



## Do the Fires of Hell Come From God? (Part I)

**Acts 3:23: (NASB) *And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.***



Christianity is all about salvation in Christ Jesus, but it is also about judgment and accountability for wrongdoing. All Christians believe that Jesus clearly addressed both salvation and judgment, but we are widely divided on what he meant by his words. Did Jesus teach that all who do not accept him are doomed to eternity in the ravaging and torturous fires of an ever-burning hell or did Jesus teach that the ultimate consequence for those who do not either now or later accept him is eternal death?

We do not believe hellfire as an eternal place of torment is taught in the Bible. Upon close examination of the Scriptures, we find a logical explanation for all of the Scriptures that seem to talk about it.

In a series of programs, we will carefully examine all of the words of Jesus regarding the potential teaching of hell and hellfire, dividing them into three categories. This is a difficult subject, so we want to deal with it thoroughly and in context to get to the truth of the matter.

# THREE CATEGORIES OF HELL

1. The phrase “weeping (or wailing) and gnashing of teeth”
2. The Greek word “Gehenna” that is sometimes translated “hellfire”
3. The Greek word “Hades” that is sometimes translated “hell”

We believe these three categories represent three distinctly different types of judgment and should not be all lumped together, for their context shows them to be *separate* teachings!

This Part I program will deal only with the first item:

## WEEPING (OR WAILING) AND GNASHING OF TEETH



We believe all seven uses of this phrase express a reaction to a great loss of opportunity throughout and at the end of the age of the Gospel message. This loss is most often experienced by classes of people and sometimes by individuals, but **is NOT related to a final judgment after death.**



First, the actual words:

**Weeping/Wailing:** Strongs #2805, klauthmos (klowth-mos'); lamentation

**The only two uses of this word outside of this context - these are vivid pictures!**

**Matthew 2:18:** (KJV) *In Rama was there a voice heard, lamentation, and **weeping <2805>**, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*

This was used to describe a powerful, deep reaction to an unfathomable loss, the murder of Rachel's children.

**Acts 20:37:** (KJV) *And they all **wept <2805>** sore, and fell on Paul's neck, and kissed him...*

Paul was leaving the Ephesians, and it had been prophesied they would never see him again. They were more than sad, as the Apostle Paul was like a father to them and changed the course of their lives in bringing them the Gospel.

The word means a great, deep, emotional response.

**Gnashing:** Strongs #1030 brugmos (broog-mos'); a grating (of the teeth)  
KJV—gnashing 1) a gnashing of teeth 2) snarling, growling: in the sense of biting



**Example #1: Parable of the Closed Door. Jesus is speaking a parable to a Jewish audience as he is traveling, teaching and healing:**

**Luke 13:23-28:** (NASB) <sup>23</sup>And someone said to him, Lord, are there just a few who are being saved? And he said to them, <sup>24</sup>Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. <sup>25</sup>Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, Lord, open up to us! Then he will answer and say to you, I do not know where you are from. <sup>26</sup>Then you will begin to say, We ate and drank in your presence, and you taught in our streets; <sup>27</sup>and he will say, I tell you, I do not know where you are from; depart from me, all you evildoers. <sup>28</sup>In that place there will be **weeping and gnashing <1030> of teeth** when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

The Jewish audience is asking, "Master, are there only a few who will answer what you are calling them to?" Jesus gives them a parable of the door of opportunity coming to a close. Jesus is trying to focus them on what they will miss if they do not follow him as the Messiah - a dramatic opportunity of favor.

Notice it says they will still "see" Abraham, Isaac, Jacob and the prophets, even though they are not on the "favorable" side of the door.

What is their response? *Weeping and gnashing of teeth* - a deep, heartbreaking sorrow and anguish coupled with consternation, anger and pain at a GREAT loss. The context is for the Jewish nation. They were close, but they did not recognize and accept him. This was a great loss because they could have been part of the spiritual class.

**Example #1** refers primarily to those of the Jewish nation called to follow Jesus and how some will not be faithful to that full devotion of their "all" to him.

The Bible promises the Jewish nation will still have great favor from God, but just not in the same way.



