs, but on God who has mercy* . . . So then He has mercy on whom He desires, and He hardens whom He desires, (Rom 9:15-22 NASB)
- ◆ For *God has shut up all in disobedience so that He may show mercy to all.* (Rom 11:32 NASB)
- ◆ What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience *vessels of wrath prepared for destruction?* (Rom 9:22 NASB)
- ◆ but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for *they stumble because they are disobedient to the word, and to this doom they were also appointed.* (1Pe 2:8 NASB)
- ◆ Take Judas for example. The Apostle Peter in Acts 1 quotes two Pslams concerning his role.
- ◆ “Brethren, the Scripture had to be fulfilled, . . . concerning Judas,” (Act 1:16 NASB)
- ◆ Even Jesus said Judas had to fulfill Scripture (Joh 17:12)
- ◆ Was it possible for Judas to avoid fulfilling those Scriptures?
- ◆ Is justice served by “*eternally*” condemning someone for fulfilling Scripture? Does the punishment fit the “crime”?

What To Do With Judas?

- Judas by himself would not have betrayed the Christ.
- His heart was not depraved enough.
- An incentive had to come from without.
- It was put into his heart by the Adversary. (Joh 13:2)
- Jesus, calling him friend, told him to do what he must do, quickly.

≈

- In the Apostle Peter's case the Adversary claimed the right to sift him like wheat. (Luk 22:31)
- Jesus prayed for Peter that his faith would not fail.
- The One who prayed for Peter did not for Judas. Why?
- Because the Father determined the role that Judas and Peter would have.
- Jesus acted in accordance with the Divine decree.

Every attribute that adorns the Deity is called into question if Judas is “*eternally*” lost. It is not about Judas’ fate. What is at stake here is our Father’s character and His credibility; His intrinsic goodness, holiness, honor and justice!

For us to say God is willing to save all men, but is not able to bring it about, is to say the ability of the Adversary to slay/destroy is greater than God’s ability to save/restore.

Do not underestimate God’s kindness. The truth is the Father *continues to hear the echo of His likeness in mankind* because we are the image and likeness of God, which Jesus came to redeem.

“I looked, and there was no one to help, And I was astonished and there was no one to uphold; So *My own arm brought salvation to Me*, And My wrath (passion) upheld Me. (Isa 63:5 NASB) [How? In what manner does God need salvation?]

“All forms of partial salvation are but so many different ways of saying that evil is in the long run too strong for God.”

— Thomas Allin
Christ Triumphant

The Devaluing Of Christ's Blood

“How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has *regarded as unclean the blood of the covenant* by which he was sanctified, and has *insulted the Spirit of grace*? (Heb 10:29 NASB)

Definition of Value:

Worth in usefulness or importance to the possessor; utility or merit: i.e., the value of an education

Example:

\$1/lb. of apples x \$10 = 10 #'s of apples worth \$10. If after getting home I find out I was given only 5#'s of apples instead of 10#'s, I then realize I have been had – jipped – stolen from. My \$10 has been devalued!

In like manner Jesus' blood is devalued and made common (the definition of unclean in Strongs) like any other man's blood if it is unable to redeem all of mankind. Jesus shed His blood for the sin of the whole world, not just for a small portion of it. God was in Christ reconciling the whole world to Himself. Christ's blood has such value that it is capable of redeeming all mankind, which will bring about the universal restoration of all humanity.

This devaluing of His blood is what insults the Spirit of grace. Sinning doesn't because His grace will abound all the much more! (Rom 5:20) *Doubting His goodness and limiting it also insults the Spirit of grace!* [For example, limiting His salvation to only while we're alive in this temporal body. Believing in “eternal” torment is nothing short of an unbelieving heart! It doesn't believe God is sooo good that He would extend His mercy to all!]

***OH! THAT WE MAY PERCEIVE HOW GREAT
OUR FATHER'S XTREME GOODNESS TRULY IS!***

Restoration Scriptures

- ◆ and For the time being he [Jesus] must remain out of sight in heaven *until everything is restored to order again* just the way God, through the preaching of his holy prophets of old, said it would be. (Act 3:20-21 MSG)
- ◆ For if *while we were enemies* we *were reconciled to God through the death of His Son*, much more, *having been reconciled, we shall be saved by His life*. (Rom 5:10 NASB)
- ◆ God was in Christ, who *has reconciled the world* with his majesty, *not counting their sins against them*; (2Co 5:19 LAMSA NT)
- ◆ even *when we were dead in our transgressions*, [God] *made us alive* together with Christ (by grace you have been saved), (Eph 2:5 NASB)
- ◆ The love of Christ resonates within us and leaves us with only one conclusion: *Jesus died mankind's death*; therefore, in God's logic every individual simultaneously died. Now *if all were included in his death they were equally included in his resurrection*. (2Co 5:14-15 MIRROR) [Jesus didn't die 99% or for 99%. He died mankind's death 100%. Jesus' resurrection is mankind's resurrection!]
- ◆ with a view to an administration suitable to the fullness of the times, that is, *the summing up of all things in Christ*, things in the heavens and things on the earth. (Eph 1:10-11 NASB)
- ◆ And *He put all things in subjection under His feet*, and gave Him as head over all things to the church, (Eph 1:20-22 NASB)
- ◆ and *through Him to reconcile all things to Himself*, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. (Col 1:20-22 NASB)
- ◆ For *from* Him and *through* Him and *to* Him are *all* things. To Him be the glory forever. Amen. (Rom 11:36 NASB)

Restoration Scriptures (cont'd)

