

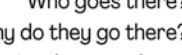
Matthew 6:10: (NASB) *Your kingdom come, Your will be done, on earth as it is in heaven.*



established that the pathway to heaven is available by invitation only and walking it requires life-long faith, sacrifice and obedience. While acknowledging we are sinners and loving Jesus are wonderful steps to take, they do not get us to heaven. Though these scriptural truths are enlightening, they raise many questions. What about hell? What are all those unsaved people doing on earth? What about Judgment Day?

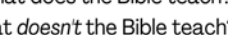
TRUTH

Who goes there?
Why do they go there?
Why don't others go there?



TRUTH

What does the Bible teach?
What *doesn't* the Bible teach?



EARTH

What is earth's true destiny?
What does this mean for humanity?

ELL

We discussed the truth about heaven and the truth about the destiny of earth. Now we need to know the truth about hell.

According to biblical teaching, does a hell of torment really exist?

There are several Scriptures - especially in the teachings of Jesus - that at first glance seem to describe the hell traditionally taught by many Christian denominations. We say "seem to teach" because we unequivocally believe them to be dramatically misunderstood and misapplied.

Let's look at some of the texts used to "prove" a hell of eternal torture.

A fiery hell:

Matthew 18:8-9: (NASB) *⁸If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire. ⁹If 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.*

Being *cast into the fiery hell* seems like a “no interpretation needed” phrase. Is it?



The Parable of the Talents:

Matthew 25:24-30: (NASB) *²⁴And the one also 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. ²⁵And I was afraid, and went away and hid your talent in the ground. See, you have what is yours. ²⁶But his master answered and said to him, You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. ²⁷Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. ²⁸Therefore take away the talent from him, and give it to the one who has the ten talents. ²⁹For 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. ³⁰Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.*

The steward, who had charge of one talent, did nothing. He is therefore cast out of favor and will suffer *weeping and gnashing of teeth*. There is no fire here, but **outer darkness** does not sound good.



TO: Inspiration@ChristianQuestions.com

Shane writes: Hi, Rick and Jonathan, I have recently discovered your podcast and have been really enjoying it, so firstly wanted to thank both of you for your efforts! My question deals with the concept of hell being a location or an event. I have always wrestled with how a God who loves can condemn people to eternal torture. I want to believe that burning forever for those who have not accepted Christ is not true, but I cannot ignore the Luke 16 parable about Lazarus and the Rich Man. My question is...if hell is not real then what does the Luke 16 parable mean?

The account is found in Luke 16:23-31, but we will read just a portion.

The Rich Man and Lazarus account:

Luke 16:23-26: (NASB) *²³In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. ²⁴And 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. ²⁵But Abraham said, Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. ²⁶And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.*

It seems a little fanciful that a finger of water would do much, but the imagery here of a great chasm and the inability to cross over definitely sounds like the hell we have heard of, right?

Torment and agony in flames - is this another "no interpretation needed" text:

Revelation 20:10: (NASB) *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

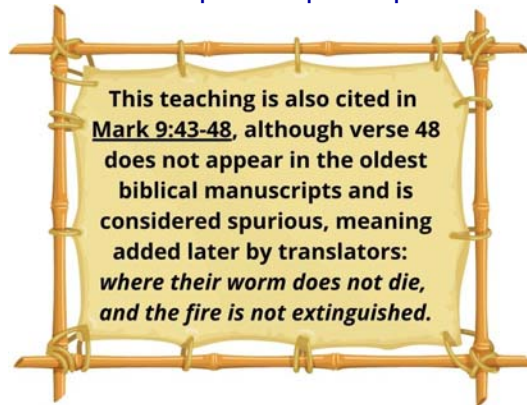
Tormented...forever in a lake of fire! How much more specific do we need to be?

These Scriptures do not sound promising. It would be depressing if there were no explanations for these verses.

**In light of these Scriptures, what was said in Part I does not seem true.
How do we handle this?**

The answer to such difficult contradictions is always the same. Look at the Scriptures in question, place them in their appropriate context, understand the meaning of the key words and then reassess what was previously concluded. This is an exercise in patience and integrity.

We will go back to the texts we just read to provide a summary answer and recommend specific past episodes where we provided a detailed answer.



Matthew 18:9: (NASB) *...it is better for you to enter life with one eye, than to have two eyes and be cast into the fiery **hell** <1067>.*

If we take this text literally, does it mean we go to heaven with one eye, one hand or one foot?

We will watch to see if this is symbolic.

Hell: Strong's #1067 *geenna*; of Hebrew origin; valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment



Episode 876: (Part II)
Do the Fires of Hell Come From God?
Defining "Gehenna" – place of torment or destruction?

Gehenna is the Valley of Hinnom - how does that help us? What happened there?

(Source: Nelson's Illustrated Bible Dictionary) In the time of Jesus, the Valley of Hinnom was used as the garbage dump of Jerusalem. Into it were thrown all the filth and garbage of the city, including the dead bodies of animals and executed criminals. To consume all this, fires burned constantly. Maggots worked in the filth. When the wind blew from that direction over the city, its awfulness was quite evident.

This was a place of utter destruction, not torture. Why is this penalty imposed for disobedient followers of Jesus?

This valley was particularly known for its specific history:

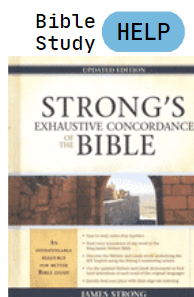
Jeremiah 19:2-6: (NASB) ²*Then go out to the Valley of Ben-hinnom, which is by the entrance of the Potsherd Gate, and proclaim there the words that I tell you, ³and say, Hear the word of the LORD, you kings of Judah and inhabitants of Jerusalem. This is what the LORD of armies, the God of Israel says: Behold I am going to bring a disaster upon this place, at which the ears of everyone that hears of it will tingle. ⁴Since they have abandoned Me and have made this place foreign, and have burned sacrifices in it to other gods that neither they nor their forefathers nor the kings of Judah had ever known, and since they have filled this place with the blood of the innocent ⁵and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I did not command nor speak of, nor did it ever enter My mind; ⁶therefore, behold, days are coming, declares the LORD, when this place will no longer be called Topheth or the Valley of Ben-hinnom, but rather the Valley of Slaughter.*



Israel worshipped the God of Molech here and sacrificed their live children by burning, *a thing which I did not command nor speak of, nor did it ever enter My mind*. It ended up as a garbage dump, a symbol of the heinousness of idolatry and the torture of children.