### Some who experience this loss end up in "outer darkness." What does that mean?



#### Example #2: The Faithful Centurion - Jesus speaking to a Gentile:

Matthew 8:5-12: (KJV) <sup>5</sup>And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup>And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. <sup>7</sup>And Jesus saith unto him, I will come and heal him. <sup>8</sup>The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed...<sup>10</sup>When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. <sup>11</sup>And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup>But the children of the kingdom shall be cast out into **outer darkness**: there shall be **weeping and gnashing of teeth**.

This is a similar expression of being cast out of this great favor that is presented. It introduces *outer darkness*. This is a clear reference to Israel being rejected and replaced by Gentiles (*many shall come from the east and west*) because they rejected the Messiah. This Gentile Centurion was "on the outside looking in," but he displayed great faith.

Jesus compares the faith of those following him "on the inside" vs. those who are on the "outside."

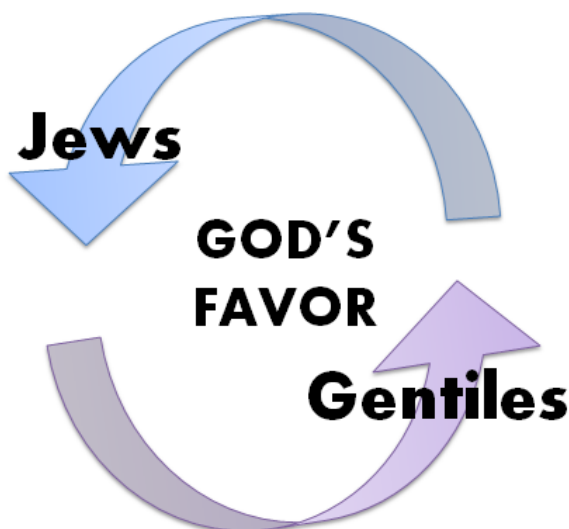
 **Hell...a place we all need, *The Devil's Domain, Documentary, YouTube***

- *We all feel guilt and therefore we all need torment, and in a sense we all need hell. And if we don't believe in it literally, we find some way to create it here.*
- *The Bible indicates that hell is a place because it's a place where God sends the devil and his angels, and it's a place where Jesus said that those who reject him by faith will one day live.*

What we need is justice, consequences and to be held accountable - that is the result of the Day of Judgment.

Notice in **Example #2**, *outer darkness* is in no way connected with torment by fire.

This refers to the children of Israel, having rejected the Messiah, cast into disfavor (they would experience a role reversal as the Gentiles would now be favored). Upon the realization of that role reversal in the next age, they who lost a great opportunity will exhibit anger and lamentation (*weeping and gnashing of teeth*) over their loss. But it is not the end for them as God still has more to His plan!





1 Peter 2:9-10: (KJV) <sup>9</sup>But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: <sup>10</sup>Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

This is about those who have come to Christ having been *called out of darkness*. The Gentiles were figuratively in outer darkness but came out of that darkness into the light.

*Outer darkness* = the (temporary) blindness of the world without the enlightenment of God's favor.

These first two examples give us a general broad-stroked look at the dispensational (meaning certain things only apply at certain times) aspect of *weeping and gnashing of teeth*. The main lesson was for all Jewish or Gentile converts, but primarily from the Jewish perspective regarding their loss of favor. The loss of the light of God's favor brings you into darkness. It is not a permanent loss.

### Example #3: Parable of the Wedding Banquet



Matthew 22:8-14: (KJV) <sup>8</sup>Then saith he to his servants, the wedding is ready, but they, which were bidden, were not worthy. <sup>9</sup>Go ye therefore into the highways, and as many as ye shall find, bid to the marriage...<sup>11</sup>And when the king came in to see the guests, he saw there a man which had not on a wedding garment: <sup>12</sup>And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. <sup>13</sup>Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into *outer darkness*; there shall be *weeping and gnashing of teeth*. <sup>14</sup>For many are called, but few are chosen.

Wherever there is *weeping and gnashing of teeth*, there was something offered (Jesus) but not taken. **Example #3** is a stark lesson of choice and loss for all called to the heavenly calling.

The *garment* described is the merit of Christ because the robe of Christ's righteousness "covers" those in this picture.

*Bind him hand and foot* signifies the removal of the influence on others the man without a garment would have. His ability to influence others is limited - he is bound hand (what he can do) and foot (where he can go). Without the proper attire (the covering of Christ), he is then cast into *outer darkness* - away from the light of favor for he did not "clothe" himself to accept it. There is a consequence for not doing what he should have.