- ◆ For as *through the one man's disobedience the many were made sinners*, even so *through the obedience of the One the many will be made righteous*. (Rom 5:19 NASB) [We were not made sinners by our own disobedience; neither were we made righteous by our own obedience.]
- ◆ For since by a man came death, by a man also came the resurrection of the dead. For *as in Adam all die, so also in Christ all will be made alive*. But each in his own order: (1Co 15:21-24 NASB) [Notice, *it does not say all that are in Christ will be made alive, but all will be made alive in Christ*. The same all that died in Adam are the same all that will be made alive in Christ.]
- ◆ for this is ideal and welcome in the sight of our Saviour, God, *Who wills that all mankind be saved* and come into a realization of the truth. (1Ti 2:3-4 CLV) [Who can resist His Will? (Rom 9)]
- ◆ Trustworthy is this word and worthy of all acceptance. For to this end we both *labor and suffer reproach*, because we trust in the living God, *who is the Savior of all men, especially of believers*. These things command and teach. (1Ti 4:9-11 EMTV) [Why "*especially*" of believers? Because they are the ones who have accepted the work of the cross, incorporated it into their lives, and enjoy it's benefits, while the others haven't yet. Jesus can't be the savior of all men *unless He is* the savior of all men!]
- ◆ We have seen and testify that *the Father has sent the Son to be the Savior of the world*. (1Jn 4:14 NASB)
- ◆ When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, *so that God may be all in all*. (1Co 15:22-28 NASB) [Again, how can God be all in all if He is not all in all?]

Words To Be Re-examined Scripturally In The Light Of God's Righteous Judgments

- ◇ **Hell** (Gehenna, Hades/Shoel, Tartarus)
- ◇ **Judgment** (krisis – justice)
- ◇ **Condemnation** (krisis – justice)
- ◇ **Damnation** (krisis – justice)
- ◇ **Punishment** (kolasis – correction/remedial punishment)
- ◇ **Destruction** (apoleia – ruin or loss)
- ◇ **Torment** (basanismos – a touchstone)
- ◇ **Brimstone** (theion – sulphur)
- ◇ **Fire** (pur – from which we get our word purge)
- ◇ **Lake of Fire** (limne & pur – pond of fire)
- ◇ **Wrath** (orge – passion)
- ◇ **Lost** (appolumi – destroy/ruin)
- ◇ **Outer Darkness** (exōteros – exterior/skotos – darkness, shadow)
- ◇ How can hell be the lake of fire as some teach, when hell is *thrown into* the lake of fire? (Rev 20:14)
- ◇ **Our God is a consuming fire!** (Heb 12:29)

Just What The Hell Is Hell?

By Gary Amirault

*There once was a time, 'twas plain to see
Just what the hell, hell was meant to be.
But then theologians got into the act
And hell no longer was a simple fact.*

*Hell formerly was a dark hidden space
Imperceivable, covered, a true hiding place.
It could be a place, as crude as a shed
Or could be a helmet, to cover your head.*

*Smoochers and kissers oft needed a hell
For hidden in darkness, no one could tell.
Hall, hole, and hull come from the same root
Along with a heel covered with a boot.*

*“Too simple!” So theologians once said
And now from their scheming, confusion has spread.
They hired the Dantes and Michaelangelos
To paint pretty pictures of many great woes*

*Fire and torment, with much superstition
Was added to pagan mythology and fiction.
The Goddess of Hel from Norse mythology
Became Satan, hero of most eschatology.*

*Jesus the Savior, delivered mankind
He came not for few, but for ALL men to find.
His portion became a rather small lot
While most of mankind, in hell-fire would rot.*

*The way to this hell became broad and wide
The gift of God's grace was at its low tide.
Clothes, creeds and days, the right denomination
Became the sole means, the way to salvation.*

*Gehenna, Hades, Tartaroo, and Sheol
All became places that could swallow your soul.
Preachers now had us, right where they wanted
"Obey or to hell with you" they often taunted.*

*Countless denominations of devilish preachers
Forsook the Gift and became Satan's teachers.
Thousands of ways of deliverance from "hell"
In common they all have a self-righteous smell.*

*"Finished" He cried, "I will draw all mankind"
The Father's desire, "all saved" in His mind.
The task He was given, He accomplished it all
And as His witness, He commissioned St. Paul.*

*Paul's Gospel was different, it's easy to tell
Because **never once did he use the word "hell."**
So "hell" is no more, it's becoming a bore
It's taking its place along with common folklore.*

*Punish he will, for our Father is just
In age-long correction, you surely can trust.
On vindictive torment our Father's not bent
Mercy will, yes! triumph over judgment.*

Origin Of The Word “Hell”

The modern English word *hell* is derived from Old English *hel*, *helle* (first attested around 725 AD to refer to a nether world of the dead) reaching into the Anglo-Saxon pagan period. The word has cognates in all branches of the Germanic languages, including Old Norse *hel* (which refers to both a location and goddess-like being in Norse mythology), Old Frisian *helle*, Old Saxon *hellia*, Old High German *hella*, and Gothic *halja*. All forms ultimately derive from the reconstructed Proto-Germanic feminine noun **xaljō* or **haljō* (**concealed place, the underworld**). In turn, the Proto-Germanic form derives from the o-grade form of the Proto-Indo-European root **kel-*, **kol-*: ‘**to cover, conceal, save**’. Indo-European cognates including Latin *cēlāre* (“**to hide**”, related to the English word *cellar*) and early Irish *ceilid* (“**hides**”). Upon the Christianization of the Germanic peoples, extension of Proto-Germanic **xaljō* were reinterpreted to denote the underworld in Christian theology. (Wikipedia)



[The pagan German/Teutonic/Norse word hell should never have been inserted into the translations in the first place! The concept of hell and “*eternal*” torment is not based on the Scripture, but on philosophy. Bible verses were later sought to uphold the ancient philosophies of the pagans, and added to the teaching.