Gehenna is a symbol of complete destruction. The audience of Jesus would immediately know he was referring to this garbage dump of destruction.

Torture was and is appalling to God.



Bible Study **HELP**

Strong's Exhaustive Concordance of the Bible helps by finding the location of specific texts and a study of the original language used. This is how we know that whenever **<1067>** has been translated into English as *hell*, it is the Greek word for *Gehenna*, meaning destruction, not a place of eternal torture.

To learn what the Bible says about "earth," we can quickly find every verse containing that word

GENESIS 1:1

In the beginning **H7225** God **H430** created **H1254** **H853** the heaven **H8064** and **H853** the earth. **H776**

GENESIS 1:2

And the earth **H776** was **H1961** without form, and darkness **H2822** was upon the face **H644** of the deep. And the Spirit **H7307** of God **H430** moved **H73** **H6440** of the waters. **H4325**

GENESIS 1:10

And God **H430** called **H7121** the dry **H3004** land Earth; **H776** and the gathering together **H4723** of the waters **H4325** called **H7121** he Seas: **H3220** and God **H430** saw **H7200** that it was good. **H2896**

Beside each word is an assigned number that correlates back to the Hebrew or Greek word in the original text

Our podcast regularly quotes from *Strong's Exhaustive Concordance of the Bible*, easily found online or in hard copy.

The Parable of the Talents (excerpt):

Matthew 25:30: (NASB) *Throw out the worthless slave into the outer darkness; in that place there will be weeping <2805> and gnashing <1030> of teeth.*

Weeping and gnashing of teeth is referenced seven times in the teachings of Jesus. One time the end result is to be thrust out, one time it is to be with hypocrites, twice it is to be cast into a furnace of fire and three times to be in outer darkness.



Here is one of the two uses of this word outside of this context. It is a prophetic picture of the time when Jesus was born under the rule of Herod: 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.*



Weeping/Wailing: Strong's #2805 *klauthmos*; lamentation

Gnashing: Strong's #1030 *brugmos*; a grating (of the teeth)

All uses of this word are from the teachings of Jesus.

- *Weeping* is not just shedding tears; it is a wailing anguish of heart at a traumatic and piercing loss.
- The *gnashing of teeth* is a reaction to deep pain or an overwhelming rage.

Weeping and gnashing of teeth is all about the personal pain and anger of great loss as a result of personal decisions. None of the seven uses of this phrase have to do with the final judgment. There is no suggestion of eternal torture or God-inflicted punishment in any of the teachings of Jesus.

| The seven uses of the phrase <i>weeping and gnashing of teeth</i> in the Bible It is never related to a final judgment See CQ Episode 869: "Do the Fires of Hell Come From God? (Part I)" for details | | |
|--|------------------|--|
| APPEARANCE | REFERENCE | SUMMARY EXPLANATION |
| 1. Parable of the Closed Door Jesus is speaking to a Jewish audience. | Luke 13:23-28 | 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. |
| 2. The Faithful Centurion Jesus is speaking to a Gentile. Includes the phrase <i>outer darkness</i> , meaning the temporary blindness of the world without the enlightenment of God's favor. | Matthew 8:5-12 | This is a reference to Israel being rejected and replaced by Gentiles because they rejected Messiah. This Gentile centurion was "on the outside looking in," but he displayed great faith. |
| 3. Parable of the Wedding Banquet Includes the phrase <i>outer darkness</i> , meaning the guest not "clothed" in the robe of Christ's righteousness is now away from the light of favor. | Matthew 22:8-14 | A stark lesson of choice and loss for all called by God through Jesus to the heavenly calling. |
| 4. Parable of the Talents The focus is directed at Christianity and not a Jewish audience. Includes the phrase <i>outer darkness</i> , meaning the temporary blindness of the world without the enlightenment of God's favor. | Matthew 25:24-30 | Another pointed lesson to those called into the light of the gospel through the enlightenment of the holy spirit. They are given opportunities to directly advance the Master's cause, but instead merely preserve those opportunities by their preoccupation with the world. Just like the Jews, any Christian given the opportunity of the gospel who did not use it will lose that privilege, causing great sorrow. |
| 5. Parable of the Wheat and Tares Includes the phrase <i>furnace of fire</i> , meaning the great time of trouble. | Matthew 13:37-43 | This is an end-of-the-age picture, referring to the separating out of the false Christian systems at the end of the Gospel Age. False systems were allowed to grow throughout that time and are destroyed (not tortured) in the fire (destruction) of the great time of trouble. The weeping refers to the anger and lamenting at being exposed as false and hypocritical. |
| 6. The Parable of the Net Cast Into the Sea | Matthew 13:47-50 | Same explanation as the parable above. |
| 7. The prophecy of the return of Jesus | Matthew 24:44-51 | This deals with an individual (not classes of people or systems) who was given great responsibility at the end of the Gospel Age. This teaches that with great privilege comes great responsibility and the potential for great loss. This is a warning in principle to stand firmly for what we believe to be right and true according to the gospel message. |



Continuing, the story of the Rich Man and Lazarus is about a poor man named Lazarus who sits outside the gates of a rich man hoping to eat scraps from his table. They both die. The once favored rich man is now suffering. The poor man is now favored by associating with Abraham, the father of the Jewish nation, and there is a great chasm between them that no one can cross over.

Luke 16:23-24: (NASB) ²³In Hades he lifted up his eyes, being in **torment** <931>, and saw Abraham far away and Lazarus in his bosom. ²⁴...send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in **agony** <3600> in this flame.