Matthew 5:20: (KJV) *For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.*

### What is the historical source of eternal punishment? Is it biblical?

What is the historical common thread? Fear! It is fear of death, darkness, pain and the unknown.

FEAR!

(Source for this and subsequent quotes in this Rewind: *The Origin and History of the Doctrine of Endless Punishment*, Thomas B. Thayer, 1881) But, as I have remarked, though the Greeks borrowed, they altered and improved...they are not satisfied with the Egyptian method of generalizing respecting the punishments of the wicked, but begin specifying particular sinners, and particular kinds of punishment adapted to particular offenses. Hence the fables of Ixion,



Tantalus, Tityrus, etc... everything must be sharp, pointed and dramatic to suit the lively genius of the Greek; and the terrors of the invisible world must be presented in a way to strike the imagination in the most powerful manner, and produce some direct result on the individual and on society.

The Greeks took what the Egyptians believed and embellished further in order to control the people.

 **Jesus and hellfire, Hellfire, Pastor Charles Lawson**

- *For the Son of Man is the one who said "hellfire." If you could take hell from the Bible, which most churches have today, then you could accommodate people a different way. You could make them comfortable, for there would never be a fear of a future judgment. But according to the New Testament there is no doubt that Jesus Christ of all people that ever lived on the face of this earth preached more on hell than anyone else. And he told us about hell, described it, laid it out in simple terms where it is unmistakable as to what kind of place it is. Here in Matthew chapter number five, he said that it is hellfire.*

Jesus *did* teach about judgment and we definitely believe in judgment and complete accountability! We do not believe God needs to use torture and torment to achieve that accountability.

**Example #4: The Parable of the Talents - the focus is no longer on a Jewish audience, but now it is directed to Christianity:**



Matthew 25:24-30: (NASB) <sup>24</sup>And the one who had received the one talent came up and said, Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. <sup>25</sup>And I was afraid, and went away and hid your talent in the ground. See, you have what is yours. <sup>26</sup>But his master answered and said to him, you wicked, lazy slave... (hard judgment on the person given great responsibility for the knowledge of Christ) <sup>28</sup>Therefore take away the talent from him, and give it to the one who has the ten talents. <sup>29</sup>For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. <sup>30</sup>Throw out the worthless slave into the **outer darkness** (out of the light of God); in that place there will be **weeping and gnashing of teeth**.

Again no talk of torture or fire. This is another pointed lesson to those called into the light of the Gospel through the enlightenment of the Holy Spirit, who are given opportunities to directly advance the Master's cause, but instead merely preserve those opportunities by their preoccupation with the world.

**Outer darkness** = the (temporary) blindness of the world without the enlightenment of God's favor.

Just like the Jews, any Christian given the opportunity of the Gospel who did not use it will lose that privilege. They will be sorrowful. There is hope at the end of the tunnel, but it is a different hope than they could have had.



A caller from Connecticut suggests the opportunity lost in Matthew 23:39 when Jesus rejected Jerusalem. *For I tell you, you will not see me again until you say, Blessed is he who comes in the name of the Lord.* The regret is found in Zechariah 13:10: (Good News Translation) *I will fill the descendants of David and the other people of Jerusalem with the spirit of mercy and the spirit of prayer. They will look at the one whom they stabbed to death and they will*



*mourn for him like those that mourn their only child, and they will mourn bitterly like those who have lost their firstborn.*

**Pre-New Testament Greek history:** Polybius (c. 200 - 118 BC) was a Greek historian of the Hellenistic Period noted for his work, *The Histories*, which covered the period of 264-146 BC in detail. (Per Wikipedia: Polybius's *The Histories* provides a detailed account of Rome's ascent to empire and included his eyewitness account of the Sack of Carthage in 146 BC. Polybius held that historians should only chronicle events whose participants the historian was able to interview, and was among the first to champion the notion of having factual integrity in historical writing.) Polybius 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."

This is 200 years before Christ! These concepts based on pagan beliefs were embellished to control the people, keeping them in ignorance and fear.

**Another verification of the darkness that Jesus is referring to in the parable:**

Isaiah 60:1-3: (KJV) <sup>1</sup>Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. <sup>2</sup>For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. <sup>3</sup>And the Gentiles shall come to thy light...