The Apostle Paul never once used the word “*hell*.” In Acts he told the Ephesian elders he declared *the whole purpose* of God to them. If teaching “*eternal*” hell was so important and included in the whole purpose of God, then why is there no mention of the word or concept of it in any of Paul’s letters, especially to the Ephesians?]

The Apocalypse Of Peter & Paul

The *Apocalypse of Peter* is an excellent example of a second century writing that was accepted by Christians for decades and instrumental in introducing the pagan concept of hell into Christianity.

The unknown author, who claimed to be Peter the Apostle, relied on the canonical Gospels and on the Revelation to John to construct a conversation between himself and Jesus regarding events at the end of the world. Unlike the Revelation to John, which is the revelation of the person of Jesus Christ, the *Apocalypse of Peter* dwells on eternal rewards and punishments. The graphic and lurid images in the account of the torments to be borne by sinful men was apparently borrowed from Orphic and Pythagorean religious texts, thereby introducing pagan ideas of heaven and hell into Christian literature. The most complete extant version (in Ethiopic) was discovered in 1910. Some of the punishments described are:

- ◆ Blasphemers hang by their tongues over a lake of flaming fire
- ◆ Murderers are tortured in the sight of their victims
- ◆ Slanderers have their eyes burned out by hot irons
- ◆ Women of vanity are hung by their hair & those who have performed abortions are sunk in excrement up to their necks forever
- ◆ Those who worshiped idols are chased by demons off high canyons, time and again
- ◆ Slaves who disobeyed their masters are forced to gnaw their tongues incessantly while being burned by fire
- ◆ Men with lust problems are hung by their genitals

Another widely read writing from the Middle Ages which was based on the above writing and influenced Dante Alighieri himself, is the *Apocalypse of Paul*. This version goes into more detail on the torments of hell to include horrific punishments reserved for slack Christians and unruly officers of the church.

[Truly, we are fortunate that both these writings did not make it into the New Testament canon. They were rejected by the Church even as other early fake writings and forgeries were.]

Four Words Which Have Been Translated As Hell

Sheol, Hades, Gehenna, Tartaroo

<u>Hebrew - Shoel</u>	<u>Greek - Hades</u>
H7585	G86
שׂוֹל שְׂאוֹל	ᾅδης
she'ôl she'ôl	hadēs
<i>sheh-ole', sheh-ole'</i>	<i>hah'-dace</i>
From H7592 ; <i>hades</i> or the world of the dead (as if a subterranean <i>retreat</i>), including its accessories and inmates: - grave, hell, pit.	From G1 (as a negative particle) and G1492 ; properly <i>unseen</i> , that is, “Hades” or the place (state) of departed souls: - grave, hell.

As was the case with “aion/aionian” and “olam,” we see the same mis-treatment of the Hebrew word “*sheol*” & the Greek “*hades*” which, have the same meaning – ***the realm of the unseen***. However, it is also translated in many places as the “grave” or “pit.” But in each definition, the word “torment” is not associated with “*sheol*” or “*hades*” as the modern Church teaches.

The grave and the pit is the realm of the unseen. Every person goes to “sheol/hades” when they die, the good, the bad, and the ugly. They simply go out of sight. [No Dante’s images of a hell burning forever. Notice the word “*eternal*” is not included in the definition.]

“The wicked do turn back to ***Sheol***, All nations forgetting God.” (Psa 9:17 YLT)

“For, thy lovingkindness, is great towards me, And thou hast rescued my soul from ***Hades*** beneath.” (Psa 86:13 ROTHERHAM)

“For You shall not forsake my soul in the ***unseen***; You shall not allow Your benign one to see corruption.” (Psa 16:10 CLV)

Sheol & Hades (cont'd)

More of the Old & New Testament usage of Sheol & Hades:

“If I ascend up into heaven, thou *art* there: if I make my bed in *hell*, behold, thou *art there*.” (Psa 139:8 KJV)

“If I ascend to heaven, You are there; If I make my bed in *Sheol*, behold, You are there.” (Psa 139:8 NASB)

“If I should climb to the heavens, You are there, And should I make my berth in the *unseen*, behold, You are there.” (Psa 139:8 CLV)

“Because thou wilt not leave my soul in *hell*” (Act 2:27 KJV)

“BECAUSE YOU WILL NOT ABANDON MY SOUL TO *HADES*,” (Act 2:27 NASB)

“For Thou wilt not be forsaking my soul in the *unseen*” (Act 2:27 CLV)

“... spake of the resurrection of Christ, that his soul was not left in *hell*,” (Act 2:31 KJV)

“... spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO *HADES*,” (Act 2:31 NASB)

“... he speaks concerning the resurrection of the Christ, that He was neither forsaken in the *unseen*,” (Act 2:31 CLV)

“I also say to you that you are Peter, and upon this rock I will build My church; and the gates of *Hades* (the realm of the unseen, grave or pit) will not overpower it.” (Mat 16:18 NASB)

[Our modern imagery and understanding of hell comes from the first section of the “Inferno” in the “Divine Comedy,” by Dante Alighieri (1265-1321). The story is of a fictitious trip through heaven, hell and purgatory. Dante was a great poet, and he exerted a strong influence on society in his day. Notice there is *no* association with the words “eternal” or “torment” in the above verses.]