First and foremost, this is not a physical event; it is a parable. Let's look at the context:

THE FIRST THREE PARABLES ARE ADDRESSED TO THE SCRIBES AND PHARISEES FOR CRITICIZING JESUS SHOWING THE CONVERSION OF ONE DEEMED "LOST" IS AN OCCASION FOR GREAT REJOICING IN HEAVEN:

1. LOST SHEEP
2. LOST COIN
3. PRODIGAL SON

THEN JESUS TURNS TO HIS DISCIPLES WITH THE NEXT PARABLE, SHOWING THAT THE CURRENT STEWARDS, THE PHARISEES, WERE ABOUT TO BE DISPLACED. THEY PICKED UP ON THIS AND DERIDED HIM:

4. UNJUST STEWARD

FINALLY, JESUS PREDICTS THE TRANSITION OF FAVOR FROM THE JEWS TO THE GENTILES:

5. RICH MAN AND LAZARUS

1. Luke 15:3-7: The Parable of the Lost Sheep shows the recovery of mankind from their lost state of sin. Jesus gives the interpretation of his theme - joy in heaven.
2. Luke 15:8-10: The Parable of the Lost Coin illustrates in its big picture the value of the redeemed race of man as a part of the symmetry of the ten coins being restored.
3. Luke 15:11-32: The Parable of the Prodigal Son shows the two classes of Israel - the Pharisees represented in the older brother and the sinners and publicans represented in the younger one.
4. Luke 16:1-15: The Parable of the Unjust Steward frontally attacks the selfish and compromising spirit displayed by the Pharisees, showing their hypocrisy and godlessness.
5. Luke 16:19-31: The Parable of the Rich Man and Lazarus depicts the favored nation of Israel, specifically the Pharisees, losing their favor to the lowly Gentiles.



These five parables provide a progression of teaching.

The fifth parable uses two different two Greek words for *torment*: Here is the first:



Torment: Strong's #931 *basanos*; a touchstone

Greek-English Lexicon: a touchstone, which is a black siliceous stone used to test the purity of gold or silver by the color of the streak produced on it by rubbing it with metal by which one is forced to divulge the truth

It is used to determine the quality of a metal - it is a testing, not a torture. The Rich Man was being tested and revealed as a fraud and a hypocrite. Jesus is speaking directly to the Pharisees.



(Source: Wikipedia, "Metallurgical assay")

The age-old touchstone method is particularly suited to the testing of very valuable pieces, for which sampling by destructive means, such as scraping, cutting or drilling is unacceptable. A rubbing of the item is made on a special stone, treated with acids and the resulting color compared to references. Red radiolarian chert or black siliceous slate were used to view the resultant treated streak of the sample. Differences in precious metal content as small as 10 to 20 parts per thousand can often be established with confidence by the test. It is not indicated for use with white gold, for example, since the color variation among white gold alloys is almost imperceptible.



What kind of deep regret and consternation would there be when you are revealed as a hypocrite? This is similar to the *gnashing of teeth* picture.

Second word for *agony/torment*:

Agony/Torment: Strongs #3600 *odunao*; to grieve

Mary used this second version of the word when she thought the young boy Jesus was lost:

Luke 2:48: (KJV) *And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee **sorrowing** <3600>.*

Mary and Joseph thought they had lost their child. There is no sense of torture in an unending fire in these verses, but there is a grieving over the loss of some great opportunity. Even the *flame* in the story cannot be construed as a blazing fire.



Examining this parable closely, we find this to be a detailed prophecy of the role reversal between the once-favored nation of Israel who rejected Jesus, and therefore God's favor would instead go to the Gentiles. The dispensation was changing from the Jewish Age to the Gospel Age. Jesus was illustrating the suffering the nation of Israel would experience because of their hardened hearts. He was condemning the Pharisees for the role they were playing in misguiding the people. He was foreshadowing Israel's house being left desolate in Matthew 23:38.

Taken literally, the story becomes absurd. We break it down phrase-by-phrase in Episode 881. There is nothing that says the Rich Man is wicked so if taken literally, everyone who wears purple and fine linen are burned and unless we are poverty-stricken, we do not go to heaven. We know Abraham could not be in heaven because no one who died prior to Jesus was given that opportunity.





This is the fifth in a series of five parables told by Jesus. A parable is a story used to explain a spiritual lesson or show the difference between right and wrong.

Obviously the story is symbolic, as reading it literally creates absurdities:

- There is nothing stating the Rich Man is wicked or the Poor Man is good. Therefore, there is nothing said about the wicked going into eternal torment at death.
- All wearing purple and fine linen who eat heartedly every day are placed in a furnace of fire. It would mean unless we are poverty-stricken beggars, full of sores and hanging out with dogs, we would never be able to arrive - not in heaven - but in Abraham's bosom (which makes no sense - how does everyone fit?) when we depart this life. (No one was able to go to heaven before Jesus died to open the way and Abraham died long before.)

Upon closer inspection, the Parable of the Rich Man and Lazarus is a remarkable prophecy of the conditions relating to the Jews and the Gentiles and their role reversals of having God's favor.

Jesus, warning the Pharisees, predicted they and the nation of Israel being "rich" with God's favor and looking down upon the Gentiles, pictured by Lazarus, would soon have that favor removed as the Gentiles were given the opportunity to hear and respond to the gospel message. Jesus was illustrating the suffering the nation of Israel would experience because of their hardened hearts.

God has a comprehensive plan that includes every man, woman and child who ever lived. The Bible describes it in two phases - a heavenly phase for footstep followers of Jesus and an earthly phase for the "everyone else." There are consequences for what we do, say and think in this life, but it is absolutely not eternal torture with no hope of learning, growing, forgiving or reconciliation.

Torment and agony in flames?

Revelation 20:10: (NASB) *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented <928> (touchstone - a revealing) day and night forever and ever.*

Unquenchable fire, everlasting worms and every time Jesus mentions *Gehenna* - these are just a few of the issues discussed on Episode 1027:



The devil who deceived them - Satan is the great deceiver.

The beast and the false prophet - great religious systems. They are symbolic, showing their great power and deceptive teachings are bigger than what one man can put in place.