 **Introduction, *The People of Hell*, [waytoGodproject.com](http://waytoGodproject.com)**

- To you who wants to sin, I know you are in a rush due to the overpowering temptation of disobedience. But before you commit the sin, I would like you to take a few deep breaths. Absorb and visualize every word I am telling you about the people of hell. The amount of pain God can cause is beyond imagination. It is enough to have one sin, which we already do, to receive severe punishment. Those who die as deviators will be firewood for hellfire. They will be tormented by it.*

Sounds pretty awful. That was a Muslim perspective - very similar to what we already heard in the previous audio clip, right? The concept of hellfire in Islam came from that in Christianity.

More Greek history before Christ explaining the idea of eternal torment and flames was made up to control the crowds: Strabo (64/63 BC - c. AD 24) was a Greek geographer, philosopher and historian. He says, "The multitude are restrained from vice by the punishments the gods are said to inflict upon offenders, and by those terrors and threatening which certain dreadful words and monstrous forms imprint upon their minds... For it is impossible to govern the crowd of women, and all the common rabble, by philosophical reasoning, and lead them to piety, holiness and virtue - but this must be done by superstition, or the fear of the gods, by means of fables and wonders; for the thunder, the aegis, the trident, the torches (of the Furies), the dragons etc., are all fables, as is also all the ancient theology. These things the legislators used as scarecrows to terrify the childish multitude."

1 Timothy 4:6-7: (NASB) <sup>6</sup>In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following. <sup>7</sup>But have nothing to do with worldly fables fit only for old women...

When we look at the Greek background of that culture, we see why the Apostle Paul wrote this warning to Timothy. *Fables* had crept into Christianity.



A quick review of the first four examples of *weeping and gnashing of teeth*:

- Being cast out of favor
- Looking in at the faithful fellowship with Abraham, Isaac and Jacob in the ruling kingdom
- Landing in outer darkness (introduced after Example #1) - no light of truth or spirit to show the way
- Great sorrow, regret and consternation over this loss
- This *outer darkness* consequence is a very personal experience to the Jew first because of their loss of favor - and their replacement by the un-favored Gentile peoples of the world (role reversal)
- The *outer darkness* angst and sorrow are also very personal to the Christian as well, as they are in no less jeopardy of losing privilege if they chose self-service over God-service

The same theme: Losing the opportunity to be a true follower of Jesus, but this is not a final judgment.

 **Origins, *Understanding the Origins of Christian Hellfire, History Channel***

- *The concept of hell has been recycled over time. Depending upon one's beliefs, hell is a grave or a punishment with varying degrees of torture, which endures either transitionally or eternally. Christian and Muslim concepts of hell are essentially rewrites of our numerous ancient beliefs. In his 1898 treatise, "The Religion of Babylonia and Assyria," Morris Jastrow, Jr. wrote: What we know of hell today was referred to as the Netherworld in ancient Babylonian and Assyrian civilizations, which taught it as a place full of horrors and presided over by gods and demons of great strengths and fierceness. In 1960, E.A. Wallis Budge wrote in, "The Book of the Dead," that early evidence of the fiery aspect of Christendom's hell is found in the religion of ancient Egypt itself.*

The next two *weeping and gnashing* examples are similar, just as the previous four were similar.

**Example #5: Parable of the Wheat and the Tares - this parable adds another dimension - a *furnace of fire*:**



Matthew 13:37-43: (KJV) <sup>37</sup>He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup>The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup>The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup>As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup>The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup>And shall cast them into a furnace of fire: there shall be **wailing and gnashing of teeth.** <sup>43</sup>Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Aha! Finally the concept of fire is introduced! So, what is this *furnace of fire*? Will Scripture identify it for us?



### It refers to the Great Time of Trouble - here is how we know:

**Psalms 21:8-9:** (NASB) <sup>8</sup>Your hand will find out all your enemies; your right hand will find out those who hate you. <sup>9</sup>You will make them as a fiery oven in the time of your anger; The LORD will swallow them up in His wrath, and fire will devour them.

We think when Jesus used the phrase *furnace of fire*, he had the Old Testament in mind.

**Malachi 4:1:** (NASB) For behold, the day is coming, *burning like a furnace*; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch.