Gehenna

G1067

γέεννα

geenna

geh'-en-nah

Of Hebrew origin ([[H1516](#)] and [[H2011](#)]); *valley of* (the son of) *Hinnom*; *gehenna* (or *Ge-Hinnom*), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment: - hell. [It is interesting to note that the word “everlasting” has been inserted *into* the definition of *gehenna*. This is nothing short of the bias of the translators. Unconsciously, the lexicographer who has a bias in favor of any doctrine will tincture his definitions with his own idiosyncrasies. *Gehenna* was simply the garbage dump outside the city of Jerusalem where refuse was burned.]

And *the tongue is a fire*, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and *sets on fire the course of our life*, and is set on fire by *hell* (*gehenna*). (Jas 3:6 NASB) [Is the tongue a literal fire? Is it burning because it was ignited by a literal “*hell*?” Is our life literally on fire?]

It’s interesting that the Scribes and Pharisees that were condemned to *gehenna* by Jesus are then given a chance by Him to repent! [See the 23rd chapter of Mathew]

“Alas for you, Scribes and Pharisees, hypocrites: because ye compass sea and dry land, to make one convert—and, when it is done, ye make him a son of *gehenna*, twofold more than ye.” (Mat 23:15 ROTHERHAM)

““Serpents! brood of vipers! how may ye escape from the judgment of the *gehenna*?” (Mat 23:33 YLT)

“For I say to you, from now on *you will not see Me until* you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’” (Mat 23:39 NASB)

Of Times The Word “Hell” Appears In The Text Of English Bible Translations

<u>Bible Translations</u>	<u>OT</u>	<u>NT</u>	<u>TTL</u>
Douay-Rhems (Roman Catholic)	86	24	110
The Message Paraphrase (Eugene Peterson, Navpress)	44	24	68
Original 1611 King James w/ Apocrypha	41	23	64
Bishops Bible 1568	35	24	59
Authorized King James Version	31	23	54
Geneva Bible 1599	21	21	42
New King James Version	19	13	32
New Living Translation	1	16	17
The Voice	0	17	17
English Standard Version (ESV)	0	14	14
New International Version, first edition (best-selling English Bible)	0	14	14
New International Version (later editions)	0	13	13
New English Bible (NET)	0	13	13
American Standard Version (Revision of KJV)	0	13	13
New American Standard Bible	0	13	13
Revised English Bible	0	13	13
New Living Translation	0	13	13
Amplified	0	13	13
Revised Standard Version (Revision of KJV)	0	12	12
New Revised Standard Version	0	12	12
Darby	0	12	12
New Century Version	0	12	12
Holman Christian Standard Bible (Southern Baptist)	0	11	11
Young's Literal Translation (1891)	0	0	0
Rotherham's Emphasized Bible (reprinted, 1902)	0	0	0
Fenton's Holy Bible in Modern English (1903)	0	0	0
New American Bible (1970)	0	0	0
Restoration of Original Sacred Name Bible (1976)	0	0	0
Christian Bible (1991)	0	0	0
World English Bible (in progress)	0	0	0
Original Bible Project (Dr. James Tabor, still in translation)	0	0	0
New American Bible Revised Edition (NABRE) Roman Catholic	0	0	0

<u>Bible Translations</u>	<u>OT</u>	<u>NT</u>	<u>TTL</u>
Holy Bible In Its Original Order, Fred R. Coulter, 2007	0	0	0
Tree of Life Version, Baker Bookhouse, 2016	0	0	0
Jewish Publication Society Bible Old Testament (1917)	0		0
Tanakh, The Holy Scriptures, Old Testament (1985)	0		0
Wesley's New Testament (1755)		0	0
Scarlett's N.T. (1798)		0	0
The New Testament in Greek and English (Kneeland, 1823)		0	0
Twentieth Century New Testament (1900)		0	0
Weymouth's New Testament in Modern Speech (1903)		0	0
The New Testament, James Moffat, (1917)		0	0
Panin's Numeric English New Testament (1914)		0	0
The New Testament, Charles B. Williams, 1937		0	0
The People's New Covenant (Overbury, 1925)		0	0
Hanson's New Covenant (1884)		0	0
Western N.T. (1926)		0	0
NT of our Lord and Savior Anointed (Tomanek, 1958)		0	0
Concordant Literal NT (1983)		0	0
The N.T., A Translation (Clementson, 1938)		0	0
Emphatic Diaglott, Greek/English Interlinear (Wilson, 1942)		0	0
The New Testament, A New Translation (Greber, 1980)		0	0
Orthodox Jewish Brit Chadasha [NT Only]		0	0
Zondervan Parallel N.T. in Greek and English (1975)		0	0
Int. NASB-NIV Parallel N.T. in Greek and English (1993)		0	0
A Critical Paraphrase of the N.T. by Vincent T. Roth (1960)		0	0
New Testament, Recovery Version, Living Stream Ministry, 1991		0	0
Etymological N.T. (An Ultra Literal Translation, 2011, Michael Wine)		0	0
Aramaic Peshitta New Testament, 2006, Janet M. Magiera		0	0
Mirror Study Bible N.T. (Francois du Toit - still in translation)		0	0
Victorious Gospel of Jesus Christ, Electronic Ver. (Tentmaker Ministries)		0	0
The Source N.T. (Dr. Ann Nyland), 2004, 2007		0	0
Jonathan Mitchell N.T. (Jonathan Mitchell) 2009		0	0
The New Testament (David Bentley Hart) Yale University Press, 2017		0	0

Source: tentmaker.org/articles/Hell_is_Leaving_the_Bible_Forever.html

[Do you see a developing pattern in the above chart? The word hell has disappeared. In 41 translations the word “hell” has been removed and replaced by the Greek scholars of the ancient text.]