The *lake of fire* and *brimstone* are representative of *Gehenna*, symbolizing total destruction.



The symbols in Revelation 20:10 show the ages-long process of revealing the sins and corruption of the devil, beast and false prophet, and those who followed them. Their actions can and will continue to be revealed - even after their destruction. It will never be forgotten.



As this process unfolds, Revelation tells us of the rest of the judgments:

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

Death is the absence of life.



Second death comes after a final judgment, as discussed further in the next segment.

What is the difference between *death* and *Hades*? *Death* is the result of the loss of life - lifelessness. *Hades* is the condition of being lifeless. This Greek word was *sheol* in Hebrew, meaning to cover over or burial.



Humanity's destiny and the idea of hellfire:

When thoroughly studied with an open mind to **Scripture over tradition**, the idea of a burning hell stands completely contrary to the Bible.

There is a final judgment resulting in a final destruction for all those who choose not to conform to the will of God - after having been given sufficient time to learn and improve.

Even those who have never read Dante Alighieri's, *The Divine Comedy*, the famous fictional poem from the year 1320, have probably been influenced by it in some way. Its most famous line has been reproduced throughout the world in many forms: "Abandon hope, all ye who enter here." The illustrations showing different levels of hell based on different sins will likely seem familiar. **See the Bonus Material for more.**

We barely scratched the surface of proof on this doctrine. Please go to the referenced podcasts for deeper study.

**If the unrighteous do not go to hell, then what is in store for them?
What about the Day of Judgment?**

As we have seen Christian tradition to be wrong on the doctrine of a burning hell, it stands to reason it will of necessity be off on the Day of Judgment as well. The Bible teaches that Judgment Day is a long period of time - not a 24-hour period. Its purpose is to demand accountability for sin and give the opportunity for people to turn their lives towards righteousness.

We touched on these texts in Part I. We now focus on the *broad road to destruction*:

Matthew 7:13-14: (NASB) ¹³Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. ¹⁴For the gate is small and the way is narrow that leads to life, and there are few who find it.



We know that not all Scriptures apply to all people in all times. So, when do these texts apply? We have been saying everyone will finally get a real opportunity in the kingdom after their resurrection. But if this text applies now in this life, it means most people will be destined for *destruction*, not opportunity. What does this mean?

It does apply now. Following Jesus is difficult - it is a *narrow way* but it brings life. *The way is broad that leads to destruction* - everyone else who is not following Jesus is on this path that was opened by Adam and his sin.

When something is destroyed, it no longer exists. When someone dies, *they* no longer exist. Adam brought sin, sin brought death; humanity is currently on this broad road to destruction.

The equation is simple:

Romans 6:23: (NASB) *For the wages of sin is death...*

This is a much simpler concept than is normally taught in Christianity. We confuse the simplicity of true Christian teaching when we have preconceived notions from traditions. The *wages of sin* is not torture, but destruction, death, lifelessness.

Understanding the events and purposes of Judgment Day



The broad way that leads to destruction is now, but how about later?

Hebrews 9:27: (NASB) *And inasmuch as it is appointed for men to die once and after this comes **judgment** <2920>*,

This sounds ominous, but what does *judgment* <2920> mean?

Judgment Day will be a day (a time) of testing, not condemnation:

John 5:28-29: (ASV) ²⁸*Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,* ²⁹*and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of **judgment** <2920>*.



Some translations we are more familiar with like the King James Version say, *unto the resurrection of damnation* or like the New International Version, *those who have done evil will rise to be condemned*. It is a common teaching in the churches that the sacrifice of Jesus allows everyone to be resurrected, but evil people are immediately damned to hell as a result of what they have done. How can we be sure this is absolutely incorrect?

Judgment: Strongs #2920 *krisis*; decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (specifically, divine law):

1) a separating, sundering, separation 1a) a trial, contest 2) selection 3) judgment



We understand what a crisis is. We get our English word “crisis” from the Greek *krisis*. Think about a person who has gone through a serious trauma and is in a hospital. The hospital staff describe the patient as being *in a period of crisis*. This means things could go either way. There is a period of time where the end result is not evident – it could be recovery or death.

John 5:28,29 tells us that once resurrected, those who have made poor choices in the past will have a period of time to turn those behaviors around. They may pull themselves up and follow God’s precepts, or they may continue on a downward path that will see them destroyed.

The common teaching (when all are resurrected in Jesus, they come alive to immediately face either condemnation or are sent to heaven) is not scriptural. The period of judgment is much longer than an instantaneous moment. It is not just a stamp of approval or disapproval. **Mankind will be accountable for their past choices, but the key is what they do going forward with a full discernment of knowledge.**

How will they live up to that accountability, rectifying those mistakes? And, how will they live up to the righteousness God now expects out of them? It is a time when each human being who has been raised to meet that day of judgment is being tried to see if they will walk towards God or away from God. It is a period of *krisis*.

Judgment Day will be a day of restraint:

2 Peter 2:9: (KJV) *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be **punished** <2849>:*

Punished: Strong’s #2849, *kolazo*; (dwarf); 1) to lop or prune, as trees and wings
2) to curb, check, restrain 3) to chastise, correct, punishment 4) to cause to be punished



Pruning a tree, vine or bramble produces fruit. It focuses the plant on using its energy profitably. All of humanity will be capable of producing fruit. God does not promise all *will* develop fruit, because it is an individual choice. Again, it is a day of *krisis*; it could go either way.

Judgment Day applies equally to all who have ever lived:

Matthew 11:20-24: (NASB) ²⁰*Then he began to denounce the cities in which most of his miracles were done, because they did not repent. ²¹Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. ²²Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.*

Here Jesus is comparing the ancient cities of Tyre and Sidon with Chorazin and Bethsaida, places where he preached. He is saying that they will have an easier time in the day of judgment than Chorazin and Bethsaida.