This is talking about the time at the end of this Gospel Age - a great time of trouble before the Day of Judgment.

The *weeping and gnashing of teeth* is put into context. This parable is specifically an end of the age picture as shown by verse 40 and the furnace of fire.

- It refers to *separating out* the false Christian systems at the end of the Gospel Age. It is not about individuals but rather systems. The tares were allowed to grow throughout the age.
- The tares (false systems) are DESTROYED in fire - not tortured. A tare cannot be tortured - it is a weed.
- This is the *furnace of fire* of the *Great Time of Trouble*, not *Gehenna*, which is the second death.
- The weeping refers to the anger and lamenting at being exposed as false and hypocritical.
- The timing is pre-Judgment Day (see **verse 43**) with no allusion to eternal torment - just destruction.

### A bit more history - this time from a Roman perspective:

Lucius Annaeus Seneca (c. 4 BC - AD 65) was a Roman Stoic philosopher, statesman, dramatist, and in one work humorist, of the Silver Age of Latin literature. Seneca says: "Those things which make the infernal regions terrible, the darkness, the prison, the river of flaming fire, the judgment seat, etc., are all a fable, with which the poets amuse themselves, and by them agitate us with vain terrors." Sextus Empiricus (160 - 210 AD) calls them "poetic fables of hell;" and Cicero (106 BC - 43 BC) speaks of them as "silly absurdities and fables."

### Example #6: The Parable of the Net Cast Into the Sea



**Matthew 13:47-50:** (KJV) <sup>47</sup>Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup>Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. <sup>49</sup>So shall it be at the end of the world (literally meaning "age"): the angels shall come forth, and sever the wicked from among the just, <sup>50</sup>And shall cast them into the *furnace of fire*: there shall be *wailing and gnashing of teeth*.

This is the same context and explanation as **Example #5**.





What has been added by these last two examples?

- *Outer darkness* as a penalty - loss of favor was the “weeping” context throughout the Gospel age.
- The context is at a different time frame: Now we are clearly set at the end of the age when the *Great Time of Trouble* arrives.
- This *furnace of fire*, this *Great Time of Trouble* is a time of (among other things) a final separating out and destroying of nominal Christian systems.
- The “true colors” of the systems are here revealed and are now exposed to the “fire” of God’s wrath. There is great accountability and levels of judgment.
- A *furnace of fire* is a contained and controlled fire vs. Gehenna which utterly destroys all therein.



**Permanent Fate, Hellfire, Pastor Charles Lawson**

- *(Very dramatically) Whatever goes to hell stays in hell. It’s permanent. It’s settled, it’s settled. It’s over with. What you’ve done in this life is what determines where you go when you die. Without God, you go to hell. Hell is a place therefore that awaits you at the end of your life. It’s waiting! It’s a place that, my friend, has plenty of patience. It doesn’t matter if you live a hundred and fifty years. It won’t bother hell one bit. It’s waiting! It has much patience for it knows that every soul lost without God that departs from this world will enter into its mouth. It will take its clutches just as Job said and wrap itself around it and pull it down into the midst of hell itself. It gives it an identity. A personality. Almost like hell takes glee in the fact that those who die without God are entering into its presence.*

This kind of teaching instills a deep fear in people. Did Jesus in his ministry instill that kind of fear and uncertainty? No. He drew people to his love, goodness, mercy, justice and teaching. He drew them through goodness, not through threats. There is a dramatic contrast.

**What about being *cut asunder*? Doesn’t that show torment?**

Now for the last use of *weeping and gnashing*. This one is different - it is individual and focused.

**Example #7: Jesus’ great prophecy of his return:**

Matthew 24:44-51: (KJV) <sup>44</sup>Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. <sup>45</sup>Who then is a faithful and wise servant, whom his lord hath made ruler (better translation: has appointed) over his household, to give them meat in due season? <sup>46</sup>Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>47</sup>Verily I say unto you, that he shall make him ruler over all his goods. <sup>48</sup>But and if that evil servant shall say in his heart, my lord delayeth his coming; <sup>49</sup>And shall begin to smite his fellowservants, and to eat and drink with the drunken; <sup>50</sup>The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, <sup>51</sup>And shall **cut him asunder**, and appoint him his portion with the hypocrites: (a place already established with the previous texts - like being in the darkness, although that term is not used) there shall be **weeping and gnashing of teeth**.