Tartarus

G5020

ταρταρόω

tartaroō

tar-tar-o'-o

From Τάρταρος Tartaroō (the deepest *abyss* of Hades); to *incarcerate* in eternal torment: - cast down to hell. [The word “*eternal*” has been inserted into the definition of Tartarus with the same bias that the translators had in defining Gehenna. The meaning is simply to “*incarcerate*,” without the bias.]

The last word translated as “hell” is the Greek word *tartarus* which was borrowed from Greek mythology, being the lowest part of hades. It is *used only once* in all of Scripture. It is for the angels and *does not refer to a place where men are sent at all*, nor does it speak of a final destination where there is everlasting torment. It is a temporary place for the imprisonment of fallen angels.

“For if God did not spare angels when they sinned, but cast them into *hell* (*tartaroō*) and committed them to pits of darkness, reserved for judgment;” (2Pe 2:4 NASB)

“For if God spares not sinning messengers, but thrusting them into the gloomy caverns of *Tartarus*, gives them up to be kept for chastening judging;” (2Pe 2:4 CLV)

“And the angels who did not stay within their own position of authority, but left their proper dwelling, he has **kept in “eternal”** (aidios) **chains under gloomy darkness until the judgment** of the great day — “(Jud 1:6 ESV)

[Once again, how can these chains be “*eternal*” if they last only “until the judgment?”]

Judgment

G2920

κρίσις

krisis

kree'-sis

(Subjectively or objectively, for or against); by extension a *tribunal*; by implication *justice* (specifically divine *law*): - accusation, condemnation, damnation, judgment. [The word “damnation” is another one of those words which was inserted into the meaning of this word because of the translators theological bias.]

We get our word “crisis” from this Greek word which also means a turning point. It is in our “krisis” that we make decisions to change.

“He will not break down a reed that has been bruised (or: break in pieces a reed that has been crushed), and He will not extinguish a flax lamp-wick that is continuing in being wrapped in smoke and made to smolder – **until He can thrust-forth [the] separation-derived decision into a victory** (or: cast-out judging – unto victory)!” (Mat 12:20 JM-NT)

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. (Joh 12:31-32 KJV) [Notice the word “*men*” is in italics. That means the word “*men*” was not in the Greek.]

Quoting from the Mirror Translation the author says, “The subject of the sentence, as from the previous verse, is the judgment of the world – thus the primary thought here is that in His death, Jesus would draw all judgment upon himself!” The “all” includes all of mankind’s judgment, which results in all mankind being restored.

“And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.” (Mat 11:23-24 NASB)

[Notice, there are degrees of punishment in the day of judgment because it will be “more tolerable” for Sodom than Capernaum. There is no implying here the descent into Hades is “*eternal*.”]

Lost

G622

ἀπόλλυμι

apollumi

ap-ol'-loo-mee

From **G575** and the base of **G3639**; to *destroy* fully (reflexively to *perish*, or *lose*), literally or figuratively: - destroy, die, lose, mar, perish.

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not **perish**, (*apollumi*) but have eternal life”. (Joh 3:16 NASB)

“For the Son of Man has come to seek and to save that which was **lost** (*apollumi*).” (Luk 19:10 NASB) [**Apollumi is the very condition qualifying us for salvation!** Are the lost (*apollumi*) ones the annihilated/destroyed ones, or those not yet found? At what point does *apollumi* become so permanent it exceeds God’s power and will to save/restore the destroyed ones for whom Jesus died?]

“Or what woman, if she has ten silver coins and **loses** (*apollumi*) one coin, does not light a lamp and sweep the house and search carefully until she finds it? “When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had **lost** (*apollumi*)!’” (Luk 15:8-9 NASB) [**The coin which was lost implies that it already belonged to someone just as the lost sheep belonged to the shepherd. How can you lose something which wasn’t already in your possession?**]

The parable of the lost coin follows the parable of the lost sheep. In each case the last 10% of the 10 coins and the last 1% of the 100 sheep are found to complete the fold, to be 100%. In each case Jesus is saying rejoice with me, for I have found the last one which completes the whole (the whole of humanity). (Luk 15 NASB)

“ . . . for the Son of Man did not come to **destroy** (*apollumi*) men’s lives, but to save them.” (Luk 9:56 NASB)

Destruction

G684

ἀπώλεια

apōleia

ap-o'-li-a

From a presumed derivative of G622; *ruin* or *loss* (physical, spiritual or eternal): - damnable (-nation), destruction, die, perdition, X perish, pernicious ways, waste. [The words “*eternal*” and “*damnable*” have been inserted into the definition of *apōleia* because of the same theological bias as mentioned before.]

“These will pay the penalty of eternal (*aionios*) destruction, away from the presence of the Lord and from the glory of His power,” (2Th 1:9 NASB)

“Who, indeed, a penalty, shall pay—**age-abiding** destruction from the face of the Lord and from the glory of his might — (2Th 1:9 ROTHERHAM)

[Notice that the ruin or loss of a person is for a limited duration — for an age (*aionios*) - not “*eternal*.” The destruction is ruin or loss — not permanent destruction of someone that God is unable to restore.]

“Thou turnest man to ***destruction***; and sayest, Return, ye children of men.” (Psa 90:3 KJV)

“If but one soul were to remain in the power of the devil, death or hell, to all endless eternity, then the devil, death and hell would have something to boast of against God. Thus, death would not be entirely swallowed up in victory, but always keep something of its sting, and hell would ever more be able to make a scorn of those who would say, ‘O hell, where is, your victory?’”