(Source: Matthew Poole’s Commentary on the Whole Bible) Tyre and Sidon were habitations of heathens, their country joined to Galilee. They were places of great traffic, inhabited with Canaanitish idolaters, and exceedingly wicked; threatened by the prophet Isaiah (Isaiah 23:1-18), and by the prophet Ezekiel (Ezekiel 26:1-28:26), and by Amos (Amos 1:9,10), a people odious to the Jews upon many accounts.



Jesus' point is that if they would have had him preaching to them, they would have repented. These were individuals who never saw Jesus, but if they had, they would have repented. And he does not stop there...

²³And 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. ²⁴Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.

Sodom was a city specifically destroyed because of its inherent, deeply embedded evil. If Jesus says that Tyre, Sidon and even Sodom would have repented if they had heard him, it means they would not have a fair chance at eternity if those inhabitants were brought back to life and faced eternal damnation. Instead, this tells us that these individuals will have an easier time in the Day of Judgment because they will be given the opportunity to learn of Jesus and to choose righteousness and a way of redressing their previous lives.

Judgment Day will be based fully upon one's own actions, with the past considered and weighing heavily, but not a primary consideration:

Jeremiah 31:27-30: (NASB) *²⁷Behold, days are coming, declares the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. ²⁸As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, (past actions)*

Here God is saying that He has *watched over them*, in how they have been destructive. He continues...

so I will watch over them to build and to plant, (present actions) declares the LORD.

He *will watch over them*. God is talking about how He *watched* them in the past and He *will watch* their opportunity to build in the future.

²⁹In those days they will not say again, the fathers have eaten sour grapes, and the children's teeth are set on edge. ³⁰But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.

We all currently inherit "the sins of our fathers," and weakness and sickness from Adam. These verses state that inherited sin and weakness will not overrule our actions time and time again. It is going to be different. Each person will be responsible for their own issues!



So much of human history is based on trauma, inequity, violence, horrific mental and physical suffering and pain. Mankind is full of temptations and desperations. Think of how we have treated each other. The secrets that have been kept, the hurts that have been committed, the betrayals against each other.

It is a tangled mess. The resurrection will be like a massive trauma center. People will be resurrected with memories of whatever experiences they were in when they died, and people have gone through unfathomable cruelty in all timelines. They will have to seek and give forgiveness, and that which has been hidden will be revealed. Everyone will need to make amends to the people they hurt and truly feel the guilt and shame for hurting others.



Free will is not stifled in the day of judgment; each must decide what they are going to do and how they are going to act. Some may not be able to handle living righteously, not having power and influence the way they used to. Refusing to follow a righteous path will lead them into the *second death*, or destruction so that they cannot hurt others with their evil. This will be a time of *krisis*. Things could go either way, but each individual must make their own decisions.

Judgment Day will ultimately bring (second) death to those who refuse love, righteousness and mercy:

Acts 3:19-23: (NASB) ¹⁹Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

So far these verses are very positive. Then comes the accountability part:

²²Moses said, The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. ²³And it will be that every soul that does not heed that prophet shall be utterly **destroyed** <1842> from among the people.

Destroyed: Strong's #1842 *exolothreuō*; to extirpate

Extirpate means: 1) to destroy out of its place, destroy utterly, to extirpate
1a: to destroy completely: wipe out b: to pull up by the root 2: to cut out by surgery

The period of *the restoration of all things* that all the prophets spoke of is this judgment time, the beginning of the kingdom of God. This is a restoring process, a time of *krisis*! It is a time of decision, a time of change.



Humanity's destiny and the Day of Judgment:

Judgment Day is a good day. It will be a time when the sacrifice of Jesus will give every human being an opportunity **to be accountable** and **to choose righteousness**.

Each individual will have that opportunity to choose righteousness or not. What a great day is this day of judgment!

We can now see what looked like odd pieces actually fitting together into a biblical plan for man that makes sense.

**How does this whole destiny thing play out?
Simply stated, what is the destiny of unbelievers?**

God's intention right from the start was to have a human family on the planet He prepared for them. He knew sin would enter and prepared for it long before it happened. God will not let anyone die forever without giving them a just chance at life. God also will NOT give any human beings eternal life who would ultimately disobey Him. Eternal loyalty will be required. It will be learnable, but each must decide for themselves to learn it.



The mind of God relating to His entire human creation is revealed, just like in 2 Peter 3:9 from Part I; it tells us how God thinks about humanity:

1 Timothy 2:3-4: (NASB) ³*This is good and acceptable in the sight of God our Savior, ⁴who desires <2309> all men to be saved and to come to the knowledge <1922> of the truth.*

Desire: Greek-English Lexicon - 1) to will, have in mind, intend 1a) to be resolved or determined, to purpose 1b) to desire, to wish 1c) to love

- God WILL HAVE all men to be saved. He purposes or intends this; He does not just wish it to be. All will be resurrected, and then...
- All men will understand. Finally, men will be able to come to *a full discernment of the truth*, without the encumbrances of Adamic sin, inherited issues, Satan and all his machinations.

Knowledge: Strongs #1922; recognition, i.e. (by implication) full discernment

What is the benefit to not getting too far down the road of depravity? Why should we be good now? Because it is going to be really difficult when we are resurrected. No one will "get away" with anything because of the accountability and its consequences. Each will have to overcome their bad decisions in this life and the lingering negative effects of them. Because of Jesus, mankind will have this special time of rehabilitation.



Scripturally pinpointing the extent and reach of the ransom of Jesus

God *intends* for all men to be saved and to come to full discernment of the truth. This is why Jesus used Tyre, Sidon and Sodom as examples. If they had heard from Jesus they would have repented, and that is exactly what they will get during this time of *krisis* - the opportunity they never had, to hear the Messiah and his message.

Jesus came and fulfilled the Jewish Law and gave himself as a fair price for Adam - life for life, man for man:

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.*

When we read *justification of life to all men*, we might think "free ticket to life." But this is *not* a free ticket to eternity; it is a free ticket to a just and fair opportunity. What each resurrected person does with it is what the time of *krisis* is all about. People who did not know of Jesus were never given justification. This Scripture must apply post-judgment.

When we ask, *Did God make heaven and hell man's destiny?* We have to answer no! There is so much more to the story than that.