This parable is a somewhat unique example. It deals with an individual (not classes of people or systems) who was given great responsibility at the end of the Gospel Age. It describes the consequence of such a servant chosen to dispense "meat in due season," (the deep things of the Gospel message) if he should not be faithful to his responsibility in its entirety.

This teaches that with great privilege comes great responsibility and potential for a great loss - the greater the leadership, the greater the potential fall. This is a warning in principle to stand firmly for what we believe to be right and true according to the Gospel. By not doing so, we would experience *weeping and gnashing of teeth* - a great loss.

 **Fire, blood, enemies, screams, *The People of Hell*, [waytoGodproject.com](http://waytoGodproject.com)**  
(More on the Muslim version of hell)

- *Whilst in this state they would be whipped with cudgels made of iron while wearing shirts of tar. They will sleep on a bed of fire covered with fire. It will eat thorny bush and drink blood and scalding pus. This is all associated with severe physiological pain. Feelings of helplessness, disgrace and shame will accompany them. Under all the suffering the people of hell will be the enemies of each other. They will constantly curse each other as well as insane screaming; balling, begging, moaning and groaning will merge into a deafening howl.*

Yikes! Darkness and fear. Is this what the Bible teaches? So far in what we have covered, the phrase *weeping and gnashing of teeth* repeated seven times has nothing to do with a final judgment.

THE HEATHEN INVENTED THE DOCTRINE OF ENDLESS PUNISHMENT - SHOWN BY THEIR OWN CONFESSIONS. Any one at all familiar with the writings of the ancient Greeks or Romans cannot fail to note how often it is admitted by them that the national religions were the inventions of the legislator and the priest, for the purpose of governing and restraining the common people. Hence, all the early lawgivers claim to have had communications with the gods, who aided them in the preparation of their codes. Zoroaster claimed to have received his laws from a divine source; Lycurgus obtained his from Apollo, Minos of Crete from Jupiter, Numa of Rome from Egeria, Zaleucus from Minerva, etc. The object of this sacred fraud was to impress the minds of the multitude with religious awe, and command a more ready obedience on their part.

There are many historical references to show the fabrication behind all of this. What does that mean? These fabrications happened before the New Testament was written and they are not a part of the Old Testament. They begin to appear in ancient Egyptian theology and borrowed and expanded upon by the Greeks and others. They were made up stories for the purpose of controlling the people.

*Weeping and gnashing of teeth* is not about control. It is about personal accountability when making the wrong choice.



A CQ App user suggests, "Jesus was a Jew. He lived and conducted his ministry in Jewish cities to a majority of Jews. Christianity came out of Judaism. Jewish belief is based on works e.g. what to eat. How to be clean. What to wear. How to live NOW as a separate holy society. They were never given a consequence about what would happen after they died! They believed when you die that's it. Why would God who in His infinite grace chose them for Himself leave out a thing like hellfire in their future for not obeying His covenant? That's pretty important...just saying...."

Why would God leave out from His dealings with His chosen people such an important aspect of life as hellfire if it were true? Why leave out something so important? Because it did not belong. Future CQ programs will continue to review every Scripture that even alludes to hell or hellfire in the New Testament.

		Phrase used	TO WHOM primarily does it apply?	WHEN does this apply and WHAT does it mean?
Example #1	Parable of the Closed Door	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> </ul>	The Jews living in Jesus' time	At the end of the "Jewish Age" (the period of Jewish favor) for the Jews who rejected their opportunity – their weeping and gnashing experience will be witnessing their position of favor being handed over to those who were once looked at as unclean, unprofitable and undesirable.
Example #2	Faithful Centurion	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> <li>outer darkness</li> </ul>	Christians	Throughout the "Gospel Age" (the period of time the Gospel was preached to the Gentiles) for any Christian who talks the talk without walking the walk – their weeping and gnashing will be directed at having come out of a dark and undesirable state into light, only to choose to misuse or abuse that light and be returned to a darkened state of being.
Example #3	Parable of the Wedding Banquet	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> <li>outer darkness</li> </ul>	Christians	Same as above.
Example #4	Parable of the Talents	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> <li>outer darkness</li> </ul>	Christians	Same as above.
Example #5	Parable of the Wheat and the Tares	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> <li>furnace of fire</li> </ul>	False systems (not individuals) of Christianity	At the end of the "Gospel Age" for the false systems of Christianity and those they house – their weeping and gnashing will be focused on having occupied the seats of honor – only to be exposed as being hypocritical and self-serving systems and NOT God's called out church.
Example #6	Parable of the Net Cast Into the Sea	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> <li>furnace of fire</li> </ul>	False systems (not individuals) of Christianity	Same as above.
Example #7	Jesus' prophecy of his return	<ul style="list-style-type: none"> <li>weeping and gnashing of teeth</li> <li>cut asunder</li> </ul>	Individuals – favored servants of God that do not meet the highest mark of being a true follower of Jesus	At the end of the "Gospel Age," to even the most highly favored servants of God, should they become slack in their zeal. This weeping and gnashing is directly focused on having overcome the previous errors and pride and in spite of that overcoming, still being subject to the potential choice of self-service and therefore being cut off from incredible opportunity.