Paul Seigvolck, **The Everlasting Gospel** (1753)

Torment

G928

βασανίζω

basanizō

bas-an-id'-zo

G931

βάσανος

basanos

bas'-an-os

From [G931](#); to *torture*: - pain, toil, torment, toss, vex.

Perhaps remotely from the same as [G939](#) (through the notion of *going* to the bottom); *a touch stone*, that is, (by analogy) *torture*: - torment.

“. . . and he will be *tormented* with fire and brimstone in the presence of the holy angels and *in the presence of the Lamb*.” (Rev 14:10) [How could one be tormented “in the presence of the Lamb” “forever?” The penalty for sin is death — not “*eternal*” torment! Otherwise, Jesus is now being “*eternally*” tormented if the payment for sin was “*eternal*” torment instead of death.]

The word “*basanizo*” is also used in:

Mat 8:6 “. . . grievously tormented . . .”

Math 14:24 “. . . tossed with waves . . .”

Mark 6:48 “. . . toiling . . .”

2 Pet 2:8 “. . . vexed . . .”

Rev 12:2 “. . . birth-pains . . .”

The original idea of the verb is “to put to the test by rubbing on a touchstone.” [A touchstone was a black stone mined in Lydia in ancient days in which gold was struck against it to test it’s quality. Real gold, because it was soft, would leave a mark on the black stone.]

It means “to question by applying some test or torture to discover whether true or not.” It also signifies “to torture in order to extort a confession.” The meaning and usage of this word harmonizes with the idea of divine purification and the torment which is the test to find whether there has been any change or not in the sufferer. Through the hidden, loving purposes of God, every pang of torment will be a birth pain; and the grace of God will not be absent.

Brimstone

<p>G2303 θεῖον theion <i>thi'-on</i></p> <p>Probably neuter of G2304 (in its original sense of <i>flashing</i>); <i>sulphur</i>: - brimstone.</p>	<p>G2304 θεῖος theios <i>thi'-os</i></p> <p>From G2316; <i>godlike</i> (neuter as noun, <i>divinity</i>): - divine, godhead.</p>
---	--

It is interesting that we get our word “theology” from theion/theios.

The Lake of Fire and Brimstone signifies a fire burning with brimstone; the word “brimstone” or “sulfur” defines the character of the fire.

The word theion translated as “brimstone” is based on the word “*theios*” which means “divine.” Sulfur was sacred to the deity among the ancient Greeks; and was used to fumigate, to purify, to cleanse and to consecrate to the deity; for this purpose they burned it in their incense. In Homer's Iliad (16:228) one is spoken of as purifying a goblet with fire and brimstone. The verb derived from theion is theioo, which means to hallow, to make divine, or to dedicate to a god. (See Liddell and Scott Greek-English Lexicon, 1897 Edition.)

To any Greek, or to any trained in the Greek language, a “*lake of fire and brimstone*” **would mean a “lake of divine purification.”** The idea of judgment need not be excluded. Divine purification and divine consecration are the plain meaning in ancient Greek. In the ordinary explanation, this fundamental meaning of the word as “godlike,” “divine/divinity,” or “godhead” is entirely left out and nothing but “*eternal*” torment is associated with it, which distorts the understanding of the nature of God. [The lake of fire is in reality the consuming fire of God. In Hebrews it says, “Our God is a consuming fire.” Fire is what will test each man and change him.]

Fire

G4442

πῦρ

pur

Poor

A primary word; “fire” (literally or figuratively, specifically *lightning*): - fiery, fire.

It is interesting we get our English word “pure” from the Greek “pur.” Also, to “purify” comes from the same root.

Fire destroys nothing, it changes the form or composition of a thing that is being burned into something else (wood gets changed into smoke and ashes) for energy cannot be destroyed.

Our God is a consuming fire (*pur*)! (Heb 12:29)

“Sinners in Zion [**In the Church**] are terrified; Trembling has seized the godless. **“Who among us can live with the consuming fire? Who among us can live with continual burning?”** He who walks righteously and speaks with sincerity, He who rejects unjust gain And shakes his hands so that they hold no bribe; He who stops his ears from hearing about bloodshed And shuts his eyes from looking upon evil;” (Isa 33:14-15 NASB)

“But who can endure the day of His coming? And who can stand when He appears? For **He is like a refiner’s fire and like fullers’ soap**. “He will sit as a smelter and purifier of silver, and **He will purify** the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.” (Mal 3:2-3 NASB)

[The current Church’s misunderstanding of hellfire is in reality the consuming fire of God purifying his children to be without spot or blemish while in time/space or purifying those who are ignorant of Christ’s love after they transition into the unseen realm.]

Lake Of Fire

<p>G3041 λίμνη limnē <i>lim'-nay</i></p> <p>Probably from G3040 (through the idea of the nearness of shore); a <i>pond</i> (large or small): - lake.</p>	<p>G3040 λιμῆν limēn <i>lee-mane'</i></p> <p>Apparently a primary word; a <i>harbor</i>: - haven. Compare G2568.</p>	<p>G2568 Καλοὶ Λιμένες Kaloi Limenes <i>kal-oy' lee-man'-es</i></p> <p>Plural of G2570 and G3040; <i>Good Harbors</i>, that is, <i>Fairhaven</i>, a bay of Crete: - fair havens.</p>
--	--	---

“Now if any man builds on the foundation with *gold, silver, precious stones, wood, hay, straw*, each man's work will become evident; for the day will show it because it is *to be revealed with fire*, and *the fire itself will test the quality* of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but *he himself will be saved*, yet so as through fire.” (1Co 3:12-15 NASB)

“If anyone's work will be burned down, he will incur a loss (sustain the damage; forfeit [it]), yet he, himself, will be saved (rescued and delivered; healed and restored to health; returned to his original state and condition), and as in this way – ***through Fire!***” (1Co 3:10-15 JM-NT)

“Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.” (Rev 20:14-15 NASB)

“... and Death will no longer exist ...” (Rev 21:4 JM-NT)

[Once again, how can Hades be the lake of fire if it is ***thrown into*** the lake of fire? This lake of fire, which is the second death, is the death of death. If death does not exist anymore, how can there be an “*eternal*” death or an “*eternal*” separation as some teach? If there is no death, it's because there is no sin. For the wages of sin is death. (Rom 6:23) As long as any person is in a state of death, then death has not been destroyed and sin still exists.]