We have ample evidence to verify that salvation comes in two different ways to humanity:

1 Timothy 4:10: (KJV) *For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.*

There are two different things going on in this verse. He is 1) *the saviour of all men*, 2) *specially of those that believe*. All of this comes under the ransom of Jesus. God's plan *desired all men to be saved*. But especially *those that believed*. These special believers will have that glorious heavenly reward.

Jesus' sacrifice truly does cover every person's sins:

1 John 2:1-2: (NASB) *My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous;*

"We," those of us who follow Christ, have an advocate with the Father. An advocate sits next to you and speaks for you. The world will have Jesus as a mediator. Their sins will be taken care of as well.



Mediator = A go-between to effect reconciliation

We know this because of the next verse:

²*and he himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

Propitiation means satisfaction - the act of gaining the favor of or making things right with someone, especially after having done something wrong.

When it says Jesus *is the propitiation for the sins... of the whole world*, it means he is the satisfaction to wipe out the effects and degradation of sin. How is this possible if many - if not most - of those people do not know it? There has to

be "full discernment" as it says in 1 Timothy 2:3-4. When we put the Scriptures together, they tell us of the big, magnificent plan that provides for everyone!

The results of resurrection and judgment - Israel and Jerusalem will be the source of earthly blessing:

Isaiah 2:3: (NASB) *And many peoples will come and say, Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths. For the law will go forth from Zion and the word of the LORD from Jerusalem.*

Again, we have full discernment - on earth and in Jerusalem, coming from Israel. This is a prophecy about earth, not about heaven. It is showing what humanity's destiny is.



We hear of three common questions:

1. If all of these billions of people will be on the earth, are there enough resources? YES!



The current ways of producing power will not be able to continue due to the toll it takes on the earth's natural resources. It is certain that with the guidance of our Lord, sources of totally clean power will be found.

Future resource developments that have been planned by God since before Adam was created are not visible to us today. However, we have faith that these exist and that mankind will be directed to them to take care of all those resurrected in the future kingdom on earth.

2. Is there enough space to bring back everyone who has ever lived? YES! It can be proven mathematically that there is more than enough room.



Current world population:

7,900,000,000 (7.9 billion, rounded up from approximately 7,861,674,938)

The landmass of Texas (United States):

268,820 square miles, or 7,494,271,488,000 sq feet

Divide 7,494,271,488,000 square feet by 7,900,000,000 people = 948 square feet per person. An average four-person family could live within 3,792 square feet.

The state of Texas could conceivably hold every person currently living.

What about bringing back ALL of mankind?

Number of people who have already died:

According to the Population Reference Bureau (prb.org): 100,000,000,000 (100 billion)

Earth's current habitable land:

24,642,757 square miles which equals 687,000,636,748,800 square feet

Divide 687,000,636,748,800 square feet by 108,000,000,000 (living + dead) = 6,361 square feet per person.

This does not account for a rebalancing of the earth creating additional habitable land such as the desert blossoming as the rose per Isaiah 35.

3. Have we polluted the earth so badly that it cannot recover? NO!

Just a few examples:

- The atmosphere and fresh water basins can clean themselves.
- Bioremediation uses living microorganisms to eat pollutants such as oils.
- Phytoremediation uses living plants to clean soil, air and groundwater from toxic metals and organic compounds.
- COVID-19 lockdowns have made the air cleaner around the world.



Righteousness will rule while the *earth* blossoms and humanity is healed and learns God's ways:

Isaiah 35:1-2,5-6: (NASB) ¹The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; like the crocus ²It will blossom profusely and rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, the majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. ⁵Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. ⁶Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness and streams in the Arabah.

This is a dual picture of the earth being incredibly productive, and of humanity beginning to be healed of all of the sins and difficulties of the past.

The next two verses tell of the rehabilitation process for humanity:

Isaiah 35:8-10: (NASB) ⁸A highway will be there, a roadway, and it will be called the Highway of Holiness. The unclean will not travel on it, but it will be for him who walks that way, and fools will not wander on it. ⁹No lion will be there, nor will any vicious beast go up on it; these will not be found there. But the redeemed will walk there, ¹⁰And the ransomed of the LORD will return and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and sighing will flee away.

This is a vivid picture of this rehabilitation process, and how God has planned to put things in a wonderful order. These are incredible verses that talk about the future of earth and the billions of humans who will live upon it. That *Highway of Holiness* will be an opportunity for people to prove themselves righteous by their own doings, not because they were born into sin.

There will be unquestionable access to - and understanding of - God's ways:

Habakkuk 2:14: (NASB) For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

We cannot even imagine how an *earth filled with the knowledge of the glory of the Lord* would manifest itself! There will be no mistaking the presence of God.

Psalms 22:27-28: (NASB) ²⁷All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. ²⁸For the kingdom is the LORD's and He rules over the nations.

These are legitimate prophecies telling us about the future and the destiny of humanity.

Where will they be resurrected?



- Those who died prior to the resurrection of Jesus **EARTH**
- Friends of God like Abraham, Moses and Job **EARTH**
- Enemies of God like the Canaanites and the Amalekites **EARTH**
- People who have never heard the name of Jesus **EARTH**
- Pagans, Muslims, Hindus, Atheists and Satan worshippers **EARTH**
- Faithful followers of Jesus from the apostles' day, through the Dark Ages, until today **HEAVEN**



- After resurrection and an ample period of time, those who willingly and intentionally do not repent and still love evil **SECOND DEATH**

Only the called, chosen and faithful footstep followers of Jesus are in heaven; "everybody else" is raised on earth to get that full opportunity to learn righteousness and get with the program.

Humanity's destiny reflected in biblical prophecy:



The earth and the people who were born on it will be restored. Eternal life will depend upon each and every individual being committed to God's ways. The faithful disciples of Jesus will guide the resurrected masses towards accountability and righteousness. God's plan is magnificent!