*Weeping and gnashing of teeth* applies to all aspects of accountability in following after Jesus - in different time frames, different groups of people and individuals and systems. It has to do with not following through in following Christ.

To reiterate, in a series of programs, CQ will examine all of the words of Jesus regarding "hell and hellfire" divided into three categories:

1. The phrase "weeping (or wailing) and gnashing of teeth"
2. The Greek word "Gehenna" that is sometimes translated "hellfire"
3. The Greek word "Hades" that is sometimes translated "hell"

We believe that these three categories represent three distinctly different types of judgment and should not be all lumped together, for their context shows them to be separate teachings!

A danger that causes misunderstandings in Scripture is putting concepts together that do not belong. We cannot mix Scriptures that apply pre-Judgment Day vs. Judgement Day Scriptures vs. those that have to deal with death and Revelation's *second death*. We have to examine the scriptural context in light of the historical or cultural context.

## WEEPING (OR WAILING) AND GNASHING OF TEETH



We believe all seven uses of this phrase express a reaction to a great loss of opportunity throughout and at the end of the age of the Gospel message. This loss is most often experienced by classes of people and sometimes by individuals, but **is NOT related to a final judgment after death.**

This phrase has four primary applications:

1. At the end of the age of Jewish favor. Jesus cast Jerusalem off and in 70AD the destruction of Jerusalem ended the period of favor to Israel. That was a harsh sentence, but there was also a rebirth of the favor of Israel - we are living in this time! The Jews have been regathered to their homeland against impossible odds. But they lost the opportunity to follow Jesus.
2. Throughout the Gospel Age, favor lost for the Gentile Christians who *came out of darkness* but then did not follow Jesus to the best of their ability.
3. At the end of the Gospel Age, those hypocritical false church systems who misled the people.
4. Individuals at the end of the Gospel Age who were not overcomers.



## Some previews of Part II:

 **Rich and powerful go there, Hellfire, Pastor Charles Lawson**

- *(Very dramatically) Hell is full of multi-millionaires and multi-billionaires. There are old men in this world in their eighties and nineties that are so rich they could buy and sell Knoxville, Tennessee. My friend, they're gonna die and go to hell. Yes, they will. They will die and go to hell. There are politicians running this world right now that one day they'll step down from the kings, and the queens and the president and the parliamentarians and they'll go to hell one day. (Screaming) Hell is full of kings! Hell is full of queens! Some of the biggest and greatest that ever lived are in hell right now. Hell knows no identity! (Screaming) It is no respecter of persons!*

## We will be spending a lot of time in the next Part on these:

**Luke 16:23-24:** (NASB) <sup>23</sup>In **Hades** he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. <sup>24</sup>And he cried out and said, Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.

**Matthew 18:9:** (NASB) *If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the fiery **hell**. (**Gehenna**)*

Hades and Gehenna are different. Why and what do they really mean? Next time!

 **Responsible for your fate, The People of Hell, waytoGodproject.com**  
(A Muslim perspective)

- *Once they enter this place there will be no way out. However, you didn't enter it yet and you have a great chance not to. You've heard the truth. Now using your free will, you can choose your next actions carefully. No matter what your choice is, remember that you are the one responsible for your decisions.*

## Final food for thought for today:

**Genesis 2:16-17:** (YLT) <sup>16</sup>And Jehovah God layeth a charge on the man, saying, of every tree of the garden eating thou dost eat; <sup>17</sup>and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die.