Wrath

<p>G2372 θυμός thumos <i>thoo-mos'</i></p> <p>From G2380; <i>passion</i> (as if <i>breathing</i> hard): - fierceness, indignation, wrath. Compare G5590.</p>	<p>G2380 θύω thuō <i>thoo'-o</i></p> <p>A primary verb; properly to <i>rush</i> (<i>breathe</i> hard, <i>blow</i>, <i>smoke</i>), that is, (by implication) to <i>sacrifice</i> (properly by fire, but generally); by extension to <i>immolate</i> (<i>slaughter</i> for any purpose): - kill, (do) sacrifice, slay.</p>	<p>G3709 ὀργή orgē <i>or-gay'</i></p> <p>From G3713; properly <i>desire</i> (as a <i>reaching</i> forth or <i>excitement</i> of the mind), that is, (by analogy) violent <i>passion</i> (<i>ire</i>, or [justifiable] <i>abhorrence</i>); by implication <i>punishment</i>: - anger, indignation, vengeance, wrath.</p>
---	---	---

“See to it that you do not refuse Him who is speaking. [He who has an ear to hear, let him hear what the Spirit says.] For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven. And His voice shook the earth then, but now He has promised, saying, “YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.” This expression, “Yet once more,” denotes *the removing of those things which can be shaken*, as of created things, so that those things which cannot be shaken may remain. Therefore, since we receive *a kingdom which cannot be shaken*, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for *our God is a consuming fire*.” (Heb 12:25-29 NASB)

[Wrath is really God’s intense passionate love for those Jesus shed His blood for by coming against those barriers which keep us separated from Him. The indignation is against those barriers within us that prevent us from walking in our union with Him, not against the person. If we identify or cling to those things that interfere with our union, we will feel the pain as they are being removed from us until only Christ remains.]

Punishment

<p>G2851 κόλασις kolasis <i>kol'-as-is</i></p> <p>From G2849; penal infliction: - punishment, torment.</p>	<p>G2849 κολάζω kolazō <i>kol-ad'-zo</i></p> <p>From κόλος kolos (<i>dwarf</i>); properly to curtail, that is, (figuratively) to chastise (or <i>reserve</i> for infliction): - punish</p>
---	---

“These will go away into eternal (*aionios*) punishment (*kolasis*), but the righteous into eternal (*aionios*) life.” (Mat 25:46 NASB)

“And, these, shall go away, into, **age-abiding, correction**, but, the righteous, into, age-abiding, life.” (Mat 25:46 ROTHERHAM)

“And these shall be coming away into **chastening eonian**, yet the just into life eonian.” (Mat 25:46 CLV) [Once again, notice the word “*eternal*” is not included in the definition of the word “*kolasis*.”]

The distinctive meaning of “*kolasis*” is corrective punishment, being derived from a verb which means to prune.

In “*Salvator Mundi, or Is Christ the Savior of All Men?*” by Samuel Cox, we read:

“The Greek has two words for ‘punishment;’ *kolasis*, the word used by our Lord, and *timoria*, a word also used in the New Testament (Heb 10:29); and the distinctive meanings of these two words are defined by Aristotle himself. The one word, that used by Christ, denotes, he says, *that kind of punishment which is intended for the improvement of the offender; while the other denotes that kind of punishment which is intended for the vindication of law and justice*. And even the advocates of endless torment admit that the word selected by Christ means, according to the Greek usage, remedial discipline, punishment designed to reform and improve men, to prune away their defects and sins.”

Outer Darkness

<p>G1857 ἐξώτερος exōteros <i>ex-o'-ter-os</i></p> <p>Compound of G1854; <i>exterior</i>: - outer.</p>	<p>G4655 σκότος skotos <i>skot'-os</i></p> <p>From the base of G4639; <i>shadiness</i>, that is, <i>obscurity</i> (literally or figuratively): - darkness.</p>	<p>G4639 σκία skia <i>skee'-ah</i></p> <p>Apparently a primary word; “shade” or a shadow (literally or figuratively [darkness of error or an <i>adumbration</i>]): - shadow.</p>
--	--	---

“Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.” (Mat 25:30 NASB)

“So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and ***will throw them into the furnace of fire***; in that place there will be weeping and gnashing of teeth.” (Mat 13:49-50 NASB)

Outer darkness is living outside the realm of Christ, abiding in the shadow and not in the reality of the substance of Christ. It is Living in error and without Wisdom, therefore living with the results of the carnal understanding which produces pain, suffering and death.

[Notice, weeping and gnashing of teeth is associated with outer darkness and fire, but nothing is said here about outer darkness being “*eternal*.” What is the purpose of the “furnace of fire?” Especially when Jesus said, ***everyone*** would be salted with fire! (Mark 9:49) That includes those servants who are beaten with many strips and those with fewer strips as in the parable of the two servants. In either case, neither of them receive “endless” strips or strips for “*all eternity*”. (Luk 12:45-48)]

Is Man's Free Will Really Free?