We have talked over the last two weeks about the many parts to God's plan. We encourage you to go to the recommended podcasts to delve deeper into each piece to see proof of these conclusions. These last two weeks were a consolidation of Scriptures that prove heaven is legitimate and is for the called-out ones. Conversely, there is no such thing as a burning hell of torment. There *is* death, there *is* destruction and there *is* second death. Then there is the earth, the place where most people will live. Those that are resurrected and go to heaven with Jesus will be part of the reconciliation process for those on earth through the judgment time and for ages to come.

*So, did God make heaven and hell man's destiny?
For Jonathan, Rick, Julie and Christian Questions...
Think about it...!*



Join us next week for our podcast on May 3, 2021
Ep. 1176: Does God REALLY Want Me to Suffer?

Bonus Material and Study Questions

One voice speaking truth is a greater force than fleets and armies.
— Ursula K. Le Guin (novel, *The Left Hand of Darkness*)



Here is the message of the Bible:

Acts 3:19-21: (NASB) ¹⁹Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

It is again verified that those who do not now believe have a future opportunity:

Romans 8:19-23: (NASB) ¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now. ²³And not only this, but also we ourselves, having the first fruits of the spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

Acts 17:30-31: (NASB) ³⁰Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, ³¹because 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.

This judgment will be just and difficult for those whose personal sins have not already been atoned for. Everyone is either judged now (those who are running for the prize of the upward call) or later - everyone else who will be resurrected:

Romans 2:4-11: (NASB) ⁴Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? ⁵But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to each person according to his deeds: ⁷to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; ⁸but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. ⁹There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, ¹⁰but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. ¹¹For there is no partiality with God.

The following text serves as a basis for proof of the ransom for ALL perspective:

Romans 5:12-14: (NASB) ¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned ¹³for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of him who was to come.

Adam was entirely responsible for inherited human sin. Death reigned even before the Law was given - therefore the death penalty was clearly upon all humanity.

So, who is covered by the sacrifice of Jesus? This clearly shows all - but especially a few:

Romans 5:15-21: (NASB) ¹⁵But the free gift is not like the transgression. For if by the transgression of the one the many died, ("the many" MUST mean all humanity according to the previous context) much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many. (This MUST mean the same "the many" - all humanity) ¹⁶The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the



free gift arose from many transgressions resulting in justification. ¹⁷For if by the transgression of the one, death reigned through the one, (again, who did death reign over? Everyone! The many!) much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. (Aha! There IS a qualifier here applying to the called-out ones! This shows a reign for them - an authority that they are given) ¹⁸So 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. (Okay - no qualifier - all humanity is clearly included - referred to as "all") ¹⁹For 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. (Again - this is about ALL humanity - they are here referred to as "the many") All humankind both ways - makes the point clearer! ²⁰The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, (the more clearly sin was defined, the more powerfully grace would apply) ²¹so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (Grace replaces sin on a wholesale scale!)

All of this is for the opportunity of every human who has ever lived to benefit from the sacrifice of Jesus:

Isaiah 42:1-4: (NASB) ¹Behold, My servant, whom I uphold; My chosen one in whom My soul delights. I have put My spirit upon him; he will bring forth justice to the nations. ²he will not cry out or raise his voice, nor make his voice heard in the street. ³A bruised reed he will not break and a dimly burning wick he will not extinguish; he will faithfully bring forth justice. ⁴he will not be disheartened or crushed until he has established justice in the earth; And the coastlands will wait expectantly for his law.



Even those who have never read Dante Alighieri's, *The Divine Comedy*, have probably been influenced by it in some way. Its most famous line has been reproduced throughout the world in many forms: "Abandon hope, all ye who enter here." The illustrations showing different levels of hell based on different sins will probably seem familiar.

This might seem unbelievable considering this 3-part poem was published in the year 1320 by Italian storyteller Dante Alighieri. It has been called "the best book literature has achieved." It influenced both the Renaissance and the Reformation. While Latin was the language of serious literary works in that day, he chose to write in the Florentine dialect of the Tuscan language, and added Latin expressions and local Italian dialects. This helped to establish Florence as the center of the Renaissance.

The work's influence shows up in sculpture, painting, architecture, literature and novels; movies including *Pirates of the Caribbean: The Curse of the Black Pearl*, and TV shows like *Mad Men*, *The Sopranos* and even *WrestleMania 36*. It is well-represented in music, comics and video games. As a sequel to *The DaVinci Code*, the subsequent book and 2016 movie named *Inferno*, starring Tom Hanks, solved a mystery using the Renaissance painter Botticelli's "Map of Hell," one of 92 drawings included in the illustrated manuscript of *The Divine Comedy*.

The Divine Comedy is a first-person narrative taking Dante through hell, purgatory and finally heaven, mixing Christian theology with pagan Greco-Roman myth in such a seamless way as to be plausible.

According to Dante, hell was formed when the impact from Lucifer's fall from heaven was so great as to reshape earth's surface to form a large cone to the center of the earth. Satan is referred to as Dis, another name for Pluto, the god of the underworld.

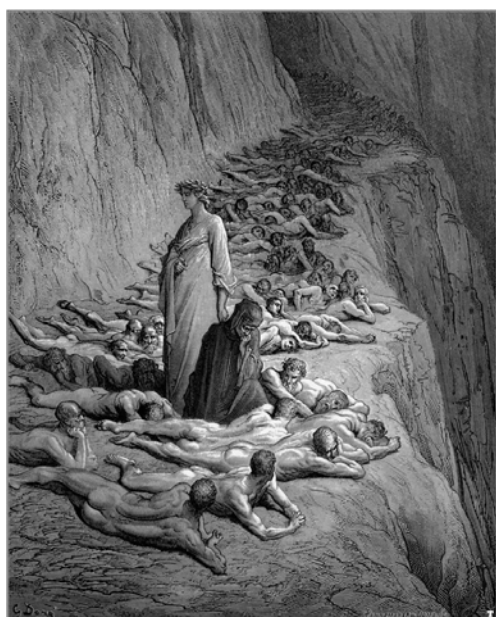


Dis is portrayed as having three mouths, eternally devouring not only Judas who betrayed Jesus, but also Brutus and Cassius, who betrayed Julius Caesar.