God laid out the consequence for sin right at the beginning! It was a really simple consequence: You will begin the dying process and you will die. It is interesting to note what God did *not* say. He did *not* say the penalty of sin was eternal torture.

Satan contradicted God and lied to Eve, assuring her she would *not surely die*. That was the first lie in the Bible and gives the opportunity for the belief of hellfire to exist! Without that first lie, you cannot have that other fabrication.

**Romans 6:23:** (NASB) *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

This is a simple statement in the New Testament that accurately reflects the proclamation of God in the Old Testament! The wages of sin is....eternal



torment? Separation from God? No! *The wages of sin is death*. Death is the absence of life.

This is a very serious matter. We urge all to really focus on what the Bible teaches. What God said in Genesis was repeated in Romans 4,000 years later . What He said, He meant!

*So, do the fires of hell come from God?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*

*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*



**We ended on this text - let's go a little further with it:**

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

**Destroyed**: Strongs #1842 *exolothreuo* 1 to destroy out of its place, destroy utterly, to extirpate

**ex·tir·pate** Function: *transitive verb*

1a: to destroy completely: wipe out

1b: to pull up by the root

2: to cut out by surgery

Psalms 21:8-9: (NASB) <sup>8</sup>*Your hand will find out all your enemies; your right hand will find out those who hate you. <sup>9</sup>You will make them as a fiery oven in the time of your anger; The LORD will swallow them up in His wrath, and fire will devour them.*

**Total destruction is the biblical end for the incorrigible:**

2 Thessalonians 1:7-9: (ASV) <sup>7</sup>*and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, <sup>8</sup>rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: <sup>9</sup>who shall suffer punishment, even eternal **destruction** <3639> from the face of the Lord and from the glory of his might,*

Is Hitler a typical or extreme example of those who would be sentenced to hell? He is extreme!

For the "typical" person, does JUSTICE demand that an eternal suffering be the price of a finite life lived in sin? Is that God's justice?

**Here is God's justice:**

Acts 17:31: (NASB) *because He has fixed a day in which He will judge the world in righteousness through a man whom He has appointed, having furnished proof to all men by raising him from the dead.*

Romans 5:18: (NASB) *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*



Now a bit about the use of the Hebrew word *sheol*:

In the Old Testament, we will see that there is only one word translated "hell":

**Sheol:** Strongs #7585 she'owl (sheh-ole'); or sheol (sheh-ole'); from 7592; Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates  
AV-grave 31, hell 31, pit 3; 65

**Let's look at some of the "warnings" using this word:**

Deuteronomy 32:21-23: (KJV) <sup>21</sup>They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those, which are not a people; I will provoke them to anger with a foolish nation. (This text quoted in Romans 10:19-21 relating to the Gentiles coming to favor) <sup>22</sup>For a fire is kindled in mine anger, and shall burn unto the lowest **hell <7585>**, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Psalms: 9:17: (KJV) The wicked shall be turned into **hell <7585>**, and all the nations that forget God.

Psalms 55:15: (KJV) Let death seize upon them, and let them go down quick into **hell <7585>** for wickedness is in their dwellings, and among them.

Proverbs 27:20: (KJV) **Hell <7585>** and destruction are never full; so the eyes of man are never satisfied.

Now, here are other uses of the very same word - the difference? These Scriptures do not refer to bad people, so the exact same word with the exact same meaning is translated differently. Why is it translated differently? Could it be to further an unscriptural agenda of a burning hell?

Isaiah 2:6: (KJV) The LORD killeth, and maketh alive: he bringeth down to the **grave <7585>**, and bringeth up.

Job 14:13: (KJV) O that thou wouldest hide me in the **grave <7585>**, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

Psalms 49:14-15: (KJV) <sup>14</sup>Like sheep they are laid in the **grave <7585>**; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the **grave <7585>** from their dwelling. <sup>15</sup>But God will redeem my soul from the power of the **grave <7585>**: for he shall receive me. Selah.

Hosea 13:14: (KJV) I will ransom them from the power of the **grave <7585>**; I will redeem them from death: O death, I will be thy plagues; O **grave <7585>**, I will be thy destruction: repentance shall be hid from mine eyes.