Jesus said the hour is coming and *now is* when the dead will hear the voice of the Son of God and live. This is not limited to those in the grave, but includes the living dead, those who Jesus referred to when he said let the dead bury the dead. [When He draws us and speaks, choosing Him is then our natural response. Lazarus was dead when Jesus called forth his name. Did Lazarus choose by his own will to come out of his grave or did he respond to the voice he heard? Salvation is not initiated by man, but by Jesus calling us forth.]

“Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live.” (Joh 5:25 Darby)

“. . . even *when we were dead* in our transgressions, [God] *made us alive* together with Christ (by grace you have been saved),” (Eph 2:5 NASB) [The living dead are incapable of choosing, that's why Jesus said, “you have not chosen me, I have chosen you.” We respond to His grace.]

Originally Jonah was not willing to go preach to Nineveh but the Lord sure knew how to make him willing, didn't he? Did God violate Jonah's “free” will by creating the circumstances that made him willing?

If a father's 5 year old daughter wants to exercise her free will and run into traffic should he just let her? Is he violating her free will when he rescues her from danger & harm?

Father knows when to circumvent our path as He disciplines us for our own good so that we may share His Holiness. (Heb 12: 7-11)

“The mind of man plans his way, But the LORD directs his steps.” (Pro 16:9; 21:1 NASB)

“Many plans are in a man's heart, But the counsel of the LORD will stand.” (Pro 19:21 NASB)

“Man's steps are ordained by the LORD, How then can man understand his way?” (Pro 20:24 NASB)

Summary

Can anyone explain how “*eternal*” torment is the manifestation of unconditional love, especially when the Apostle Paul wrote that love ***never*** fails? (1 Co 13)

People sing songs with words which say there are “no boundaries to His love” and “His mercy endures forever” yet limit that love and mercy with the teaching of “*eternal*” torment. [How can one believe love never fails and believe in “*eternal*” conscious torment at the same time?]

“. . . in regard to the dispensation of the fulness of the times, ***to bring into one the whole in the Christ***, both the things in the heavens, and the things upon the earth--in him;” (Eph 1:10 YLT)

“For by Him ***all things*** were created, both in the heavens and on earth, ***visible*** and ***invisible***, whether ***thrones*** or ***dominions*** or ***rulers*** or ***authorities--all things have been created through Him and for Him.***” (Col 1:16 NASB)

“. . . and ***through Him to reconcile all things to Himself***, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.” (Col 1:20-22 NASB)

“For ***he must remain in heaven until the restoration of all things has taken place***, fulfilling everything that God said long ago through his holy prophets.” (Act 3:21 PASSION TRANSLATION)

Or, “until the time for the universal restoration” or “This one the heavens must receive until the times of universal restoration.” The word restoration in the Greek is *apokatastasis*, which infers the restoration of creation to the state of existence before the fall, but also Davidic covenant being restored. Luke’s choice of the Greek word found only here in the New Testament is noteworthy. It is a medical term that means “restoration of perfect health.” (Footnotes “d” & “e” page 669, Passion Translation.)



“For I am convinced that neither *death*, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, *nor any other created thing*, will be able to separate *us* from the love of God, which is in Christ Jesus our Lord.” (Rom 8:38-39 NASB)

Is the above statement written by Paul referring only to believers or did it include “sinners” such as we were at one time? Paul says *nothing* can separate us from God’s love, but who was Paul including in the word “*us*?” Himself and the Romans he wrote to only? Or unbelievers that may have been in the gathering who were listening as his letter was being read to the Church? Does it include future unbelievers centuries later? And if it included us, why not the rest of mankind?

Just think of it, if we make our bed in hell (sheol), He is there! (Psa 139:8) In Him we live, and move and have our being. (Acts 17: 28) Interestingly, Paul was including the Epicureans, Stoic philosophers, Athenians and strangers as being in Him. Can you imagine, unbelievers are living, moving and having their being in Him!? Being in Him is not limited to believers only.

יהודה

For More In Depth Study

tentmaker.org	hopebeyondhell.net	kingdomandglory.com
godfire.net	graceevangel.org	kingdombiblestudies.com
concordant.org	radical-reaction.com	scaredofhell.com
godskingdom.org	wordforthebride.net	thegoodseed.org

Many have said to me, “If all men will be saved then why preach?” It is obvious this question is asked without much thought being given to it. It is through the instrumentality of the Ekklesia that all will be restored, starting with you the reader and then those brought into your circle of influence by telling them of their inclusion in Christ.

Listen to what the Apostle Paul says as it is presented through the Mirror Translation.

“How is it possible to convince people of their identity in him while they do not believe that he represents them? How will they believe if they remain ignorant about who they really are? **How will they understand if the Good News of their inclusion is not announced?**

What gives someone the urgency to declare these things? It is recorded in prophetic Scripture, “How lovely on the mountains are the feet of them *leaping with the exciting news of victory*. Because of their eyewitness encounter they are qualified to run with the Gospel of peace and announce the consequent glad tidings of good things that will benefit everyone.

It is hard to imagine that there can yet be a people who struggle to hear and understand the Good News. Isaiah says, “Lord, who has believed our report?”

It is clear then that faith’s source is found in the content of the message heard; *the message is Christ.*” (ROM 10:14-17 MIRROR)

The Good News is the fact that THE CROSS OF CHRIST IS A TOTAL SUCCESS! Mankind will never again be judged righteous or unrighteous by their own ability to obey moral laws, *but judged righteous by accepting what Jesus has accomplished and living by the faith of the Son of God!*

Download a free PDF copy of this booklet from:
wordforthebride.net/Books-Articles.html
(under the heading — by Other Writers — Articles)