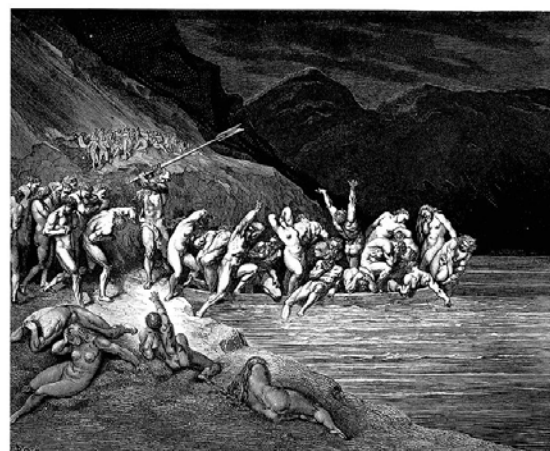
Dante incorporated the politics of his day, insulting his adversaries with creative forms of punishment and taking special interest in exposing the misdeeds of the Catholic church. Though he lived two centuries before the Protestant Reformation, he treated as evil the selling of spirituality, immoral sexual conduct of the clergy and the political wrangling of the papacy.

The concept of a conscious, painful underworld originated with ancient Egyptian and Greek mythology. Dante's underworld organized sins in descending order ranging from the unbaptized and virtuous unbelievers to the worst offenders against God, including Satan himself. Torture here is based on the sins committed - murderers swim in a river of boiling blood and fire. Gluttons lie in freezing pools of garbage caused by an icy rain, overseen by a worm monster. Those overcome by lust are blown violently back and forth by strong winds, unable to find rest. Those punished for greed are divided into two groups - those who hoarded wealth and those who spent it. Their weapons are great weights they push to each other, symbolizing their selfish drive for fortune. Heretics are condemned to flaming tombs. Blasphemers and sodomites are in a desert of burning sand and burning rain. Those in the ninth and deepest circle of hell are all eternally stuck in a frozen lake.

Two of the most famous illustrators of the literary work were Botticelli and Doré. The famous Italian Renaissance painter Sandro Botticelli ("The Birth of Venus" and "Primavera") was hired by the wealthy Medici family to illustrate *The Divine Comedy* on parchment. The most famous of these, *La Mapp dell-Inferno* ("The Map of Hell") was designed between 1480 and 1490. Visual arts like paintings and engravings were how many people received their information of the world, its stories and its people. The map and accompanying parchments visualized the varying degrees of sin in a graphically horrifying way and helped to solidify an image of hell that persists to this day.



In 1861, Frenchman Gustave Doré created a series of engravings and published a deluxe edition of *The Inferno*. These have been inextricably linked to the work, helping to ERRONEOUSLY reinforce it as somehow being both realistic and biblically-based. The original poetry and various illustrations through the centuries still influence our modern vision of hell. – *Christian Questions*





Close your eyes for a moment to the scenes of
misery and woe, degradation and sorrow
that yet prevail on account of sin,
and picture before your mental vision
the glory of the perfect earth.
Not a stain of sin mars the harmony and peace
of a perfect society; not a bitter thought,
not an unkind look or word;
love, welling up from every heart,
meets a kindred response in every other heart,
and benevolence marks every act.
There sickness shall be no more;
not an ache nor a pain, nor any evidence of decay -
not even the fear of such things.
Think of all the pictures of comparative health
and beauty of human form and feature that you
have ever seen, and know that perfect humanity
will be of still surpassing loveliness.
The inward purity and mental and moral perfection
will stamp and glorify every radiant countenance.
Such will earth's society be; and weeping bereaved ones
will have their tears all wiped away, when thus they
realize the resurrection work complete. Revelation 21:4
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Study QUESTIONS

Ep. 1175: Did God Make Heaven and Hell Humanity's Destiny? (Part II)

<https://christianquestions.com/doctrine/1175-afterlife/>

See:  **CQ Rewind**
SHOW NOTES

1. What is the definition for the Greek translated "hell" in Matthew 18:8-9? How can that help us better understand Jesus' intent when using it? What was thrown into *Gehenna*? What happened to that which was discarded? (See Jeremiah 19:2-6)
2. How does Jesus use the phrase "weeping and gnashing of teeth"? What is its symbolic meaning? Give a few examples from the chart of the way these phrases are used: (See Matthew 2:18, 8:5-12, 13:37-50, 22:8-14, 24:44-51, 25:24-30, Luke 13:23-28)
3. What is the context of the Parable of the Rich Man and Lazarus? What does this teach us about the lesson Jesus was trying to convey? Was the rich man evil? Was Lazarus particularly good and charitable? Who did they represent? (See Luke 15:3-32, 16:1-31)
4. Has Satan done evil things in his lifetime? Does the Bible teach that Satan will eventually be tortured forever? If not, what will be his fate? What do the lake of fire and brimstone represent? (See Revelation 20:10, 14-15)
5. Did God create a "hell" where the unrighteous will be tortured forever? How do we know? What is the difference between "death" and "hades"? (See Revelation 20:1-15)
6. What happens to the majority of mankind who doesn't go to heaven after they die? What does the word "destruction" mean in the Matthew 7 text? (See Matthew 7:13-14, Romans 6:23, Hebrews 9:27)
7. What does the Bible say will happen during Judgment Day? What does "judgment" mean here? What will be expected of those "resurrected to judgement"? (See Jeremiah 31:27-30, Matthew 11:20-24, John 5:28-29, Acts 3:19-23, 2 Peter 2:9)
8. Ultimately, what is God's plan for the destiny of humanity? Is this a "free ticket" to eternity? How did Jesus make that plan possible? (See Romans 5:18, 1 Timothy 2:3-4)
9. What are the two different roads to salvation? How does the relationship between God, Jesus and mankind differ in each of these? (See 1 Timothy 4:10, 1 John 2:1-2)
10. What is God's plan for planet Earth? What is your vision of the earth after reading these prophecies? (See Psalms 22:27-28, Isaiah 2:3, 35:1-10, Habakkuk 2:14)